

## SOME NEW EVIDENCE FOR THE PROCESSIONAL WAY OF THE BEAUTIFUL FEAST OF THE VALLEY AT WESTERN THEBES



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<b>Article history:</b> Received: 23-3-2023 Accepted: 8-11-2023 Doi: 10.21608/ejars.2023.330913	<b>Abstract:</b> <i>This paper is based on some archaeological evidence gathered during my fieldwork in various sites of Western Thebes. They mainly concentrated in the mortuary temple of Amenhotep III, to figure out and identify the processional way of The Beautiful Valley Feast (BVF) in western Thebes, as the Author already did in his last publication about the Khoiak feast procession way in Western Thebes (EJARS 9 2019, 61-68: BIFAO 117 (2018), 9-27). On the other side also to enrich the theory that Amenhotep III has enlarged his temple to the west (NW) to involve the old processional way of the feast and refashioned it again to made his temple as a focal temple in this feast.</i>
<b>Keywords:</b> Feast Amenhotep III Anubis Osiris statue Route Floor.	

### 1. Introduction

The Beautiful Feast of the Valley (BFV) is one of the most celebrated festivals of ancient Egypt and was held on both banks of the river in Thebes. In the East, the processional way [it has various names in ancient Egypt as: *W3t/W3t ntr/W3t htp R<sup>c</sup> im.s/W3wt n stwt/ T3 mit/T3 mit ntr/T3 mit rhny*] [1] is very well known and corresponded to the Avenue of the Sphinxes in front of Karnak temple. In the west, it is described only in tomb inscriptions and there is no evidence of the celebration route. The BFV and the Opet Feast were the most important festivals of ancient Egypt at least from the Middle Kingdom onwards. They imitated the journey of the Sun from east to west during the day and from west to east (in the Netherworlds) during the night. It symbolized the death and resurrection of the Sun [2] and probably derived from a popular celebration of the goddess Hathor [3]. During the Old Kingdom, the general term for the celebrations was (*hb nfr n ntr*). In the Middle Kingdom

the new expression  (*hb.f nfr n N*, his Beautiful Feast of N) came in use by the 12<sup>th</sup> dyn. and survived until the Greek-Roman period [4]. The BFV is named  (*hb[hb] nfr n int*) in hieroglyphs [5,6]. A variant “*hb nfr n int imntt*, the BFV of the western valley” is found in the tomb of Userhat in Thebes [7-9], and in the calendar of Madinet Habu, it called “*hb int*” [10]. In the New Kingdom, other designations appeared: (*hnt Imn n(t) imntt*, Amun sails to the West, [El Guindi translated this form as “Amun sails to the west”]) [2], (*d3y r imntt n Imn-R<sup>c</sup>*, crossing to the west of Amun-Re), (*hb n dsr-dsrw*, Feast of Hatshepsut temple), (*hb n dsr-3ht*, Feast of Thutmose III temple) [2]. The oldest evidence of the BFV dates to the Middle Kingdom – particularly, to king Muntohetep II [5,6,11] – when it was called (*int nb-hpt-R<sup>c</sup>*) on a stela (Cairo, Egyptian Museum, JdE 38655) dated to Senosert III, under whom a cult to Muntohetep II was esta-

blished. [12] From this later derived (*hb n int*, Feast of the Valley) [2] and (*hb nfr n int*, Beautiful Feast of the Valley). During Middle Kingdom, the celebration took place at the full moon of the second month of the summer (*šmw*). In New Kingdom (Calendar of Medinet Habu), the festival lasted two days by the beginning of the full moon of the second month of summer (*šmw*) [= June] [13]. From the New Kingdom, the months in which the two festivals took place were named (*p3 n ipt*; that [month] of Opet) and (*p3 n int*; that [month] of the Valley). These denominations survived in the Coptic names of the months Phaophi and Payni [4]. *New evidence of the BFV was found in the following sites:* \*) Deir el-Bahari (green lands, close to the modern Sheikh Agowa road). \*) Mortuary temple of king Amenhotep III [14-16]. \*) The discovery of the catacomb tombs at Qurnet Murai, made by the and the contexts of the routes of the Khoiak feast examined by the Author (*This is a part of the Author's project "New Theban Tombs Mapping Project-NTTMP-*) [17,18].

## 2. Main Sources of the BFV in Western Thebes

### 2.1. Private tombs

The BFV is attested in many private tombs in Theban necropolis: C. 1, TT 24, TT 39, TT 48, TT 49, TT 56, TT 64, TT 69, TT 74, TT 75, TT 76, TT 78, TT 79, TT 85, TT 86, TT 93, TT 95, TT 98, TT 106, TT 110, TT 127, TT 131, TT 135, TT 147, TT 161, TT 191, TT 224, TT 231, TT 263, [TT 277] [19], TT 282, TT 284 [2]. These tombs contain detailed inscriptions and images of the episodes of the BFV, such as “exiting by the deceased from his tomb to participate at the procession where Amun is described as a god of the Sun and life”, “participation of (Horary Priests, Hathor priests, Amun’s Singers, visitors of the tombs, statues of the dead kings and individuals at the visit to the temples”, “offerings to the gods”, “offerings of the *ḥnbouquet* from the temple of Amun to deceased”, “rituals inside the tomb (burning

incense, libation, offering, banquet)”, “appearing of the deceased as a god (*ntr*)”, “the deceased sitting in the beautiful hall house of the eternity” [2]. By the 19<sup>th</sup> dyn. (after the religious reform of Akhenaten), some main deities (as Ptah-Sokar-Osiris and Re-Horakhty) gained in popular consensus in Thebes and evidence of the BFV became relatively scarce in the tombs of the period, due to the emergency of other feasts, such as that the Khoiak Feast in western Thebes that was reproduced in several tombs [2,18].

### 2.2. Deir El-Bahari temples

The first attestation of the BFV is in the temple of Muntohetep II at Deir el-Bahari (*Two of the main scenes are also in the Red Chapel of Hatshepsut at Karnak*). Behind Muntohetep II there is a text [2]:



*wn.f hnt k3w ḥnw nb di ḥnh mi Rḥ dt*  
*He is in front [at the top] of the spirits of all living, may he give life as Re forever.*

The figuration of the BFV in the temple of Hatshepsut at Deir el-Bahari was inscribed on the east wall of the upper Court, where the navigation during the Feast of the Valley is depicted. The original portions of the inscription concerning the navigation to Luxor on the south part of the wall is a post-Amarna restoration [4,20].

### 2.3. Amenhotep III temple at Kom el-Hettan (Memnon)

The Mortuary temple of the king Amenhotep III in western Thebes was larger than the temple of Amun at Karnak. Only the two colossi to the side of the main entrance survived [21]. The temple was dedicated to Amun and had doors of electrum, statues of sienite, quartzite and other hard stones [3]. The dedicatory text on a stela described the temple as a resting place for Amun during the BFV as follows [22]:



*... st htp n nb ntrw m ḥb.f n Int m hnt*  
*Imn n(t) Imntt n m33 ntrw Imntt*

“... a resting place of the Lord of the Gods at his Feast of the Valley during the procession of Amun [of] the West to see the gods of the West” [21,23].

### 3. Main Aspect of the BFV

One of the main inscriptions of the BFV is on the third and the fifth course of the north side of the red chapel of queen Hatshepsut at Karnak. On the third course, priests are carrying the boat of Amun from Karnak to the river. On the fifth's Amun returns from Deir el-Bahari to Karnak [21]. During the New Kingdom, the statue of Amun, called “*nb ntrw*”, was transported out in the bark sanctuary of Karnak, where it resided, for the great festivals of the East and West Bank [24]. The episode of the BFV starts to the right of the granite entrance of the third terrace of Hatshepsut's temple on three registers. It represents Thutmose III with offerings in front of Theban Triad, and the divine procession of Amun on the priest's shoulders walking towards the quay and crossing the Nile to the West [2]. Other two scenes of the divine boat of Amun (*wsr-ḥ3t*) are in the temple of Hatshepsut and in that of Thutmose III at Deir el-Bahari [2]. The banquet with the butchery of the animals and the preparation of food and supplies for the offering tables is also shown on the walls of the New Kingdom tombs. In Hatshepsut's temple at Deir el-Bahari there are scenes of dances that were attested until the late period [25,26]. In the Graeco-Roman period, the BFV coincided with the Decadal Feast [*This was a celebration at beginning of a ten-day feast during the visit of the god Imn-m-ipt / Imn-ḥnty-ipt.f produced from Luxor temple on the East Bank to the West Bank by crossing the river Nile to visit the tombs of the ten ancestors of the primeval gods (Grandfather: Kamutef, Father: Irta, and Grandsons: Ogdoad [eight gods of Hermopolis] in Jēmē at Medinet Habu). The oldest well-known mention of the Decadal Festival is dated to the king Thutmose II in his mortuary temple*], [4,27] which also ended at Madinet Habu [28]. Documents

of the late and Ptolemaic periods (*Papyri; BM 10209, Berlin 3115, inscriptions in Deir el-Medina and in the chapel of Philip Arrhidaeus in Karnak* [29-33]) attest the continuity of the celebration of the BFV at least until the time of Ptolemy VIII, where the rituals mixed with those of the festival of Jēmē [2,28,34,35]. During the 18<sup>th</sup> dyn., the procession of the BFV took place with the participation of only the statue of Amun-Re, while in the 19<sup>th</sup> dyn. Those of Mut, Khonsu joined that of the Theban god. The divine triad visited place of worship of kings and queens and the sacred chapel of Amenhotep I and Ahmes-Nefertari. All those episodes are depicted in the temples and tombs of Thebes [2].

### 4. Results

According to the above-mentioned data many results could be concluded as follows: \*) The northern gate of the temple of Amenhotep III is the main entrance of the celebration of the BFV. \*) According to the figures on the base of the eastern colossus of the northern gate, many districts participated in the BFV celebration inside the temple of Amenhotep III producing their own offerings. \*) The second enlargement of the temple of Amenhotep III was established mainly to incorporate the old processional way and to be the focal temple of the BFV. \*) The processional way of the BFV was refashioned and modified inside the temple [and outside the northern gate] of Amenhotep III along the Avenue of Anubis. \*) The cut foundations of the Avenue of the Sphinxes and its eastward orientation were specified providing real excavation evidence for the first time. \*) Parts of a stone head of Anubis and a fragment of an Osiride statue of a king were uncovered providing real archaeological evidence of the Avenue of Anubis for the first time. \*) The compact sand floor of the processional way (18m) in front of the Deir el-Bahari temples was uncovered providing evidence that the modern Shaikh Agwa Road runs on the course of the old processional way for the first time.

## 5. Discussion

### 5.1. Inscriptional evidence

5.1.1. Base of the eastern colossus of the north gate of Amenhotep III's temple [the base of the western colossus is defaced]:

#### 5.1.1.1. The front side, fig. (1)

The whole inscription is defaced and deteriorated. The horizontal line in sunk relief with names and titles of king Amenhotep III is very clear. The surviving parts of the inscription probably marked the beginning of the procession on to the two (right and left) sides of the base of the colossus.

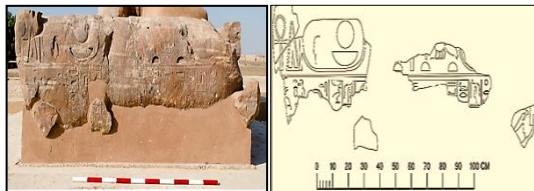


Figure (1) Shows the front side of base of the eastern colossus of Amenhotep III

#### 5.1.1.2. The right [eastern] side, fig. (2)

The two sides (right and left) of the inscribed base in one form at the top as a wide horizontal line in sunk relief of names and titles of the king Amenhotep III as follows:

*ḥḥ Hr k3 nḥt ḥḥ m M3ḥt nbty smn hpw sgrḥ t3wy nsw-bity (nb M3ḥt Rḥ tit Rḥ) s3 Rḥ [(Imn ḥtp ḥk3 W3st) di ḥḥ]. Live the Horus "The victorious Bull who rises in Truth", the Two ladies "Legislator, that appease the Two lands (Nebmaatre Tutenre), the Son of Re (Amenhotep, ruler of Thebes) may he have life].* The god Hapy was figured nine times (two figures are lost), bearing the symbols of Upper Egypt districts on his head and holding offerings consisting of two *ḥs(t)*-pot (water-pot) [36], a *w3s*-scepter (power/divine power and dominion) [37,38] and two *ḥḥ*-signs. The images look towards the outside of the temple's entrance, probably to be at the presence of the procession and visitors. The scene ordered nine of districts of Upper Egypt, geographically from south to north in nine districts in sunk relief as listed in tab. (1)

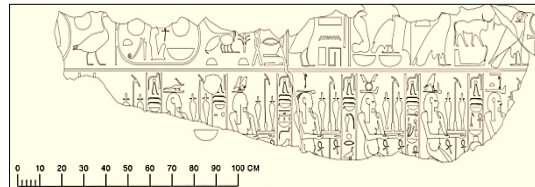


Figure (2) Shows royal eastern statue, right side of the eastern base of the statue.

Table (1) Texts accompanying nomes' figures the royal eastern Statue, right side of the eastern base of the statue

Nome's no.	Nome's Name	Text
1	T3 sty (Aswan) <sup>[39,40]</sup>	Deteriorated
2	W3s Hr (Edfu)	<i>ḏd mdw inī n.k ḥḥ ḏd nb 3wt lb !!!</i> (Recitation of bringing life, stability and all rejoicing of the heart...)
3	Nḥn (El-Kab) <sup>[39,40]</sup>	<i>ḏd mdw inī n.k ḥḥ [41] nḥw nḥw nḥw nḥw [42]</i> (Recitation of bringing offering and all kind of fresh produce [43], live...)
4	W3st Thebes [39]	<i>ḏd mdw inī n.k ḥḥw jr</i> (Recitation, bringing to you libation with ...)
5	Bikwy / nḥwyt Qeḥ [39]	<i>ḏd mdw inī n.k smḥ [44] nb ḏḥ</i> (Recitation of bringing to you bread-offering and all offerings !!!)
6	Tk [39] Dandara	<i>ḏd mdw inī n.k ḥḥ [abḥ] !!!</i> (Recitation, bringing to you everything ...)
7	Deteriorated, could be Bḥ [39] Hu	Deteriorated
8	T3 wr Abydos [39]	Deteriorated
9	Mnw Akhmim [39]	Deteriorated

#### 5.1.1.3. The left [western] side, fig. (3)

The same depictions of the god Hapy of the right side with holding same symbols with different offerings of the nomes of lower Egypt, which ordered geographically as listed in tab. (2). Obviously, the figures of the two sides of the god Hapy bearing offerings and looking outside the temple could indicate receiving the feast with various offerings of the nomes of Upper and lower Egypt, such as water and honey after a long trip from Karnak temples to Deir el-Bahari then to the temple of Amenhotep III.

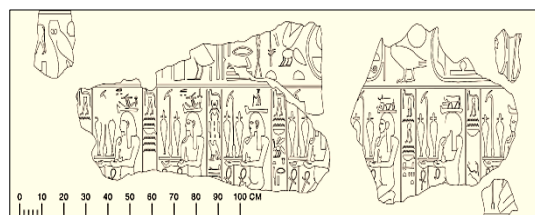


Figure (3) Shows royal eastern statue, left side of the eastern base of the statue.

Table (2) Texts accompanying nomes' figures the royal eastern Statue, left side of the eastern base of the statue.

Nome's no.	Nome's name	Text
Could be "5"	Deteriorated [could be "Nt mht Neith-North, Sais (Sa el-Hagar)"] [45]	<i>dd mdw inl n.k hntk</i> [41] (Recitation of bringing to you...)
Could be "6"	Deteriorated [could be "dw hsw [46] (hsw) [47] Sakha]	<i>dd mdw inl n.k hntk</i> [41] (Recitation by bringing to you offerings...)
7	<i>hw y gs imnt</i> Heropolis Parva, (Duanlan)	<i>dd mdw inl</i> [41] (Recitation of bringing...)
8	<i>hw y gs hbt</i> Heropolis, Pithom (Tell el-Maskhouta)	<i>dd mdw inl n.k msw</i> [41] (Recitation of bringing to you water...)
9	<i>Ddw</i> (Abusir Bana) "ndv" [47].	<i>dd mdw hprw</i> [41] <i>lm</i> [41] (Recitation of becoming there...)
10	<i>(h km) wr</i> [47], Tell Atrib [Banha]	<i>dd mdw inl n.k hntk</i> [41] (Recitation of bringing to you honey and wine...)
11	[K3] hsw" [47], Leontopolis (Tell el Urydam)	Deteriorated
12	<i>hb ntr</i> " [47], Sebennytos (Samannud).	<i>dd mdw inl n.k hntk</i> [41] [41] (Recitation by bringing offerings...)
13	<i>hks ndw</i> " [47], Heliopolis (Ain Shams)	<i>dd mdw inl n.k</i> [41] (Recitation of bringing to you ...)

## 5.2. New archaeological evidence

5.2.1. Deir el-Bahari temples, fig. (4) Uncovered part of the processional way in the green land on the same axis as Hatshepsut's temple during the dewatering project operations in the area (exactly the manhole WB1-11), which is located on the same axis between Deir el-Bahari and Karnak temples, exactly at the location of the pit (WB1-11) of Seti's sector of the ground water project. Beneath the surface of the green land, the author found a solid and compact old sandy route, approximately 18 meters wide, directed along the same axis as the Deir el-Bahari and Karnak temples and the modern Sheikh Agwa road, which implies that the latter was constructed upon an older route. The uncovered part is located approximately 190 meters to the east of the main asphalt road and around 35 meters to the west of the modern Sheikh Agwa road (N=43°25'43.53", E=37°32'46.13"). This provides strong evidence that the main processional way was built directly on the main axis from Deir el-Bahari to Karnak, at least in the beginning of the new Kingdom.



Figure (4) Shows location of the uncovered part of the BFV route in front of Deir el-Bahari (After: Google Earth)

## 5.2.2. Amenhotep III's temple

5.2.2.1. The chapel of Ptah-Sokar-Osiris The chapel of Ptah-Sokar-Osiris [18] was probably incorporated within the mortuary

temple of Amenhotep III during the second enlargement of the temple [48], because at least the BFV and Khoiak feasts were held before Amenhotep III's reign. For this reason, the northern and the southern gates of his temple were established as priority entrances for festivals [and their processional ways] in and out of the temples of Deir el-Bahari, Seti I and Medinet Habu [49]. The catacomb of Qurnet Murai, which uncovered by the author [17], provided real evidence of the end point of Khoiak feast during the Ptolemaic period. The routes of this feast as the starting and ending points during the Middle, New Kingdoms and Ptolemaic periods were determined on a map following the recent excavations by the author [18]. The chapel of Ptah-Sokar-Osiris was the starting point during Khoiak feast at least during the Middle and New Kingdoms, which means that a processional way passed by this chapel and was constructed before and after constructing the mortuary temple of Amenhotep III.

### 5.2.2.2. A new sandstone fragment of an ear of an Anubis statue

This was uncovered during the underground water project, between WB2-24:WB2-25 (69.65 ASL), fig. (5-a & b) around 6 meters below the surface of the green land. The style of carving of the ears, fig. (5-c & d) appears the same as that of the statues of the Avenue of Anubis around the Ramasseum temple dated to Ramesses II. The raised ears are carved without unloading the block around the ears to protect against breaking. However, finding these fragments at a depth of 6 meters, particularly manhole WB2-25 is on the main axis of Merentpah's temple could be another addition or reconstruction of the Avenue in this site by Merentpah other than that of Amenhotep III fig. (5-e).



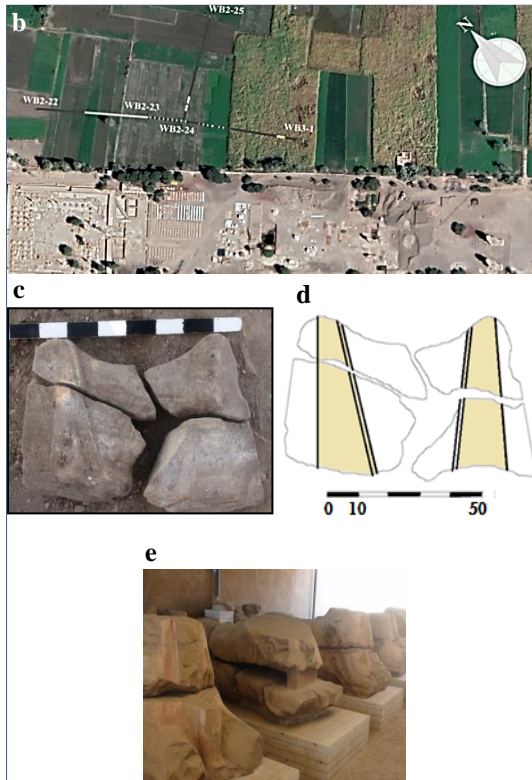


Figure (5) Shows archaeological evidence from Amenhotep III temple; **a.** the deviated direction from WB2-24 to WB3-1 to enter the mortuary temple of Amenhotep III (between the 2<sup>nd</sup> and the 3<sup>rd</sup> pylons), then to the Peristyle hall, **b.** location of foundations pits, floors and sandstone floor (After: Google Earth), **c.** fragmentary ears of Anubis, uncovered in Amenhotep III temple (After: Hawass Archive), **d.** author's drawing, **e.** group of Sphinxes as Anubis, preserved in the site magazine of Merenptah temple.

### 5.2.2.3. A new sandstone fragment of an Osiride statue

A fragment, fig. (6-a) (Chest with crossed arms holding life symbol [☥]) of an Osiride statue of a king probably standing beneath the head (chin) of Anubis [same tradition and attitude as the Avenue of Sphinxes of Karnak temples] as those of the Avenue of Anubis around the Ramasseum temple, as well as those of Merenptah in his temple, fig. (6-b & c). This fragment was found between WB2-24 and WB2-25 – exactly 45 meters to the south of WB2-25-, fig. (5-a, b & c) at the depth 6 meters of the surface (Pit [Manhole] WB2-25 is located to the east (SE) of Merenptah's temple and about 260 meters from the 1<sup>st</sup> Pylon orientated by chance

at the main axis of the temple). The depth and the small size of this fragment could point to a deliberate destruction of the statue, or at least indication to what happened to the Avenue of Anubis in the Ramesside period because this location from Wb2-25 to WB2-26 in front of Merenptah temple is good evidence of the destruction of the temple of Amenhotep III or, at least, of its use as a quarry after the 18<sup>th</sup> dyn. [14,16].

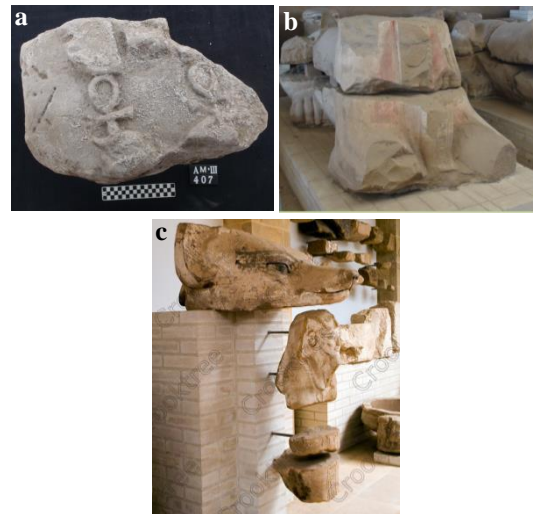


Figure (6) Shows **a.** fragment of Osiride statue, uncovered in Amenhotep III temple (After: Hawass Archive, 2010), **b.** headless Anubis sphinx, **c.** reconstruction of Anubis protecting the king, (After: crooktree. Com, 2023)

### 5.2.2.4. Foundations, fig. (7)

Thirty foundations (cut with deposits) were uncovered underneath the green land surface (75.75 ASL) in various directions and different levels [two and three meters (72.75 and 73.75 ASL) each base (cut) measured 1.25 m width and the length covered the whole width of the trench of the excavation, as well as the distance between each foundation is 2.60 m. The foundations were lined and spread as follows:



Figure (7) Shows section of the foundations and the lime floor (After: Hawass Archive, 2010).

- Pits [Manholes] WB2-22:WB2-23, figs. (5-a, b & 8); after 43 meters to the east (SE) of WB2-22, 15 foundations were uncovered 3 meters below the surface (72.75 ASL). Another issue emerged where there are no foundations in the first 40 meters to the east (SE) of WB2-22 but there was a layer (2.5m × 1 meters and 5 meters below the surface) of colored pottery (sherds) and bones, which means this site reused after the 18<sup>th</sup> dyn. In addition to many sherds in red and blue colors to the east (SE) of Pit (WB2-22) by 25 meters at a depth of 5.5 meters.

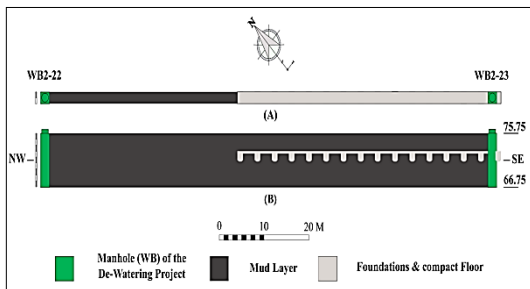


Figure (8) Shows **a.** plan [estimation] of trench WB2-22 to WB2-23, **b.** section [estimation] of plan A, from (NW) to (SE) facing (NE)

- Pits [Manholes] WB2-23-WB2-24, figs. (5 & 9); 8 foundations with same level of the last ones.

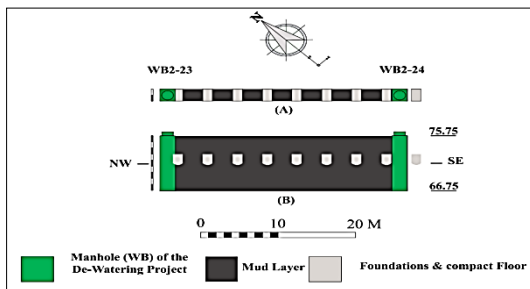


Figure (9) Shows **A.** plan [estimation] of trench WB2-23 to WB2-24, **B.** Section [estimation] of plan A, from (NW) to (SE) facing (NE)

- Pits [Manholes] WB2-24:WB3-1, figs. (5 a, b & 10); 7 foundations after WB2-24 towards WB3-1, the first one of the seven is to the east (SE) from WB2-24 in same level of previous foundations. The other six foundations are in different level and lined to the east by 10.5 meters away from WB2-24 as follows: **a)** Foundation 1, extended in the trench's

mud sides (L. 1.8 m × W. 0.7 × D. 0.30 m) at level 73.14 ASL. **b)** Foundation 2, extended in the trench's mud sides (L. 1.80 m × W. 1.30 × D. 0.80 m) at level [top] 73.14 and [bottom] 72.34. **c)** Foundation 3, extended in the trench's mud sides (L. 1.80 m × W. 1.30 m × D. 0.80m) at level [top] 73.14 and [bottom] 72.34. **d)** Foundation 4, extended in the trench's mud sides (L. 1.80 m × W. 2.0 m × D. 0.80m) at level [top] 73.14 and [bottom] 72.34. **e)** Foundation 5, extended in the trench's mud sides (L. 1.80 m × W. 1.30 × D. 0.80 m) at level [top] 72.34 and [bottom] 71.54. **f)** Foundation 6, extended in the trench's mud sides (L. 1.80 m × W. 1.40 × D. 0.80 m) at level [top] 72.74 and [bottom] 71.94, which probably led to think about additions or reconstructions of this way at this part. In particular –from WB2-24 to WB23-1-, it shows the deviated direction of the way to join the temple of Amenhotep III according to the text of the BFV in the temple itself as a resting-place of the Lord of the gods –see 2.1.3). The first foundation to the east of WB2-24 was lower than all the foundation by 1 meter (72.75 ASL) and the nearest foundation to it in same orientation to the east is far by ±14 meters.

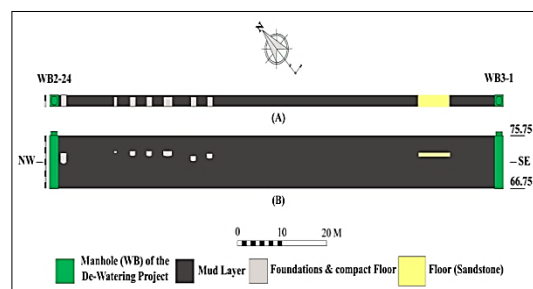


Figure (10) Shows **A.** plan [estimation] of trench WB2-24 to WB3-1, **B.** section [estimation] of plan A, from (NW) to (SE) facing (NE)

#### 5.2.2.5. The lime and sandstone floors, figs. (7, 8, 10 & 11)

A compact sandy and lime floor (0.45 meters thick) among the foundations of WB2-22:WB2-23, figs (7-8) probably represents the real bed of a way, in addition to some pots between the foundations, probably as votive pots. Between WB2-22:WB3-1 -around 15 meters to the east

(SE) before WB3-1- a part of sandstone blocks floor ( $\pm 7m$ ), figs (10 & 11) was found [could be also foundation or structures of a chapel or a building]. Its length and width spanned across the entire width of the trench (2 m) and could be a part of constructed sandstone floor or a chapel. WB2-24:WB2-25, figs (5 & 12), two floors were uncovered side by side at depth around 3 meters below the surface. These are identical to the two pits where the fragmentary head of Anubis and the fragment of Osiride Statue were found. Finally, the processional way of BFV in the Middle Kingdom and the New Kingdom, particularly the mortuary temple of Amenhotep III could be concluded and summarized in the following, figs. (13 & 14).



Figure (11) Shows Sandstone floor (After: Hawass Archive 2010).

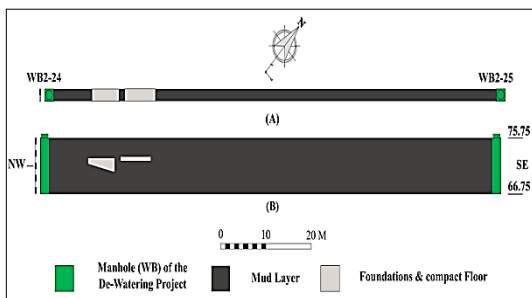


Figure (12) Shows **a**. plan [estimation] of the trench WB2-24 to WB2-25, **b**. section [estimation] of plan A, from (NW) to (SE) facing (NE)

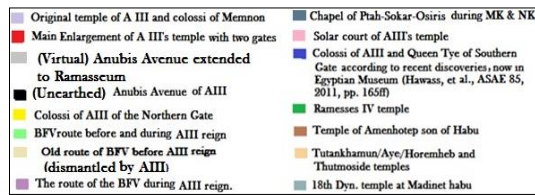
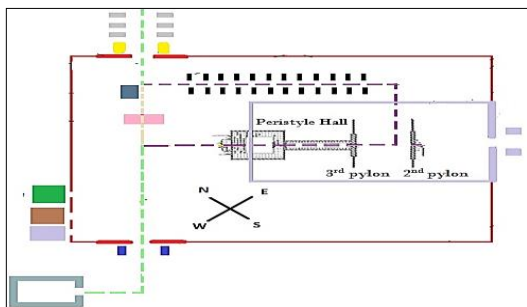


Figure (13) Shows modifications of the BFV route in A III temple before and during his reign (and Khoiak feast, see [18]) (modified after [48]). [Probably the temples of Amenhotep son of Habu and Thutmoseid, Tutankhamun and Ramesses IV opened through the back of the enclosure wall of A III to participate the BFV]



Figure (14) Shows BFV routes during MK & NK (different than the one of Bietak [49]) in the west bank, Luxor; (the uncertain route from the harbor probably changed in MK [according el-Tarif Cemetery] and NK) (After: Google Earth).




## 6. Conclusion




The BFV and the Khoiak Feast took place in the West Bank during the Middle Kingdom. Deir el-Bahari and Medinet Habu, together with the surrounding areas, were focal points of the episodes and connected by a processional way passing the edge of the green lands and the desert. King Amenhotep III probably incorporated this processional way during the second enlargement of his mortuary temple with modifications to make his temple a focal station to celebrate his father Amun and other gods in the BFV according to the text of the temple. Furthermore, the discovery of the part of the way in front of Deir el-Bahari temples in the green land provided good evidence that the modern Shaikh Agwa road was constructed on the course of the old processional way.

## Endnotes

- Inscribed in a new transcription ( $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ) than the common ones :  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$  [39-40].
- Inscribed in a new transcription ( $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ) Than those of Montet  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$ ,  $\overline{\text{A}}\overline{\text{3}}\overline{\text{1}}\overline{\text{3}}$




, , , , no determinative of this name even appears in Wb. [39-40].

- (c) “snw” this term ended by the determinative (X4 ) which used also as N18  [GEG532]. In this term the determinative replaced by (Y1 ) probably for the first time [44].

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