

W10 (Week 3, Friday)

The landscape of the tomb

Theory and introduction to tombs in AE

HPAR4010

What makes civilisation?

Dr Katharina Zinn / Dr Thomas Jansen

Additional Reading

- ❑ Haeny, G. 1997. New Kingdom “Mortuary Temples” and “Mansions of Years” In: Shafer, B. *Temples of Ancient Egypt*. Ithaca: Cornell.
- ❑ D. Arnold. 1978. Vom Pyramidenbezirk zum 'Haus für *Millionen* Jahre', in: MDAIK 34 (1978) 1-8.
- ❑ R. Stadelmann. 1979. Totentempel und Millionenjahrhaus in Theben. In: MDAIK 35 (1979). 303-321.
- ❑ Snape, St. (2011). *Ancient Egyptian Tombs: The Culture of Life and Death*. Chichester: Wiley-Blackwell.
- ❑ Martin, G. T. (1991). *The Hidden Tombs of Memphis: New Discoveries from the Time of Tutankhamun and Ramesses the Great*. London: Thames and Hudson.
- ❑ Arnold, D. 2003. *The encyclopaedia of ancient Egyptian architecture*. New York: Tauris.

Reading the past / ancient artefacts

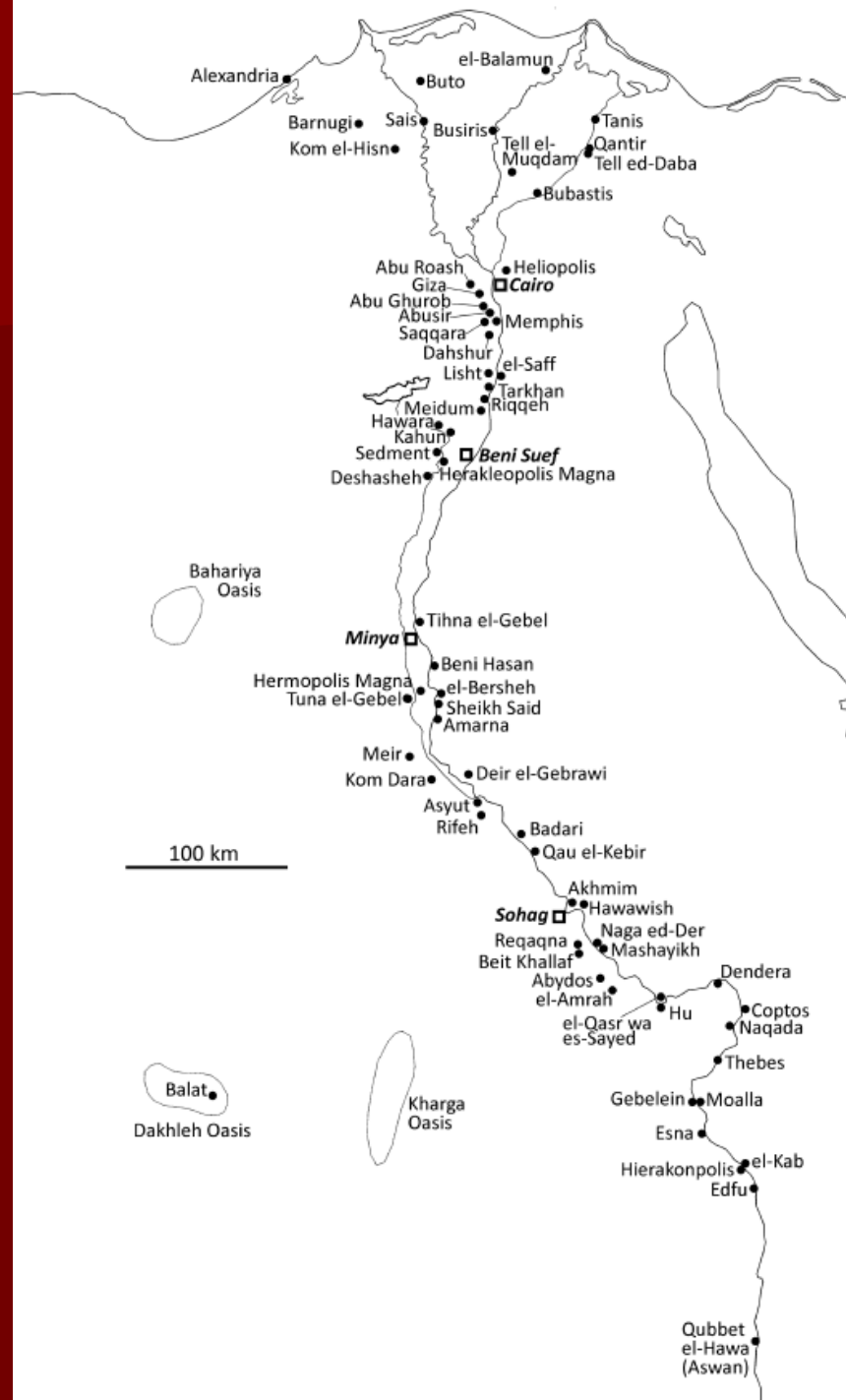
- ❑ goal of interpretation → understanding the historically intended meaning, and not significance today (Parkinson 2002: 37)
- ❑ Heidegger's concept of 'Being-in-the-world' → view architectural and artefactual elements as an expression of local and personal ideas / values related to the lived experiences of long-dead people (Hodder 2000: 24)
- ❑ BUT: we only can interpret past through our eyes / perspective
 - Parkinson (2002: 38) - 'fusion of horizons' to extend/suspend our own cultural constructs in order to understand 'long dissolved realities'

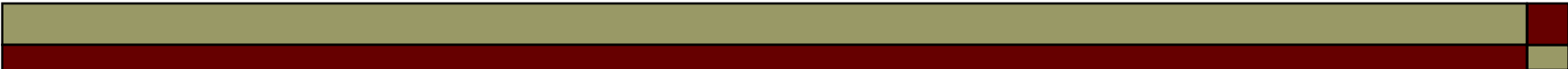
The problem of death (creatively following Snape)

“The death of a human being presents other human beings with a set of problems.” (Snape 2011, [1])

1. practical matter of getting rid of the dead body – disposal
 1. Bury in ground – preferred by Egyptians as body is seen as active vessel for (re-)animated dead
 2. despite the ‘active’ nature of the dead body, access by the Living to the bodies of the Dead = strictly limited: burial chambers of the rich / the graves of the poor normally very much off-limits
 2. what to do with things the Dead owned / will need
- Both problems are of temporal and spatial nature → the TOMB

Tombs everywhere

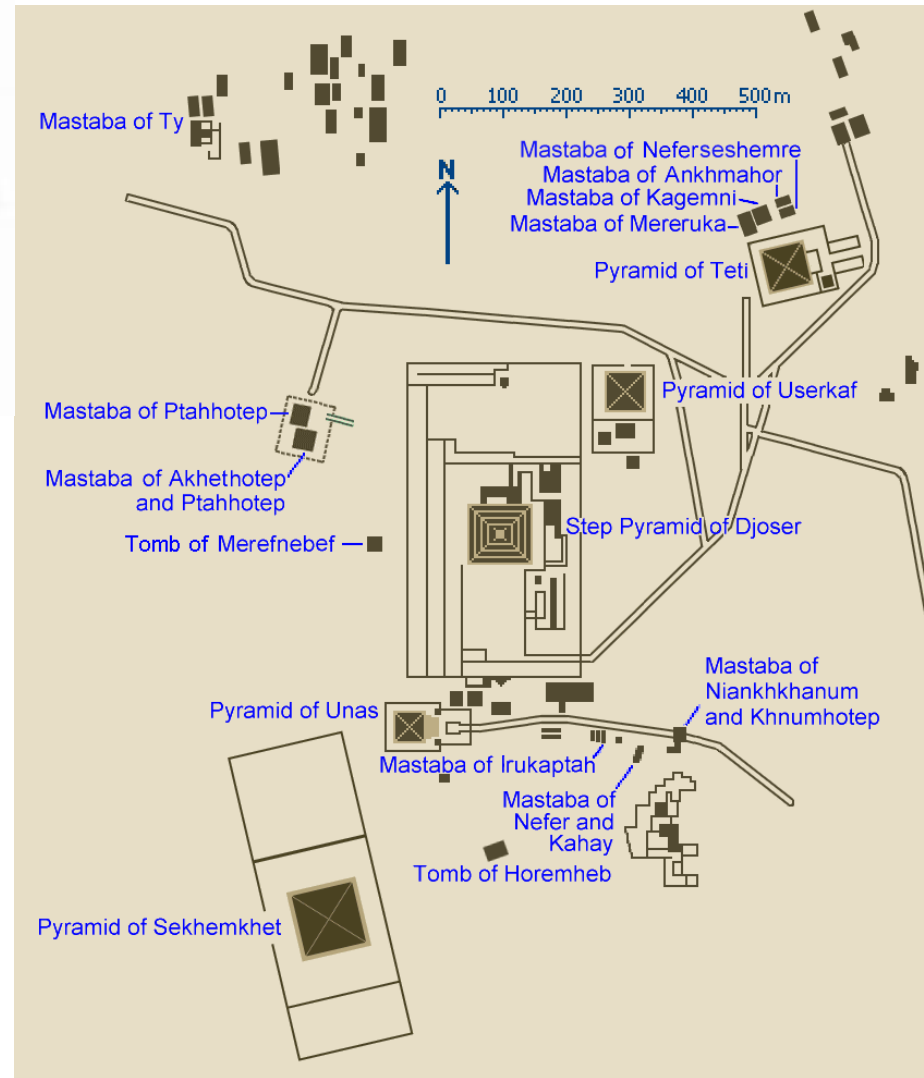
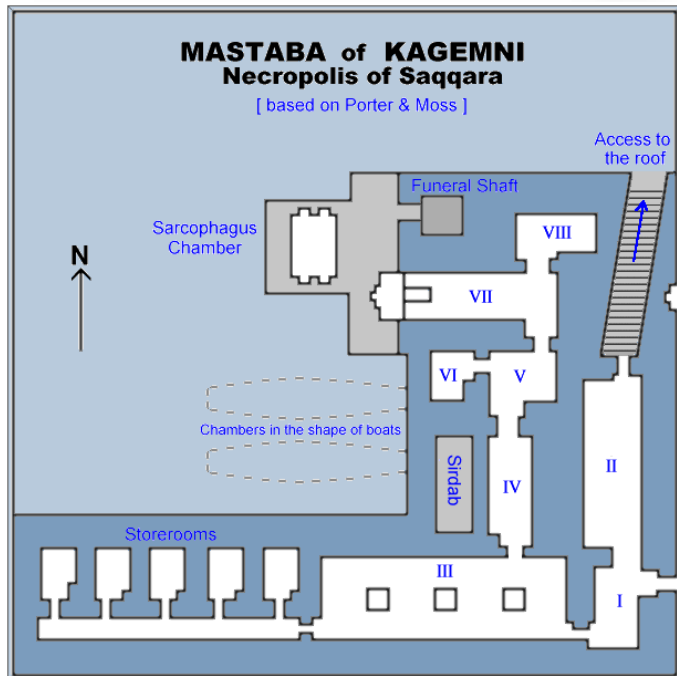




Jan Assmann. 2003. 46

In ancient Egypt, tomb building was an extremely multifarious activity, stretching from simple graves or pits to monumental constructions comprising hundreds of square meters. Recent research has shown that this gigantic range of varieties was not a continuum, but a structured order, that there existed more or less welldefined classes of tombs, ranging from the lowest through the small, middle, and great, up to monumental, and corresponding roughly to classes within the social hierarchy.

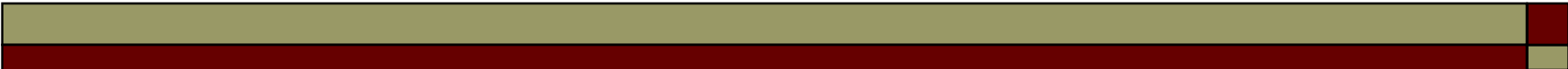
The tomb as sacred space / landscape





Natural Landscape – Ritual Landscape – Sacred Landscape

- ❑ Landscape has a neutral, binary relationship between people and nature
- ❑ Space =
 - Medium for human activity
 - Outcome of human activity
- ❑ Creates specific places → which do NOT exist apart from that activity



Landscape – Ritual(istic) landscape

- Actively inhabited space → formed!
- → especially landscape as arena for ritual or ceremonial activity
- As such = ideational or conceptual
 - Sacred landscape
 - With notion as a stage, repeatedly (re-) constructed by the people inhabit the landscape
→ convey their intentions and meanings

The tomb as sacred space / landscape (Assmann)

- ❑ Embeddedness of tombs in wider sacred landscapes = concern for all
- ❑ construction of sacred space in tomb architecture = elitist Egyptian tomb different purposes and (**antagonistic**) functions – equally important
 - containing and hiding the coffin / corpse → secrecy → notion of sacredness → INACCESSIBILITY / internality
 - marking the place + showing name of the deceased → memory function (biographical representation) → at most periods → ACCESSIBILITY / externality
 - Cult(ic) function
 - Providing space for passage between worlds
 - (???) preventing dead from coming back and haunting the living
- ❑ Specific requirement for the architecture of the tomb- different solutions

The tomb as sacred space / landscape (Assmann)

- marking the place + showing name of the deceased → memory function (biographical representation) → at most periods → ACCESSIBILITY



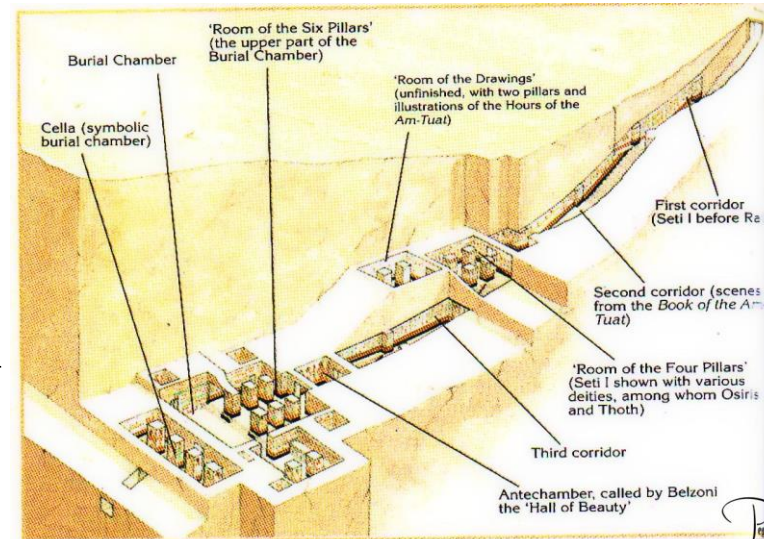
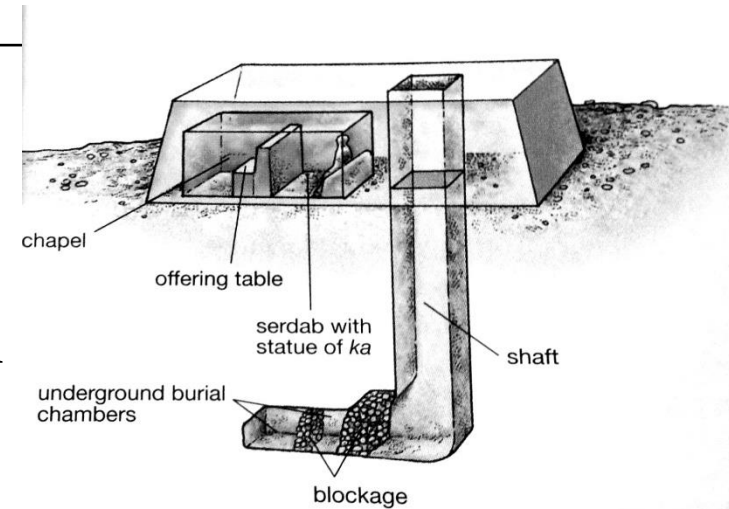
- Construction of sacred space: cult as divine action requires sacred space for its performance
- BUT: what is cult, what is service ; where is the boundary between worship of gods and ancestors???
- Little difference – mainly changes over duration of culture than between gods ↔ ancestors

The tomb as liminal space

- Liminality – from Latin: threshold
- = **state of being between** where the old has been left behind but we have not yet arrived at what is to come
- Arnold van Gennep's rites-de-passage model (1908)
- funerary rituals performed most likely between the moment of death and the interment of the deceased: deceased and the participants in the funerary ceremony in critical liminal phase of transition: participants temporarily suspended from normal social life in a space with strong transcendental powers/dangers

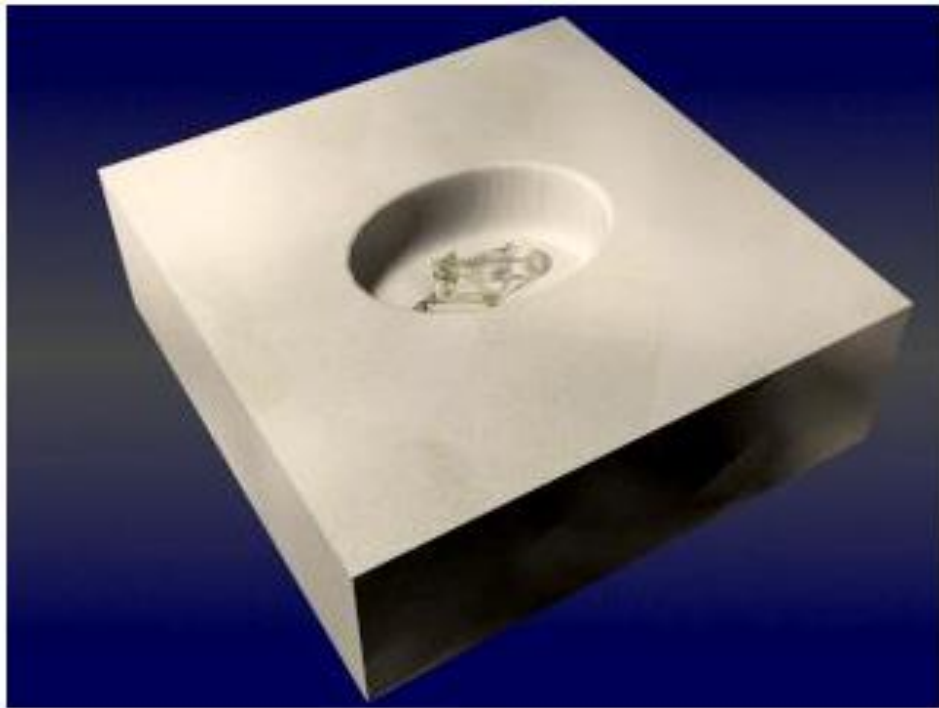
Different intersecting realms

- realms of living / dead not categorically distinguished within Egyptian ideology
- Fear of the dead often associated with pre-/multi-transitional state of deceased going over into and coming back from the world of the ancestors / realm of Osiris
- Full integration through successful funerary ritual
- Yet in AE, dead stay included within society (through offerings)
- → all of this needs a space, the tomb

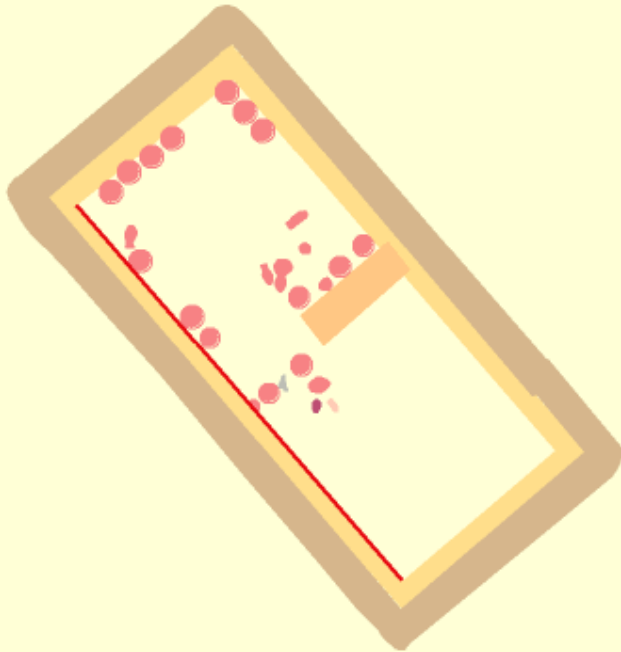


Surface Burial (Pre- and Early Dynastic Egypt):

easiest way to bury a person; earliest time: very common for all people; later = normal way to bury poorer people



Hierakonpolis Tomb 100



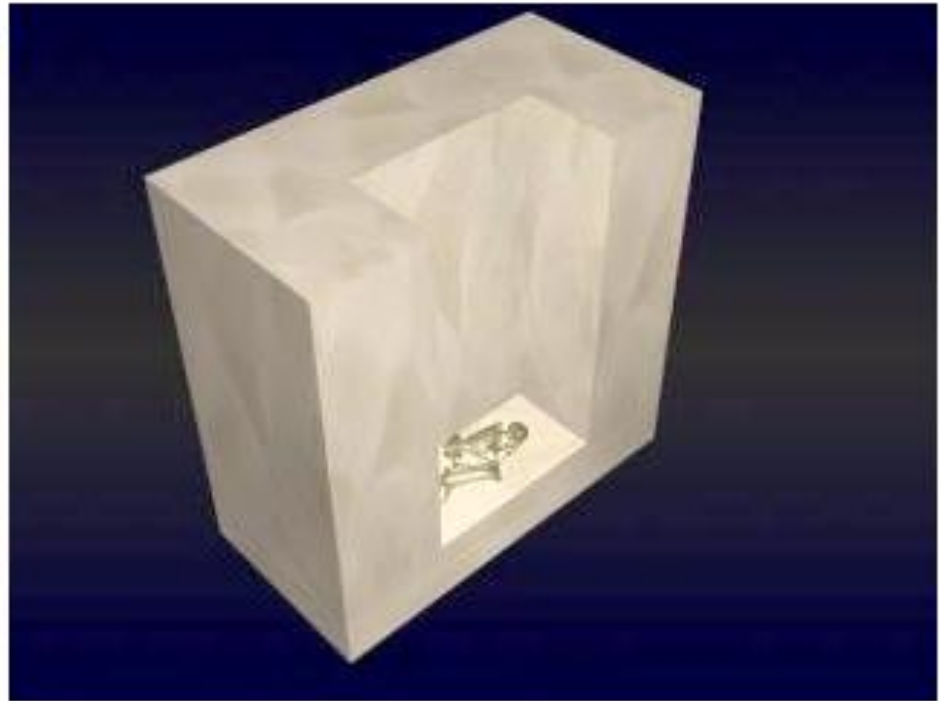
Tomb types: staircase Tomb

buried in rectangular holes, but tombs increased in size and depth: more difficult to bring burial goods in → Solution tomb staircase from mid 1st dyn. (changes in religious belief?); staircase entrance outside superstructure → tomb already built during lifetime; typical for the second half 1st dyn. to 3rd



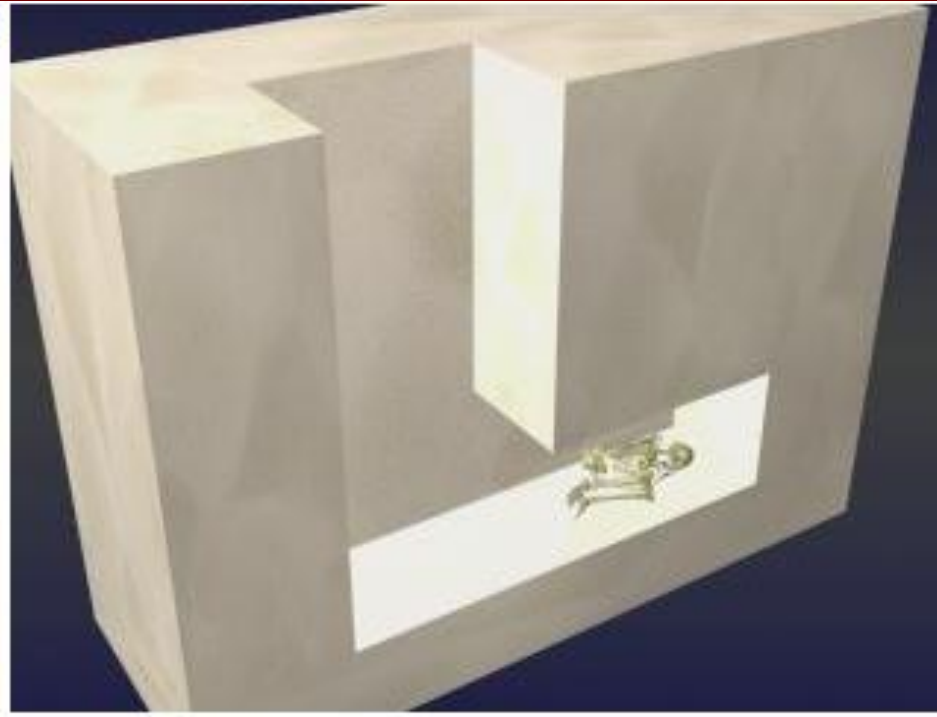
Shaft Tombs (from 3rd dyn.)

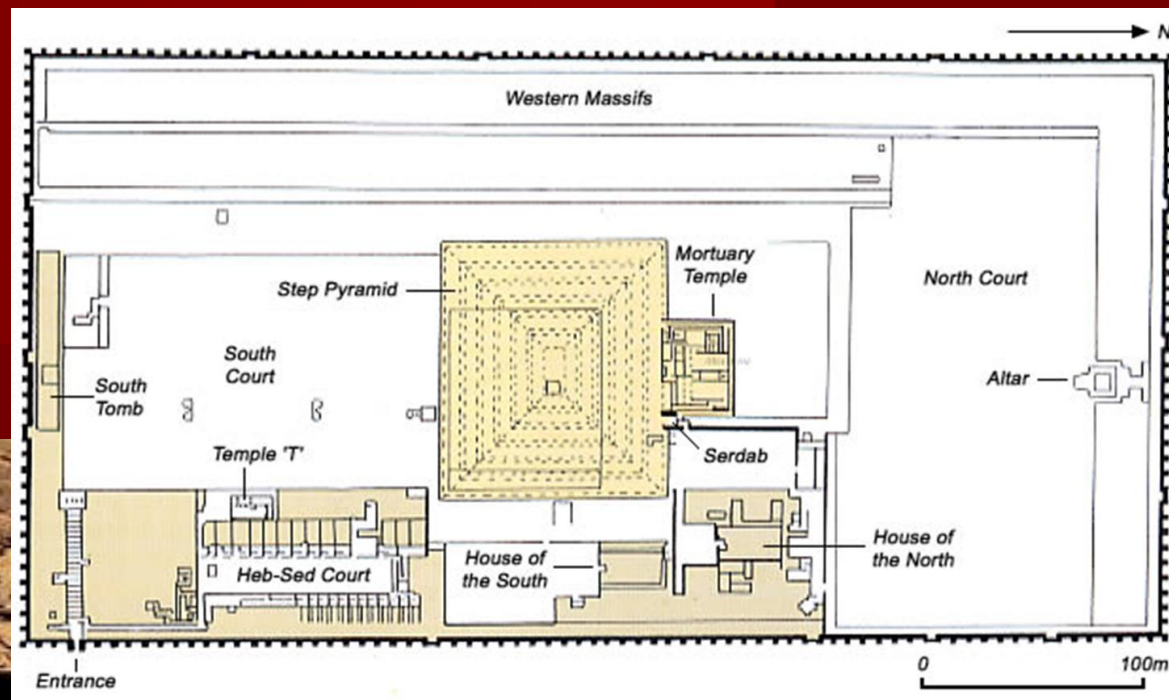
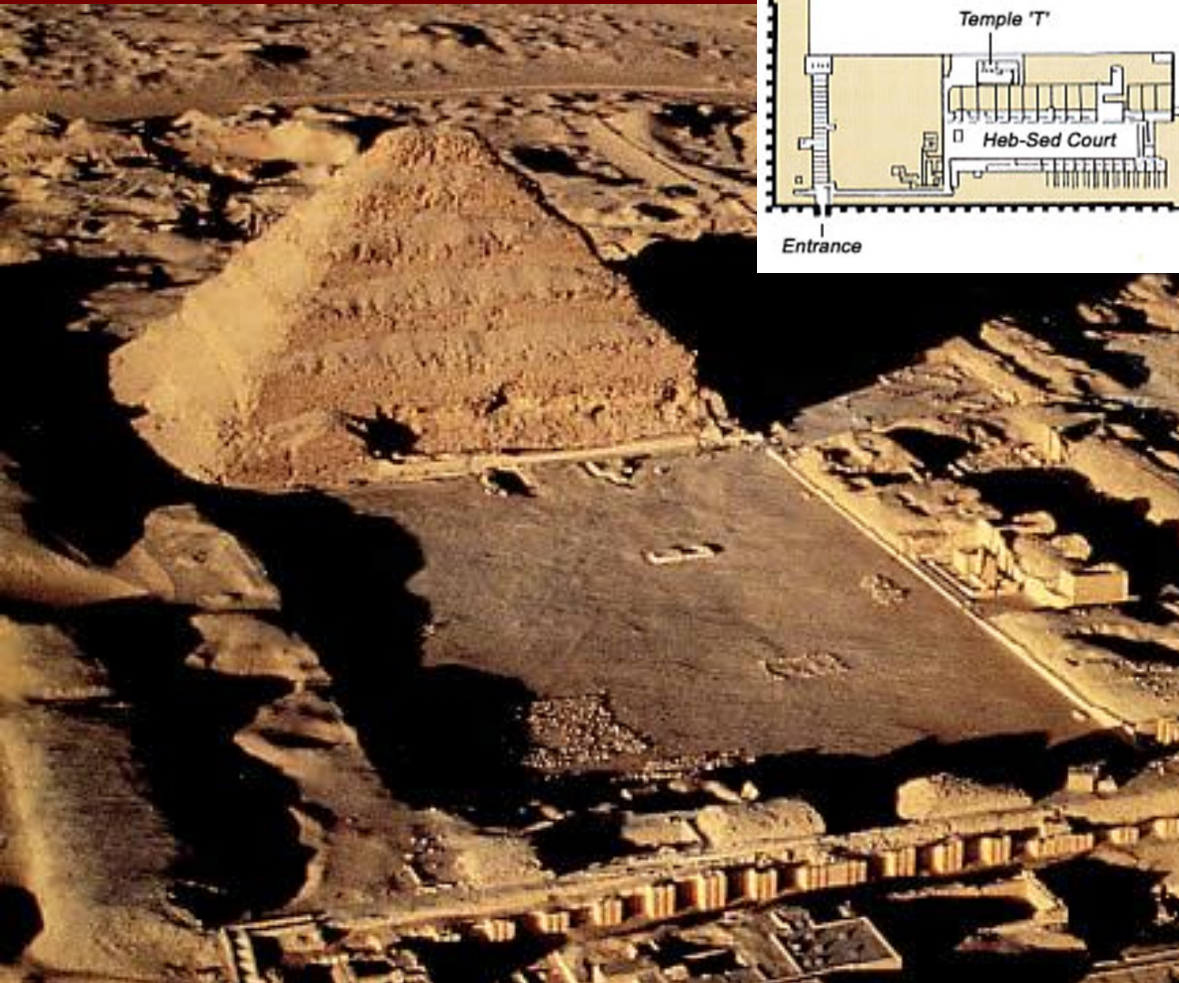
modest burials



Variation: Shaft Tomb with Chamber:

most common tomb type for Egyptian upper class in OK,
sometimes also for less wealthy people; some tombs
have two or more chambers



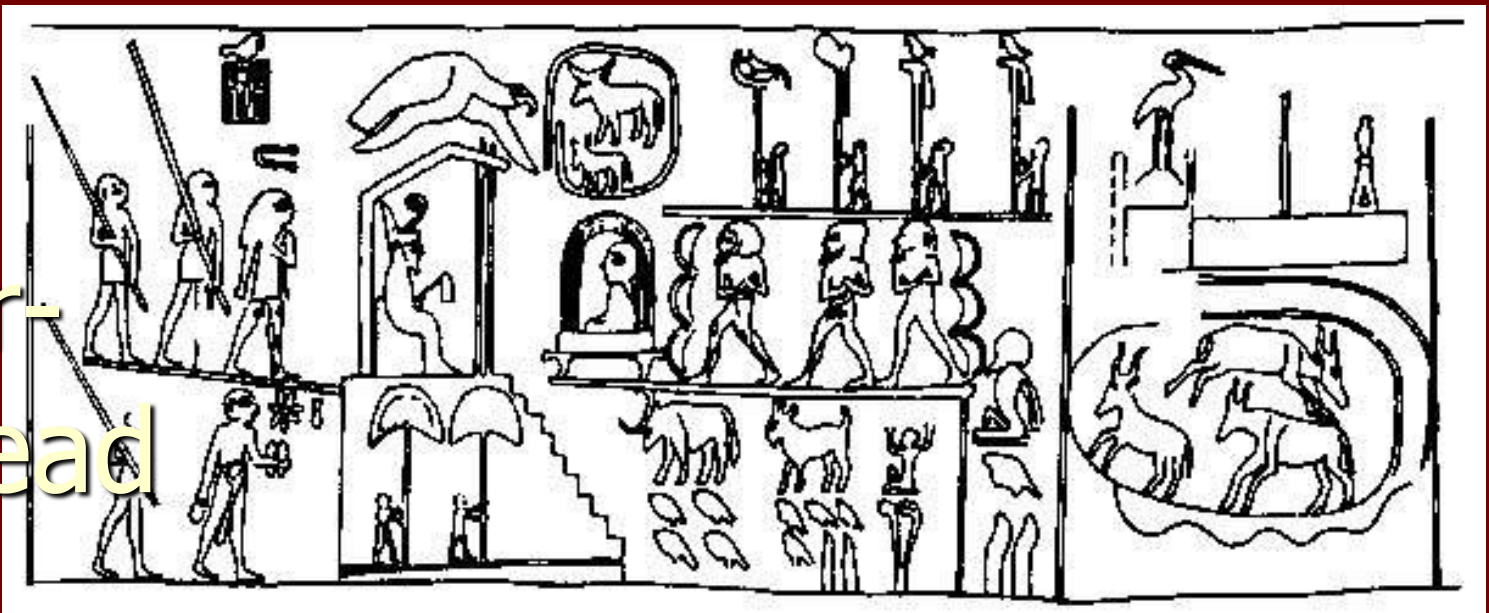


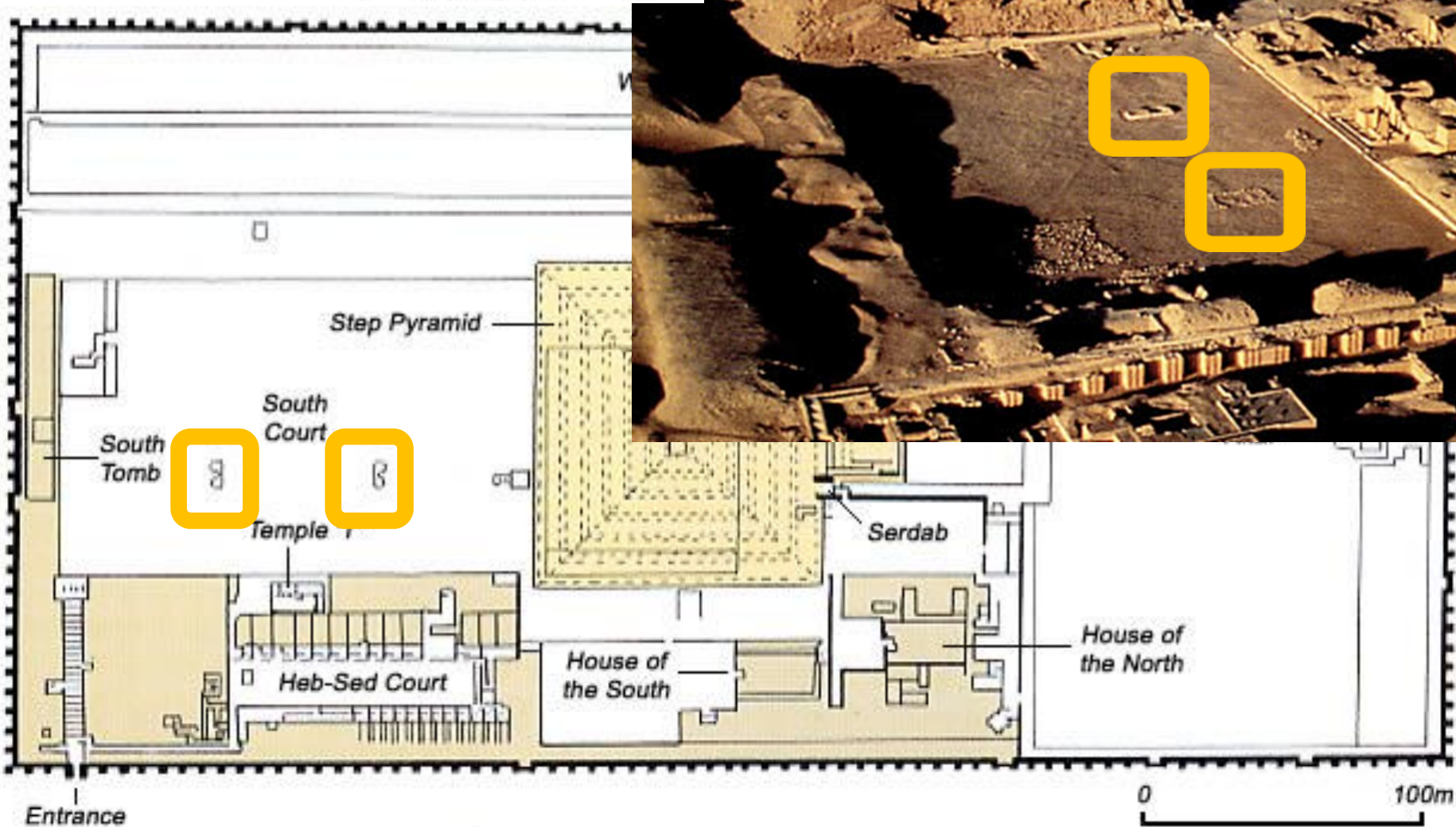
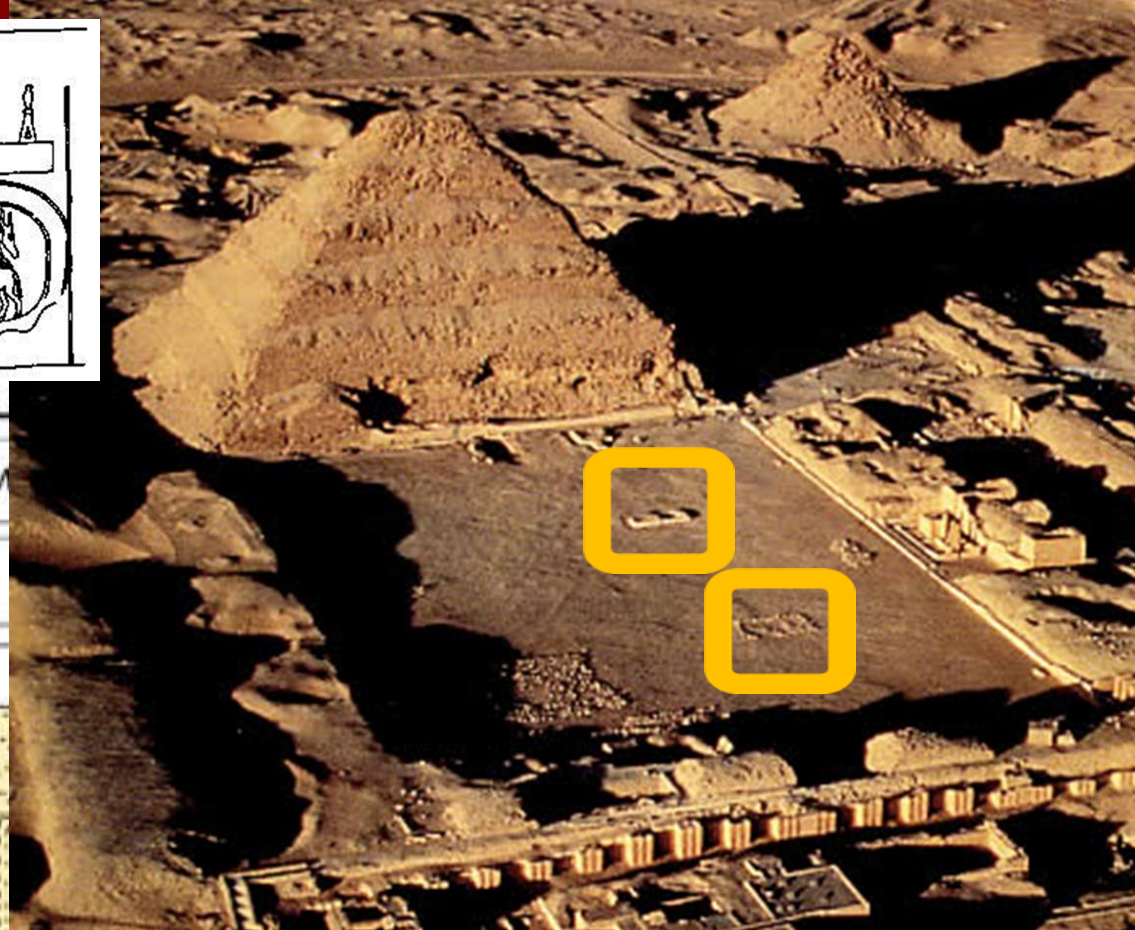
Djoser
Pyramid
Sakkara

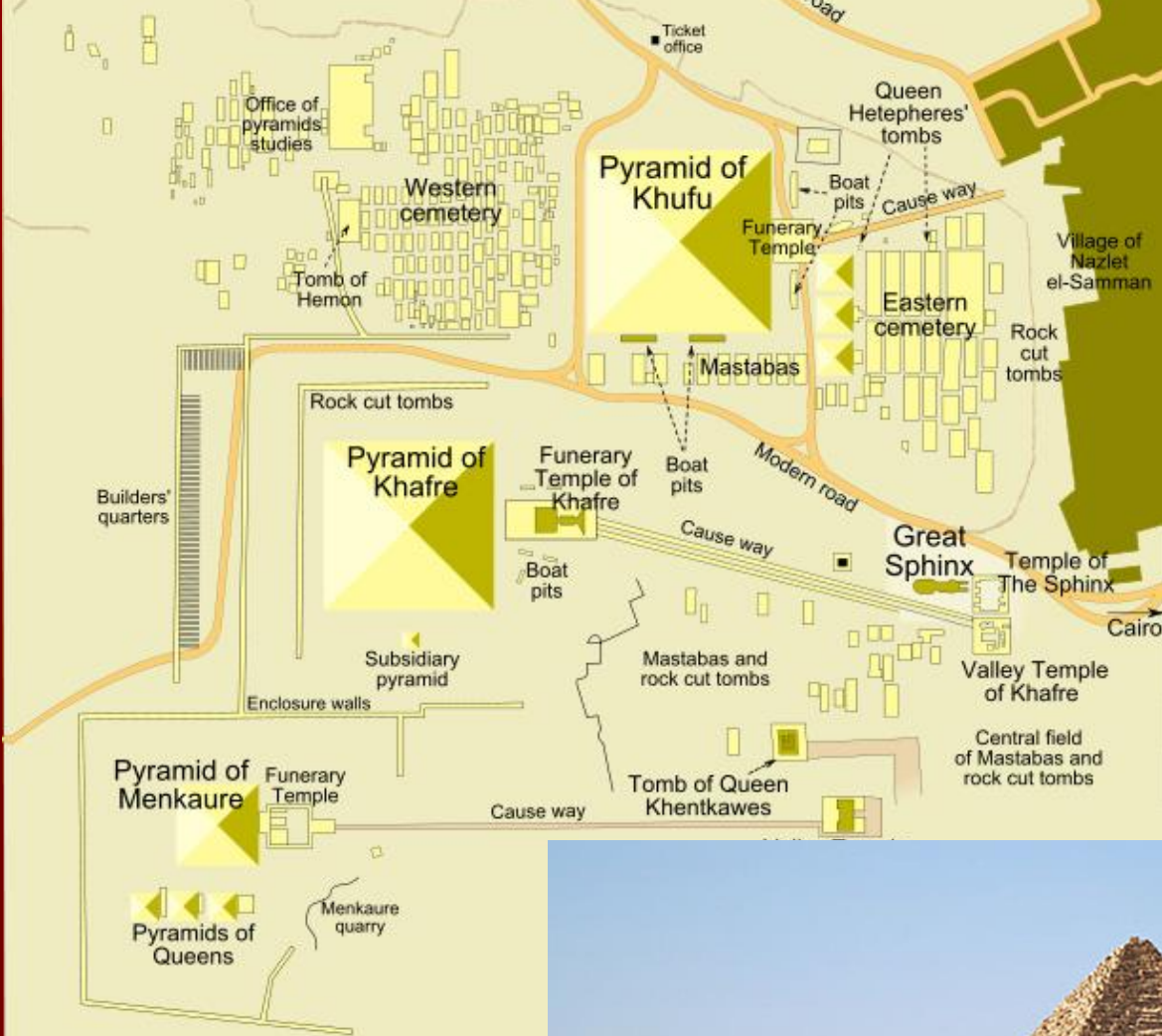


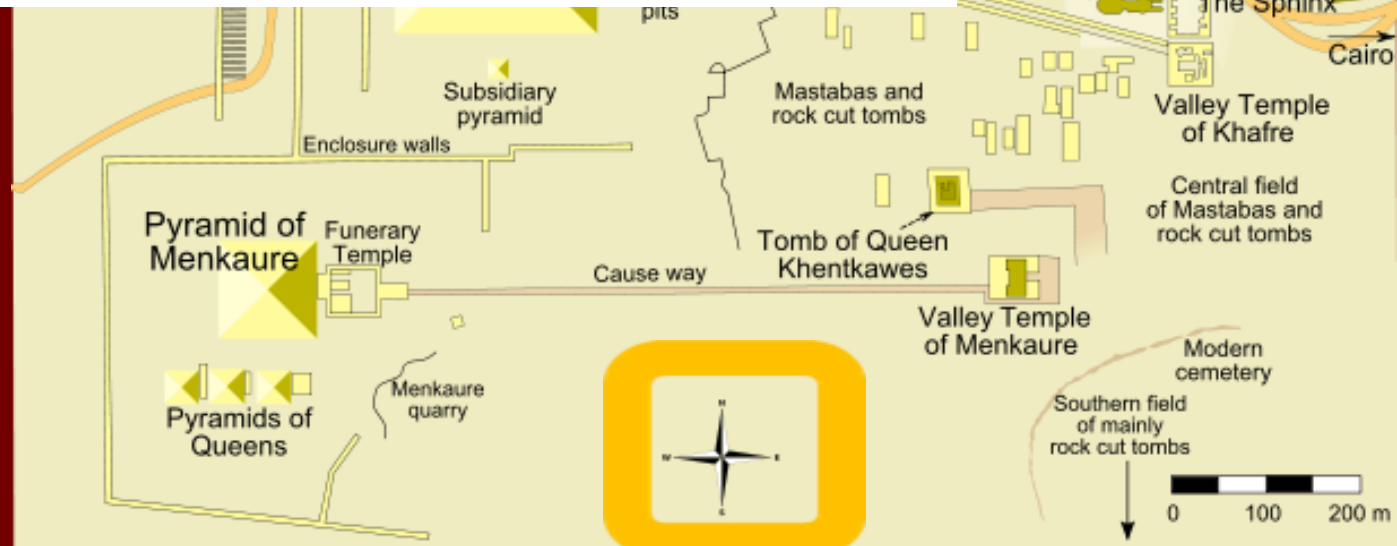
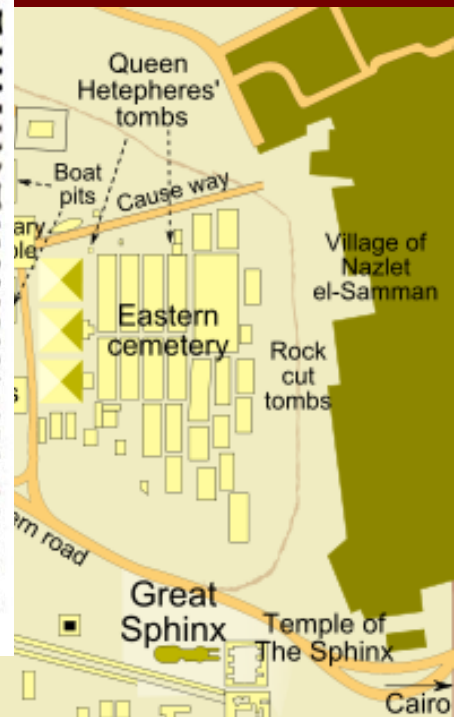
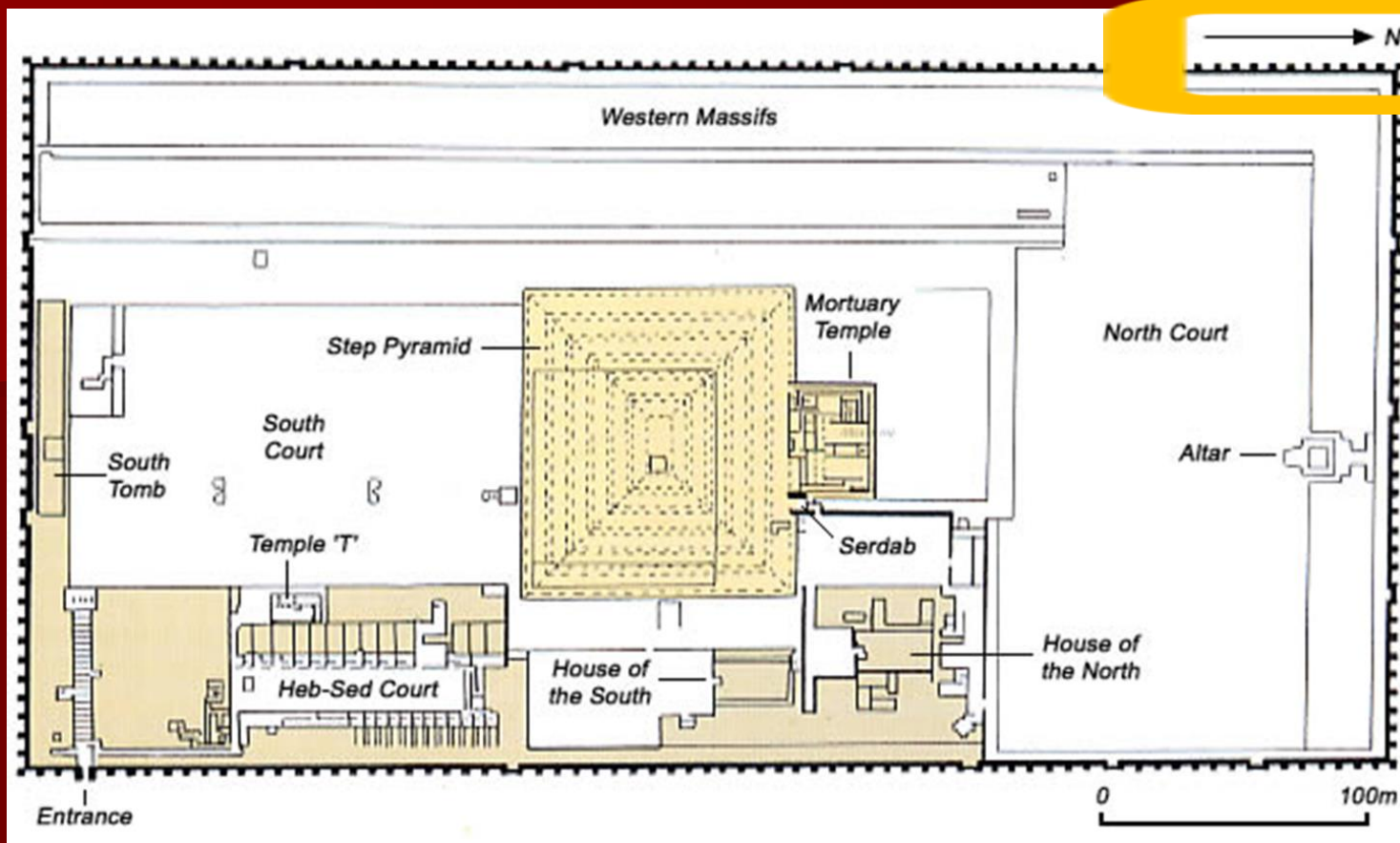
Temple
HK29a

Narmer-
Macehead

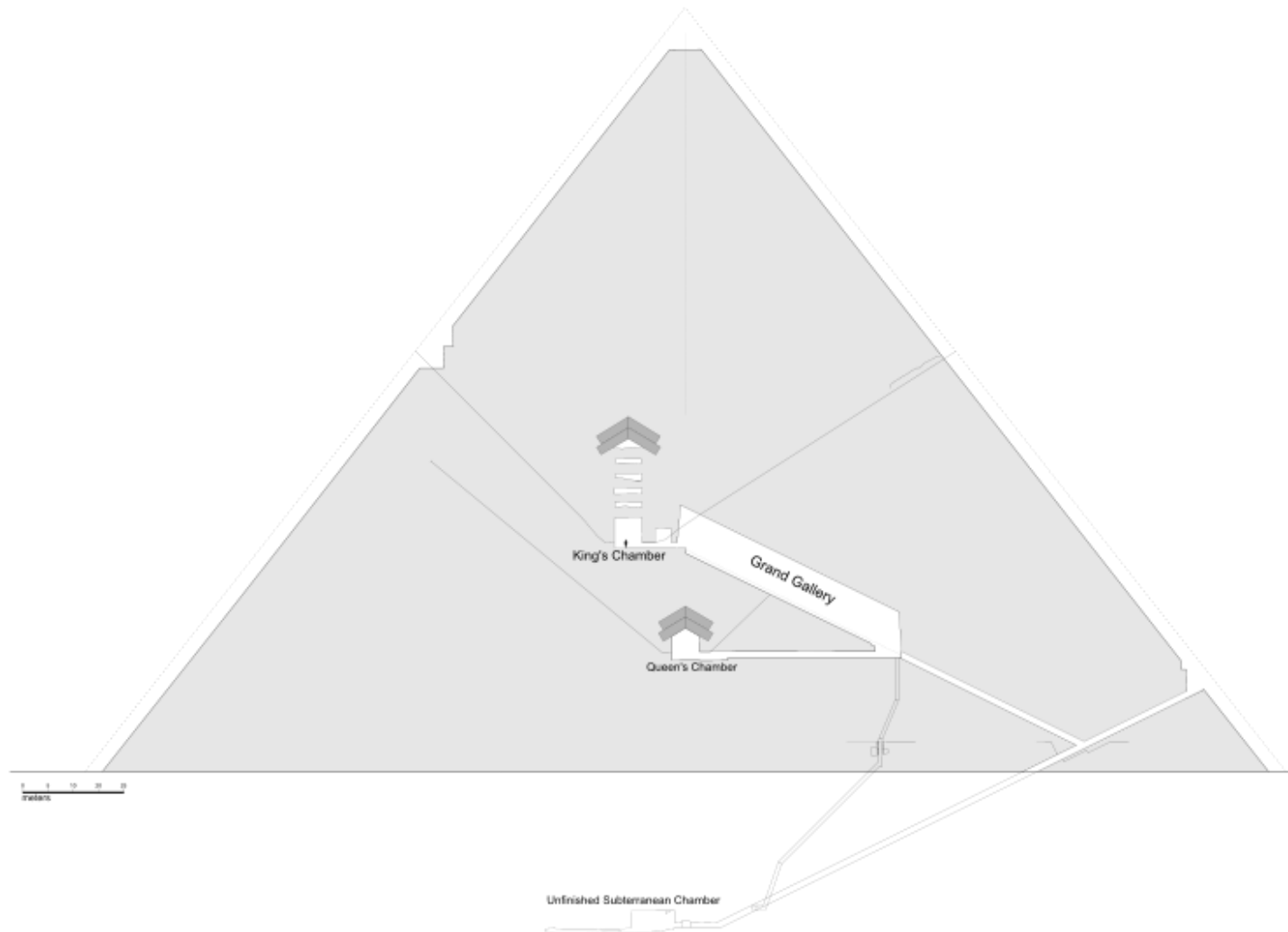






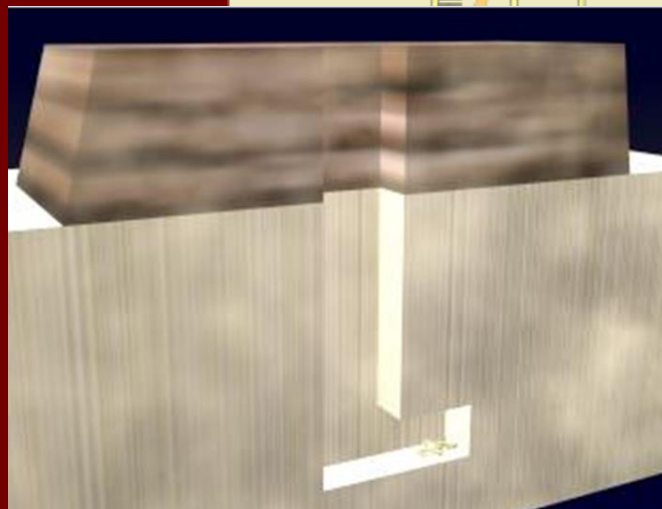
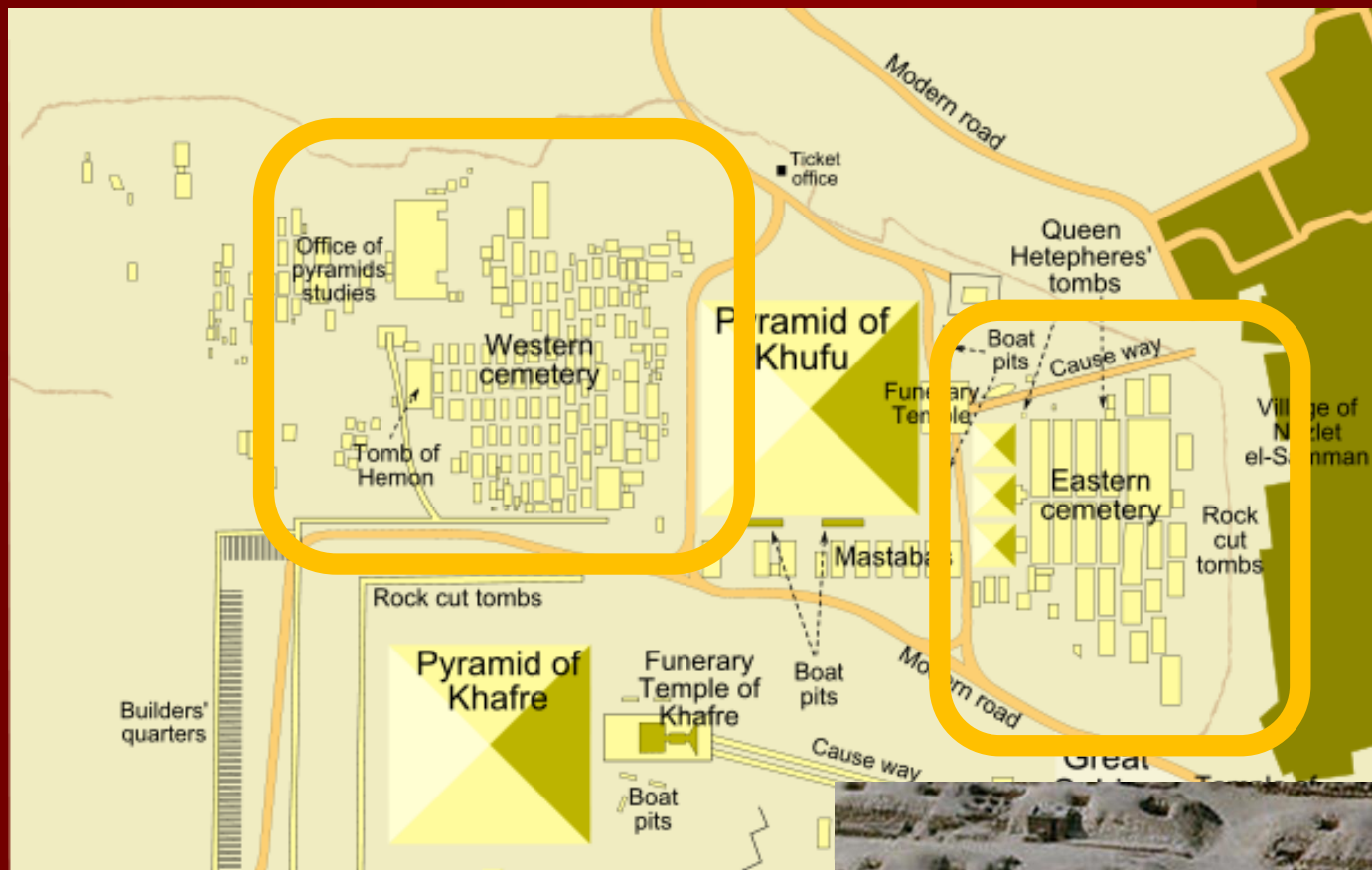


Inside Pyramids: Great Pyramid

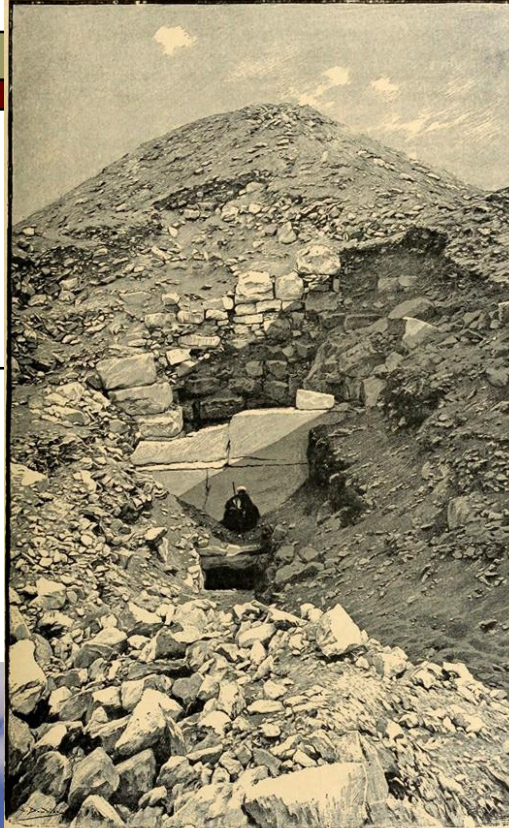


Valley temple (reconstruction)

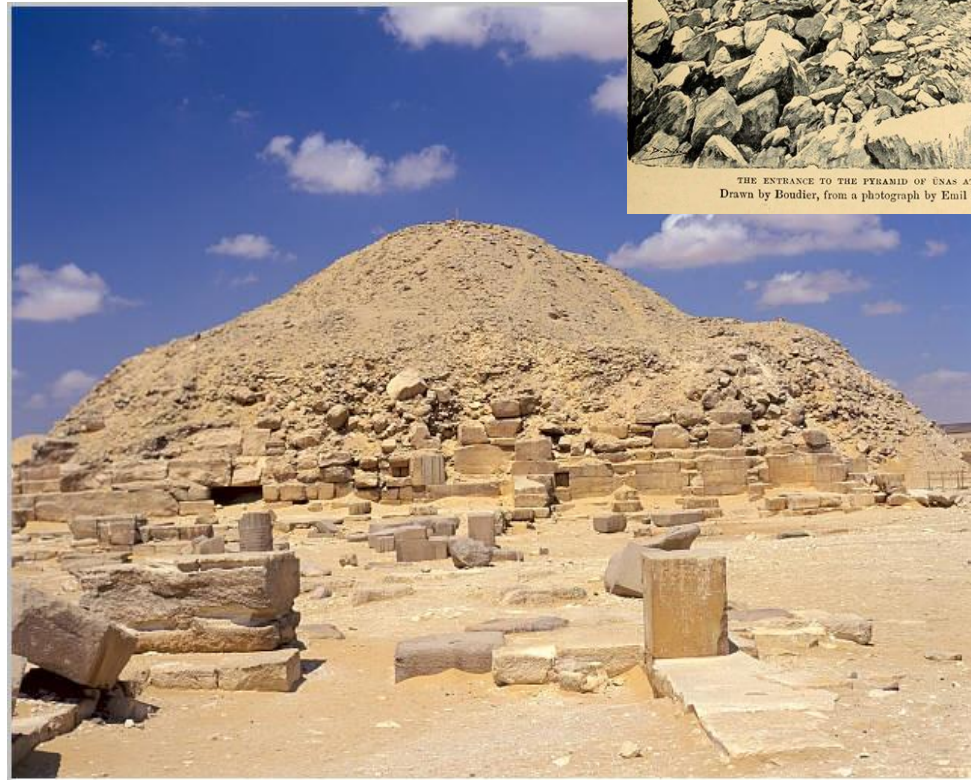




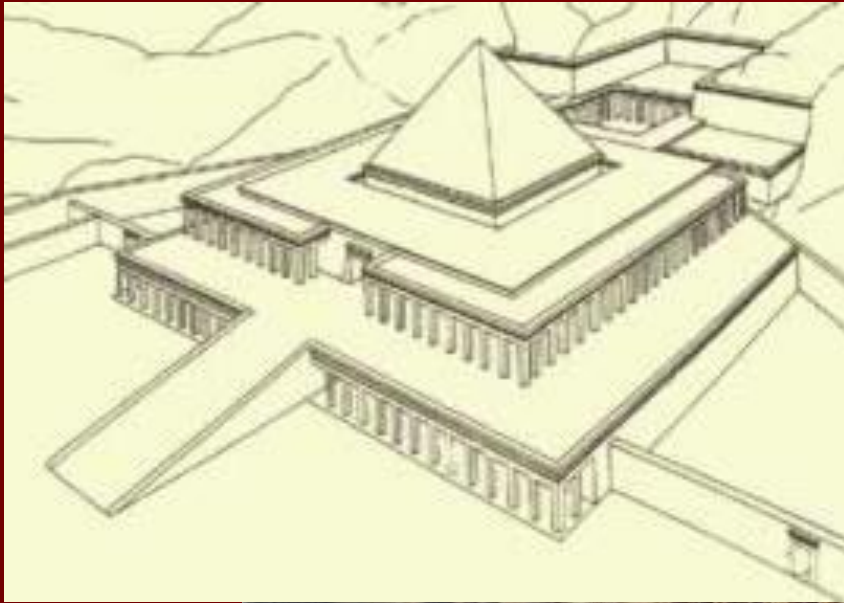
Inside Pyramids: Unas



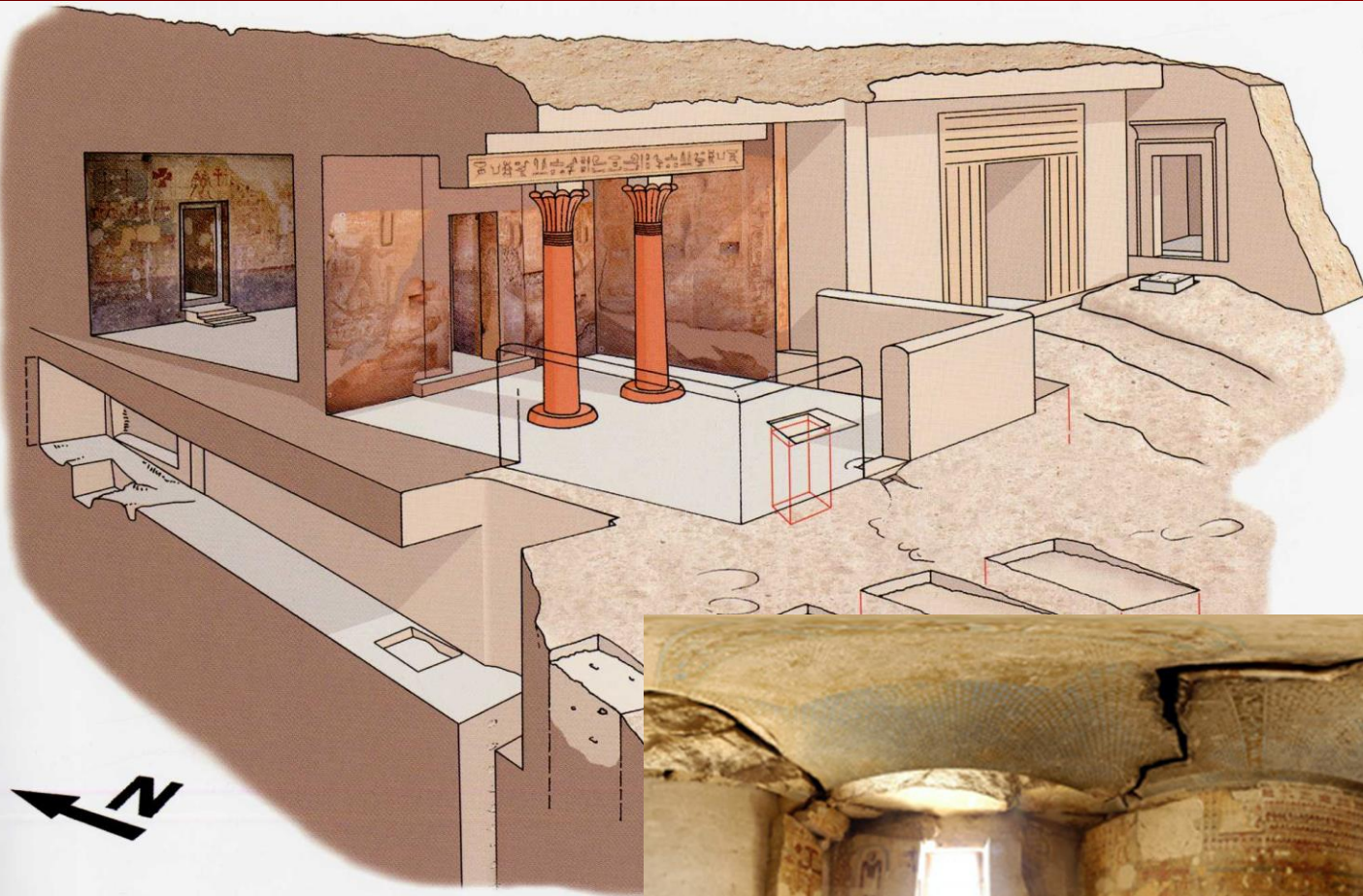
THE ENTRANCE TO THE PYRAMID OF UNAS AT SAQQARA.
Drawn by Boudier, from a photograph by Emil Brugsch Bey.



Mortuary complex Mentuhotep II - Pyramid or not?



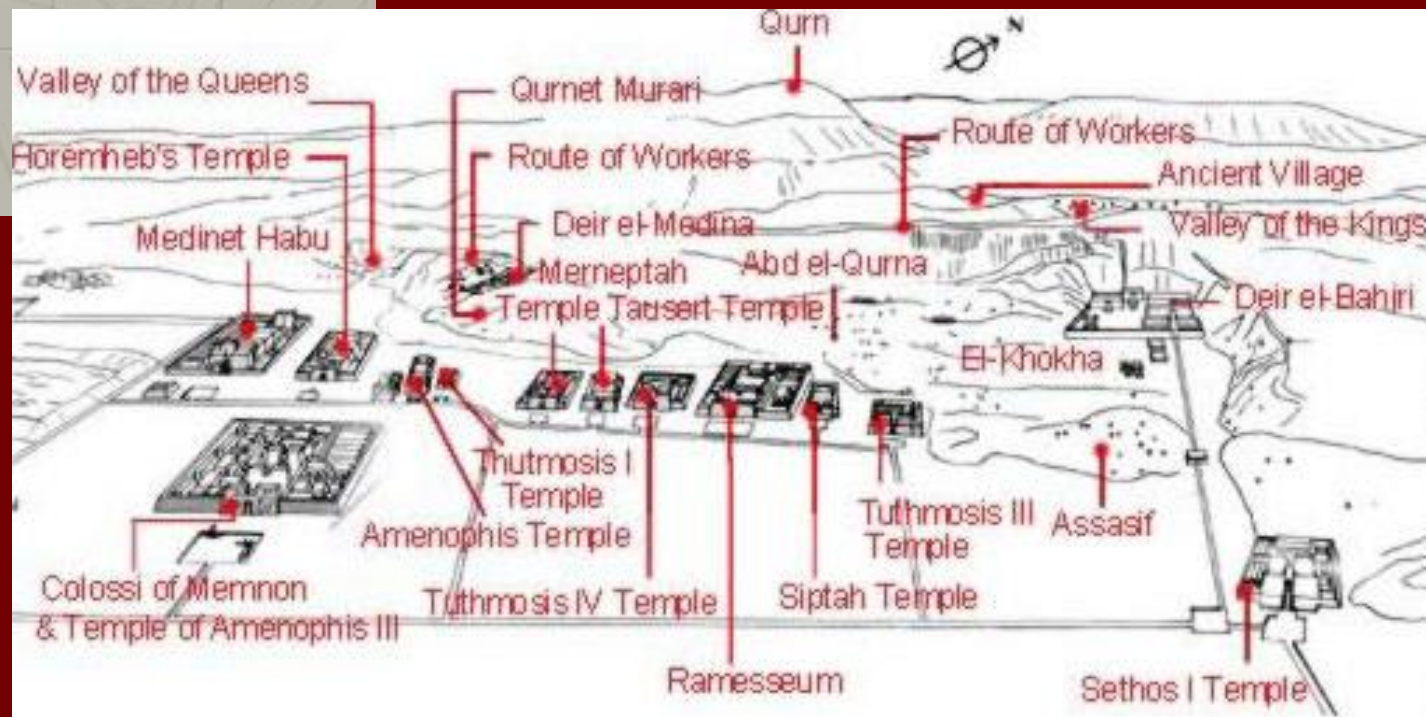
Tombs of El-Bersheh –MK (Djehutj-khetep)



Tomb and Temple in NK: separation of tomb and temple

Temples on West Bank

Valley of the Kings



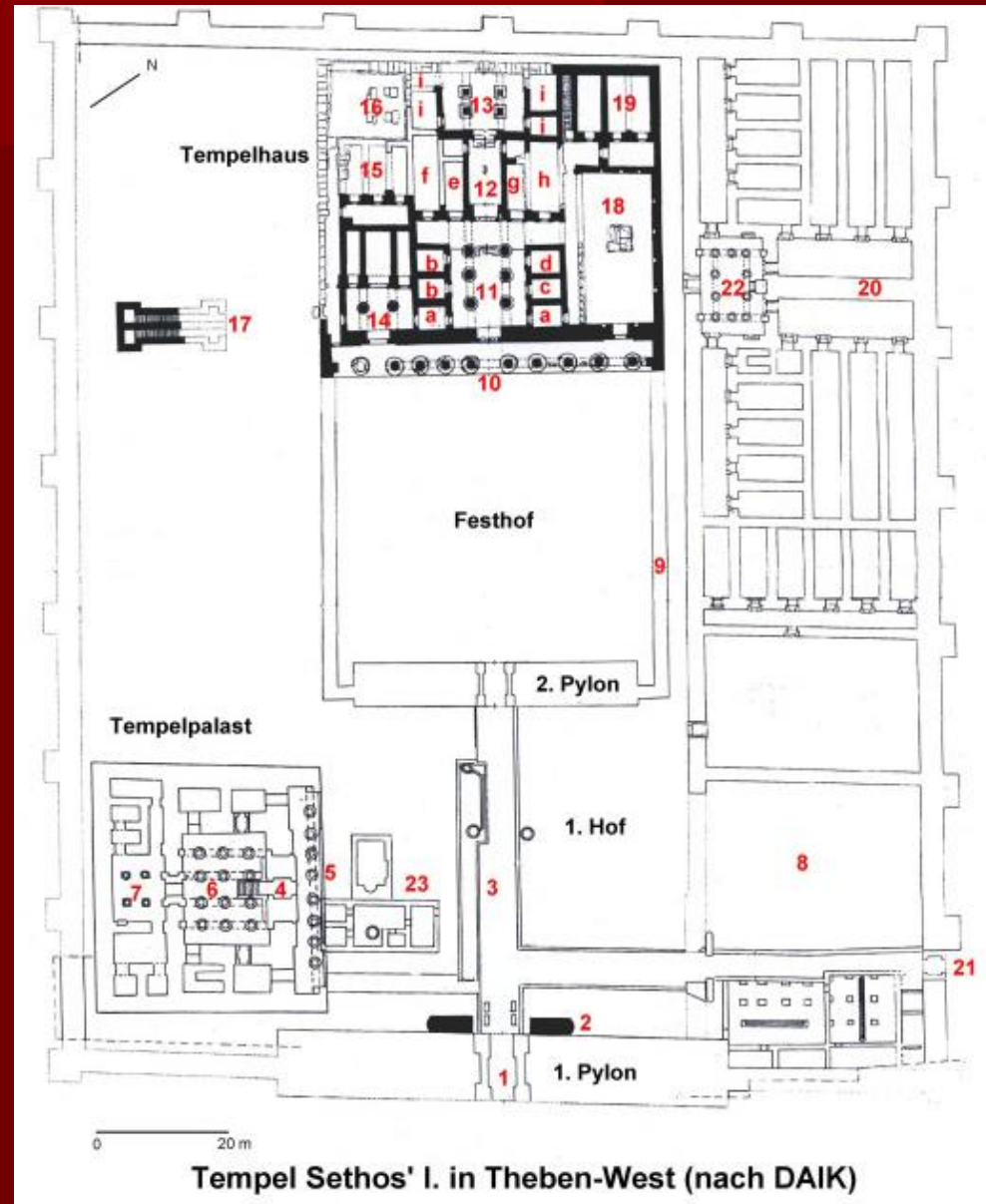


KV17: Seti I

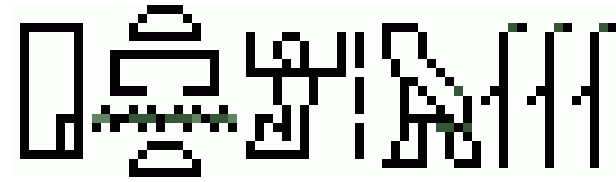


House of Millions of Years

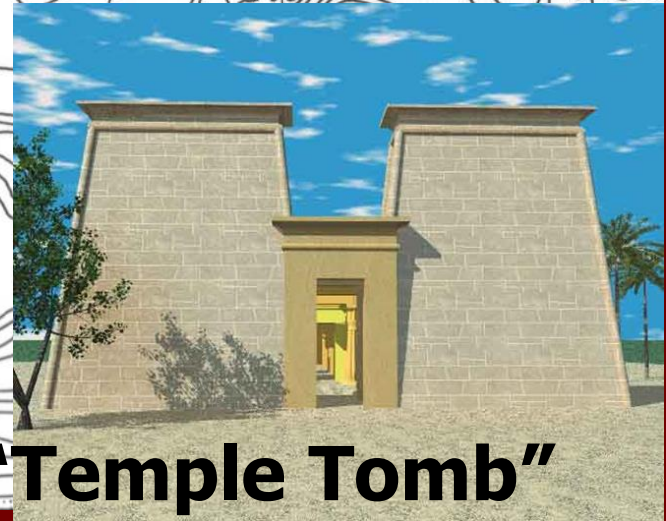
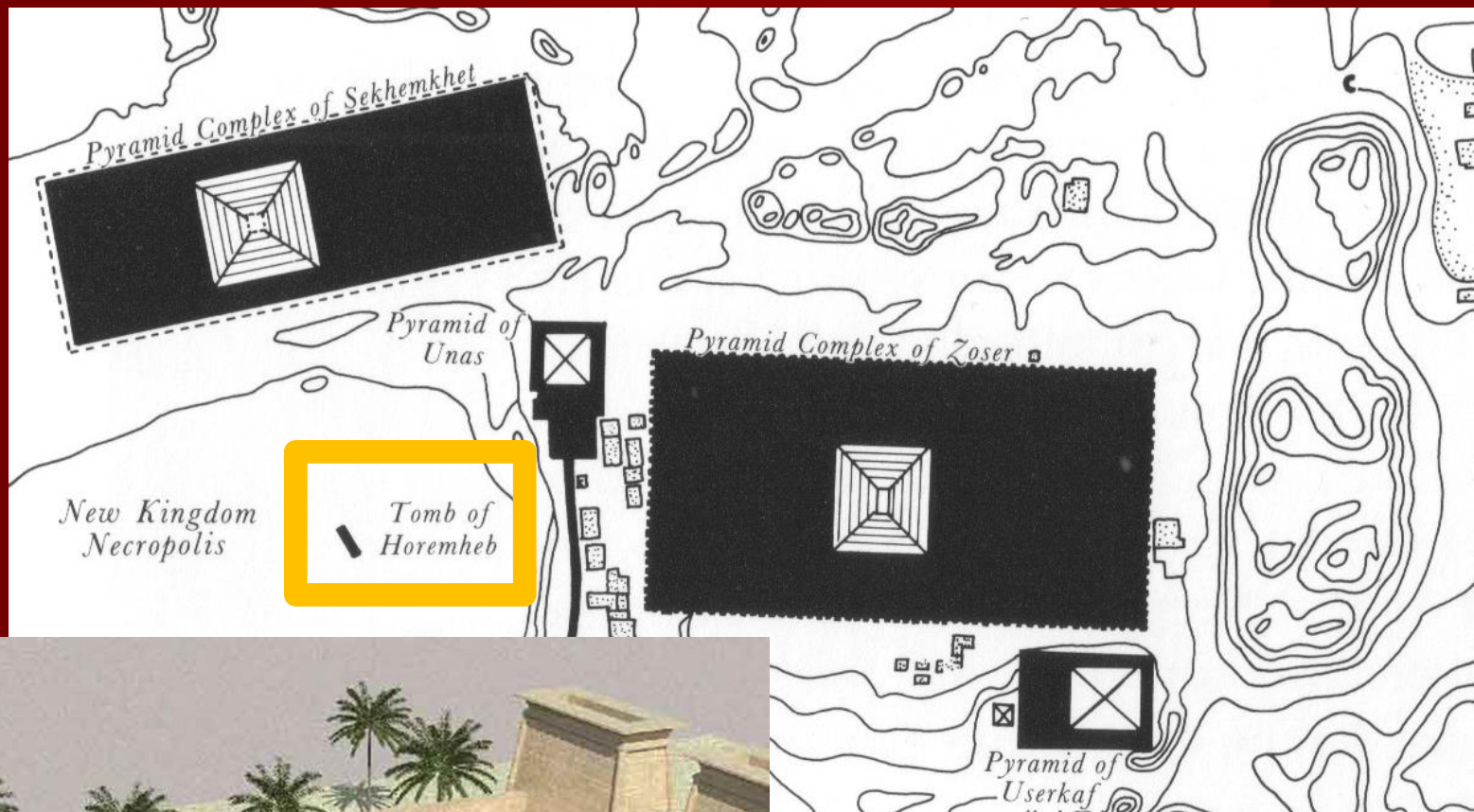
Seti I - Gurna, Thebes



Mansion of Millions of Years



- ❑ replacing the *ka*-chapels, pyramid superstructures + adjacent mortuary temples
- ❑ cult of the king + dedicated to Amen/Ptah/Re, Hathor, Re-Harakhte, Anubis, and Sokar
- ❑ memorial temples + royal cult temples: honored dead king through eternity, kept king's cult alive, guaranteeing him eternal deification
- ❑ barque shrines for gods
- ❑ incorporated in festivals while the tombs off limits
- ❑ economic unit
- ❑ storerooms of the Ramesseum: capable of storing grain for 15 to 20 thousand people

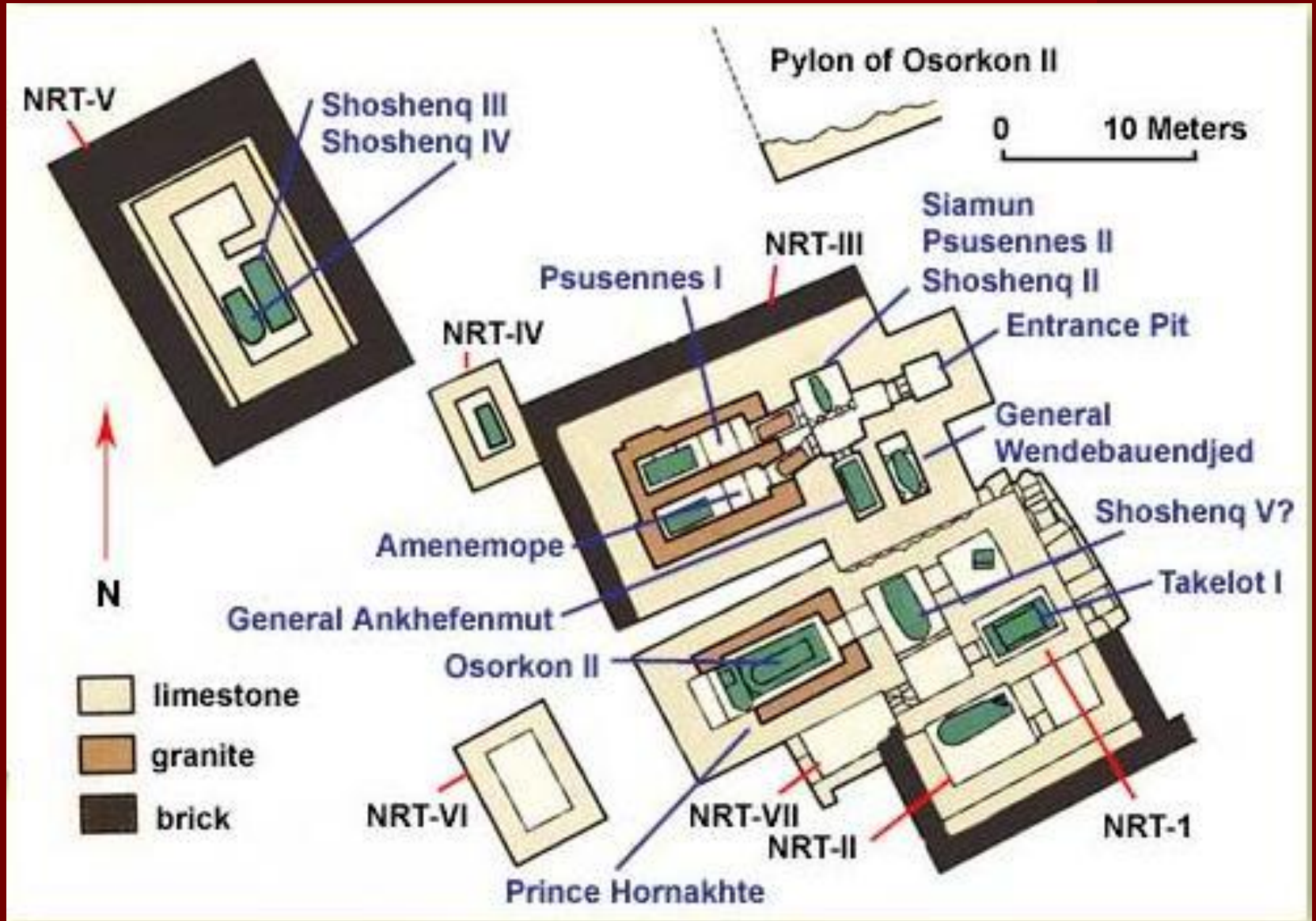


Martin: "Temple Tomb"

Leiden



TIP: small royal tombs in temple-precincts



**TIP: small royal tombs in temples, but
wealthy grave goods and richly
decorated coffins**

**Tanis, tomb Sheshonq
III**



**Silver coffin of
Psusennes I**



Middle Egypt: Tuna el-Gebel – Tomb of Petosiris



- Petosiris is a senior priest of god Thoth at Hermopolis
- form of miniature temple with 4 floral columns
- Reliefs exquisite and unique blend of Greek and Pharaonic elements
- chapel dedicated to Petosiris father and brother
- burial chamber accesses through a shaft