



# **XI. TEMPELTAGUNG**

**THE DISCOURSE BETWEEN TOMB AND TEMPLE**

**PRAGUE, MAY 24–27 2017**

**ABSTRACTS**

# ABSTRACTS

## Old Kingdom rituals above and below ground

### A comparison of the mortuary temple and tomb inventory of vessels

Katarína Arias Kytarová – Lucie Jirásková – Martin Odler – Marie Peterková Hloučová

(Czech Institute of Egyptology, Faculty of Arts, Charles University)

The Old Kingdom royal and non-royal tombs have many common traits in their cultic space used for the mortuary cult of the deceased. Their architectural setting has been compared many times, their fundamental difference was in size and elaboration of the space. We would like to focus on the less tangible and less numerous pieces of evidence, on the vessels used in the royal and non-royal cult. The inventory of vessels and other items from burial equipment presents both places as a location of similar rituals, which were designed to keep the well-being of the deceased in the afterlife. Most of the objects were intended for the funerary repast, *pwt-hrw* ritual, others were rather cosmetic equipment, or magical utensil.

The mortuary temples were a vivid place with people involved in regular everyday activities, whereas the shafts of the tombs were closed to everybody except for the deceased. In this case, the main place for the offerings was in the chapel or by the offering niche, and it was up to the relatives to come and provide the deceased with necessities. The presence of ritual vessels in the burial chamber – and not outside – points to the fact that most of the rituals were probably only magically performed inside. Their nature and objects involved can be reconstructed from various resources, including the mortuary temples. None of the mortuary temples or tomb chapels have been preserved undisturbed, however, the remains of the material equipment of them was preserved and deserves further study. On the contrary, some of the burial chambers were found as intended to be left for eternity by the Old Kingdom Egyptians. We can explore them not only on the basis of archaeological material, but also on textual evidence.

The aim of the paper is to define the rituals and compare both locations in respect of their significance. This research will be done by comparing mortuary temple and tomb assemblages excavated in the Old Kingdom necropoleis.

**A Theban Temple-tomb**  
**The mortuary chapel of the High Priest Hapuseneb (TT 67)**  
**Tamás A. Bács**  
**(Eötvös Loránd University, Budapest)**

Understanding the ways in which funerary art was used to project and sustain after death the identities of the social elite of New Kingdom Thebes or indeed how funerary religion itself changed during this period has been a staple of Egyptological research from early on. Because the elite tombs of the Theban necropolis provided and continue to provide such a wealth of source material for an extremely wide range of art-historical or religio-historical questions, the one addressing their relationship with that of temples has received less attention, than such would warrant. Given the importance of tombs as venues of their (mortuary) cults and as vehicles of identity communication, this was by no means a negligible aspect for the elite commissioning them. In this lecture, then, I shall attempt to explore some of the problems and questions associated with the relationship of these monuments with contemporary cult- and memorial temples through the example provided by the mortuary chapel of the High Priest Hapuseneb (TT 67), from the early part of the New Kingdom.

**Architecture of power**  
**Status and legitimacy strategies of the 'solar' kings in the Fifth Dynasty**  
**Miroslav Bárta**  
**(Czech Institute of Egyptology, Faculty of Arts, Charles University)**

The study aims to explore the historically unique situation at the beginning of the Fifth Dynasty and the social and religious consequences of it. The role and specific significance of the king, state administration, religious concepts and the monumental architecture including the new form known as solar temples will be discussed within the wide historical context of the period. A case will be made that this was perhaps the period in Egyptian history that became later on inspiration for the particular politics of Amenhotep III and IV.

**Building the temple “to the north of the royal tomb”  
Ostrakon Deir el-Bahari F.8941.  
Mirosław Barwik  
(Institute of Archaeology, University of Warsaw)**

Ostrakon DeB F.8941 relates to the building operations conducted in the Hatshepsut temple at Deir el-Bahari. Interestingly enough an information has been given as regards the topographical relation of the temple to the royal tomb of the past (i.e. that of Mentuhotep II Nebhepetre). Apparently, it locates the temple within the limits of the royal necropolis of Thebes.

**Linking Karnak and the Asasif  
New thoughts based on Ptolemaic burials from TT 414  
Julia Budka  
(LMU Munich)**

The monumental tombs of the 25<sup>th</sup> and 26<sup>th</sup> Dynasties located in the Asasif of Western Thebes, also known as “temple tombs”, represent excellent examples to tackle the subject of the discourse between Egyptian temples and tombs. The present paper will highlight some aspects of the intense reuse of these monuments during the 4<sup>th</sup> and 3<sup>rd</sup> centuries BCE. It is already well-known that the Asasif tombs were occupied during this time span predominantly by families of the Amun clergy, working in the temples of Karnak being responsible for various rituals both on the East and the West bank.

In light of the general theme of the 2017 *Tempeltagung*, the significance of the Amun priesthood involved in using the Asasif tombs – both for burials and cultic use – will be discussed, taking Ptolemaic families buried in the Saite tomb TT 414 as case study. The interchangeability of rituals in Theban temple tombs and temples will be debated as well, including unpublished material and new dating evidence based on tomb groups and pottery from TT 414.

**„May your limbs be rejuvenated“**  
**Milk in the Context of Funerary and Temple Rituals**  
**Silke Caßor-Pfeiffer**  
**(Eberhard Karls Universität Tübingen)**

In funerary texts milk is mentioned several times, foremost in the Pyramid Texts (but also in later corpora such as the Coffin Texts, Book of the Dead, etc.). It serves as a medium for the deceased Pharaoh to be strengthened in the afterlife and most of all to be rejuvenated as potent king in the netherworld. He is said to be breast-fed by various goddesses, most of them cow-goddesses, an idea also shown in temple reliefs from the Old Kingdom onwards, first in funerary cult complexes, but later on also in the temples of the gods, where the act of breast-feeding, however, is connected to the living Pharaoh. In this context, the uprising by the divine nurses is particularly well known from the so called legend of the birth of the god-king and the *mammisi*. Thus, milk has a double function, it can be used for the rejuvenation of the dead as well as for the strengthening of the new-born.

Milk as an offering in funerary rites is as well already attested in the Old Kingdom, according to the offering lists, since the end of the fifth dynasty; at first it was part of the ritual of opening the mouth, from the Middle Kingdom onwards it was also offered to the deceased. In the temple cult, the earliest known examples of milk-offerings (to various deities) date back to the New Kingdom; in the temples of the Graeco-Roman period milk, due to the nature of the product, plays an important role as offering to the childgod, but also to Osiris. Like in the Pyramid Texts the main function there is to rejuvenate and strengthen the recipient.

As has already been shown by various scholars for other rituals, the ideas that at first appeared in funerary (and also royal) rites have been transferred to various temple rituals. By means of selected examples, the present paper aims to show if and how far the use and function of milk in the context of funerary and temple rituals are identical and if there can be determined a perpetuation of text corpora, rituals, and theological ideas from the tombs and funerary literature to the offering scenes in the temples, especially those of Ptolemaic and Roman times.

**Hatshepsut or There and Back Again**  
**Between the Tomb and the Temple**  
**Andrzej Ćwiek**  
**(Adam Mickiewicz University & Archaeological Museum in Poznań)**

The monument usually termed the temple of Hatshepsut at Deir el-Bahari is the main part of a larger architectural and ideological complex of *Djeser-Djeseru*. As a Mansion of Millions of Years it had twofold purpose, ingeniously intertwined in one space. Firstly, it belonged to the double temple complex of Amun-Ra, stretched along the world axis from Karnak to Western Thebes (his E and W horizons, respectively). At the same moment the temple formed part of the mortuary complex of Hatshepsut: her tomb KV 20 and *Djeser-Djeseru* are two complementary structures which, although separated from each other, were intended to play jointly a role in the female pharaoh's (and her father's) eternal life. Architecture and decoration of the rooms of the upper terrace of the temple reflect a presumed magical path of the deceased kings, coming from their common tomb and emerging through the false doors into the temple sanctuaries, and taking over a complicated journey through the rooms and courts, from south to north, to achieve successive steps of rebirth. After final rituals were conducted in the Solar Cult Complex, they were coming back to their tomb, using the magical exit in the Upper Shrine of Anubis. The imagined magical paths and ways of move of the reborn king may explain features in the temple, as well as the peculiar shape of the tomb KV 20.

**The Recent Activities of the Centre of Studies and Documentation of Egyptian Antiquities**  
**(CEDAE): Documenting the Egyptian Temples in the Nile Valley**  
**Hisham Elleithy**  
**(General Director of Center of Documentation of Egyptian Antiquities (CDEA) & Scientific**  
**Publication Department, Ministry Of Antiquities, Supreme Council of Antiquities)**

The Centre for Studies and Documentation of Egyptian Antiquities (CEDAE) was established on 1956 during the international campaign to save the monuments of Nubia, to meet the urgent needs of a systematic record of endangered archaeological sites. Today, after sixty-one years of existence and experience, its activities have spread to the whole of Egypt.

Egypt has great numbers of ancient temples dated to the Old, Middle, and New Kingdoms, as well as from the Late and Greco Roman periods. After more than thirty years during which the documentation of these temples stopped, the regenerated CEDAE is continuing its vital role in documenting the temples. The CEDAE had already worked in the temple of Esna, completing most of the architectural survey and photographing some general views of the scenes in the temple in black and white. This year, the CEDAE will resume the work to finish the architectural surveys and document the whole temple in color photographs. The epigraphers will start their work again to finish the line drawings in order to produce the complete publication of the temple.

**The Great Ceremonies of Geb**  
**An Osirian Ritual Text and its History from Temple to Tomb**  
**Ann-Katrin Gill**  
**(Faculty of Oriental Studies, University of Oxford)**

This paper will focus on the so-called *Great Ceremonies of Geb*, an Osirian ritual text preserved on several papyri from the Late and Graeco-Roman Periods, amongst others P. BM EA 10252, which can be dated to 307/6 BC due to its colophon. Interestingly, this manuscript most likely formed one consecutive papyrus roll with P. BM EA 10081. The majority of the texts preserved on them can be connected with and contextualised more closely within the most important festival of Osiris: the Khoiak-festival. More precisely, they constitute an Osirian ritual handbook meant for the performance of the Khoiak-festival in the temple of Karnak at Thebes at the time of the 4th century BC. Above all, this connection applies to the *Great Ceremonies of Geb*, since the different sections of the composition can be linked in more detail with the different stages of the feast, thus providing an explanation for several of the text's features which had remained totally obscure up until now. This paper highlights the most striking passages and locations mentioned in the *Great Ceremonies of Geb* that connect the composition with the course of the Khoiak-festival, as, for instance, described in the famous inscription in the temple of Dendera. Finally, when P. BM EA 10252 and 10081 were no longer used and discarded, they came into the possession of a certain Pawerem who converted them into funerary papyri. Thus this Khoiak-festival roll and the rituals preserved on it became part of his tomb library to serve him the same way it served Osiris.

**The Transmission of the Ritual of the Hours of the Night (*Stundenritual*)**  
**From temple to tomb and back again**  
**Kenneth Griffin**  
**(Swansea University)**

The *Ritual of the Hours of the Day and Night* (the Hour Ritual or *Stundenritual*) is one of a series of texts relating to the cycle of the sun-god. While the *Hours of the Day* have been the subject of a long study by Erhart Graefe, the *Hours of the Night* have been largely overlooked and erroneously interpreted as simply consisting of extracts from the *Book of the Dead*. Recent work conducted by the author within the Twenty-fifth Dynasty tomb of Karakhamun (TT 223), as part of the South Asasif Conservation Project (SACP), has shown that the text of the *Hours of the Night* is much more complex than originally thought. This new research reveals that during the Late Period the text consisted of three distinct parts: introduction (part A); excerpts of the *Book of the Dead* (part B); awakening hymn (part C). The ritual is first attested within the Memorial Temple of Hatshepsut at Deir el Bahari before being utilised in the Late Period tombs, with that of Karakhamun containing all three parts for the first time. In its final form, as found on several Graeco-Roman birth houses, the ritual develops further with only the number of the hour and the awakening hymns included. This paper will discuss the transmission and development of the *Ritual of the Hours of the Night*, from temple to tomb and back again, drawing on the nineteen known sources.

**L'usage de l'étoffe idémi dans le rituel funéraire et le rituel de culte**  
**Nadine Guilhou**  
**(Université Paul-Valéry, Montpellier)**

On a souvent à juste titre rapproché rituel funéraire et rituel du culte. L'offrande des tissus, utilisés aussi bien dans l'enveloppement de la momie que dans la parure de la statue, en offre un exemple particulièrement significatif. La communication se propose d'étudier de façon diachronique l'usage de l'étoffe *idémi*, depuis son utilisation dans les Textes des Pyramides et les Textes des Sarcophages jusqu'à l'offrande présentée à la statue dans les temples d'époque ptolémaïque et romaine, en passant par le Rituel du culte journalier à Abydos. Ces divers documents témoignent d'une phraséologie constante à travers les siècles et dans des espaces différents, expression d'une similitude dans la fonction du rituel, mais aussi probablement d'une équivalence du support : momie et statue divine comme effigie pérenne de ceux qui appartiennent à un autre espace-temps.



**The Texts of the Tombs of Padinist and Wdjahormehnet:  
Two different *Sakhu* Text Compositions  
Ramadan B. Hussein  
(Universität Tübingen)**

The *sakhu* (glorification/verklärung) texts have been the focus of some recent studies on ritual and funerary literature. As multi-themed texts, *sakhu* compositions are woven together from texts of several genres, that show connections between ritual activities of temple and tomb. It also seems apparent that text editors adopted different strategies to fulfil the thematic requisites of the *sakhu* compositions.

The texts of the Saite tombs of the Palace Director Padinist at Saqqara and the God Father, Wdjahormehnet from Heliopolis, offer examples of two different compositions that could be interpreted as *sakhu* texts. This paper serves as a presentation of the texts of these two tombs.

**The Use of Royal Birth Name in the Old Kingdom Funerary domains  
Mohamed Ismail Khaled  
(Director of Department of Foreign Missions Affairs, Ministry Of Antiquities)**

Many scholars tackle the issue of the royal names in Ancient Egypt, however, few of them tried to discuss the proper reason behind the beginning of the use of the Birth name in the Old Kingdom. The Birth name is usually being given to the king before his ascent to the throne, after that he usually get the throne name. Our information regarding the Birth name and its use is not well documented during Old Kingdom. However, the first attestation until now comes from the Fifth dynasty, namely King Neferirkara who is the first king to bore and use the birth name inside a cartouche. Some of the king's funerary domains depicted in non-royal tombs comprise the king's birth name, instead of the throne name, the reason behind this action is the core of this research.

**The Materiality of the Dead and the Deities**  
**Concepts of the Body in Temple and Funerary Traditions**  
**Holger Kockelmann**  
**(Heidelberg Academy of Sciences and Humanities)**

Over the last couple of years, physical aspects in the manifestation of the divine have increasingly attracted attention in religious studies, while the conception of the human body and its limbs according to funerary sources of the Middle Kingdom was the topic of a recent Egyptological monograph. Some form of materiality is a characteristic and necessity both for the manifestation of the deceased and the deity. From a comparative perspective, the present paper examines this particular feature, which is common both to funerary beliefs and temple theology. What are the physical qualities that constitute these two types of sacred bodies? What do they have in common and which are the differences? Does the confrontation of both concepts of bodily materialisation shed new light onto the interdependencies between the sphere of the temples and mortuary cult, which stand in the focus of the present *Tempeltagung*?

**A newly discovered temple of Natakamani at Abu Erteila (Sudan)**  
**Excavations 2015-2016**  
**Eleonora Kormysheva**  
**(Institute of Oriental Studies, Russian Academy of Science)**

This communication is consecrated to the analysis of the excavations undertaken by the joint Italian-Russian archaeological mission, directed by Eugenio Fantusati and Eleonora Kormysheva. During the last seasons, the temple remains at Abu Erteila were discovered, which permit to reconstruct the shape of the temple. The revealed architectural and epigraphical data will be analyzed:

1. Structure of the temple and all its separate elements – sanctuary, pronaos, hypostyle hall, pylons.
2. Separate architectural elements and details - fragments of columns with different forms of column caps, the form and material for pavement, water spouts, and constructive elements of doors between the separate rooms.
3. The epigraphical and iconographical evidences on the ritual *tw3 pt*, discovered on the stone fragment in the sanctuary, the inscription on the altar. The following topics will be analyzed: names of the royal family - the king Natakamani (his throne and royal name), Amanitore, Sorkaror, written in the Egyptian hieroglyphs; the phraseology of the inscription, paleography, phraseology, its peculiarities and significance as a possible Nubian variant of ancient Egyptian hieroglyphic, similarities with the Egyptian inscriptions of Greek-Roman period, its peculiarities and comparison with other monuments of such type.
4. Decorative patterns of the temple, discovered during the excavations – the niche with the decoration in the jamb of the passage to the hypostyle hall, fragments of the column with lunar symbols, leaves of acanthus and palmetto décor on the columns, lotus decoration of the column cap,

stylistic features of human and divine figures, fragments of a sandstone lintel, decorated with a sun disc surrounded by uraei and its style, which appears to be very similar to the samples from the décor of the pylon's gate from the Late period temples.

5. The comparative analysis of architectural forms of this temple with other Meroitic temples and funerary temples from Meroitic necropolis in Begrawiya will be given. The separate analysis will be concerned to the architectural composition and structure of the new discovered temple and contemporary funerary temples in Begrawiya, with the special accent to the structure of the entrance pylons.

### **The mastaba of vizier Ptahshepses in Abusir – the first *temple tomb*?**

**Jaromír Krejčí**

**(Czech Institute of Egyptology, Faculty of Arts, Charles University)**

The mastaba of vizier Ptahshepses excavated by Jacques de Morgan in 1893 and by Zbyněk Žába and František Váhala in years 1960-1974 in Abusir represents one of the largest and most complex non-royal tombs dated to the Old Kingdom. It was apparently a high social rank of this tomb's owner which enabled to use during its construction some of features which were typical for the royal architecture. At the end of its rather complex development, the tomb became comparable with the royal mortuary temples in regards with its dimensions and complexity of its layout. The general view on this tomb enables to show that it was one of the first temple tombs in ancient Egypt. The discussion concerning the enlisting of the mastaba among the temple tombs shall represent the topic of the paper.

### **Der Tempel von Edfu als temporäres Grab des Sonnengottes**

**Dieter Kurth**

**(Arbeitsbereich Ägyptologie, Universität Hamburg)**

Nach einer allgemeinen Einleitung über die Beziehungen zwischen Tempel und Grab, stellt dieser Artikel einige relevante Textpassagen aus den Inschriften des Tempels von Edfu vor. Einige dieser Texte enthalten Bezeichnungen, die unmittelbar sowohl für das Grab als auch für den Tempel verwendet werden. Andere sind primär Bezeichnungen zweier Elemente der Tempelarchitektur, die dann auch auf den Tempel als Ganzes übertragen werden.

**Purification of the Whopper**  
**Royal Purification Ritual in the Shaft Tomb of Iufaa at Abusir**  
**Renata Landgráfová – Diana Míčková**  
**(Czech Institute of Egyptology, Faculty of Arts, Charles University)**

The Saite-Persian shaft tomb of Iufaa contains a large variety of texts of both funerary and non-funerary character. The handbook of sacred snakes of the priest-magician of Selkis in the arch of the western wall of the burial chamber can be mentioned as a particularly unusual example. The northern wall of the burial chamber contains another interesting combination of text and image, continuing to the eastern wall. Most of the text consists of a long version of the Royal Purification Ritual (Schott, *Die Reinigung Pharaos in einem memphitischen Tempel*, NAWG I/3 (1957), 45–92; only about a third of the text recorded in the tomb of Iufaa is preserved in the Berlin papyrus), illustrated and explicated by several mythological texts and images interspersed within the text of the ritual, most prominently the myth of the original purification of the sun god in the lake of cool water (*š kbh*) at Heliopolis. The present contribution will, besides presenting the ritual, assess its place in the context of Iufaa's corpus and examine the funerary implications and use of this originally royal ritual composition.

**The temple of Repit at Athribis**  
**The decoration program**  
**Christian Leitz**  
**(Universität Tübingen, IANES, Abteilung für Ägyptologie)**

The temple of the lion-goddess Repit and her husband Min-Re in Athribis is located about 15 km southwest of Sohag in Upper Egypt. In 2005 started a joint Egyptian-German mission with the documentation and restoration of this unique limestone monument. 12 years later almost all of the temple is now excavated, and more than 1200 scenes and texts are copied and prepared for publication. The present lecture will focus on the decoration of the temple, giving an overview of the most important and nearly all unparalleled texts.

**Memphis in Alexandria**  
**The religious repertoire of the Main Tomb at Kom el-Shoqafa**  
**Nenad Marković**  
**(Czech Institute of Egyptology, Faculty of Arts, Charles University)**

The Main Tomb of the Great Catacombs at Kom el-Shoqafa (“The Mound of Sherds”) in Alexandria represents, as it was already described by Marjorie S. Venit, “*the most fully conceived and most singularly convincing Egyptianizing program of any tomb that has yet emerged from the ancient city*”. Decorative programme of the tomb has already been discussed several times in modern scholarship, but never in the context of the tomb’s anonymous owners. Due to the lack of inscriptions in the tomb, there is no way to ever know the names and specific social background of the deceased, but preserved visual evidence can help us in proposing the origin of their artistic and/or religious preferences. While it is clear that the anonymous owners incorporated into their funerary self-presentation traditional Egyptian motifs in both Egyptian and Greek forms, it is also notable that some of the motifs used – such as the Apis bull – come from outside of Alexandria. This paper aims to propose (1) a strong Memphite socio-religious background for the deceased through the analysis of several, apparently deliberately chosen, religious scenes, (2) that the iconographic models for the Kom el-Shoqafa reliefs were apparently taken from the temple ritual referring to the role of the pharaoh, and not from the funerary cult itself, and (3) that the scenes on the back walls of the left and right niches might represent a visualized memory of an actual event, namely the installation of a new Apis bull in the temple of Ptah at Memphis in presence of the future emperor Titus, attested in the account of Suetonius.

**The Book of the Twelve Caverns**  
**Liminality in Temple Rituals and the Beyond**  
**Daniel M. Méndez-Rodríguez**  
**(University of La Laguna, Canary Islands, Spain)**

The Book of the Twelve Caverns is a cosmographic text that belongs to the Books of the Netherworld. Formerly known as chapter 168 of the Book of the Going forth by Day (aka Book of the Dead) it has been considered a composition in itself since some decades. It is attested in a certain variety of media (papyri, reliefs, mummy wrappings, stelae...) which highlight two different spheres of use: funerary, in order to assist the deceased to cross through this mythical topography and to benefit him/her in many diverse ways; but also non-funerary, as temple text related to some rituals, from the New Kingdom to the Ptolemaic Period. The aim of this communication is to focus on the origin and transmission of the book enhancing the adaptation to these two contexts, which often associate the caverns and their inhabitants to liminality.

**Temples for Kings and Deities in the Old and Middle Kingdoms:  
What is the Difference? Is There a Difference?**

**Adela Oppenheim**

**(Egyptian Art Department, The Metropolitan Museum of Art, New York)**

Old and Middle Kingdom temples are generally treated by Egyptologists as separate categories of sacred structures: those primarily dedicated to the cult of the king, usually referred to as pyramid or mortuary temples, and those intended for the worship of deities. This distinction prioritizes the location of these buildings: royal cult temples are largely placed in proximity to the king's tomb, often a monumental pyramid, while deity temples are seemingly unrelated to burials or cemeteries. The crucial distinction is defined as the connection or lack thereof to funerary culture. This paper will examine the surviving architecture and decorative programs of Old and Middle Kingdom temples, as well as what we know of the rituals enacted within them, in an effort to determine whether such a division is warranted or if these structures were functionally and structurally similar.

**Un rituel de la fondation de la tombe ?**

**Isabelle Régen**

**(Université Paul Valéry – Montpellier 3 (CNRS, UMR 5140))**

Le rituel de la fondation du temple est bien documenté, particulièrement par des sources d'époque ptolémaïque et romaine qui livrent le déroulement des étapes de cette cérémonie. Ces sources sont précieuses car les documents antérieurs n'en fournissent qu'un aperçu fragmentaire. Qu'en est-il de la tombe ? Les interactions entre les deux espaces consacrés que sont la tombe et le temple sont connus, notamment à travers l'interchangeabilité des rituels. Pour autant, la question de l'existence d'un rite de la fondation de la sépulture a jusqu'à présent été passé sous silence dans la bibliographie égyptologique. Même si nous ne disposons pas de la transcription complète de ce dernier, il est toutefois possible de rassembler des éléments épars pour démontrer l'existence d'une cérémonie de fondation et de consécration de la tombe, en la comparant à celle connue pour le temple. Enfin, à la lumière de cette démonstration, on s'interrogera sur la nature des relations unissant le temple à la tombe et vice-versa.

The temple foundation ritual is well documented, particularly thanks to Ptolemaic and Roman sources which offer the sequence of its steps. These sources are precious, for the older documents only give a fragmented overview. What about the tomb? The interactions between the two consecrated spaces that the tomb and the temple are, especially through the interchangeability of rituals, are known. Nevertheless, the question of whether a tomb foundation ritual existed was disregarded in the egyptological bibliography. Even if the full transcription of the latter is not available, however, it is possible to draw together scattered elements to argue the existence of a tomb foundation and

consecration ceremony, comparing it to the one known for the temple. Last, in the light of this demonstration, the nature of the relationships between the temple and the tomb will be considered.

**Semantics and performative function of late Ramesside tomb architecture and decoration**

**The tomb-temples of Ramsesnakht and Amenhotep at Dra' Abu el-Naga**

**Ute Rummel**

**(Independent Researcher)**

In the course of more than 20 years of archaeological research in the northern part of Dra' Abu el-Naga, the German Archaeological Institute Cairo (DAI) has been able to collect and evaluate a large amount of data on individual tombs, the evolution of tomb architecture and the formation and development of this part of the Theban necropolis. One key monument within the DAI's concession area is the large double tomb complex K93.11/K93.12 which has been investigated over the last two decades. Originally cut in the 18th Dynasty, it was reused in the 20th Dynasty by the High Priest of Amun, Ramsesnakht, and his son and successor, Amenhotep, who remodelled the existing rock tombs into an elaborate tomb-temple complex. The remainders of their destroyed dual monument – thousands of relief fragments and architectural pieces of sandstone plus the remains of monumental mud brick architecture – testify to the sophisticated tomb-temple concept that Ramsesnakht and Amenhotep had realized at this site. The results obtained in K93.11/K93.12 have provided a considerable amount of additional information with regard to Ramesside tomb architecture and semantics as they revealed, amongst others, their particular quality as interactive elements of the local ritual landscape. The paper will present the extraordinary temple character of the high-priestly monuments which is illustrated by both the overall (spatial and architectural) layout and the decoration programme. Furthermore, their “evolutionary” position within the New Kingdom tomb development will be evaluated. For more information see the project's website at <https://www.dainst.org/project/46083>.

**“Your god will favour you if...”**  
**New Kingdom Appeals to the Living in Tombs and Temples**  
**Chiara Salvador**  
**(The Queen’s College, University of Oxford)**

During the course of the New Kingdom the boundaries between private tombs and divine temples became increasingly fluid. This is reflected, among other things, by some significant alterations in the architecture and decoration of tombs that occurred during and after the Amarna period.

One of the key elements that illustrates the connection between the funerary and divine spheres are the so-called appeals to the living, a category of texts that sought to persuade the readers to remember and sustain the deceased in their afterlife. Having been linked with funerary contexts for centuries, ever since their introduction in the Old Kingdom, these texts underwent a series of changes toward the end of the 18th Dynasty, which led to a widespread shift in their context, from tombs to temples. This paper, based on a corpus of 109 New Kingdom appeals, examines the formal and contextual changes of these texts in the light of the wider ideological and cultural transformations of the time.

**The Egyptian Mentality and the Periplus of Re**  
**Anthony Spalinger**  
**(University of Auckland)**

Taking as our starting point an evaluation the up-to-now difficulty in understanding a key festival in the Sun Temple of Niuserre (the "Periplus of Re") this presentation will focus upon two aspects of the event:

- a) the necessity of working with phases and significant dates when analyzing the calendrical reasons for religious events; and
- b) the "Egyptian mentality," by which I mean how they approached reality.

In both cases the approach to take with regard to apparently complex scholarly issues, and often linked ones, should follow the premise of Occam's Razor.



## **Entering the Akhet in the Pyramid Temple**

**Anastasiia Stupko-Lubczyńska**

**(Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences)**

In 1994, James Peter Allen published 'Reading a Pyramid', a paper which has become canonical for interpreting the corpus of the Pyramid Texts as a sequence of events. This sequence describes the journey of the deceased from the Duat (symbolized by the burial chamber), through the Akhet (the antechamber), to the daily sky (the corridor).

Following Allen, David O'Connor has proposed to 'read' the pyramid temple – where the underground rooms are inscribed with the Pyramid Texts – as conveying the same cycle in its architecture and decoration. The point of departure for this interpretation was the commonly known correspondence between the spells of the Great Offering Ritual, inscribed in the burial chamber, and the offering list, placed in the sanctuary (offering hall). On this ground, the latter room was equated with the Duat.

According to the Pyramid Texts, the deceased leaves the Duat as the *akh* spirit, after the Offering Ritual and the Resurrection Ritual have been performed on his mummy. Assuming that the Offering Ritual was conducted in the sanctuary of the pyramid temple, in front of the cult statue, where did the Resurrection Ritual take place? Was it in the square antechamber, as O'Connor suggests?

In order to answer this question, the paper examines the architecture and decoration of the square antechamber, taking into consideration those spells of the Pyramid Texts which seem relevant in this case. Additional information is provided by elite class mastabas, contemporary to the 'standard' pyramid temples.

## **Temples providing a focal point for graves in the Theban mortuary landscape**

**Zbigniew E. Szafrński**

**(University of Warsaw)**

Burial grounds are increasingly being considered as components of temple environments. Drawing upon results from ongoing excavations at the Deir el-Bahari, valley of Asasif and el-Khokha cemeteries, it will explore how temples and burial grounds relate to one another, and how the nature of burial landscapes and the need to maintain reflexive relationships and interactions between the living and the dead in the midst of a changing religious milieu contributed to the unique character of Deir el-Bahari as the precinct area.

The area of the Deir el-Bahari temples itself became favoured for the burials of the great families of the Third Intermediate Period. Mortuary remains reflect the activities and ideas of both the elite and nonelite segments of population. On the third terrace of the Hatshepsut temple and above the temples at Deir el-Bahari, new pits were cut in the rock. Burials of royal family groups were made inside some of the chapels and shrines themselves. The preserved architecture of Hatshepsut's temple formed a religious and functional superstructure for the tombs executed inside the temple buildings.

**Le cénotaphe d'Osiris de la tombe de Padiamenopé (TT 33)**  
**Une encyclopédie des images saintes de temples perdus**  
**Claude Traunecker**  
**(Université de Strasbourg, Institut d'égyptologie)**

Depuis la réouverture de la TT 33, la gigantesque tombe de Padiamenopé (XXVème dynastie, 22 salles sur cinq niveaux), nous explorons et essayons de comprendre le programme atypique de ce monument d'exception. Nous avons ainsi pu établir que le « prêtre lecteur » et secrétaire des archives royales a poussé fort loin le goût de son époque pour les monuments anciens, car dans sa « tombe » il n'a pas hésité à reproduire des monuments anciens en grandeur nature. Il a aussi fait graver et à l'usage d'un public de lettrés des livres funéraires royaux revus par ses soins sur les parois de la section de la tombe dédiée au pèlerinage abydnien. Dans son texte d'accueil il invite les « chercheurs de formules » à visiter son « is » le « lieu préféré de son cœur ». Au centre de la section liturgique de la tombe (salles XII à XVI) le « cénotaphe » (30 x 30 coudées et son couloir de circumambulation) est un monument unique en son genre. Il reproduit, selon moi, la superstructure détruite de l'Osireion d'Abydos. Dans son décor complexe figure la représentation en haut relief de vingt deux lieux de culte avec leur « idoles ». Malgré le mauvais état de conservation on peut estimer ces images étranges au nombre de cent vingt au moins.

J'aimerais, dans cette communication, présenter l'état de ma recherche concernant ces 22 chapelles et les textes qui les accompagnent. Sommes-nous en présence d'une représentation au cœur du monument funéraire d'un ensemble de temples et lieux de culte extérieurs, réels ou imaginaires, le tout agencé au bénéfice du défunt Padiamenopé ? Celui-ci, comme bien d'autres, a planté ses statues dans les cours des grands temples. A-t-il été tenté par un mouvement inverse en implantant dans sa tombe les saintes images de pèlerinages aujourd'hui disparus, garantissant ainsi en circuit fermé sa survie éternelle, bien au delà des vicissitudes de l'histoire ?