

## The Presence of Monthu in the Temple of Hibis At Kharga Oasis

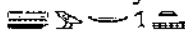




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### Abstract

Monthu originated in the form of local solar god in Upper Egypt, at Armant, Hermonthis, the City of the Sun, from as early as the Eleventh Dynasty, he was regarded at that time and thereafter with a title as "the Lord of Theban Nome"  <sup>1</sup> mnTw nb wAst".<sup>2</sup> The Egyptologist G. Wiedemann, believed that the name of Monthu,  related to that of Amun, with the addition of the final Tw.<sup>3</sup> Early syncretistic forms are 'Monthu-Horus' . Later He incorporated the name of the sun-god Re, and became far more often, 'Monthu-Re' . <sup>4</sup> The name refers to the inherent solar aspect of Monthu as, composite sun deity Monthu-Re. He was further found as Monthu-Reharacht e, . <sup>5</sup> In general he was regarded as a universal solar god. The name of Monthu is attested by different variants as shown elsewhere.<sup>6</sup>

The cult of Monthu mnTw,<sup>7</sup> declined during the Third Intermediate Period, after the decline of Thebes. Then it rose to importance again from the Twenty-fifth Dynasty onwards, until the Graeco-Roman Period.<sup>8</sup> The worship of Monthu through the Late Period onwards was mainly presented to the region of Thebes.<sup>9</sup> The main cult centres of Monthu were all within the Theban region and included the four important temple sites.<sup>10</sup>

The Main Cult Centers of Monthu were Armant, southwest of modern Luxor on the western bank of the Nile, Medamud, northeast of Luxor-inland from the eastern bank, El-Tod, southwest of Luxor on the eastern bank and Karnak, north-northeast of Luxor, adjacent to the northern side of the great temple of Amun. Monthu was also represented on the walls of many temples not dedicated to the cult of Monthu that were built during the late Period and the Graeco-Roman era. Good examples are the temple of Hibis in the Kharga Oasis, dedicated to the Theban triad (Amun, Mut, and Khonsu).<sup>11</sup> Armant was one of the most important places of the worship of Monthu with his consorts (Raettawy-Tannyt-Iwnyt). Monthu originated in Armant, where his primordial sanctuary was located. The modern Armant was known in the ancient Egyptian texts as 'Iwny'.<sup>12</sup>

The Ptolemaic Kings and Roman emperors supported the cult of Monthu. The Greeks identified several Egyptian gods with one of their gods. For instance, Monthu was called 'Apollo' by the Greeks, and his temple the Apolloneion. Thus, the religious and cultic life of Thebes continued during the Graeco-Roman era, but it was no longer the political and administrative centre of the south.<sup>13</sup> Monthu was regarded as a universal solar god, with the punitive aspect continuing until the Graeco-Roman era.<sup>14</sup>

### Introduction:

Monthu, mnTw<sup>15</sup>, was attested from the Old Kingdom. A priesthood of his cult was known from the reign of 'Pepi I'. In the mortuary temple of 'Pepi II', he was mentioned twice. The first local reference to him as 'lord of Armant' was in a late Old Kingdom tomb at Thebes.<sup>16</sup> The earliest literary evidence referring to Monthu was "The story of Sinuhe in the Twelfth Dynasty".<sup>17</sup> He was called in the tale of Sinuhe "Lord of Battle".<sup>18</sup>

He continued to be shown until the Graeco-Roman era as a falcon-headed man, whose wig is surmounted by a solar disk, with a double Uraeus, between two tall plumes extending virtually and holding a curved sword or a spear.<sup>19</sup> He was usually depicted while he was leading the defeated enemies to the pharaoh and handing him the Khepesh, and his sickle-shaped sword.<sup>20</sup> Monthu's ancient sacred animal was

the bull; he was called "the Bull of the Mountains of Sunrise and Sunset". He was called the "Bull of the Mighty Arm".<sup>21</sup> The bull iconographies are so far only found in the Late Period.<sup>22</sup>


Monthu also was depicted as a bull with plumed solar headdress as a manifestation of the Buchis bull of Armant, in his solar aspect. The bull sacred to Monthu was also sacred at Medamud.<sup>23</sup> Monthu sometimes is shown as a bull-headed man carrying a bow and arrows, a club and a knife.<sup>24</sup> This incarnation associated the raging bulls with strength and war, which reflect the roll of Monthu. The Egypt's greatest kings called themselves "Mighty Bulls", the sons of Monthu,<sup>25</sup> since warfare was Monthu's specialty in conformity with the aggressive nature of both the falcon and the bull.<sup>26</sup>

Monthu had several consorts, including goddess Tjenenyet, goddess Iunit, and a female form of Re, the goddess Rat-tau.<sup>27</sup> In the late Period and Graeco-Roman Periods, Raettawy was the mother of the young sun god Harpre.<sup>28</sup> In the twenty-fifth Dynasty, she suckled the king in the form of Harpre.<sup>29</sup>

In Thebes he was associated with Raettawy, *Rat-tAwi* and the child-god Harpare, *Hr-pA-ra* as an equivalent of Re as he was in Medamud or in Armant. He was also coupled with Iwnit and Horus-Shu having the iconographic features of Onuris. The Monthu temple at Karnak lays between Medamud, Tod and Armant. Its position is midway among the other sacred Monthu sites. God Monthu, may have created some association during Amenhotep III's reign as well and continued onwards.<sup>30</sup>

### The Temple of Hibis

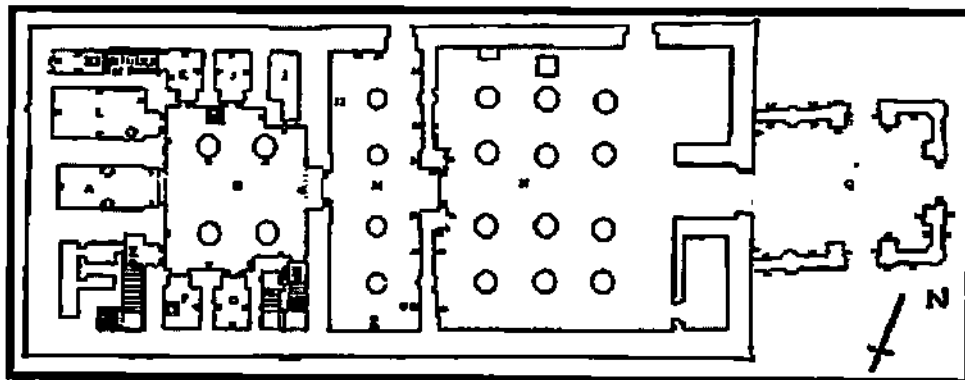
#### The Location of the Temple

The temple of Hibis is the largest and best preserved temple at Kharga Oasis. It lies about 3 km north of the modern city of Kharga. It was known in the Ancient Egypt Egyptian texts as,  hbt, *Hibit*, which means the plough, *المحراث*.<sup>31</sup>

#### The History and Dedication of the Temple

The temple was dedicated to the Theban triad (Amun, Mut, and Khonsu). Some other gods were also worshiped in this temple such as Osiris, Isis, and Horus, in addition to a large number of other deities<sup>32</sup> In this temple Monthu is depicted in 21 scenes. Several ancient texts show that the temple of Amun-Re was built at the same site, in the New Kingdom Era, but nothing of this has been found.<sup>33</sup>

Its construction began during the 26<sup>th</sup> dynasty under the reigns of Psmatik I, Apris, and Amasis. It was completed by the Persian king Darius of the 27<sup>th</sup> dynasty. Then the completion continued in the reigns of Nectanebo I, Nectanebo II kings of the 30<sup>th</sup> dynasty.<sup>34</sup> In the Ptolemaic period, Ptolemy II added the great gateway and the avenue of sphinxes.<sup>35</sup> In the Roman period, the Roman emperor, Galba, built a gate that dates back to AD 69.<sup>36</sup> Hibis is the finest example of a Persian Period temple in Egypt. Its reliefs are very well preserved, owing to its burial in sand for many centuries. The temple contains a rich religious iconography and a wealth of theological texts in a very unusual style.<sup>37</sup>



The Ground Plan of the Temple of Hibis

After: Davies, N., The Temple of Hibis in el Khârgeh Oasis, part III, The Decoration, (New York, 1953), pl. 1.

**Description of the Temple**

Several ancient texts show that a temple of Amun-Re was built here in the New Kingdom Era, but nothing of this has been found.<sup>38</sup> The temple of Hibis was built from the local limestone; there was a lake surrounding the temple, built it doesn't exist now. There is a sphinx-lined approach leading through a series of gateways to a colonnade, a court, hypostyle hall and sanctuary. The roof contains areas dedicated to Osiris, with scenes depicting the burial of the god. Many of the temple's representations are distinctive, mainly for a number of deities on the walls of the temple and their rare forms. The sanctuary was made of stone. The surrounding areas of the temple was constructed of mud-brick. The temple was excavated and restored by the New York's Metropolitan Museum of Art earlier this century but has suffered from raising water table. The structure has recently renovated and repaired by the Egyptian Antiquities Service.<sup>39</sup>

**The Representation of God Monthu at the Temple of Hibis:**

**(Doc.1): Sanctuary (A) West Wall, (Register III)**

In a rare scene, in this sanctuary, Monthu is depicted as a ram headed god seated on the throne and crowned with two horns and a sun-disk surmounted by two feathers. He holds the wAs sceptre by his left hand while he holds the nxAXA flail by the right hand (Fig. 1).<sup>40</sup>

The text above Monthu reads <sup>41</sup>



mnTw, nb wAst, imy wiA.f <sup>42</sup>

Monthu lord of Thebes, who is on his sacred barque <sup>43</sup>

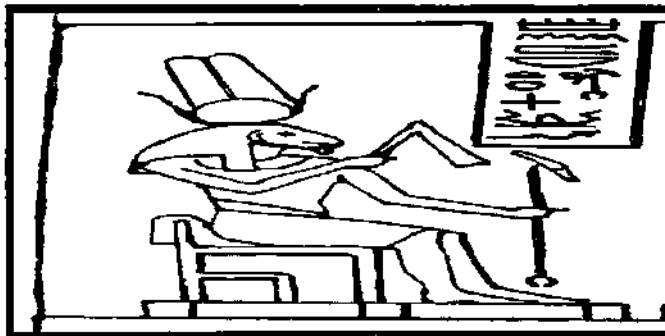


Fig. 1: Monthu as a ram headed god seated on the throne After: Davies, N., *op.cit.*, pl. 2.

**(Doc.2): Sanctuary (A) West Wall, (Register VII)**

The scene shows the king offering a nw-jar of wine to Ptah, Khonsu and Monthu, while standing on a pedestal as a bull headed mummy (Fig. 2).<sup>44</sup>

The text above Monthu reads:<sup>45</sup>



mnTw, nb iwnw<sup>46</sup>

Monthu the lord of <sup>47</sup>Armant <sup>48</sup>

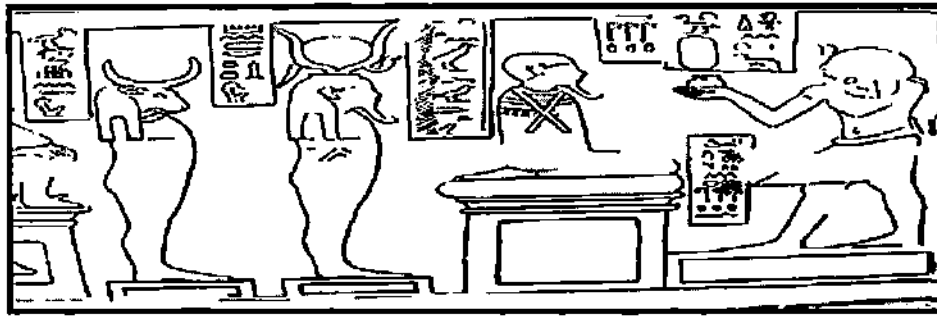


Fig. 2: Montou stands on a pedestal as a bull headed mummy, with bull's horn's After: Davies, N., *op.cit.*, pl. 2, VII.

**(Doc. 3): Hypostyle B. North Wall, West Section, (Register I)**

The scene shows from right to left, the king wearing a red crown and holding a mace head and a staff. The king runs holding the mks<sup>49</sup> and a flail towards the gods, while the symbols of the Sed Festival are behind him. He makes offering to goddess Meret of the North, who stands on the "House of Gold", the ram-headed god Amun, Mut, Khonsu, Monthu-Re and Min-Amun-Re. Montou-Re stands with the falcon's head, and holds the wAs sceptre by his left hand while the anx sign by the other hand (Fig.3).<sup>50</sup>

The text above Monthu-Re reads<sup>51</sup>



Words spoken by Monthu-Re the Lord of Thebes, great of power, the lord of the ancestors. He is being given life.<sup>53</sup>

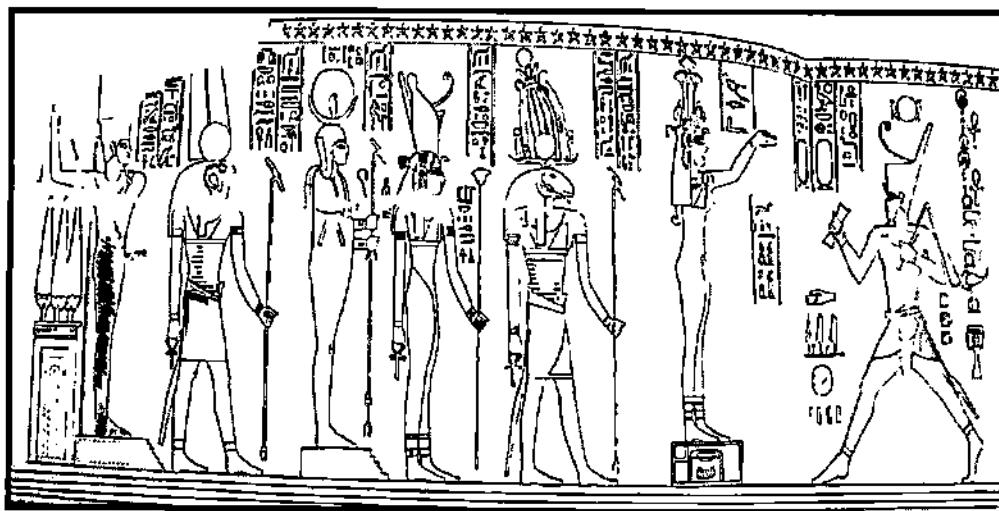


Fig.3: The king is performing an offering ritual to Meret, Amun-Re, Amunet, Mut, Khonsu and Monthu-Re, Min Amun Re. After: Davies, N., *op.cit.*, pl. 10.

**(Doc. 4): Hypostyle B. North Wall, West Section, (Panel to the right of the door to room J)**

The Presence of Monthu in the Temple of Hibis At Kharga Oasis

The scene shows Monthu-Re and Amon-Re embracing the king. Amon-Re giving the anx sign by his right hand in front of the king's nose. (Fig.4).<sup>54</sup>

The text above Monthu-Re reads <sup>55</sup>



Dd mdw in mnTw-ra, nb wAst, aA pHy nTr aA Hry ib hbt ir.n.f di anx mi Ra <sup>56</sup>

Words spoken by Monthu-Re the Lord of Thebes, great of power, the great god, who resides in Hibis. He is being given life like Re. <sup>57</sup>

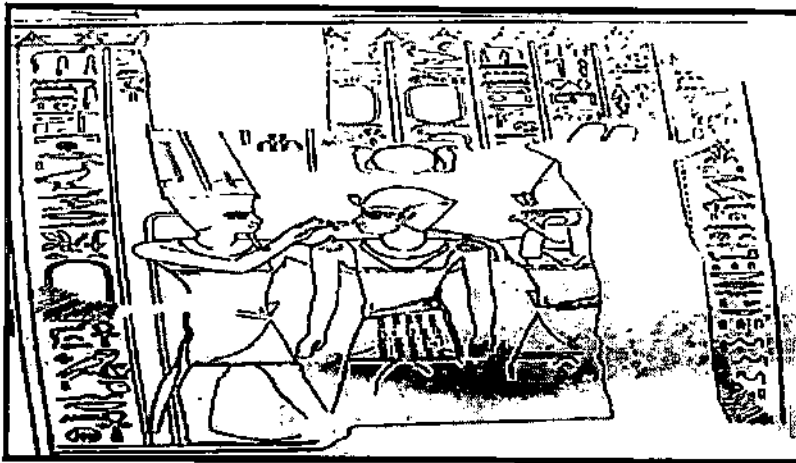


Fig. 4: Monthu-Re and Amon-Re are embracing the king. After: Davies, N., *op.cit.*, pl. 10.

(Doc. 5): Hypostyle B. North Wall, West Section, (Left jamb of the lintel over door to room J)

This scene shows Montou-Re with the falcon's head standing and holding the wAs scepter by his left hand and the anx sign by the other. <sup>58</sup>

The text above Monthu-Re reads:<sup>59</sup>



Dd mdw in mnTw-ra, nb wAst aA pHy Hry ib hbt <sup>60</sup>

Words spoken by Monthu-Re, Lord of Thebes, great of power, who resides in Hibis . (Fig. 5) <sup>61</sup>

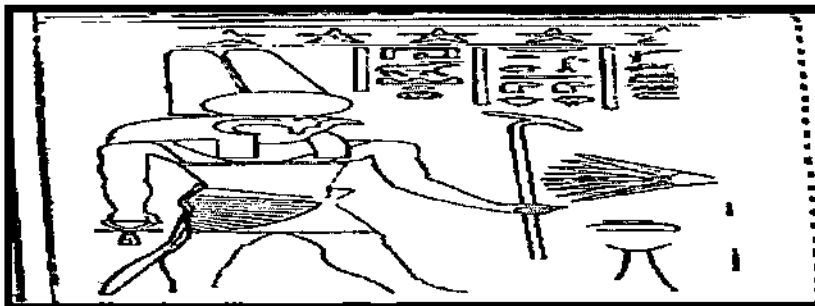
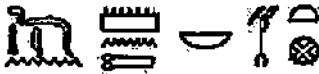


Fig. 5: Montou-Re stands, and holds the wAs sceptre and the anx sign. After: Davies, N., *op.cit.*, pl. 10.

(Doc. 6): Hypostyle B. North Wall, West Section, (The Panel between the doors to rooms J. And K)

The scene shows Monthu with the falcon's head. He is presenting power, happiness, life, eternity and stability to the king's nostrils. The king stands wearing a white crown and receiving the presents of Monthu (Fig.6).<sup>62</sup>

The text above Monthu reads <sup>63</sup>



Dd mdw in mnTw, nb wAst <sup>64</sup>

Words spoken by Monthu the Lord of Thebes. <sup>65</sup>

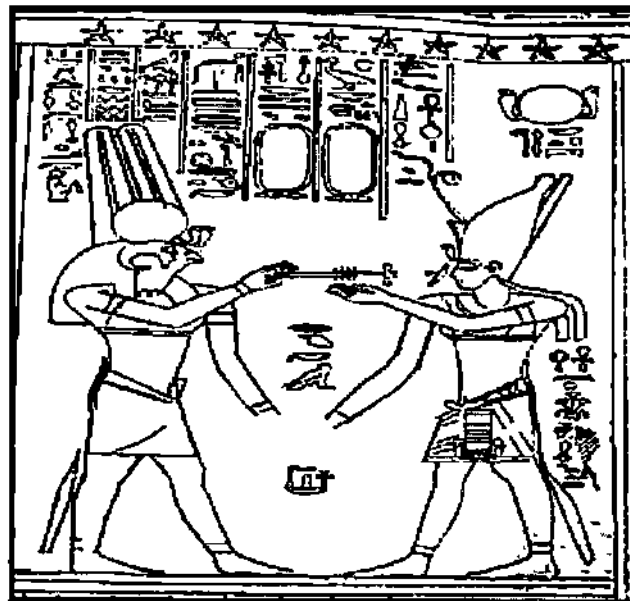


Fig. 6: Monthu-Re of Thebes is presenting happiness, life and eternity to the king's nostrils.

After: Davies, N., *op.cit.*, pl. 10.

(Doc. 7): Room F, south wall

This scene shows Monthu with the falcon's head, standing and giving a ceremonial scimitar to the king by the right hand while holding the anx sign by the left one (Fig.7).<sup>66</sup>

The text above Monthu reads:<sup>67</sup>



Dd mdw in mn'lw n'lr aA Hry ib hbt <sup>68</sup>

Words spoken by Monthu, the great god, who resides in Hibis <sup>69</sup>

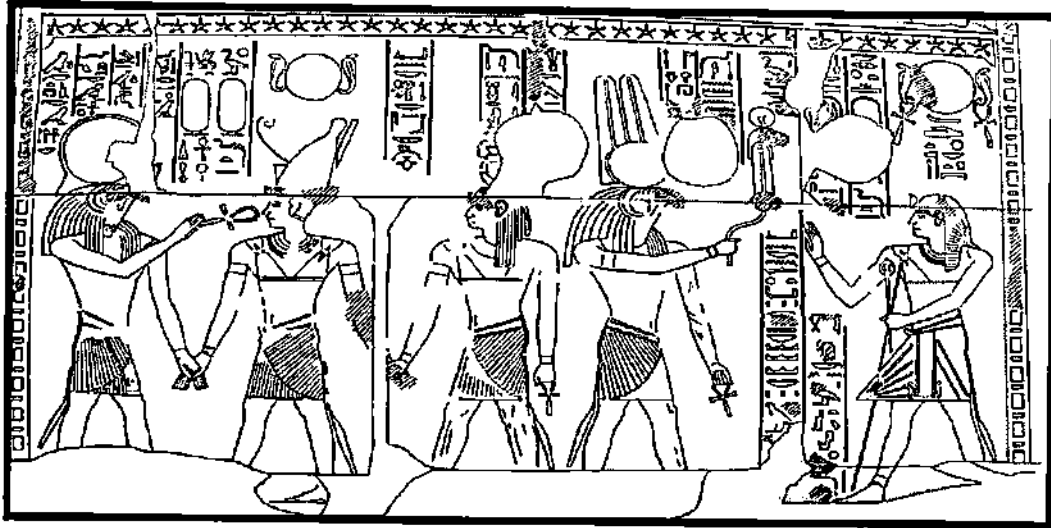


Fig. 7: Monthu gives a ceremonial scimitar to the king. After: Davies, N., *op.cit.*, pl. 17.

**(Doc. 8): Hypostyle M, West wall, doorway to hypostyle B, (Right jamb)**

The scene shows Persian king Darius I, wearing a white crown and making offering to Monthu-Re, who is shown with the falcon's head. He is giving the ceremonial scimitar to the king, while holding the anX sign by his left hand (Fig.8).<sup>70</sup>

The text above Monthu-Re reads:<sup>71</sup>



Dd mdw in mnTw nb wAst aA pHy nTr aA Hry ib hbt ir.n.f di anx mi Ra Dt <sup>72</sup>

The words spoken by Monthu-Re the Lord of Thebes, great of power, the great god, who resides in Hibis, he is being given life forever like Re. <sup>73</sup>

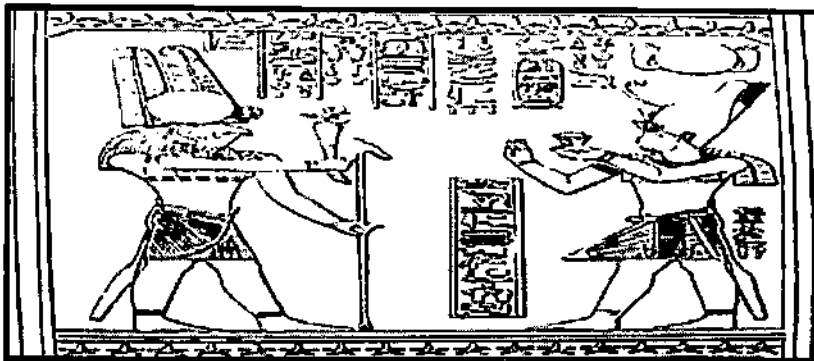
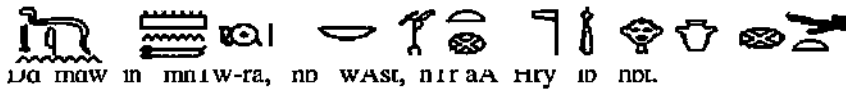


Fig. 8: Darius Makes Offering Ointment to Monthu Re of Thebes After: Davies, N., *op.cit.*, pl. 28.

**(Doc. 9): Hypostyle M, west wall, north of doorway to Hypostyle B. (Register II).**

This scene shows king Darius I reciting a long hymn to the sun god, while the symbols of the Sed Festival are behind him. He makes offering a heap of various offerings, incense, food, ointments.....etc. Amon-Re is enthroned in a shrine with Amunet, and Monthu-Re of Thebes. Montou-Re with the falcon's head stands behind Amon-Re and Amunet. He holds the wAs sceptre by his left hand and the anx sign by the other hand (Fig.9).<sup>74</sup>

The text above Monthu-Re reads:<sup>75</sup>



The words spoken by Monthu-Re the Lord of Thebes. The great god who resides in Hibis. <sup>77</sup>

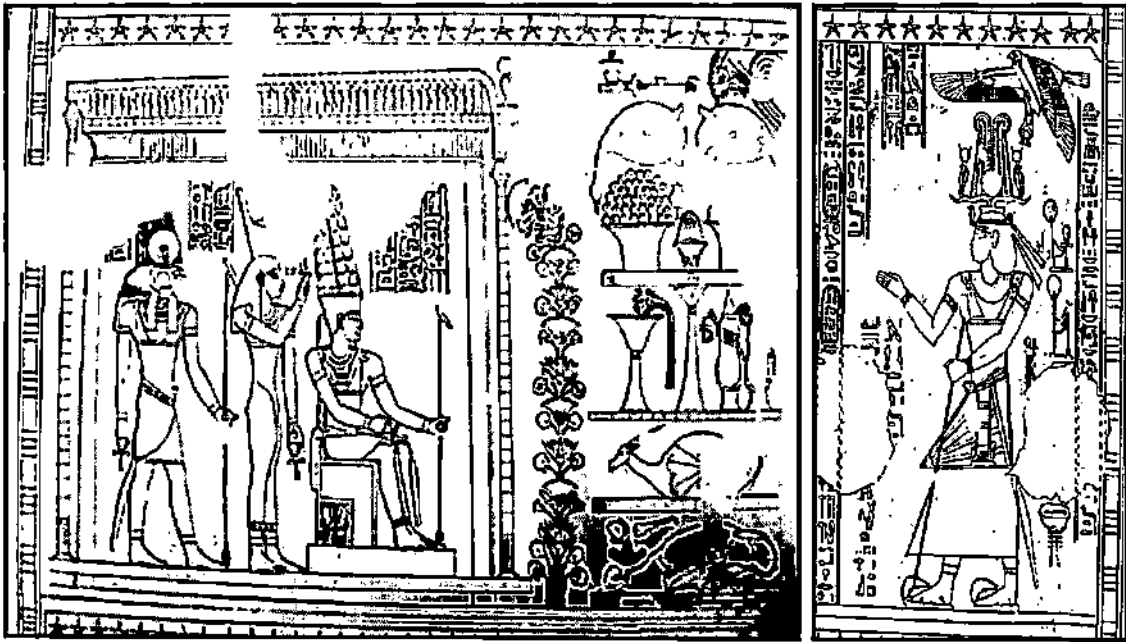


Fig. 9: Amon-Re enthroned in a shrine with Amunet and Monthu-Re After: Davies, N., *op.cit.*, pl. 31.

(Doc. 10): Hypostyle M, west wall, south of doorway to Hypostyle B.

(Register III).

It shows king Darius I, offering the sxt sign of fields to Amen-Re, Amunet and Montu-Re, while the symbol of Nefer-tem is behind him, Monthu with the falcon's head, stands and holds the wAs sceptre by his right hand and the anx by the other one (Fig.10).<sup>78</sup>

The text above Monthu-Re reads:<sup>79</sup>



Dd mdw in mnTw Ra nb wAst aA pHy Hry ib hbt. <sup>80</sup>

Words spoken by Monthu-Re the Lord of Thebes, great of power, who resides in Hibis. He is being given life like Re forever. <sup>81</sup>



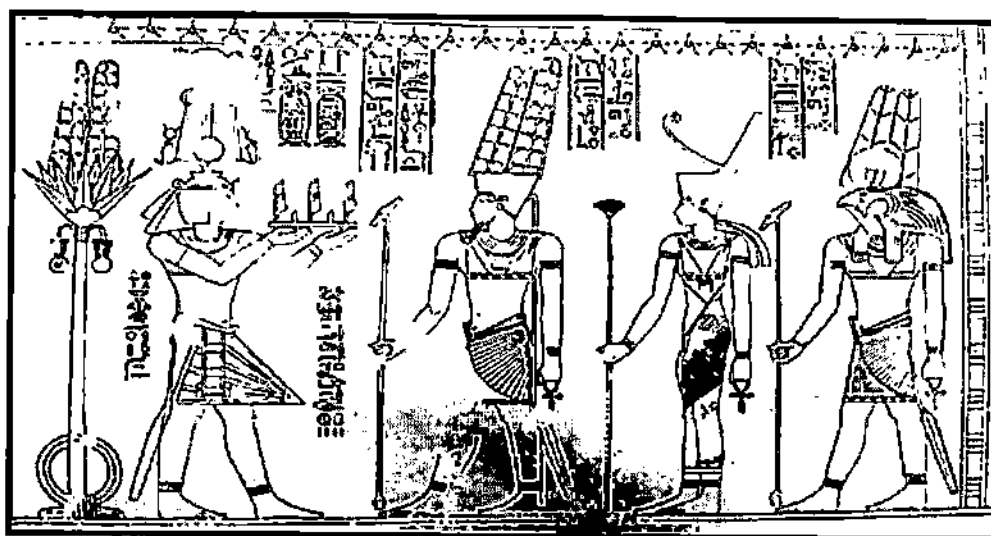
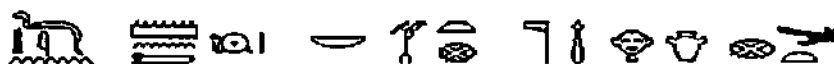


Fig. 10: king Darius, offers the sxt sign of fields to Amen-Re, Amunit, and Montu-Re. After: Davies, N., *op.cit.*, pl.32

**(Doc. 11): Hypostyle M, west wall, south of doorway to Hypostyle B. (Register III).**

It shows king Darius I kneeling and offering wine in front of a group of seated deities. The gods are, from the right to left, the ram-headed Amun of Hibis, Mut, Khonsou the youth of Hibis, and Montu-Re, who is seated with the falcon's head behind Amon-Re and Amunet, while holding the was sceptre by his left hand (Fig. 11).<sup>82</sup>

The text above Monthu-Re reads:<sup>83</sup>



Dd mdw in mnTw-ra nb wAst nTr aA Hry ib hbt.<sup>84</sup>

The words spoken by Monthu-Re the Lord of Thebes, the great god who resides in Hibis.<sup>85</sup>

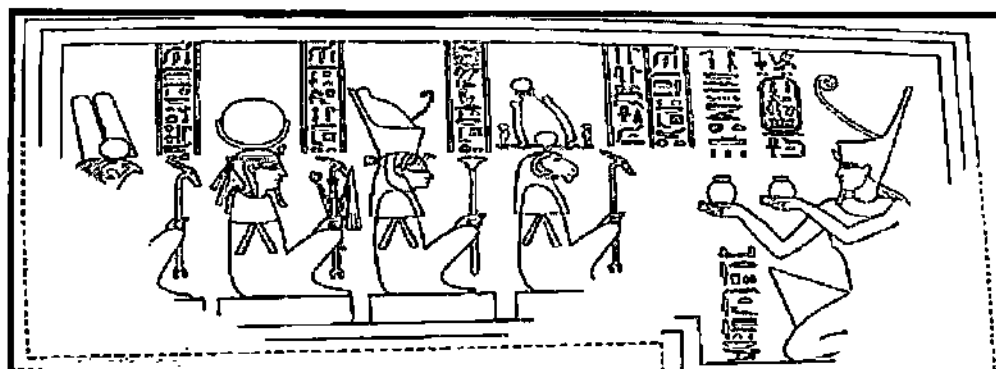


Fig. 11: Darius kneeling and offering wine in front of a group of seated deities, Amun, Mut, Khonsou, and Montu-Re. After: Davies, N., *op.cit.*, pl.38.

**(Doc. 12): Hypostyle N, west wall, gateway to Hypostyle M. (The top of the south face).**

It shows Monthu-Re standing with the falcon's head and most probably giving the anx sign, (visible in a photograph), by his right hand to the king in the form of Horus and wearing the double crown. The falcon

Horus perhaps represents the Egyptian king standing on a serekh and being promised to rule over all lands, North, South, West and East. The scenes reflect the power of kingship of the Egyptian statehood (Fig.12).<sup>86</sup>

The text above Monthu-Re reads:<sup>87</sup>



Dd mdw in mnTw-ra aA pHy Hry nb tpw di(i) n.k anx wAs<sup>88</sup>

Words spoken by Monthu-Re, great of power. The lord of the ancestors. He is being given eternal life and power.<sup>89</sup>



Fig. 12: Monthu-Re gives the anx to the king in the form of Horus. After: Davies, N., *op.cit.*, pl.39.

(Doc. 13): The Exterior of the temple, the north wall, lower register (The center of the Left half).

This scene shows, king Darius I, with *sed* festival symbols behind him, running and holding two water jars, offering to Amun-Re of Karnak and Hibis, Monthu-Re and Khonsu. He is dedicating cold water to his father Amun-Re of Karnak. Monthu-Re with the falcon's head is standing and holding the wAs scepter by his right hand while the anx sign by the other hand.<sup>90</sup>

The text above Monthu-Re reads:<sup>91</sup>



Dd mdw in mnTw-ra nb wAst aA pHy nTr aA Hr ib hbt, ir.n.f di anx mi Ra Dt.<sup>92</sup>

Words spoken by Monthu-Re the Lord of Thebes, great of power, the great god, who resides in Hibis. He is being given life forever like Re.<sup>93</sup>

The Presence of Monthu in the Temple of Hibis At Kharga Oasis

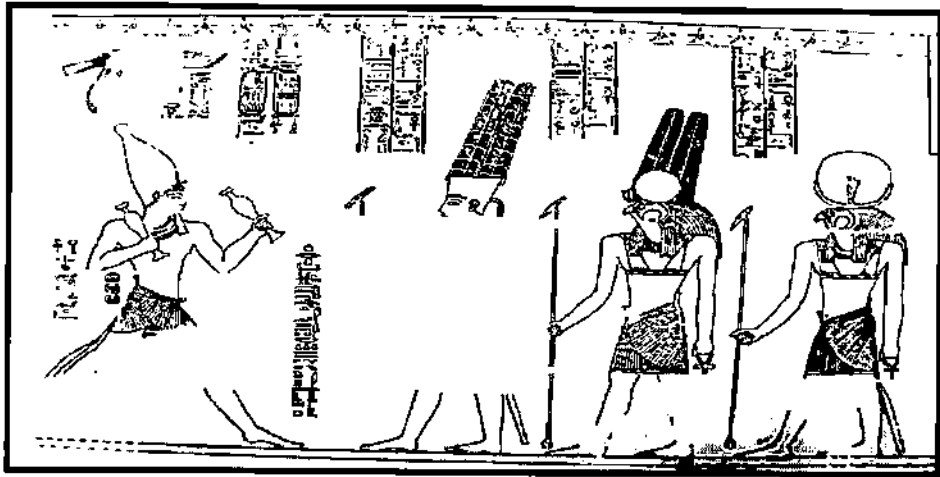


Fig. 13: King Darius offers two water jars to Amun-Re, Monthu-Re and Khonsu of Thebes, After: Davies, N., *op. cit.*, pl.46

(Doc. 14): The Exterior of the Temple, the North wall, Lower Register, (The Center of the Right Half)

The scene shows king Darius I offering a loaf of bread to Amun-Re of Karnak and Hibis, Amunet, and Monthu-Re, with the falcon's head, standing and holding the was sceptre by his right hand while the ankh sign by the other hand.<sup>94</sup>

The text above Monthu-Re reads<sup>95</sup>



Dd mdw in mnTw-ra nb wAsT aA phty Hry ib hbt ir.n.f di anx mi Ra.<sup>96</sup>

Words spoken by Monthu-Re, the Lord of Thebes, great of power, who resides in Hibis. He is being given life forever like Re.<sup>97</sup>

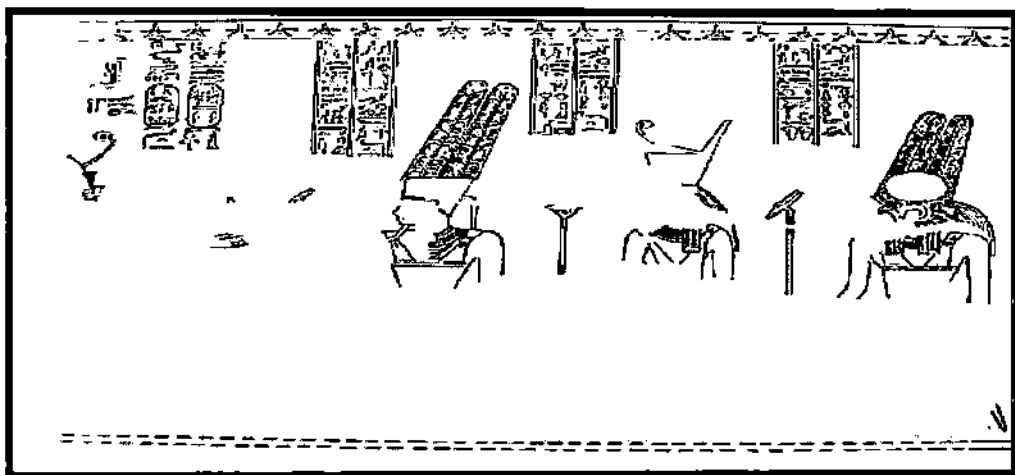


Fig. 14: King Darius offering a loaf to Amun-Re of Karnak and Hibis, Amunet of Hibis, and Monthu-Re, lord of Thebes. After: Davies, N., *op. cit.*, pl.47

(Doc. 15): Exterior of the Temple, South wall, Upper Register and Frieze (The End of the Left Half)

The scene shows Monthu-Re with the falcon's head holding the right hand of the king while he giving him the ceremonial scimitar (Fig.15).<sup>98</sup>

The text above Monthu-Re reads<sup>99</sup>

ḏd mdw in mn'w-ra nb wAst n'IraA Hr ib hbt ir.n.f di anx mi Ra Dt<sup>100</sup>

Words spoken by Monthu-Re the Lord of Thebes, great of power, who resides in Hibis. He is being given life forever like Re.<sup>101</sup>

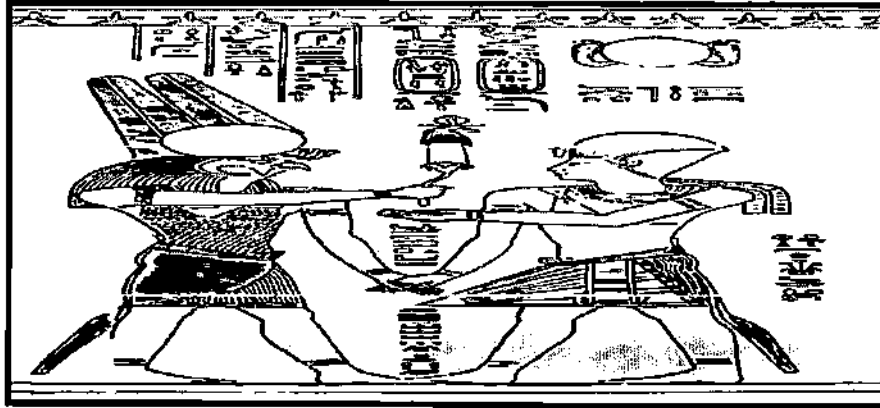


Fig. 15: Montou-Re presenting a ceremonial scimitar to king Darius. After: Davies, N., *op.cit.*, pl. 51.

(Doc. 16): Inner Gateway, the Exterior, South Jamb of the West Face

The scene shows king Darius I, offering the sxt sign of fields to Amen-Re, goddess Udo and Montu-Re, with the falcon's head he is standing and most probably holding the wAs sceptre by his right hand while the anx by the other one (most of the scene was damaged) (Fig.16).<sup>102</sup>

The text above Monthu-Re reads<sup>103</sup>

ḏd mdw in mnTw-ra nb wAst aA pHy ir.n.f di anx Dt.<sup>104</sup>

Words spoken by Monthu-Re the Lord of Thebes, great of power He is being given life forever.<sup>105</sup>

Words spoken by Monthu-Re the Lord of Thebes, great of power He is being given life forever.<sup>105</sup>

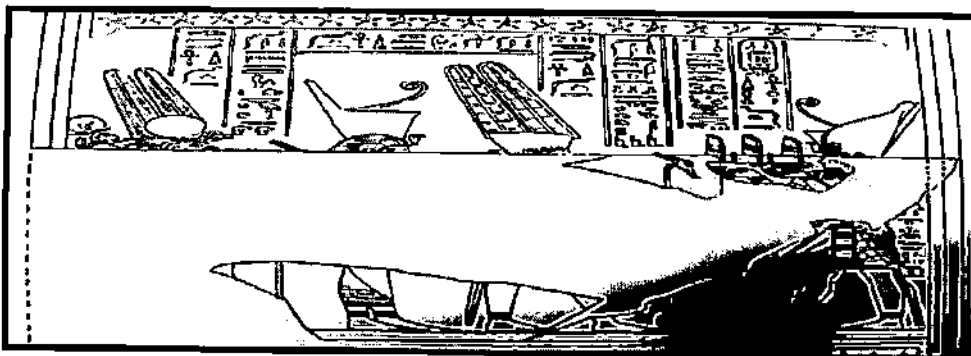


Fig. 16: King Darios offering the sxt sign of fields to Amen-Re,goddess Udo, and Montu-Re. After: Davies, N., *op.cit.*, pl.55

(Doc.17): Inner Gateway, The Exterior, North Jamb of the West Face

## The Presence of Monthu in the Temple of Hibis At Kharga Oasis

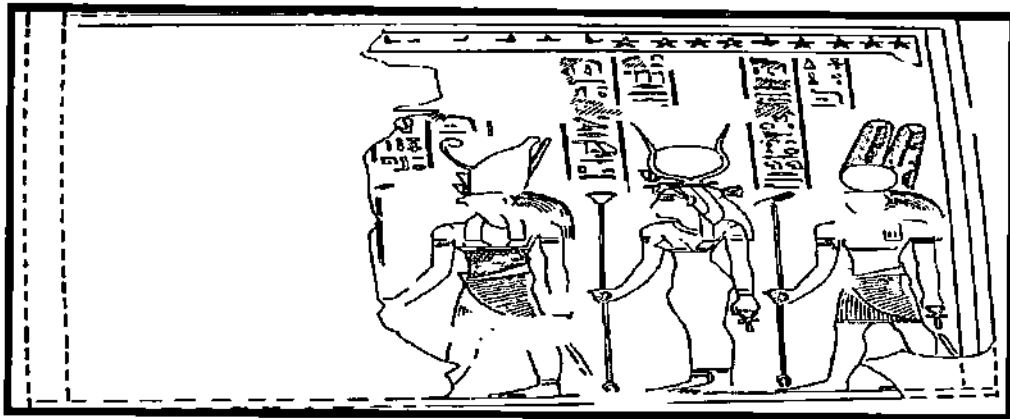
The scene shows, the king (whose figure and name are now lost) before Horus, Isis and Monthu-Re, with the falcon's head standing and holding the wAs sceptre by his right hand and the anx sign by the other one (Fig.17) .<sup>106</sup>

The text above Monthu-Re reads<sup>107</sup>



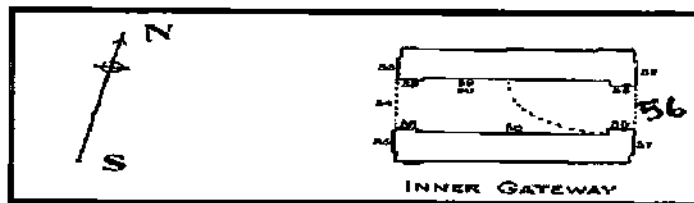
Dd mdw in mnTw-ra nb wAst aA pHy ir.n.f di anx mi Ra Dt.<sup>108</sup>

Words spoken by Monthu-Re the Lord of Thebes, great of power. He is being given life forever like Re.<sup>109</sup>



(Doc. 18): The Inner Gateway, The Exterior, East Lintel  
(South Half)

Pl. (2): The Inner Gateway of the Temple of Hibis



This scene shows king Darius I, wearing the hemhem crown and offering nw-jars of wine to Amun-Re, Udo and Monthu-Re, with the falcon's head standing and holding the wAs sceptre by his right hand and the anx sign by the other one (Fig.18).<sup>110</sup>

The text above Monthu-Re reads<sup>111</sup>



Dd mdw in mnTw-ra nb wAst aA pHy ir.n.f di anx mi Ra Dt.<sup>112</sup>

Words spoken by Monthu-Re, the Lord of Thebes, great of power, He is being given life forever like Re.<sup>113</sup>



Fig. 18: king Darius I offers wine to Amun-Re, Udo and Monthu-Re.,After: Davies, N., *op.cit.*, pl.56.

(Doc. 19): The Portico (Q), the West Interior Wall, Great Doorway (South Half, South Jamb)

This scene shows king Darius I offering nw-jars of wine to Amen-Re and Wadjet Monthu-Re, he is shown standing with the falcon's head. He holds the was sceptre by his right hand and the ankh sign by the other one (Fig.19) <sup>114</sup>

The text above Monthu-Re reads <sup>115</sup>



Dd mdw in mnTw-ra nb wAst, @r wsr wADty <sup>116</sup>

Words spoken by Monthu-Re, the Lord of Thebes, Horus the great, who got all the two great powers. <sup>117</sup>



Fig. 19: king Darios offers Wine to Amun-Reand Udo. After: Davies, N., *op.cit.*, pl.61

(Doc. 20): The Portico (Q), the West Interior Wall, Great Doorway (Lintel of the Nouth Half, South )

The scene shows, king Darios offering bandages to Amon-Re, Mut and Montou-Re with the falcon's head; he is shown standing and holding the was sceptre by his right hand and the ankh sign by the other one (Fig.20). <sup>118</sup>

The text above Monthu-Re reads <sup>119</sup>.



mnTw-ra nb wAst <sup>120</sup>

Monthu-Re the Lord of Thebes. <sup>121</sup>

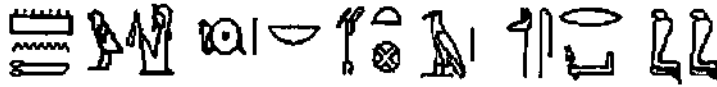


Fig. 20: king Darius offers bandages to Amon-Re, Mut and Montou-Re. After: Davies, N., *op.cit.*, pl.62.

**(Doc. 21): The Portico (Q), the North Gate, Interior West Jambs**

The scene shows king Nectanebo I, the 30<sup>th</sup> dynasty being embraced by Monthu-Re, who promises him strength and victory. Monthu-Re with the falcon's head is shown standing and embracing the king with the left hand (Fig.21).<sup>122</sup>

The text above Monthu-Re reads (Fig.140-141).<sup>123</sup>



mnTw-ra nb wAst, wsr wADty ...

Words spoken by Monthu-Re the Lord of Thebes, Horus the great who got all the two great powers.<sup>125</sup>

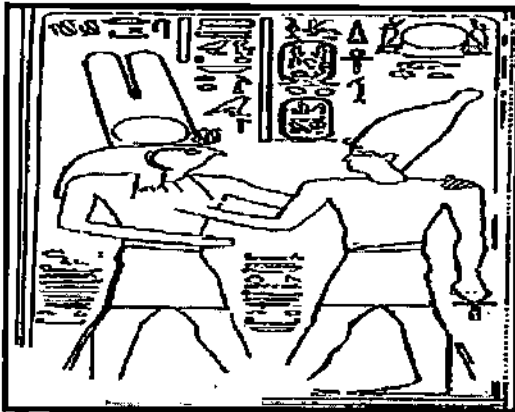


Fig. 21 (a): king Nakhte-Hor-Hebyet  
Is embraced by Monthu-Re  
After: Davies, N., *op.cit.*, pl.68.

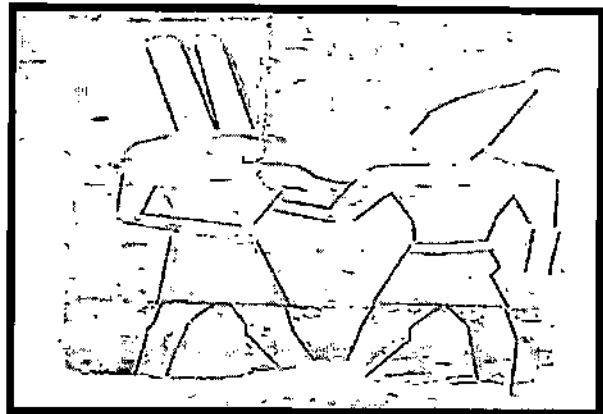


Fig. 21 (b): king Nakhte-Hor-Hebyet  
Is embraced by Monthu-Re  
After: The author - 2012

## Conclusions

- 1- Monthu is mainly occurred depicted as a falcon-headed man, stands, whose wig is surmounted by a solar disk, with a double Uraeus, between two tall plumes extending virtually. He holds the wAs, or anx and in some scenes a ceremonial scimitar. (Doc.5), is A good example. The scene shows Monthu-Re standing and holding the wAs scepter and the anx sign.
- 2- In the most reliefs of the studied temple, shown is the inherent solar aspect of Monthu as a composite sun deity Monthu-Re. He frequently escorts the king in the presence of Amun. (Doc.4), is A good example. Monthu-Re and Amon-Re stand and embrace the king, meaning the importance of god Monthu.
- 3- Monthu (Doc.1), a rare case for once as a ram headed god, crowned with bull's horn's
- 4- Monthu (Doc.2) a rare case for once as a bull headed mummy, with bull's horn's, stands on a pedestal.
- 5- Monthu shows (Doc.3), a rare case in a ceremonial celebration.
- 6- Monthu (Doc.3 & 11) is behind the triad of Thebes, Amun of Hibis, Mut, and Khonsu the youth.
- 7- Monthu (Doc.9,10 & 14), is behind Amon-Re and Amunet.
- 8- Monthu (Doc.17). a rare scene. Monthu-Re is behind Horus son of Isis and Isis for the first time,
- 9- Monthu-Re (Doc.13), is in the middle between Amun-Re of Karnak and Hibis and Khonsu of Thebes,
- 10- Monthu-Re (Doc.12), gives the anx to the king in the form of Horus, the 1<sup>st</sup> Dynasty Serekh with the royal name.
- 11- Monthu-Re (Doc.6,7,8 & 15), Monthu, is presenting a gift to the king.
- 12- Monthu-Re (Doc.18, 19), is behind Amen-Re of Karnak and goddess Udo,
- 13- Monthu-Re of thebes (Doc.21), embraces king Nakhte-Hor-Hebyet.
- 14- Monthu-Re (Doc.20), is behind Amon-Re Of Hibis and Mut of Asher.
- 15- Many of The forms of Monthu as it shows in the temple of Hibis are rare as mentioned, which is different from his forms in the temple Armant or in any other temple in Egypt. Some of the unique scenes in Hibis are:
  - 1- As a bull headed mummy.
  - 2- As a ram headed god.
- 16- The role of Monthu in the temple of Hibis as always is the god of war, which is the main role of Monthu to support the king in his wars.
- 17- Finally, up to the strong presence of Monthu in the temple, the study concludes that the influence of the role of Monthu as a chief god of war, continued during the Graeco-Roman Period, mainly in the region of Thebes, but it was no longer the political and administrative centre of the south.

### تصوير الإله مونثو في معبد هيبيس بواحة الخارجة

#### الملخص

كان الإله مونثو، الإله الصقر، إله الحرب في مصر القديمة. الحامي لمنطقة طيبة، وقد ارتبط هذا الإله بعدد كبير من ملوك الأسرة الحادية عشرة. إن الإله مونثو يجسد القوة الخارقة التدميرية للإله رع، ويظهر اسمه بشكل معتاد تحت لقب مونثو-رع. أما في الدولة الحديثة، فقد ضعف دور مونثو في طيبة مقارنة بدور أمون رع، معبود طيبة.

لقد شيدت معابد عظيمة، خصصت للإله مونثو على مساحات كبيرة، في منطقة طيبة. ومن أهم المعابد التي شيدت للإله مونثو، في الدولة القديمة هو معبد المودامود. كذلك هناك العديد من المعابد التي خصصت لعبادة الإله مونثو، خلال الدولة الوسطى. أما خلال الدولة الحديثة فقد أحب الملوك المحاربون في مصر القديمة أن يشبهوا أنفسهم بالإله مونثو. لقد قيل أنهم في المعارك يجسّدون قوته الحربية التي لا تقهر. ومن أهم المعابد التي شيدت في هذا العصر معبد مونثو بالكرك. أما في الدولة المتأخرة، فإن معبد هيبيس يعتبر من أهم المعابد التي أسست في هذا العصر، ويحتوي على مناظر نادرة وعديدة للإله مونثو، والممتدة حتى العصر اليوناني الروماني. ومن أهم صور مونثو في معبد هيبيس هو ظهوره في صورة مومياء برأس ثور، وأيضاً في صورة إله برأس خروف، بجانب العديد من المناظر النادرة الأخرى.



## The Presence of Monthu in the Temple of Hibis At Kharga Oasis

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- <sup>48</sup> The title here *iw nw* (Smat), refers to (Armant)
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