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 (Talatat) 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 .194/111) , 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).

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 Ahmose on a monumental stela at Karnak describing his act of restoration by “ srwd r3 prw “ repairing the shrines, and “ smnḫ 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 srdw.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: “smAwy .f r pr.k “ he renewed your temple “ , also “ smnh pr.it.f lmnn- Rɛ “ embossing 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/lmn , , ir.t n.f ky sb3 “ I made to him as his monument to his father lmn , 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 :” hmf snfr hwt-ntr in it.r n it.f niswt bity mn hpr r " n it.w.f ntrw “ “his majesty embossed 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 ir n imyw h3t.f “ “ extended and enlarged more extensively than what his predecessors had done “ , also “ smnh pr.f n hhw “ who embooshed 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 hmf snfr mnw pn n it.f c3 – hprw- Rɛ “ “ his majesty who completed this monument to his father Aaakheprure “ (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 mšjt Rɛ whm s3hɛ n.f ipt m mšt sk3.ti sswš .ti r 3t wrt m int r hprwt dr h3h st “ “ Nebmaatre 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 lmnn- Rɛ sm3wy n.f sb3 3špsy “ “ 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 lmn 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 “sm\textit{\textasciitilde{wy}}-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: “sm\textit{\textasciitilde{wy}} mnw (ir) .n niswt bity n it.f \textit{\textasciitilde{lmn}} R\textit{c} nb niswt t\textit{\textasciitilde{wy}}” “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).

“sm\textit{\textasciitilde{wy}} mnw (ir) .n niswt bity n it.f \textit{\textasciitilde{lmn}} R\textit{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 “sm\textit{\textasciitilde{wy}} mnw (ir) .n niswt bity n it.f \textit{\textasciitilde{lmn}} R\textit{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 “sm\textit{\textasciitilde{wy}} mnw n \textit{lpt rṣyt 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 “sm\textit{\textasciitilde{wy}} mnw (ir) . n niswt bity n it.f \textit{\textasciitilde{lmn}} R” “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, “sm\textit{\textasciitilde{wy}} n.f sb\textit{\textasciitilde{3.f}} “ṣps “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 “sm\textit{\textasciitilde{nh}} iw\textit{\textasciitilde{mnw}} 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, “sm\textit{\textasciitilde{wy}}.n.f hw\textit{\textasciitilde{wt}} 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 4m” 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 4m “(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 bity ....n it.f 4m “ **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 htr 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 w’dyt 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 *ih 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 4m “ 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 4m “ 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 R⃝ hr 3ḥty “ “ 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 , Ramesesses II describes his pious works in a general way , among the words used for restoration “ swsh t3k “ “ widening the border “ , also “ sm3wy.nf rw prw ntr “ “ he has renewed the temples of the gods “ ( KRI II , 312/8-11).

At Heliopolis, king Ramesesses II finished the decoration of an obelisk erected by Seti I (Flaminian obelisk PM VII, p. 409 (2)). Words related “ in ḫm.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 Ramesesses 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 “ḥr m wışt smmh 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, Ramesesses 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 Ramesesses 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 mn-r n ptH n it.f ḫmn “ ( KRI, IV, 263/5).

**Examples from the 20th dynasty**

At Luxor temple , Ramesesses 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 Ramesesses III of the enclosure walls of the temple of Seth at Kom Ombo reads “ ir.i srwD pr st ḫ nb nbwy ḫd . i nỳ.f inbw mnw wīṣy 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 Ramesesses 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 Wepwawaet at Assyut refers that Ramesesses III strengthening “srwD “of enclosure walls and the construction of a shrine and a sacred bark. (Grallert, 2001). The use of “srwD “indicates that Ramesesses III works at these sites were considered improvements.

The end of the reign of Ramesesses III marked the end of major monumental projects in the 20th dynasty. Ramesesses IV , at Medinet Habu in his father’s mortuary temple inscribed ; “ niswt iry mnw m ib mnw n it.f ḫmn , smmh ḫwt-ntr .f m mnw.f nfrw wrw “ “ The king who makes monuments with loving heart for his father Amun , who enlarged his house , who
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embellished his temple with beautiful and great monuments” (KRI, VI, 56/2-3). At Tôd, four restoration texts of Ramesses IV were adjacent to those of Ramesses III: “sm\$wy mnw ir.n s3 R" R” – mss mry Imn “renewal of the monument which the king Usermaatre-Setepenamun made” (Barguet, 1950).

Analysis of Restoration terms and formulae

Table 1: Terms related to the act of restoration

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>King using the term</th>
</tr>
</thead>
<tbody>
<tr>
<td>srwel (WB, IV, 194/11)</td>
<td>Strengthening/to maintain</td>
<td>Ahmose Thutmose III Ramesses III</td>
</tr>
<tr>
<td>snfr (WB, IV, 163/1-2)</td>
<td>To embellish/to complete/to restore</td>
<td>Thutmose III Amenhotep IV Amenhotep III Ramesses II</td>
</tr>
<tr>
<td>swsh (WB, IV, 74,75)</td>
<td>To widen/to enlarge</td>
<td>Amenhotep III Seti I Ramesses II</td>
</tr>
<tr>
<td>shm, shm iry (WB, IV, 250)</td>
<td>To make mighty</td>
<td>Thutmose III</td>
</tr>
<tr>
<td>smnh (WB, IV, 137)</td>
<td>Embellishment of existing monuments</td>
<td>Ahmose Thutmose III Thutmose IV Ay Khamwese Ramesses IV</td>
</tr>
<tr>
<td>whm mnw (WB, I, 342,1-2)</td>
<td>To rebuild</td>
<td>Amenhotep III Ramesses II Amenhotep III</td>
</tr>
<tr>
<td>s'h (WB, IV, 53,7-9)</td>
<td>To erect again</td>
<td>Amenhotep III</td>
</tr>
</tbody>
</table>

Ramesses VI has no texts concerned with restorations, and Ramesses VII left several inscriptions in the Mnevis necropolis, but they do not mention any renewal of any kind. Ramesses IX has building activities but none uses the terminology of restoration.
To make new /Renewal – used to describe repairs made to damaged monuments | Thutmose III
| Amenhotep III
| Tutankhamun
| Ay
| Horemheb
| Ramesses I
| Seti I
| Ramesses II
| Merenptah
| Seti II
| Ramesses III
| Ramesses IV

| Making anew | Horemheb
| Seti I

| Decay | Hatshepsut
| Ramesses I
| Ramesses III

| Build | Hatshepsut
| Seti I
| Ramesses III

| To extend | Thutmose IV

The previous table shows that the most common terms used for restoration by the kings of the New Kingdom were *sm3wy mnw* followed by *smnh mnw*, and also *snfr*

Table 2: Restoration used by kings of the New Kingdom

<table>
<thead>
<tr>
<th>Name of king</th>
<th>Type of restoration (repair / rebuilding/completing/adding/enlarging/extending)</th>
<th>Place of restoration</th>
<th>Formula used</th>
<th>Beneficiary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmose</td>
<td>Repair/ refurbish</td>
<td>Stela at Karnak</td>
<td><em>smnh mnw</em></td>
<td>Amun Re</td>
</tr>
<tr>
<td>Hatshepsut</td>
<td>Building anew/repair</td>
<td>Shrine-Beni Hassan</td>
<td><em>sdšr.n.1 sy Kdl m3wt / srwd.n.1 wnt wš(y)</em></td>
<td>Hathor</td>
</tr>
<tr>
<td>Thutmose III</td>
<td>Strengthening</td>
<td>Temple of Semna</td>
<td><em>šrwΔ.l pr.f n nhΔ</em></td>
<td>Amun Re</td>
</tr>
<tr>
<td>Thutmose III</td>
<td>renewal/ embellishment</td>
<td>Karnak – festival hall</td>
<td><em>sm3wy.f pr.k / smnh pr.it.f lmnn R</em></td>
<td>Amun Re</td>
</tr>
<tr>
<td>Thutmose III</td>
<td>Building</td>
<td>Karnak – between pylon 5 and 6</td>
<td><em>ir.i n.f m mnw.f n it.f lmnn , irt n.f ky sb3</em></td>
<td>Amun Re</td>
</tr>
<tr>
<td>Amenhotep II</td>
<td>Embellishment</td>
<td>Temple of Amada</td>
<td><em>hm. f snfr hwt ntr tn</em></td>
<td></td>
</tr>
<tr>
<td>King</td>
<td>Action</td>
<td>Monument/Architecture Details</td>
<td>Text in Egyptian</td>
<td>Pharaoh</td>
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</tr>
</tbody>
</table>
| Thutmose IV  | Extending /enlarging / embellishing | Karnak-Festival hall in front of 4th pylon                                                   | $\text{3w} \text{s} \text{w wrt r irt n}
\text{imyw h3t.f}
\text{smnh pr.f m hhw}$ | Amun Re | 
| Thutmose IV  | To Complete                   | Karnak-colossal statue of Amenhotep II – 8th pylon                                          | $\text{In hmr.f sfr mnnw pn n}
\text{it.f} \text{htprw r}$ | Amenhotep II | 
| Amenhotep III| Rebuilding                    | Kom el Heitan Stela                                                                            | $\text{whm mnnw n Tmn n hpr mtt sn}$ | Amon Re | 
| Amenhotep III| Erecting / made higher and wider | Luxor Temple – hypostyle hall                                                                | $\text{whm s} \text{h} \text{f - m m3w}
\text{sK3.ti swsh.ti}$ | Amon Re | 
| Amenhotep III| Renewal                       | Luxor temple – doorway into the 1st antechamber                                               | $\text{sm3wy n.f sb3 t3 tpsy}$ | Amon Re | 
| Amenhotep III| To complete                   | Karnak- bark shrine of Thutmose IV                                                              | $\text{snfr mnnw n it.f}$ | Amon Re | 
| Tutankhamun  | Renewal                       | Karnak 6th Pylon / mortuary temple of Amenhotep III / 2 red granite lions of Amenhotep III / colonnade hall at Luxor temple / wooden astronomical instrument | $\text{sm3wy mnw (ir). n}
\text{n3swt bity}$ | Amun Re | 
| Ay           | Renewal                       | Luxor temple – central antechamber                                                             | $\text{sm3wy.n.f sb3 t3 tpsy}$ | Amon Re | 
| Ay           | Embellishment                 | Akhmim – rock cut shrine                                                                       | $R \text{smnh lwnnw ngrw}$ | Amon Re | 
| Horemheb     | Renewal                       | Statue of the king and his wife at Turin/ Deir el bahari 3rd terrace/ Temple of Thutmose III at Medinet Habu | $\text{sm3wy.n.f hwt ngrw / m}
\text{sm3w mnw.f m m3w n}
\text{it.f Tmn / sm3w mnw}
\text{ir.n niswt bity n it.f Tmn}$ | Amun Re | 
| Ramesses I   | Renewal                       | Sinai-Stela at temple of Serabet el Khadem                                                     | $\text{sm3wy mnw wn w3sw}$ | Hathor | 
| Seti I       | Renewal – building- enlarging  | Rock cut shrine                                                                               |                   |         |
Investigating Restoration texts, Formulae and Terms Used by the Kings of the New Kingdom in Restoring the Monuments of their Predecessors

Tarneem Bayoumy

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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...
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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 “$sm\breve{b}$wy 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 - “$sm\breve{b}$wy mnw n it.f”
2 “$sm\breve{b}$wy mnw ir (i) n niswt bity ....”
3 - “$sm\breve{b}$wy ir (i) n …”
4 - ir.i n.f $sm\breve{b}$wy mnw

Researcher found -according to this study- that among the variations of the $sm\breve{b}$wy 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 “$sm\breve{b}$wy 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 “$sm\breve{b}$wy 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 “$sm\breve{b}$wy “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 “smīwy 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 “smīwy 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.
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