

The Scenes of the God Harpare in the Egyptian Fourth Nome

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Abstract:

Horus is one of the earliest major Egyptian deities. He is as early as the late pre-dynastic period and continued to exist in the latest temples of the Greco- Roman period. Horus was depicted either in an animal form (Falcon) or an animal head with human body. All the forms of Horus are represented as Falcons but not all the Falcon gods are Horus. Horus was worshipped under many forms such as Horus of Behdet ,Harpocrates· Harpare ..etc. This research deals with the study of one of the gods Horus forms "Harpare ؛"by studying and analyzing the scenes that appeared in the temples of the fourth Nome.

The God Harpare : Name of the young sun god in mainly seen in Thebes in the late period and Greco-Roman era.

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The Objective of the research:

1 -Identify the names and titles of the god Harpre in the fourth Nome.

2 -Highlighting the forms and scenes of the god Harpare in the fourth Nome.

3-Studying his relationship with the other gods in the temples he appeared in the fourth Nome.

The research's framework :

the research framework is an Ancient study for tracing the scenes of the god Harpare in the fourth Nome.

The resrarch's type:





The research is combined in study between both the descriptive and analytical sides.

Keywords : Herpare ,fourth Nome, Harpocrates, Young sun god.

Introduction.

Horus is one of the earliest major Egyptian deities. He is as early as the late pre-dynastic period and continued to exist in the latest temples of the Greco- Roman period. The oldest form of Hours was one of Nekhen where he was appointed as a falcon and is his most famous representation⁽¹⁾.

Horus was represented in the form of an animal (Falcon) or the head of an animal in the human body. All forms of Horus are represented by Falcons, but not all the Falcon gods are Hours⁽²⁾.

Horus was worshiped under many forms such as: Harpocrates (*ḥr- p3- ḥrd*) ⁽³⁾, Harsomtus (*ḥr- sm3-t3wy*) ⁽⁴⁾, Harmachis (*ḥr -m-3ḥt*) ⁽⁵⁾, Haroeris (*ḥr - wr*) ⁽⁶⁾ and Harpare (*ḥr-p3-R*)⁽⁷⁾.

The god Harpare , , ⁽⁷⁾.

Name of the young sun god is mainly seen in Thebes in the late period and Greco-Roman era. His father is Montu was the falcon-headed war god venerated in Thebes⁽⁸⁾. Raettawy was the mother of the young sun god Harpare in the late and Greaco Roman periods⁽⁹⁾.

(1) E.S.MeLTZER, "Hours", in D.B.Redford(ed.), The oxford Encyclopedia of Ancient Egypt II, 119.

(2) S.A.B.MERCER, "Hours the royal god of Egypt, 117.

(3) A.Erman and H.Grapow, Wörterbuch der Agyptischen Sprache, III, 123.

(4) A.Erman and H.Grapow, Wörterbuch der Agyptischen Sprache, III, 123.

(5) A.Erman and H.Grapow, Wörterbuch der Agyptischen Sprache, III, 123.

(6) A.Erman and H.Grapow, Wörterbuch der Agyptischen Sprache, III, 123.

(7) Ch.Leitz, "Lexikon der Agyptischen Gotter und Gotterbezeichnung", V, 271.

(8) R.H.Wilkinson, The complete gods and goddess of Ancient Egypt, 203.

(9) E.Hornung, Conceptions of God in Ancient Egypt, 85.

The God Harpare had a temple⁽¹⁰⁾ and chapel⁽¹¹⁾ near Montu temple of North Karnak.

The scenes of the god Harpare in the Egyptian Fourth Nome.

The Egyptian Fourth Nome in Lower Egypt:

The name of the Nome was *Nit šm* in the Ancient Egyptian " the southern Nome of Neith" , and its capital was named (*pr – dk*)⁽¹²⁾.

The Egyptian Fourth Nome in Upper Egypt:

It is called the Scepter Nome $\uparrow \otimes W_{35T}$ ⁽¹³⁾ and it is the same name as the capital.

The city of Armant was the capital of the fourth province before moving to Thebes , which is located south of Luxor. The second city is Tod and then Madamud, located north of Luxor and close to the Eastern desert⁽¹⁴⁾.

The god Harpare appeared in his own temple (the temple of Harpare) Temple of Armant, Temple of Tod, Temple of Deir el-Medina and Temple of Deir Chiloit.

The temple of Harpare⁽¹⁵⁾:

On the east side of the Temple of Amoun Re Montu there is the temple of Harpare⁽¹⁶⁾.The temple in its present state includes

⁽¹⁰⁾ Porter and Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, III,10.

⁽¹¹⁾ Porter and Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, III,10.

⁽¹²⁾ حسن محمد محي الدين،حكام الأقاليم في مصر الفرعونية، ٤٤

⁽¹³⁾ عبد الحليم نور الدين ،مواقع الآثار اليونانية الرومانية في مصر، ٨٠١

⁽¹⁴⁾ حسن محمد محي الدين،حكام الأقاليم في مصر الفرعونية، ٤٤

⁽¹⁵⁾ Porter and Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, III,10.

⁽¹⁶⁾ A. VARILE, Karnak I.29.

four distinct parts all made of sandstone There are views of the temple before and after excavations(fig.1),(fig.2).

From the important scenes of the temple.

The God appeared in many scenes, from this scenes documents numbers (1-2).




(Doc 1).on the gateway of entire Temple of Harpare.

Scene shows the Triad (Montu-Raettawy and Harpare)⁽¹⁷⁾.

(Doc 2). Fragments of the Lintel⁽¹⁸⁾.

This scene shows the god Harpare as a young man and wearing a sidelock of hair (The symbols of childhood) ,on his head *h̄m̄h̄m*⁽¹⁹⁾ crown holds *w̄s̄* scepter in his right hand and holds in his left hand (*ʿnh̄- hk̄z̄-n̄h̄h̄*) behind him the Ptolemy VI (PHILOMETOR)⁽²⁰⁾.

Temple of Tod:

El-Tod has different graphic forms which are , , in the Greaco Roman period written  ⁽²¹⁾.

El-Tod, a town have a strategic importance of the fourth upper Egyptian Nome, located on the eastern bank, 20 km south of Luxor, at the south of Armant⁽²²⁾.

⁽¹⁷⁾ Barguet and Leclant ,Karnak Nord ,109.

⁽¹⁸⁾ Porter and Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, III,10.



⁽¹⁹⁾ عبد الحليم نورالدين، مواقع الآثار اليونانية الرومانية في مصر، ٩٢٥

⁽²⁰⁾ J.Von. Beckerath, "Handbouch der Agyptischen Koings Namen",239.

⁽²¹⁾ Eb.Otto,"Topographie des Thebanischen Gaues",84.

⁽²²⁾ G.Holbl , a History of the Ptolemaic Empire, 267-268.

The village of Tod is situated around an ancient mound (kom)⁽²³⁾. It was known **Τοῦφιον** by the Greeks and its Coptic name is **ⲧⲁⲟϥⲧ** or **ⲧⲟⲟϥⲧ** or **ⲧⲟⲟϥⲧ**⁽²⁴⁾.

The temple was dedicated to the god Month ⁽²⁵⁾ and her consort Raettawty ⁽²⁶⁾. The oldest structure at Tod is a brick-built chapel dated back to the reign of Userkaf of the 5th Dynasty⁽²⁷⁾.

Major building activities connected with the local cult of the god Montou started in the Middle kingdom ,where the king Mentuhotep II for the god Montou and Mentuhotep III and Senwosert I added to it , but their temples are destroyed. In the New Kingdom, Thuthmosis III created a shrine and Amenophis II, Sethos I , Ramsses III and IV added some restorations work in it. Ptolemy VII added his temple with a sacred lake in fornt of the temple of Senowosert I and in the Roman period kiosk was located nearby⁽²⁸⁾.

The representation of the god Harpare at the temple of Tod:

In this temple Harpare is depicted in many scenes. They are described in documents numbers (3-6).

(Doc. 3): East wall, the second vestibule.

This scene shows the god Harpare as a child and wearing a sidelock of hair (the symbols of childhood) and wearing the double crown, put his

⁽²³⁾ G.Pierrat-Bonnefois, "Tod":The oxford Encyclopedia of Ancient Egypt III,411.

⁽²⁴⁾ Eb.Otto, "Topographie des Thebanischen Gauces",84.

⁽²⁵⁾ Ch.Leitz , "Lexikon der Agyptischen Gotter und Gotterbezeichnungen,III, 319.

⁽²⁶⁾ Ch.Leitz , "Lexikon der Agyptischen Gotter und Gotterbezeichunge, IV, 647.

⁽²⁷⁾ عبد السلام احمد فرج الله، الاثار المصرية في العصري البطلمي و الروماني ، ٢٢١.

⁽²⁸⁾ G.Pierrat-Bonnefois, "Tod":The oxford Encyclopedia of Ancient Egypt III, 412.

finger in his mouth and holds in his right hand *Rhyt* ,behind him the goddess Reattawy holds in her right hand *nh* sign of life (fig.4)⁽²⁹⁾.

The text in front of Harpare reads⁽³⁰⁾:



dd mdw in hr p3 hrd 3 wr tpy -----nb drt

Words spoken by the god Harpare ,The big (one), the great (one), the first (one) -----Lord of Tod.

(Doc. 4) : East wall, the second vestibule.

This scene shows the Ptolemy king offers the sign of *m3t* to the falcon headed god Montou-Re , Raettawy and Harpare. The Ptolemy king wears the double crown and holds the sign of *m3t* by his left hand. Montou-Re is sitting on the throne and holds the *w3s* scepter by his left hand while the *nh* sign of life by the other. Raettawy stands behind Montou-Re, wears the hathorique crown and holds the *nh* sign of life by her right hand while her left hand towards Montou-Re's shoulders. The son Harpare stands behind her mother Raettawy, wears *hmhm* crown and holds the *w3s* scepter by his left hand while the *nh* sign by the other (fig.5)⁽³¹⁾.

The text in front of Harpare reads⁽³²⁾:



dd mdw in hr p3 hrd 3 wr tpy n Mntw sft⁽³³⁾ šps⁽³⁴⁾

⁽²⁹⁾ Thiers (Ch.), "Tod":Les inscriptions du temple ptoemaique et romain II, .82.

⁽³⁰⁾ Thiers (Ch.), "Tod":Les inscriptions du temple ptoemaique et romain II , 81

⁽³¹⁾ Thiers (Ch.), "Tod":Les inscriptions du temple ptoemaique et romain II, 80.

⁽³²⁾ Thiers (Ch.), "Tod":Les inscriptions du temple ptoemaique et romain II,78.

⁽³³⁾ A.Erman and H.Grapow, Worterbuch der Agyptischen Sprache, IV, 114


⁽³⁴⁾ A.Erman and H.Grapow, Worterbuch der Agyptischen Sprache, IV , 445.

Words spoken by the god Harpare the big (one), the great (one), the first (one) of Montu, The noble child.

(Doc. 5): On the east wall.

This scene shows the Ptolemy king offering a collar to Montou Re, Raettawy , Hathour and Harpare, The Falcon headed Montou-Re is sitting on the throne and holds the *wꜣs* scepter by his left hand while the *ꜥnh* sign of life by the other. Raettawy stands behind Montou-Re wears the hathorique crown and holds the *ꜥnh* sign of life by her right hand while her left hand towards Montu-Re's shoulders, behind her Hathour the hathorique crown and holds the *ꜥnh* sign of life by her right hand while her left hand towards Raettawy shoulders, behind her Harpare holds the *wꜣs* scepter by his left hand while the *ꜥnh* sign of life by his right hand and wears *hmhm* crown on his head (fig. 6).

The text in front of Harpare read:


*dd mdw in hr pꜣ Rꜥ hrd ʕꜣ wr tpy n Mntw sfi šps nb hr .t di n k
tꜣwy*

words spoken by the god Harpare the big child ,the great (one), the first (one) of Montu ,the noble child ,the lord of food, gave the two lands.

(Doc. 6) :back of the door.

This scene shows the king Ptolemy VIII with the god Harpare (fig.7).

The text in front of Harpare reads:




dd mdw in hr p3 hrd 3 wr tpy n f di .n .k nht⁽³⁵⁾ n Mntw

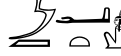
Words spoken by the god Harpare the big (one) ,the great (one),the first (one) of ----

Gave the Power to Montu.

Temple of Deir el-Medina.

The village of Deir el-Medina located on the west side of

Thebes⁽³⁶⁾,The temple was dedicated to Hathor ⁽³⁷⁾ ,one of the greatest goddess in Egypt , the mother or wife of Hours⁽³⁸⁾ and

Maat ⁽³⁹⁾ .

The temple was built during the third and second centuries⁽⁴⁰⁾ .The temple of Deir el-Medina constructed under the reign of Ptolemy IV (Philopator)⁽⁴¹⁾ . The anteroom was decorated under the reign of Ptolemy VI (philometor)⁽⁴²⁾ .

Ornamentation of the interior was completed by Ptolemy VII (Euregetes II)⁽⁴³⁾ and Ptolemy XII (Neos Dionysos)⁽⁴⁴⁾ decorated the entrance.

The representation of the god Harpare at the temple of Deir el-Medina.

⁽³⁵⁾ A.Erman and H.Grapow,Worterbuch der Agyptischen Sprache, II.,305.

⁽³⁶⁾ G.Holbl , a History of the Ptolemaic Empire, 268.

⁽³⁷⁾ Ch.Leitz ,"Lexikon der Agyptischen Gotter und Gotterbezeichnung, V,75.

⁽³⁸⁾ R.H.Wilkinson, The complete gods and goddess of Ancient Egypt, 139-140

⁽³⁹⁾ Ch.Leitz ,"Lexikon der Agyptischen Gotter und Gotterbezeichnung, III,222.

⁽⁴⁰⁾ R.B. Finnestad ,Temples of Ancient Egypt, London,192.

⁽⁴¹⁾ J.Von. Beckerath, "Handbouch der Agyptischen Koings Namen",237.

⁽⁴²⁾ J.Von. Beckerath, "Handbouch der Agyptischen Koings Namen" , 239.

⁽⁴³⁾ J.Von. Beckerath, "Handbouch der Agyptischen Koings Namen" , 240-241.

⁽⁴⁴⁾ J.Von. Beckerath, "Handbouch der Agyptischen Koings Namen, 245.

In this temple Harpare is depicted in one scene. It is described in document number (7).

(Doc. 7).

This scene shows of ptolemy king offering image of *m3t* to the Montu Re, Reattawy and Harpare.

The falcon headed god Montu seats on the throne and wears the sun-disk with two plums, he holds the *w3s* scepter by his left hand while *nh* sign of life by his right hand . Reattawy is standing and holds *w3s* scepter by her left hand while the *nh* sign of the life by her right hand . the son Harpare is standing behind the goddess Raetawy , he holds the *w3s* scepter by his left hand while the *nh* sign of life by his right hand and wearing *hmhm* crown (fig.8).


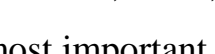
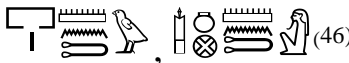
The text in front of Harpare reads⁽⁴⁵⁾:



dd mdw in hr p3 r' hrd 3 wr tpy .n Mntw di .n .k m3t

Words spoken by Harpre the great(one) ,the big (one), and the first one in Montu give to him Maat.

Temple of Armant:

Armnat has different forms which are :  ,  ,  ⁽⁴⁶⁾.

It was one of the most important places of worship of Montou, Armant was known in Egyptian texts by "iwnw-Monthu" and "pr-Monthu" means house of Montou, In the Greek period it is Hermonthis and Armnat in Arabic.

⁽⁴⁵⁾ P.Du Bourguet, Le temple de Deir al-Medina, 178.

⁽⁴⁶⁾ Eb.Otto, "Topographie des Thebanischen Gaues",86.

It dates back to the 11th dynasty and Mentuhotep I (Nebhepetre)⁽⁴⁷⁾ is the earliest builder known with certainty⁽⁴⁸⁾. Important additions were made during the 12th dynasty and the new kingdom of which the remains of the pylon of Tuthmosis III are the only part still visible⁽⁴⁹⁾ and a chapel which contains the name of the queen Cleopatra VII and Ptolemy XV (caesron)⁽⁵⁰⁾.

The birth house in Armant dating from reign of the queen Cleopatra VII and Ptolemy XV , Cartouches of Cleopatra VII and her son Ptolemy XV appeared on the walls of the Mammisi⁽⁵¹⁾.

The Mammisi was consecrated to Harpare (Horus, a sun-god), a son of the god Montu and goddess Raettawy (female sun of two lands)⁽⁵²⁾.

(Doc. 8): Mamisi Armant, interior hall, east wall, Third register.

This scene shows the divine mother of Re (Raettawy) who is squatting while being birth . The god Neith is stands behind her, supports and assistance in front of Raettawy the goddess Semyst who give life to Harpare (fig 9)⁽⁵³⁾.

Temple of Deir Chelouit:

Deir Chelouit is a site of a small Roman Temple to Isis (sister ,wife of Osiris, mother and protector of Hours)⁽⁵⁴⁾.

⁽⁴⁷⁾ J.Von. Beckerath, "Handbouch der Agyptischen Koings Namen",77.

⁽⁴⁸⁾ R.Mond, O.Myers,The temple of Armant, A preliminarary survey,1-3.

⁽⁴⁹⁾ Porter and Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, V, 157.

⁽⁵⁰⁾ J.Von. Beckerath, "Handbouch der Agyptischen Koings Namen",247.

⁽⁵¹⁾ G.Holbl, a History of the Ptolemaic Empire, 276.

⁽⁵²⁾ G.Holbl, a History of the Ptolemaic Empire, 276.

⁽⁵³⁾ Porter and Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings,v,156;LD IV ,60 (a).

⁽⁵⁴⁾ R.H.Wilkinson, The complete gods and goddess of Ancient Egypt, 146.

Located on the western bank of the Nile, The entrance gate was decorated for Galba, Otho and Vespasian and the core structure under Hadrian and Antoninus⁽⁵⁵⁾.

The representation of the god Harpare at the temple of Deir Chelouit.

In this temple Harpare is depicted in one scene. It is described in document number (9).

(Doc. 9). In the Propylone.

The Ptolemy king offering two vessels to The god Harpare is holds *wꜣs* scepter in his right hand and *ʿnh* sign of life in his left hand ,wearing asidelock of hair and *hmhm* crown on his head behind him the god khonsou (fig.10)⁽⁵⁶⁾.

The text in front of Harpare reads⁽⁵⁷⁾



dd mdw in hr pꜣ rʿ hrd ʿꜣ wr tpy n Mntw sfi

Words spoken by the god (Harpare),The big (one),The great (one),The first one of Montu.

⁽⁵⁵⁾ R.H.Wilkinson, The complete temples of Ancient Egypt,199.

⁽⁵⁶⁾ Chr.M.Zivie,Le temple de deir Chelouit I, 79.

⁽⁵⁷⁾ Chr.M.Zivie,Le temple de deir Chelouit I,77.

Conclusion

1-Most scenes of the god (*Hr P3 R*) in the upper Egyptian Fourth nome *w3st*. but in the Lower Egyptian fourth Nome (Neith) there are no scenes for him.

2-Harpare is usually the “great child, the elder, first born of Montu (*p3 hrd 3 wr tpy n Mntw*) in Temple of Tod , Dier el-Madina and Dier Chelouit.

3- The famous reliefs from the Mammisi of Armant celebrated his birth.

Table N (1). The Tittles of Harpare.

Title	Meaning	Location	Doc.
<i>3 wr tpy n Mntw</i>	The great one, The first one for Montu.	Temple of Tod Deir el-Medina Deir Chelouit	Doc.4 Doc.5 Doc.6 Doc.7 Doc.8 Doc.9
<i>Nb drt</i>	Lord of Tod	Temple of Tod	Doc.3
<i>Nb hr.t</i>	Lord of food	Temple of Tod	Doc.5
<i>šfi šps</i>	The noble child	Temple of Tod	Doc.4

Table N (2). Accompanying gods with The god Harpare that reflect his relationship with other gods:

The deities	Relationship	Location	Doc.
Rait –tau	His mother	Temple of Tod Temple of Armant Temple of Deir al-Medina.	Doc.3 Doc.4 Doc.5 Doc.7 Doc.8
Montu	His Father	Temple of Tod Temple of Dier el-Medina	Doc.4 Doc.5 Doc.7
Neith	supports and assistance (Raetawy) during birth	The Temple of Armant	Doc.8
Semyst	Give the life to (Harpre)	The Temple of Armant	Doc.8
Khonsou	May be his brother	The Temple of Deir Chilout.	Doc.9

Table No.3 The scenes that show different forms of the god Harpare.

The form	Location	Doc.
The god Harpare as a child wearing a sidelock of hair (The symbols of childhood) and wearing double crown	The Temple of Tod	Doc.3
The god Harpare as a young man wearing	The Temple of Harpre The Temple	Doc.4 Doc.5

<i>ḥmḥm</i> crown holds the <i>wꜣs</i> scepter and <i>ꜥnh</i> the sign of life.	of Tod The Temple of Deir El-Medina The Temple of Deir Chelouit	Doc.7
The god Harpare holds <i>ꜥnh-ḥꜥꜣ-nḥḥ</i>	The Temple of Harpare The Temple of Tod	Doc.2 Doc.6
The god Harpare as a child put his finger in his mouth and holding <i>rhyt</i> .	The Temple of Tod	Doc.3

Table No.4 offering rituals.

Themes	Location	Doc.
Offering of collar.	The Temple of Tod	Doc.5
Offering of the <i>Mꜣꜥt</i> symbol	The Temple of Tod. The Temple of Deir al-Medina.	Doc.4 Doc.7

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List of plates:



Fig (1): The temple before the excavations

After: Karnak I,Pl.LXXXVI,56.



Fig (2): The temple in 1942

After: Karnak I,Pl.LXXXVI,57.

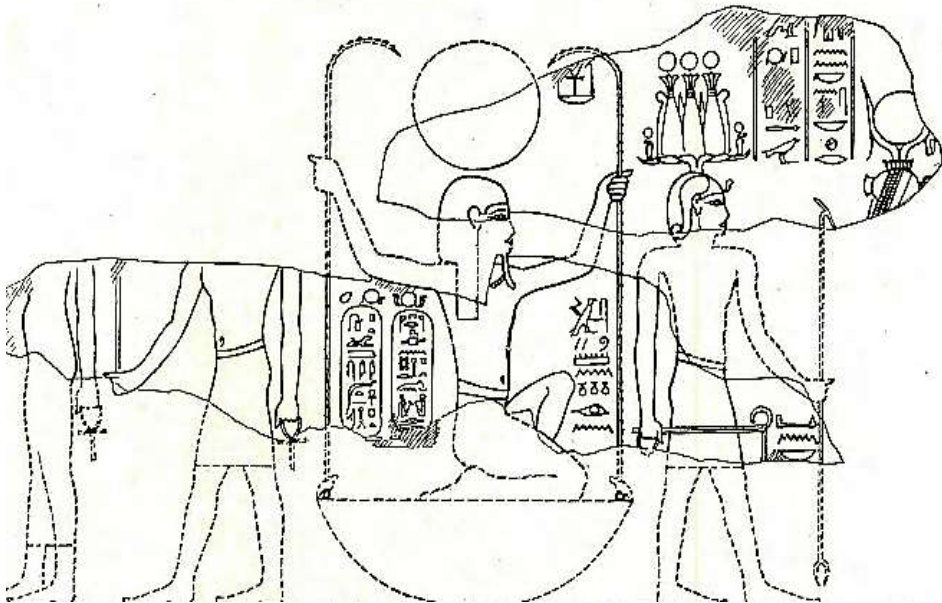
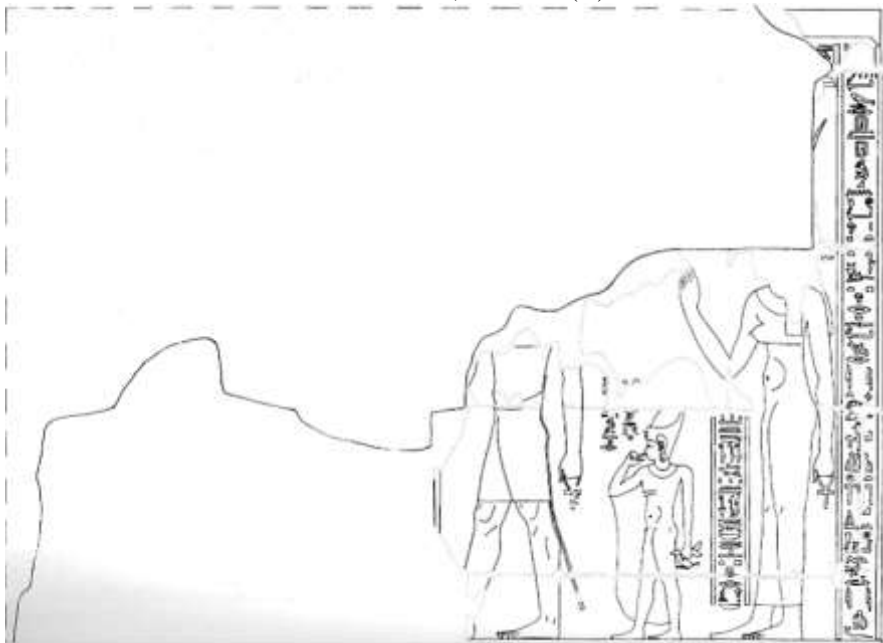


Fig (3): The god Harpare with the Ptolemy VI
After: Karnak I, PL.XCIV(A)



Fig(4):The god Harpare as a child , behind him his mother

After: Tod,II, P,82.

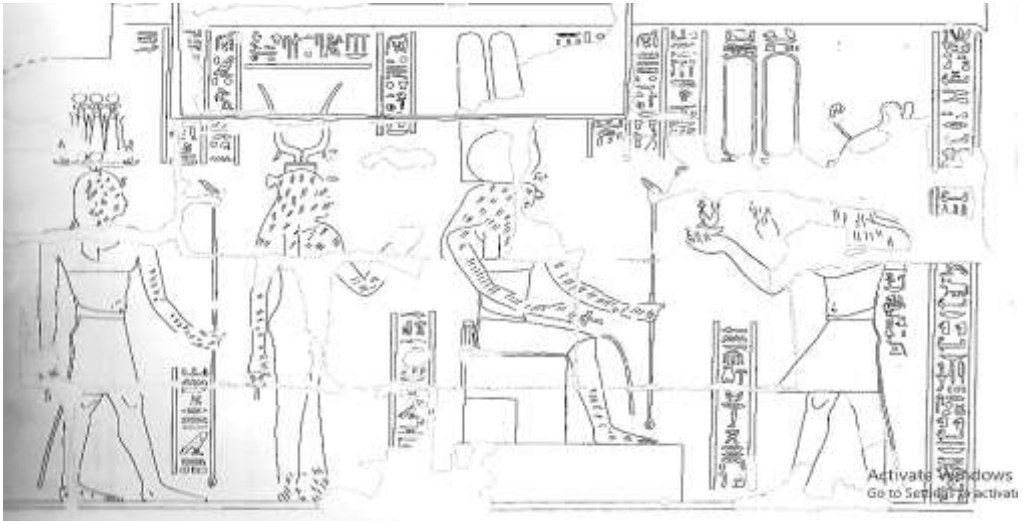


Fig (5): The Ptolemy king offers image of *Mst* Montou Re ,Raettawy and Harpare.

After: Tod II,P.80.

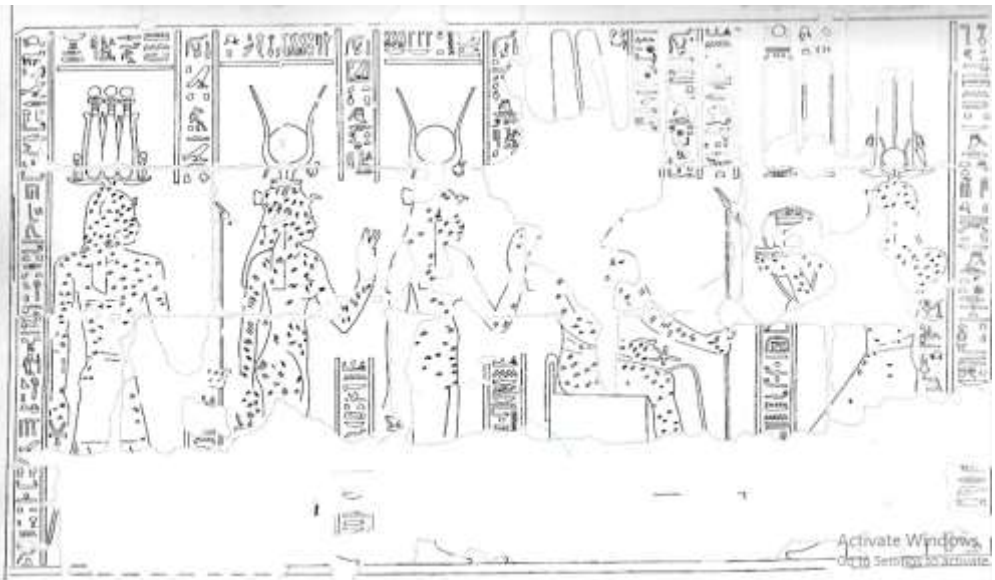


Fig (6): the Ptolemy king offering a collar to Montou Re , Raettawy , Hathour and Harpare.

After: Tod II,P.80

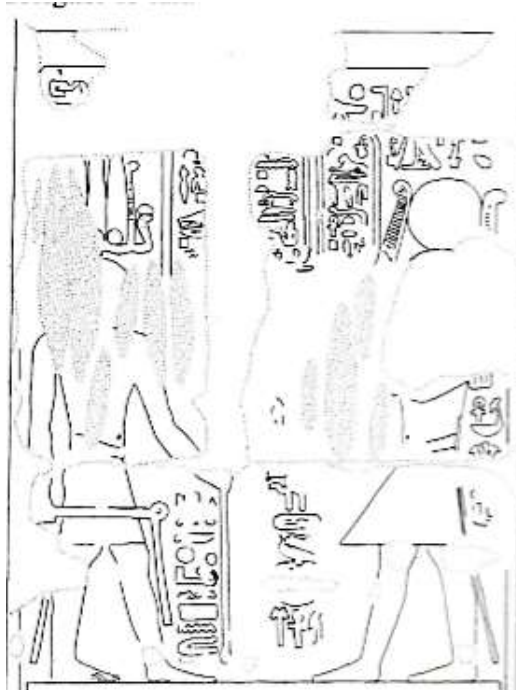


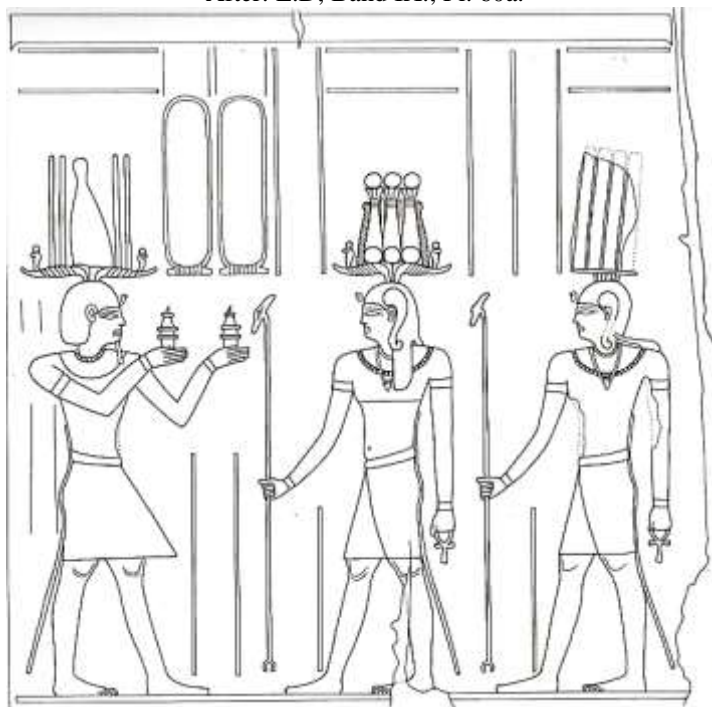
Fig (7): The ptolemy king (Evergete II) with the god Harpare.
After: Tod II,P.310.



Fig(8): The ptolemy king offering image of *m3't* to the Montu Re ,Reattawy and Harpare
After: Le Temple de Deir al-medina,pl,189.



Fig (9): Birth scenes in the Temple at Armant.
After: L.D, Band IX.; Pl. 60a.



Fig(10): The Ptolemy king offering two vessels to The god Harpare and the god khonsou

After: Deir Chelouit I,p.79

مناظر المعبود حربارح في الإقليم الرابع

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الملخص:

الاله المصري حورس (ذلك البعيد الذي يري الناس و لا يراه احد) هو واحد من اهم و اقدم الالهة المصرية الكبرى ظهر منذ عصر ما قبل الاسرات و استمر في الوجود في المعابد الغصر اليوناني و الروماني.

الاله حورس كان يعبد تحت الكثير من الاشكال منها :حر با غرد، حر ور، حربارح و غيرهم.

هذا البحث يتناول احدي اشكال حورس و هو حربارح و ذلك عن طريق دراسة و تحليل المناظر التي ظهر فيها المعبود

حربارح في معابد الإقليم الرابع.

المعبود حربارح: اسم لاله الشمس الشاب يشاهد في منطقة طيبة في العصر المتأخر و في العصر اليوناني الروماني.

اهداف هذا البحث:

١- التعرف علي أسماء و القاب المعبود حربارح في الإقليم الرابع.

٢-القاء الضوء علي اشكال و مناظر المعبود حربارح في الإقليم الرابع.

٣-دراسه علاقة المعبود حربارح بالالهة الأخرى في المعبد التي ظهر بها في الإقليم الرابع.

اطار البحث: اطاره البحث هو دراسه اثرية لتتبع و التعرف علي مناظر المعبود حربارح في الإقليم الرابع.

نوعية البحث: يجمع ما بين الجانب الوصفي و التحليلي للمناظر المعبود حربارح..

الكلمات الدالة:

حربارح ، الإقليم الرابع ، حربارغرد ،اله الشمس الشاب.

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