

The Maru: The Divine "Viewing Place" in the New Kingdom and Greco - Roman Sources

Ahmed A. Temerik

Ph.D. in Egyptology

Abstract

This paper discusses the Maru the divine Viewing place of the god as mentioned in the ancient Egyptian Sources of the new kingdom especially during the reigns of the king Amenhotep III and Akhenaton as well as the Greco - Roman Sources. The researcher, also, investigates the construction of the Maru, the garden, the, lake, etc. Supported by number of texts, this paper proposes that the Maru was not only a place where the god can be seen but also as place of offerings where the king, his family and elite can present their offerings.

Keywords: Maru - Viewing place - new kingdom – festival Calendars.

Introduction

There are no archaeological evidence or traces to the presence of the Maru before the Middle kingdom period , the early evidence was the Maru of the king Senusert ¹ which was mentioned in the festival calendars lists in the Great Temple of the god Hours Behdeti at Edfu which related to the Greco - Roman period, which also mention the Maru of the king Mn-ib- Re ², but the lists didn't show demonstrate where it

¹ Gauthier (H.). "Dictionnaire des Noms Géographiques", *IFAO*. (1926), 8; Maspero (M.) mention that the name for the king Senusert I, see: Gauthier." le livre des Rols d' Egypte " *MIFAO* . 17 (1907), 272 note (4) ; mentioned also was Maru in Dendera but for unknown reason they transferred to Edfu see: Chassiant (E). " Le Temple d'Horus Behouditi Á Dendérah," *Rev de L' Égypte Ancienne*, Paris (1927), 298.

² Gauthier mentioned that this king is the king of the Middle Kingdom, and mentioned also that he is not quite sure about it, from other side Petrei mentioned that the name of the king is Necho I of the twenty sixth dynasty, Gauthier has refused sentiment of Petrei, and Brugsch (H.) mentioned that the right name is Mn - kheper – Re "Tuthmosis III",Gauthier mentioned that Brugsch may confused when he read the name, he read the scarab kheper instead of the heart ib, and the name is Mn - ib – Re , this name was appeared on many scarabs and cylindrical staff , the recent discoveries made by the Mission of the Egyptian Antiquities Authority in the Necropolis lies north of the Temple of Hours Behditi which dating back to the old kingdom, and it discovered in the Necropolis of middle kingdom many documents related back to the area of the

exists or when the rituals were practiced during the festivals , maybe the modern excavation show us where it was , if it still intact ³ .

grey granite stele, dating back to the reign of the King Amenhotep III was discovered in the funerary Temple of king Merenptah in west of Luxor, south of the Ramesseum, (now in the Egyptian Museum no. 34025), mention the Maru which was built by the King and dedicated to the god Re ⁴

Remains of the Maru which was built for the god Aten , was found In the southern part of Amarna, from the remains of its foundations and some inscriptions in some fragments found in the area, we got an idea of the planning of Maru Aten and its purpose , and this is the greatest evidence what we got until now , there is no mention of any Maru after Amarna period, except what it was mentioned in the festival offering lists in the great Temple of the god Hours Behdeti in Edfu and Philae. This related to the thirty Dynasty Greco - Roman period.⁵

Discussion:

The name

the word itself has almost the determinative of "seeing", which is connected with the verb " to see ", it has various spelling: *Mbru, m33, m3i, m3rt*etc, the construction from which the king is seen, the word itself may be translated " viewing - place ", etymology of the Maru Strongly supports this view as the Maru is associated with the window of appearing, which is connected with the royal palace. The was the place where the king appears during the festivals to show himself to the his people and to bestow the titles and the gifts to them , also to review the troops and tribute , certain solar gods also has their windows of appearing, which they can appear to their adorers.

in the southern part of Amarna there are a type of sunshades " the sun's rays " Temples : such as the sunshade of the Royal mother , the great Royal wife Tye , also the sunshade of the king's royal wife Nefertiti , and the sunshade of the king's daughter the princess Meritaten , the last one

king Mn- ib- Re, maybe this king lived in this area..... See: Chassiant, "Le Maru du roi Men ib Ré, à Edfou" *BIFAO*. (1931), 299-303.

³ Brugsch (H.)." drei fest- kalender des Tempels von a pollinopolis Magna", Leipzig. (1977) pl. IV, I .14-6.

⁴ Lacau (p.). steles du Nouvel Empire, Cairo, (1959), 47.

⁵ Badawy (A.). "Maru – Aten: pleasure Resort or Temple ", *JEA*. 42 (1956), 58-64.

of the princess Meritaten is associated with the Maru of the god Aten , the text which was inscribed in hieroglyph , was found in fragment during the excavation of Amarna , the text mentions" the Sunshade of the princess Meritaten.....in the house of rejoicing of the Aten in the house of Aten in Akhenaton" ⁶.

The Maru in new kingdom

1- The Maru of Amen-Re

the only evidence what we got is a stele of gray granite date back to the reign of the King Amenhotep III, founded in the funeral Temple of the king Merenptah in west bank of Luxor which is located south of the Ramesseum , This stela measures 18.3 m in height , 1.63 m in width ,and 31 cm in thickness (extremely damaged), it has been reused by the King Amenhotep IV (Akhenaton), and then re-engraving in both side , It related to the reign of King Seti I (now exhibited in the Egyptian Museum no. 34 025), the top part of the stele shows a double scene of the king Amenhotep III offering wine to the god Amen Re , beneath is a hieroglyphic dedicatory text of thirty one registers , where registers twelve to thirteen mention, the Maru was erected by the king to the god Amen as the following ⁷.

Recto



⁶ Woolly (L.)." the city of Akhenaten", I, Boston, (1923), 206; Kemp. "The city of Akhenaten and Nefertiti Amarna and its people", (2012) ,119-21; Dodson (A). "Amarna sunrise". Cairo. (2014). 116; Pendlebury (J.D.S.), "the city of Akhenaten", III, London, (1951). 206;Chabas (F.)."Études sur L'Antiquité Historique "Paris (1878). 417.

⁷ Lacau." Steles ", (1959) 47-8, pls.xv-xix; Kemp."Akhenaton and Nefertiti ", 119-21; Badawy (A.), *JEA*. 42 (1956), 59; Petrie (F.)." Six Temples at Thebes ", London, (1897), 24 (10- 11), pl. xii.

s3 R3 (Imn-ḥtp-ḥK3-w3st) 3ḥ^c R^c n nsw whm mnw, ir.n hm.f n it (f) Imn, ḥft hrIpt rsyt, st sd3y n it (f).i m ḥb-sd.f s^ch^cn.i ḥwt- irt.n.f M3rw m ḥtp-nṯr nṯr-^c m smnw.s mi R^c 3ḥ^c f m 3ḥt , pri wdnwli im ḥrr.tw nbt nfr, nwn-im s.f rnpt nb.

Son of Re (Amenhotep-Heka-wast) is born of the horizon of Re who he renovate the monument, built for his majesty, for his father Amen Maru as divine offering (opposite) the Southern Harem, Place for rest (for enjoyment) to my father in his festival, built for him great Temple in the middle of it as god Re rising in the horizon, Its plants grow with all kinds of beautiful flowers, Nun in his lake every year⁸.

About the place of Maru Amen which was built by Amenhotep III, the text doesn't mention where it is exactly, but the text mention it was built in opposite of the Southern Harem, Breasted (J.H.) proposes that its location was in the southern part of el karnak where the court of the goddess Mut, but there are several buildings were built in the way between the the Southern part of karnak and Luxor Temple were built by Amenhotep III⁹.

Badawy (A.) mention that the location of this Maru maybe in the precinct of el Malqata in the west bank of Luxor where the palace of the king Amenhotep III and his wife the queen Tye , there is the sacred lake, which so-called Barket Habu , the palace , the garden , and the flowers , this is corresponding with architecture element of Maru Aten we will going to describe in the following section 10.

2-the Maru of Aten (fig.1)

lies to the south of kom el Nana, and to the north and beyond of the village of el Huta (occupied a quarter of Amarna city area) near by the river Nile, about 1.6 km south of Amarna City, it was excavated for first time by Leonard Woolly in 1921, and later by others, now the hole complex was totally lost beneath modern fields.

The Construction (fig.2)

Two rectangular enclosures walls lay side by side, the whole complex consisted of their longer axis roughly running from east to west, there is a

⁸ Lacau." steles", (1959), 50; Breasted (J.H.) , " ancient records of Egypt ", ii , Chicago , (1907) , 358 , 887; Badawy, (1956), 59 -60.

⁹ Breasted, "ancient records." 358.

¹⁰ Badawy. "Ancient records", 59 -60.

wall separates this group of buildings into two parts, and each surrounded by enclosure wall, the north one measured (which is the largest in terms of area) 200x100 m and in the southern part of 160x80m¹¹. The Northern The southern enclosure wall:

It occupies the greatest part of space and number of buildings, it contains:

(V) Quay (Causeway)

It situated in the far west side, from the wall screening the western range of houses of the employees , dogs hunting burials , cows burials and water channels, which are located outside the western wall, the causeway which is massive block run out over the low garden ground and projected into the water , it had breast-wall on both side , and in its end there is a small building in shape of ornamental gate, its decoration shows painting scenes representing the worshipping of the god Aten, running soldiers , foreign slaves , and boats , from the its doorway there is a flight steps leading down into the water of the artificial lake , and in the half-way long of the causeway there are other steps went down to the garden on the west side of the artificial lake ¹².

The artificial lake

It is a rectangular lake of 120 m length x 60 m width x 1m depth, and it has a slopping gravel sides similar to the lake in the palace of the king Amenhotep III and his Queen Tye at el Malqata in west bank of Luxor south of Medinat Habu, the lake is surrounded by a Garden planted, flower-pot, trees in holes filled with humus and enclosed by a low mud wall, beyond of them it seems to have a house of Gardener ¹³.

The Garde

it stretched round all the lake, wherever we dug we found just below the surface mud ridg which divide flower beds which is full with imported soil to a height of sixty centimeters (according to the size of the tree) and

¹¹ Pendlebury (J.D.S.). "Tell el Amarna", London, (1935), 95-6; Woolly." the city of Akhenaten",i, 109,111.

¹² Pendlebury. "Tell el Amarna", 95-6; Woolly." the city of Akhenaten", i, 115; Kemp.B.". Amarna reports".

vi, London, (1984), 418 ; Kemp. " Akhenaton and Nefertiti ", pl. 2/16 on p.58.

¹³ Woolly." the city of Akhenaten",i, 115; Pendlebury. "Tell el Amarna", 96; Tietz. C " Amarna", Potsdam, (2008), 59;

سعدى عبد القادر " القصور الملكية الملحقة بمعابد الرغامسة فى طيبة و أبيدوس " ، رسالة ماجستير لم تنشر بعد ، الإسكندرية (2006) . ص 44.

rounded off at the top into a neat coping, remains of trees, the ground was mounded up and round it was plastered mud wall¹⁴.

(IV)The palace of the Temple (Maru palace)

It lies on the northwest edge of the artificial lake, constructed in mud brick, was surrounded by mud brick enclosure wall, now much ruined, the walls nowhere stood more than fifty centimeters high, it has brick-paved passage, its axis running from west to east¹⁵.

The Construction

It consisted of three adjacent courts, all flanked by smaller chambers, and divided by two transverse walls as the following:

The Fore court

It had a roof supported by six columns in two rows, each has three columns (the bases of the columns which were found in the site set in two rows), between the columns there is a narrow flight of stairs led to a raised platform, and the balusters were decorated with colored stripes, may it was an stepped altar like that figured in the tome of the Panehesy (Tell el Amarna tome no.6), and the tome of Mery Re II (Tell el Amarna tome no.2), in the southern east side (right hand side of the entrant) there is a large room having deep recess and raised ground, similar to the private houses at the city of Akhenaton, at the rear of it was an alcove may it used as master's bedroom for the king while worshipping his god Aten during his festivals, the walls were cemented and the mud floor was coated with white lime, at the northern east side (left hand side of the entrant) there are three contiguous rooms with mud brick floors and lime washed walls (not cement-faced), at the rear wall of the court may it was coated with white lime, and may it was a scene of the god Aten in form of a sun disk with its rays descending on the ground and around the scene of the king and the rear wall was proceeded by a throne¹⁶.

The second court

From an entrance door in the rear wall of the fore court we can reach the second court, it is considered as the largest court in the palace of Maru temple, next to the entrance door there is a staircase with stone threshold

¹⁴ Pendlebury . "Tell el Amarna", 96; Woolly." the city of Akhenaten", i, 115.

¹⁵ Woolly." the city of Akhenaten", i, 116; Kemp." Amarna reports". 419 ; Pendlebury . "Tell el Amarna", 96;

سعدى عبد القادر. " القصور الملكية " . 43.

¹⁶ Woolly." the city of Akhenaten", i, 116 ;

عبد الحميد زايد . " آثار المنيا الخالدة " القاهرة. (1960) . 145-150، 517-146 ؛ سعدى عبد القادر. " القصور الملكية " . 43.

and single door, treads about fifteen centimeters high, the court is flanked by small cellars, may it reach a height of 1.2m, lime washed, it had eight columns in two rows, a brick coping less than a quarter of a meter height was built against the bases of the columns and enclosing the central part of the court, there are four rooms in each side of this court , in the middle of the western end there are two smaller columns led to mud brick compartments ,its walls faced with cement, were painted white up forty centimeters and decorated with painted scenes show patterns of grapes and pomegranate design ¹⁷ .

The Rear court

From a doorway in the central part of rear wall of the second court we can pass to the rear court, has twelve columns in three rows four columns each, flanked by two series of three contiguous rooms, its floor mudded, and it has cemented, plastered, and painted walls in tempera with good vine patterns with green leaves, red steams, fruit of pomegranate and black fruit on a yellow ground, it is much painted than the other two pervious courts, in the northern room there was found opposite the east wall a body of an infant with his two alabaster toy pots, in the other two rooms in the northern side of this court there as treasure founded in its floors, a great number of broken wine-jars and 250 stamped sealing and 130 graffiti, the stamped sealing all bore and has labels carried tests mention : " wine of the house of Akhenaton", " wine of the Temple of Re, "wine of the western River", "of the southern pool" of the storehouse of tribute, the texts also mention : "very good wine ", they were certainly "no dry entertainments that Akhenaton gave in the precinct of the southern pool ¹⁸ .

Peet & Wooley mention that this building is not a palace of living for the King Akhenaton, but a place for pleasure Resort, where the king can spend high days, comes during the celebrations in a procession rivers, then riding his chariot, as the tomb relives show in cemeteries of el Amarna, where he was crossed from north to south, this broad road called now the village of Hag Qandil, and the royal road now called the Sakt el Sultan ¹⁹ .

¹⁷ Woolly." the city of Akhenaten", i, 116;

سعدى عبد القادر . " القصور الملكية " . 45-44 .

¹⁸ Woolly." the city of Akhenaten", I, 117 ;

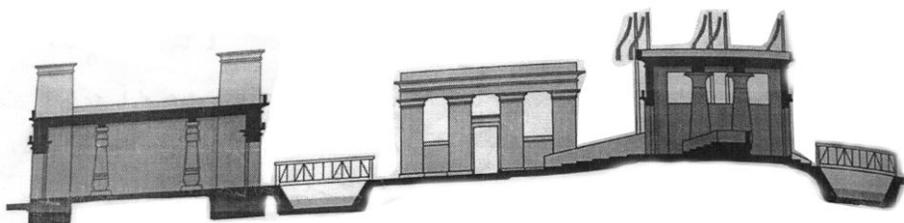
سعدى عبد القادر . " القصور الملكية " . 45.

¹⁹ Woolly." the city of Akhenaten", I, 111 ; Dodson . 115.

- In the far eastern corner of the artificial lake along its eastern side running the largest and most important grouping of building, from north to south as follows:

(I)Water court (fig.3)

It lies in the far north east, it was entered by a door in west of the middle of its the south wall, it is a long rectangular shape 35x23m, contains in its center a row of thirteen piers in the midst of series of contiguous T-shaped shallow tanks, the T-shaped elements alternately in the plan and are separated by ridges that are triangular in the section , the shallow T-shaped tanks had a slopping outward sides From the bottom to meet in a sharp ridge rising about 50 centimeters above the ground level, the slopping outward sides were coated with mud-plastered layer and decorated with designs of water plants (fig.4) above the water level, the below were painted with white and the ground of the passage also decorated with fowl and heifers, some scholars suggested that the eleven tanks representing eleven month and each tank representing a specific month with its particular flora, and served the festival of the monthly birth of the god Aten, and the kiosk island which located close to the water court representing the primitive hill, behind the water court there were floor beds ²⁰.



Cross section of the kiosk island
Quoting: Woolly." the city of Akhenaton", I, pl.xxx.

The kiosk stood in the middle of are artificial square island, and flaked by two houses have the same design and decoration, each had a pavilion and façade on two pillars flanking the entrance, its screens walls may had stele, from alabaster or quartzite, the ground was made from alabaster the inertial The kiosk stood in the middle of are artificial square island, and

²⁰ Kemp." Amarna reports". 416; Kemp. " Akhenaton and Nefertiti ", 119; Tietz. " Amarna". 59.

flanked by two houses have the same design and decoration, each had a pavilion and façade on two pillars flanking the entrance, its screens walls may had stele, from alabaster or quartzite, the ground was made from alabaster, the inertial walls lined with faience, some scholars suggested that the kiosk was served to be sunshade which was mention in number of texts which was founded in the fragments, on of them mentioned Maru was built by Meritaten the daughter of the king Akhenaton, as the following:



šwt R^c n s3t nsw Mrt Itn M3rw n p3 Itn.

The shade of Re of the king's daughter, Meritaten, in the Maru of the Aten²¹.

The front Temple:

It stood to the south of the kiosk island and to the east of the artificial lake, was located on the main axis of the complex which running from north to south, and on the axis of the artificial lake which running from west to east, its construction corresponding to the style of el Amarna, notable the axis of the Temple running from north to south and the axis of the palace of the Temple running from west to east, this is the same relation between the Temple of Aten and the royal palace, this we can see it clearly in the scenes of el Amarna Tomes, and also the same relationship between the Temples' palace of the and the funeral Temple, the texts which companied to the god Aten, which we can see it upon the scenes of the palace and the temple, refer to the relationship between both of them, and they are one unit, and Temple named "the house of the god", this show the relationship between the god as a father and the king as a son, this relationship was appeared later in the funeral Temples in the west bank of Luxor, in fact this relationship was taken from the Temple of the god Re at Heliopolis²².

The Construction

²¹ Woolly. "the city of Akhenaten", i, 121-2,153; Tietz. "Amarna". 60; Kemp. "Amarna reports". 418-20, 422.

²²

سعدى عبد القادر . " القصور الملكية " . 45- 46 .

The Temple consists of : fore court had four columns its lower part was made of alabaster, while the upper part made from sandstone, from a doorway in the rear wall of this court we can enter to the pronaos which had also four columns, then from it we can pass to unroofed a sanctuary, it had an Altar lies in the main axis of the Temple, and flanked by two columns along each side wall, some scholars suggested that a window of appearance opened in the east rear wall of this unroofed sanctuary, just above the Altar , so the god Aten could be seen and adored during the sunrise in early morning in the lake which its axis running from west to east , the lake was symbolic of the River , which is mention in the solar hymns of the king Akhenaton to have been created by the sun²³.

- To the south of the Temple lie ruins of buildings of unknown purpose.

Building III

It stood in the southeast corner of the artificial lake, parallel to the southern wall of the enclosure, between the trees and flowers- beds, was a mud brick house forming three sides of a square, its floor is unusual in Amarna style, the building had two projecting wings flanked a central core and tank , mainly damaged except the southern rooms which running a long the walls is still well preserved, between the two wings there was a small square tank where once lotus and papyrus grew, cellars formed the lower story, over the cellars on a level two or three steps above that of the southern rooms must have been large loggias looking out over the garden and the artificial lake, in the center there were various rooms of uncertain distribution²⁴.

The southern enclosure wall

In the fare west of the southern enclosure was what co- called the entrance hall, it had thirty six columns in four rows running from the west to the east, nine columns in each row, the columns made from limestone and had palm- leaf capitals and coated with colored plaster, the entrance hall had also Hypostyle hall and a throne- room, beyond the entrance hall from the east side lies a small lake surrounded by a garden with trees and shrubs, and in the fare east side there were two houses, one

²³ Stadelmann. "Tempelpalast und Erscheinungsfenster in den Thebanischen Totentempeln", MDAIK.29/2, (1973). P. 226 ; Woolly." the city of Akhenaten", I, 121-2.

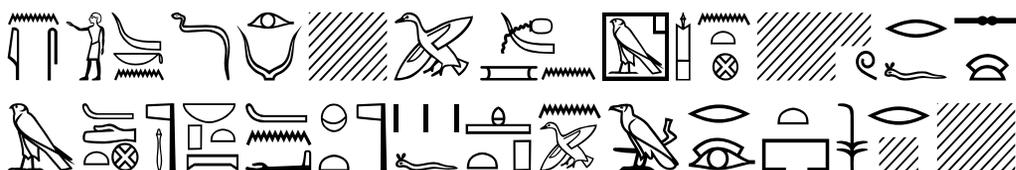
²⁴ Woolly." the city of Akhenaten", I, 115-6.

goddess is turned to the south. Every rite is performed for the lord of Behdet. Returning to the divine mansion, and stopping in her Temple ²⁹.

3-Maru of the unknown king and known place

There is another two texts mention the Maru-chapel, but they didn't mention their owners, they refer only to their places, as the following:

A - In the great festival calendar of the god Horus in Edfu Temple in the thickness of the southern jamb of the north-east doorway of the open court, the text mentions



*Ir wp /// ///nishknw p3 bw n ht hr nbt twnt [hrt] w r.f sh^c hr Bhd(y) ntr
³ nb pt hn^c psdt.f htp m p (3) M3rw rsr /////.*

Sing the anthem; we will do the ritual of the opening of the [mouth], purifying of Hathor, lady of Dendera ,as she called., the procession of Horus Behdetite great god, lord of the heaven, and his ennead, resting in the southern Maru-Chapel ³⁰.

B -In the great festival calendar of the god Horus in Edfu Temple in western south jamb of the north-east doorway of the open court, the text mentions:

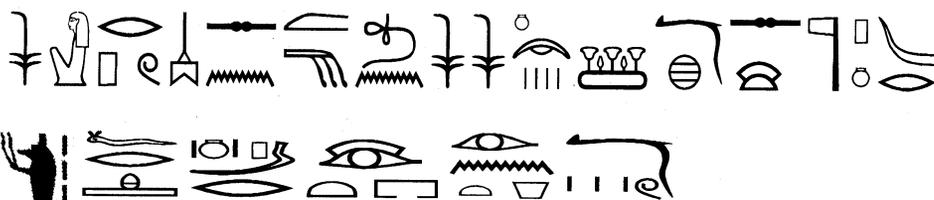
²⁹ Sabban "festival calendars". 178; Bugsch. " Drei Fest-kalender ". taf.iv, (25); Bugsch."Thesaurus ". 373 (25); PM, vi.127 (52), 161(310); Chassiant. "Temple D'Edfou" 357-8; Alliot. "Le culte d'Horus" 218,235.

³⁰ Alliot. "Le culte d'Horus ". 218,235,30,401; Bugsch. " Drei Fest-kalender ". taf.iv, (13-4); Bugsch ."Thesaurus ". 373 (13-4); PM, vi.128 (54); Sabban "festival calendars". 172.

3bd y 3ht sh^c ntr pn šps [hr nb Bhdt] nb pt m hb. F [nfr] n pr [3ht].
m.ht wn t3 dhn tp (y) p (3) grh p3h hw hr.tw r. f htp n p (3) M3rw ir
(tw) nt.^c. f.

occurs]on the night 4th Akhet: Going out this noble god in procession [Hours Behdetite] lord of heaven , out in procession , on his [beautiful] feast to[ascend]to[his] horizon , after [submission of the protected [god] as he is called, resting in the Maru (chapel) and celebrating his rituals ³³ .

The third text mentions



nsw r 'h wd^c smn wdn n nniw 3bd 4 3ht 'rKy sh^c ntr pn hn^c psdt. F
n htp (m) p (3) M3rw ir (.tw) nt.^c. f .

(Priest) of the king in his palace, grief has stopped, offering sacrifices to the (spirits) of the deceased, the last day of the 4th Akhet this god going with his ennead in procession to rest in the Maru –chapel and celebrating his rituals ³⁴ .

Conclusion and analysis of the study

- 1- The main purpose of erecting the Maru was as divine viewing- place of the gods during the Festivals.
- 2- There is a rich description of the Maru in ancient Egyptian royal texts of the new kingdom as wells the Greco-Roman calendars where Maru

³³ Sabban "festival calendars". 170; Bugsch. " Drei Fest-kalender ". taf.iv, (4); Bugsch ."Thesaurus ". 373 (4); PM, VI.128 (54); Chassiant. "Temple DEdfou ". 398.

³⁴ Chassiant. "Temple dEdfou". 399; Bugsch. "Drei Fest-kalender". taf.iv, (7) ; Bugsch."Thesaurus". 373. (7); PM, vi.128 (54); Sabban "festival calendars". 171.

was a divine offering place for rest of the god in his festivals, included a temple, artificial lake, plants and all kinds of beautiful flowers.

3- The text of the lists of the Festivals calendars at Edfu temple which related to the Greco- Roman period are considered a precious material about the Maru, mentioned that god Hours Behdetite accompanied with goddess Hathor went out in procession to rest in the Maru-chapel, this texts mentioned the builders of Maru, but no mention about the relationship between the king as the builder and the gods.

4- There is a consistent continuity of the important function of the Maru as a place where the king alone or accompanied by his family or his courtiers and the elite where went out the Royal palace in great procession of royal barks in the Nile or by road to offer their offering to the gods in the Maru as the text of Amarna as well as the Greco-Roman calendars texts refer.

5- There is no mention of Maru by Greek kings or Roman emperors.

6- While the mention and description of the Maru are clear either in the ancient Egyptian or Greco-Roman royal texts, the archeological location of the Maru is still exactly unknown except the Maru of the god Aten which lies at the southern part of el Amarna.

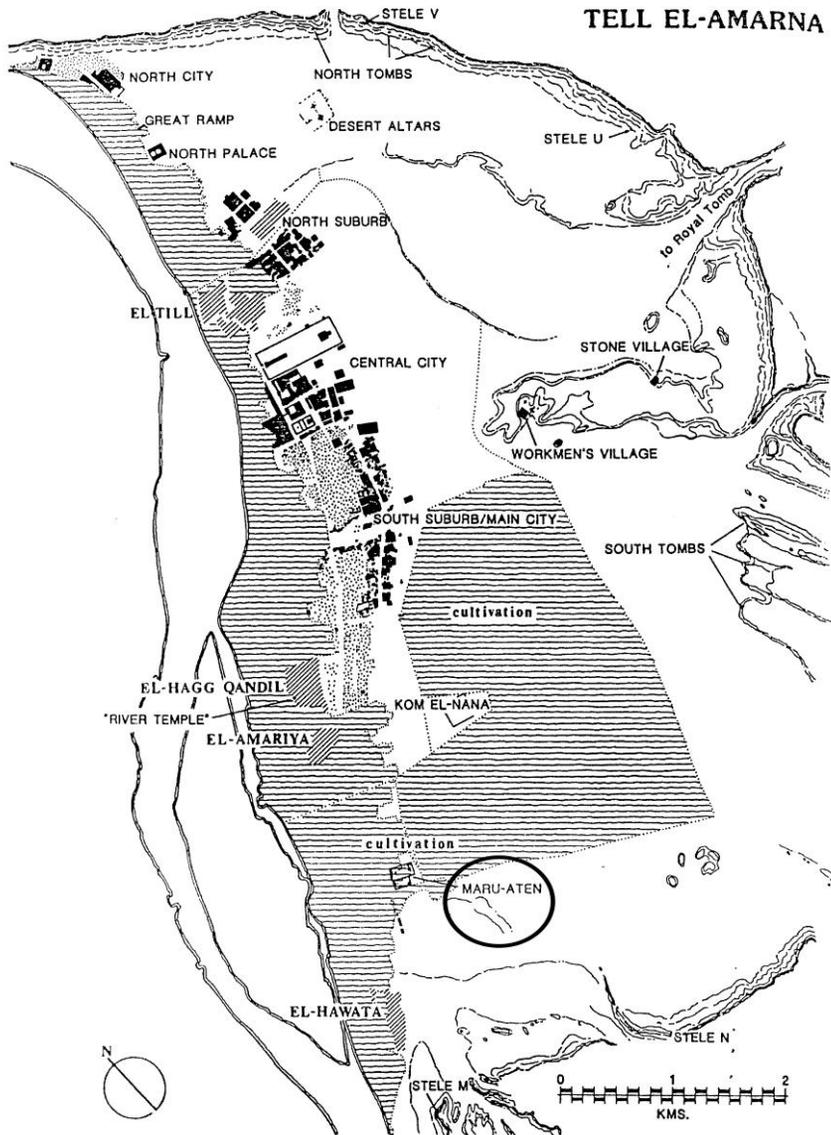
7-The location of the Maru varied from text to another: king Amenhotep III mentioned that the Maru of the god Amen lies opposite the southern Harem while some of the Greek and Roman texts mentioned that the Maru lies in the south , where the flood came from, Maru Aten lies in the south of Amarna , in the eastern bank of the Nile where the god Aten rise everyday.

8- The researcher suggest that the Maru of the god lies in the east bank of Luxor not in the west bank as some scholars suggest , because the text of the king Amenhotep III in his gray granite stele mentioned that there is Temple for the god Re in the midst of Maru Amen , where the god rise in the horizon , and in order to grow the plants and the flowers , the rising of the god must be in the east not in the west.

9- The Maru of the god Hours at Philae which date back to the the king Nektanebos I, the text did not mentioned its location.

Fig.(1). General plan of Tell el – Amarna.

Quoting: Helck (W.) & Westendorf (W.). L.Ä .VI. Wiesbaden . (1986). Col.311-2.



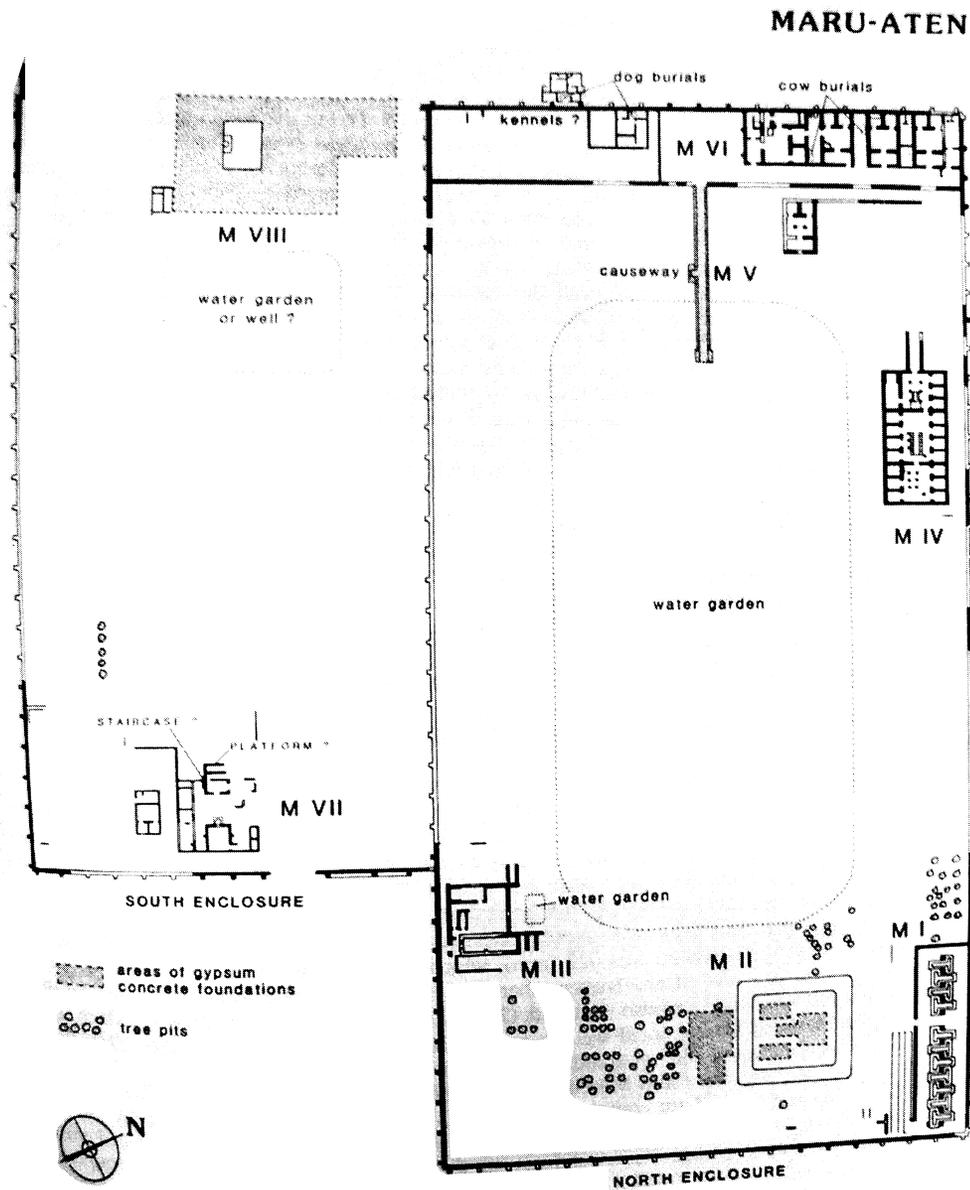


Fig.(2). General plan of Maru-Aten.

Quoting: Barry Kemp. "The city of Akhenaton and Nefertiti, Amarna and its people", Cairo (2012), pl. 2/16 on p.58.

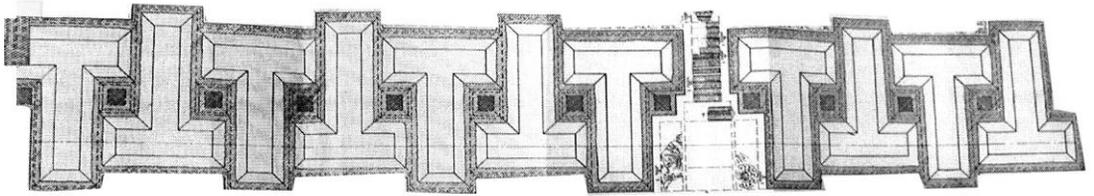


Fig.(3). plan and section of tanks in the water court of Maru Aten.
Quoting: Woolly (L.)," the city of Akhenaton", i, Boston, (1923), 109,111.



Fig.(4).. painted pavement from Maru Aten.
Quoting: Woolly (L.)," the city of Akhenaton", i, Boston, (1923), 109,111.

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