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## Deir El-Bahari: Temple of Hatshepsut : Season 2005

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Polish Archaeology in the Mediterranean 18, 269-284

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2008

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# DEIR EL-BAHARI

## TEMPLE OF HATSHEPSUT

### SEASON 2005/2006

Zbigniew E. Szafrąński

*Working from 15 November 2005 to 11 April 2006, the Polish-Egyptian Mission to the Hatshepsut Temple at Deir el-Bahari<sup>1</sup> focused attention on the main tasks, which comprised the ongoing restoration of the Solar Cult complex, conservation of the Southern Chamber of Amun-Re, and the continued documentation and excavation of the Royal Mortuary Cult Complex and the area to the south of it.*

*Meanwhile the final result of our restoration of the North Wall of the Upper (Festival) Courtyard was recorded with regard to the epigraphy and a study of scenes from the "Beautiful Feast of the Valley" was completed. Two scenes with Abmes-Neferure in the West Wall of the Courtyard, located on either side of the granite portal, were documented to illustrate a point of ideological importance for the interpretation of the temple.*

*The restoration and conservation of the sandstone statue of King Amenhotep I (found in Asasif in 1982) was continued. In the storeroom housing relief fragments from the temple of Tutmosis III, activities centered on completing a theoretical reconstruction of the iconographic temple decoration program.*

*Workshops in Conservation (a fairly new program established by Dr. Holeil Ghaly in 2004 with assistance from the Polish team), held at Luxor, provided a forum for discussing conservation activities planned at the Temple of Hatshepsut and other conservation projects in the Thebes area. Parallel to the conservation program implemented by the Mission, team members worked on individual documentation and publishing projects, like the architecture and archaeology of the Solar Cult Complex to be published jointly by T. Kaczor and Z.E. Szafrąński as volume VI.2 in the Deir el-Bahari series.*

1 The staff included: Zbigniew E. Szafrąński, egyptologist (Director); Mirosław Barwik, egyptologist (Deputy Director); Olga Białostocka, egyptologist; Aleksandra Brzozowska, student of architecture; Marta Cyttryńska-Sankiewicz, student of archaeology; Małgorzata Czapińska, student of architecture; Monika Czerniec, conservator; Andrzej Ćwiek, egyptologist; Monika Dolińska, egyptologist; Mariusz Dybich, technician; Paulina Gylybowa, student of art; Jadwiga Iwaszczuk, egyptologist; Maciej Jawornicki, photographer; Ewa Józefowicz, student of egyptology; Teresa Kaczor, Chief Architect; Marlena Koczorowska-Pyzik, student of conservation; Fabiola Kolago, student of archaeology; Edyta Kopp, egyptologist; Olivera Krgović, student of archaeology; Maria Lulkiewicz-Podkowińska, restorer; Maria Mathia, student of archaeology; Ivana Medenica, student of archaeology; Mieczysław Michiewicz, construction engineer; Agnieszka Niemirka, archaeologist; Marek Puszkarski, documentalist; Anastazja Stupko, archaeologist; Izabela Uchman-Laskowska, chief restorer; Dawid Wieczorek, student of archaeology; and volunteers: Iwona Antoniak, student of archaeology, Małgorzata Kujawa, archaeologist; Szymon Maślak, archaeologist; Eliza Szpakowska, archaeologist; Agnieszka Wojciechowska, historian. The SCA was represented by inspectors: Mohamed Mousa Mohamed and Mohamed Yusef Mohamed Hassan. We are indebted to Dr. Sabry Abdel Aziz, General Director of the SCA Pharaonic Department and Mr. Ali Al-Asfar, General Director of the SCA Luxor West Bank Antiquities, el-Gurna, as well as to Prof. Michał Gawlikowski, Director of PCMA, for their invaluable assistance and continuous support.

## THE SOLAR CULT COMPLEX

The conservation of the north side of the Complex was now completed, the space behind the North Wall, to the north of it and the Upper Chapel of Anubis, being

backfilled with sand, gravel, stones and filling which came from the excavations inside the Chapel of Hatshepsut. The objective was to reduce the impact of



*Fig. 1. Upper Chapel of Anubis in the Solar Cult Complex. Interior of the niche, after conservation (Photo M. Jawornicki)*



*Fig. 2. Upper Chapel of Anubis. Representation of Tuthmosis I and his mother, Queen Senseneb on the north wall inside the niche (Photo M. Jawornicki)*

atmospheric factors on the structure of the Chapel (which remains under constant conservation monitoring [Figs 1, 2]).

The South Wall was covered on top with sheet tin painted a yellowish ochre color to

avoid contrast with the limestone wall.<sup>2</sup> The installation should protect the inside of the wall against dust, rainfall, humidity, and other atmospheric influence [for previous work, see Szafranski 2006:356 and Fig. 1.].

## SOUTHERN CHAMBER OF AMUN-RE

The ceiling of the chamber had comprised three gigantic limestone slabs, of which two were preserved. These two were reinforced by British engineers over a century ago. Even so, the gap between them caused a hazard to the wall reliefs and paintings inside the chamber. An artificial slab-structure made of a wooden panel supported

by tie-beams was restored in this space [Fig. 3].<sup>3</sup> The surface of the panel was covered with paint which imitates the putty used for filling losses in limestone block surfaces, as well as gaps between blocks.

Before embarking on the full conservation of the wall painting in the Southern Chamber, it was found essential



*Fig. 3. Southern Chamber of Amun-Re. Ceiling after restoration  
(Photo M. Jawornicki)*

2 Modification of the project by M. Michiewicz, execution by M. Dybich.

3 Designed by Z.E. Szafranski and M. Michiewicz; construction supervised by M. Michiewicz and T. Kaczor.

to reinforce the binder of the painted layer where it had lost its cohesion. For post-Amarna restorations (e.g. the re-

presentation of Amun-Min), executed in gypsum plaster, a special treatment was applied.

## THE ROYAL MORTUARY CULT COMPLEX

Tracing and photographic documentation of the relief decoration in various parts of the Complex progressed. New blocks have

been attributed to the walls of the Complex in the Vestibule and Courtyard (where studies of separate walls are

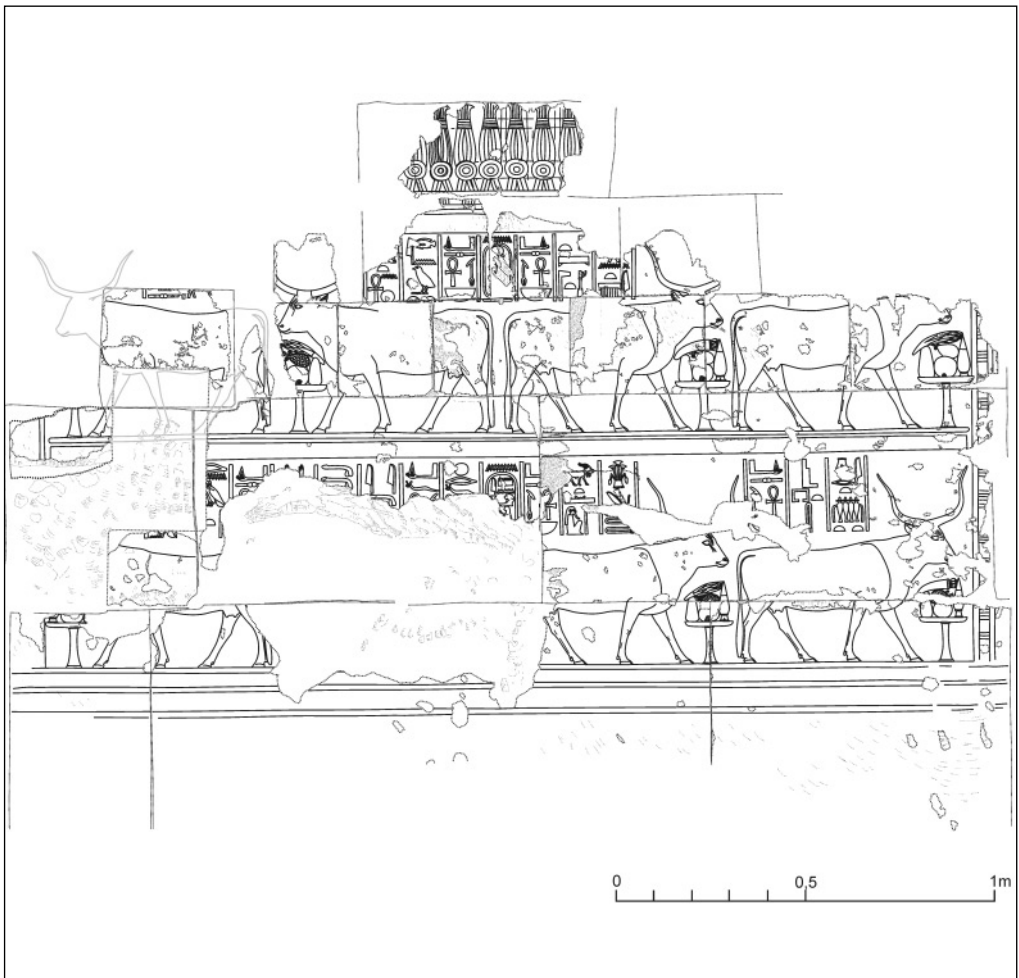


Fig. 4. Vestibule of the Royal Mortuary Cult complex. East wall of the north niche (Drawing M. Barwik and M. Puzkarski)

underway)<sup>4</sup> and, especially, to the ceiling of the Chapel of Hatshepsut. The epigraphic documentation of the north niche of the Vestibule has been completed, quite possibly excelling in quality that of the Egypt Exploration Fund team under E. Naville's lead, done over a century ago [Fig. 4].<sup>5</sup>

#### EXCAVATIONS IN THE CHAPEL OF HATSHEPSUT

Excavations in the complex have been stepped up since the early 1980s, aimed at

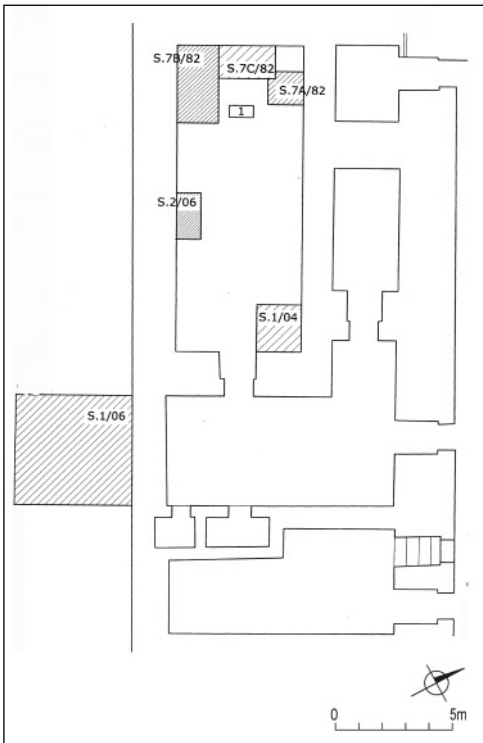


Fig. 5. *Chapel of Hatshepsut. Plan of trenches* (Drawing T. Kaczor)

studying the present conditions of the foundations in an effort to plan conservation, preservation and reconstruction works accordingly. An added benefit is a better understanding of consecutive building stages under the Tuthmoside rules, which contributes in effect to a more accurate history of the Complex across the ages.

Excavations were carried out along the entire length of the bottom of the Chapel walls and testing followed alongside the south and west walls [Fig. 5]. In addition to three shaft tombs previously discovered (S.7A/82 [Tomb VIII], S.7B/82, S.01/04, cf. Szafranski 2007: 246-251, Figs 5-8), two more (S.7C/82 and S.02/06) were found hewn in bedrock under the pavement, by the bottom of the west and south walls respectively. The shafts and burial chambers were undecorated and only roughly dressed without any trace of inscription or dipinti. They appear to date from the Third Intermediate Period.

In an effort to stabilize the wall foundations above the shaft openings (west part of south wall above S.7B/82 and east part of north wall above S.01/04), reinforcing limestone blocks were set up on bedrock.<sup>6</sup>

#### TOMB 7C/82

A shaft more or less 5 m deep (c. 2.50 N-S by 1.80 m) led to a burial chamber set off the west side of the shaft. The chamber, which was dressed much more finely than the previously explored tombs, measured c. 3.10 N-S by 2.30 m. Its height ranged from 1.60 to 1.90 m [Fig. 6]. Cut in the center of the plain floor was a shallow, rectangular hollow (c. 1.50 N-S by 0.90 m;

4 South Wall of the Vestibule - eight new decorated blocks found in trench s.1/06, studied by E.Kopp; East wall in the Courtyard in front of the Cult Chapel of Tuthmosis I, under study by O. Białostocka.

5 M. Barwik is in charge of the publication of the complex as a whole.

6 Project by M. Michiewicz.

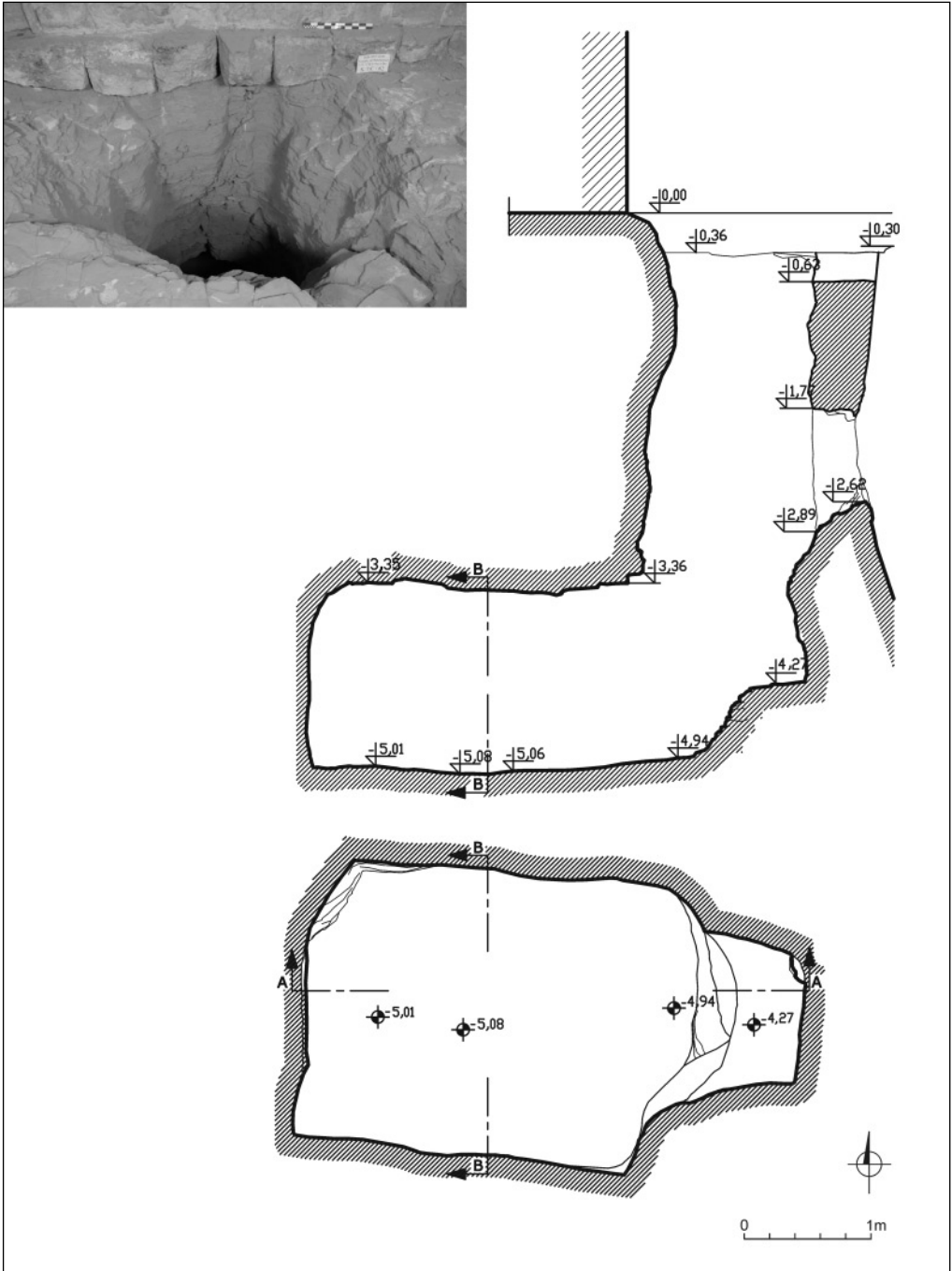


Fig. 6. Chapel of Hatshepsut. Shaft tomb S.7C/82, section looking west and plan of chamber; view of shaft opening (Drawing T. Kaczor; photo M. Jawornicki)



c. 0.10 m deep), possibly intended for a sarcophagus. A hole about 0.50 by 0.80 m made perhaps by accident in the east wall of the shaft by the ancient miners communicates with the shaft S.7A/82.

#### TOMB 01/04

Completing the exploration of the shaft (for earlier work, cf. Szafranski 2005: 230, Figs 7-8; 2007: 248), revealed it to be almost 4 m deep with a burial chamber on the north side measuring c. 2.30 (N-S) by 2.00 m and c. 1.70 m high. Traces of mud brick at the top of the shaft, by the southeastern corner, could be the remains of a tomb superstructure. The tomb appears to have been disturbed, first at the end of the 19th century and then in the 1930s.<sup>7</sup>

#### S.02/06

The last of the shafts revealed in testing the foundations of the south Chapel wall, measuring c. 1.20 (N-S) by 1.80 m, turned out to be only c. 0.65 m deep. It seems to be an unfinished shaft tomb.

### COPTIC CHURCH AND MONASTERY REMAINS

One of the shallow hollows in the bedrock (Locus 01/05, cf. Fig. 5), about 0.60 m to the side and about 0.50 m deep below the chapel pavement) contained a fill comprising whole and fragmentary bricks, both sun-dried and baked, some of the latter apparently preserving traces of mud mortar,<sup>8</sup> a limestone fragment with one smooth side, two faience beads, sherds of Coptic amphorae. Some fragments of mud impregnated with oil or bitumen(?),

placed on a thin (c. 1.2 cm) layer of white mortar, appear to have covered a rectangular structure originally, perhaps a sarcophagus(?). The filling, which is evidently of Coptic date, can be assumed to have prepared the ground for the pavement slabs of the Coptic church, which had been installed inside the Chapel at one point.

Some several hundred fragments of a firm and smooth white-painted mortar<sup>9</sup> came from the filling of the tombs (S.7A-7C/82, S.01/04). The biggest of the fragments are 20 by 15 cm, but most have a surface of less than 10 cm<sup>2</sup>, and their thickness is up to 5 cm. They have been identified as the remains of the Coptic church pavement, occasionally forming evident steps or banks, laid on baked bricks. Coptic finds from the fill of the tombs [Fig. 7] include wooden elements of Coptic furniture (Szafranski 2007b: 172f.; cf. also below, M. Sankiewicz's contribution in this volume) and crosses,<sup>10</sup> fragment of a leather book board and other leather object, wooden stoppers from St Menas bottles, stamped amphora clay-stoppers,<sup>11</sup> glass fragments of bottles, textiles, ropes, baskets, organic products, etc. These finds illustrate daily life in the Deir el-Bahari monastery. Some minute fragments of Coptic papyri and six ostraca have also been found.

#### FINDS FROM THE SHAFT TOMBS

The excavation of the filling of the shaft tombs brought over one hundred bigger and smaller decorated fragments, mostly from the walls and ceiling of the Chapel of Hatshepsut, but also from other parts of the Temple.

7 Scraps of newspapers, one bearing the date "January 7, 189[.]" and a Kodak film-box with the instruction "to develop before: end March 1934" were found under the mummy remains.

8 To be studied by S. Maślak.

9 Studied by A. Ćwiek. Some of the fragments represent Eighteenth Dynasty wall fillings.

10 Subject to study by T. Górecki.

11 Documented by F. Kolago.



Fig. 7. Selection of Coptic material found in the Chapel of Hatshepsut (clockwise from top right): stamped clay amphora stoppers, leather-bound book board, pottery bottle, wooden furniture finials, cross of wood encased in painted leather (Photo M. Jawornicki)



Fig. 8. Fragment of a coffin of God's Father of Amun Pa-en-mi(u?), Twenty-fifth Dynasty, left, and fragment of a coffin of Vizier Padiamonet (Photo M. Jawornicki)

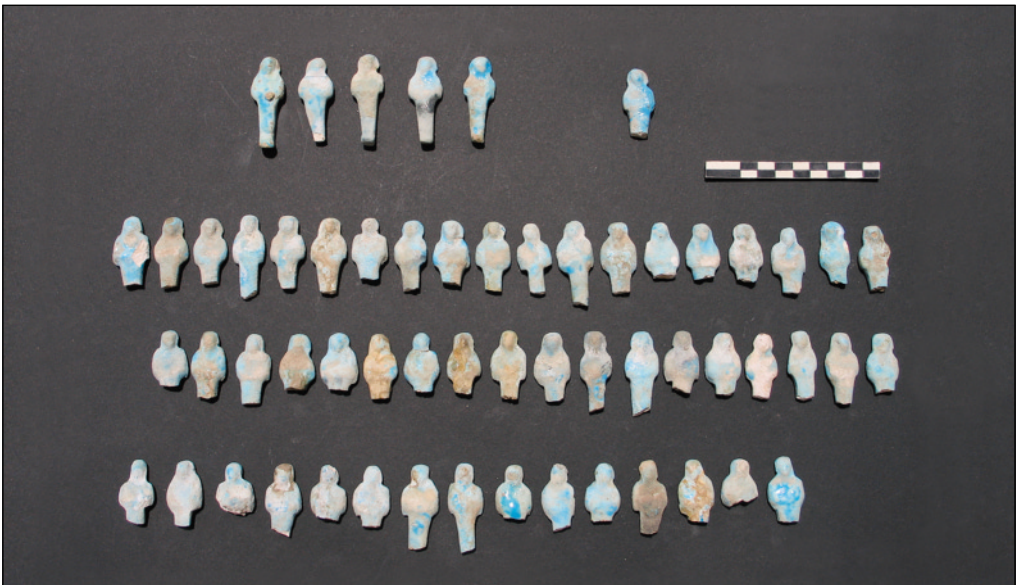


Fig. 9. Fragments of shabti figurines from the shaft tombs (Photo J. Iwaszczuk)

Inscribed fragments of coffins [Fig. 8, left] and cartonnages, inscribed burial shrouds (cf. Szafranski 2007a: 251, Figs 12f; 2007b: 122f.) and grave goods found among the debris filling the tombs indicate that prominent officials, members of the royal families of the Twenty-third and Twenty-fifth Dynasties, had their tombs in the Chapel of Hatshepsut. One of them was the Vizier Padiamonet [Fig. 8, right] who was buried here in the 27th regnal year of, most probably, King Piye of the Twenty-fifth Dynasty (the 27th year of Osorkon III of the Twenty-third Dynasty is not excluded) (cf. Szafranski 2005: 228, Fig. 4; 2007a: 251, Fig. 12; 2007b: 118f., 122, 126).

Beside innumerable fragments of vessels, cartonnages, coffins and sarcophagi, there are crude clay and faience shabti figurines [Fig. 9], remnants of bead-net dresses, and wooden tools for the “Opening of the Mouth” funerary ceremony. Small chips of granite (dark- and light-red), black granodiorite and diorite, found in the tomb-fillings, could have come from broken sculpture.

Fragments of a wooden open-work decoration represent standing figurines of female deities with outstretched arms in a typical protective gesture (cf. Fig. 1 on 295). Several wooden cobra-shaped elements (cf. Szafranski 2007a: 251, Fig. 11; for the Neith figurine, Szafranski 2007b: 126f.) and birds' legs could have been part of these figurines, respectively from the upper and lower parts (for a preliminary discussion of this assemblage see below, contribution by A. Stupko in this volume).

Small but numerous fragments of papyri, written in hieratic, Greek and Coptic scripts, were found in S.7A/82 and

S.7B/82. One longer hieratic text is written on one side of a papyrus sheet. A group of over 30 hieratic ostraca, written on sherds, dates mostly (?) from the time after the New Kingdom. One bears both hieratic and perhaps Phoenician text.<sup>12</sup>

Parts of a mummy (mummies?) were found in S.01/04 [Fig 10]: a pelvic griddle, human long bones (ulna and radius, femur,



Fig. 10. Parts of a mummy (mummies?)  
(Photo J. Iwaszczuk)

<sup>12</sup> The hieratic ostraca are the subject of study by E. Kopp.

tibia) and a skull. This is an adult male skeleton, arms crossed on his chest, mummified tissue and wrappings adhering to the skull and long bones. However, the parts of the 'restored' mummy were all found separately, at different levels of the disturbed filling. Mummified tissue with linen bandaging lay in the debris adjacent to the long bones. It seems that the crossed arms, an interesting feature, are typical not only of royal mummies, but also of the mummified corpses of members of the royal families (cf. Weeks 2000: 19-21, Fig. 16).

#### EXCAVATIONS SOUTH OF THE COMPLEX

Trial trench S.01/06 (5.50 N-S by 4.50 m) was dug to expose the external face of the south wall of the Vestibule in preparation for a restoration study of this wall [cf. *Fig. 5*]. At the same time, the trench provided an opportunity to investigate the area between the Temple of Hatshepsut, its Upper Terrace, and the northeastern edge of the upper terrace of the Temple of Tuthmosis III. On the eastern side the trench was bordered by a kind of extension of the east wall of the complex. This wall had been built over the Hathor Shrine of the Middle Terrace and it formed the East Border Wall of the Upper Terrace of the southern part of the Temple as well. The southern part of this wall was destroyed (or modified?) during the construction of the Temple of Tuthmosis III. Bedrock was reached by the western end of the trench 2.02 m below the niche floor (datum point 0.00); here the rock slopes down sharply to the east and northeast.

The western part of the trench was explored first in order to obtain a N-S stratigraphic section through the layers in this part of the structure. Unfortunately, it provided no information on the chronological sequence of the filling, testifying rather to a destruction of the southern part of the Upper Terrace and to a continuous process of disturbance in the Coptic period especially, and later on, through the 20th century. The northeastern corner of the trench was excavated already in the 1980s (trench S.4/87).

Nonetheless, the trench yielded several important findings. Foremost, the blocks of the exposed outer face of the south wall of the Vestibule bore hieratic dipinti, almost 30 in number, all painted in red (cf. *Fig. 1* on p. 287). Their reading may contribute to an understanding of the building stages in this part of the temple (cf. contribution by D. Wiczorek in this volume). Secondly, a continuous footing on bedrock under the niche proves that no more than one niche was planned originally in this wall of the Vestibule. Thirdly, several groups of undecorated limestone blocks discovered in the filling could have fallen from the East Border Wall of the Upper Terrace. They will be used in its further restoration. Finally, the decorated blocks and fragments of blocks from the fill here must have come mostly from the south wall of the Vestibule and they contribute to its restoration.

Finds comprised dried and baked bricks, some New Kingdom, late Roman and Coptic sherds, and fragments of sandstone, possibly brought from the temples of Mentuhotep II or Tuthmosis III.

#### UPPER (FESTIVAL) COURTYARD

Research on the building stages of the original temple required six of the blocks from the western ends of the walls of the

Ptolemaic Portico to be temporarily dismantled. The blocks had concealed in part the representations of two female

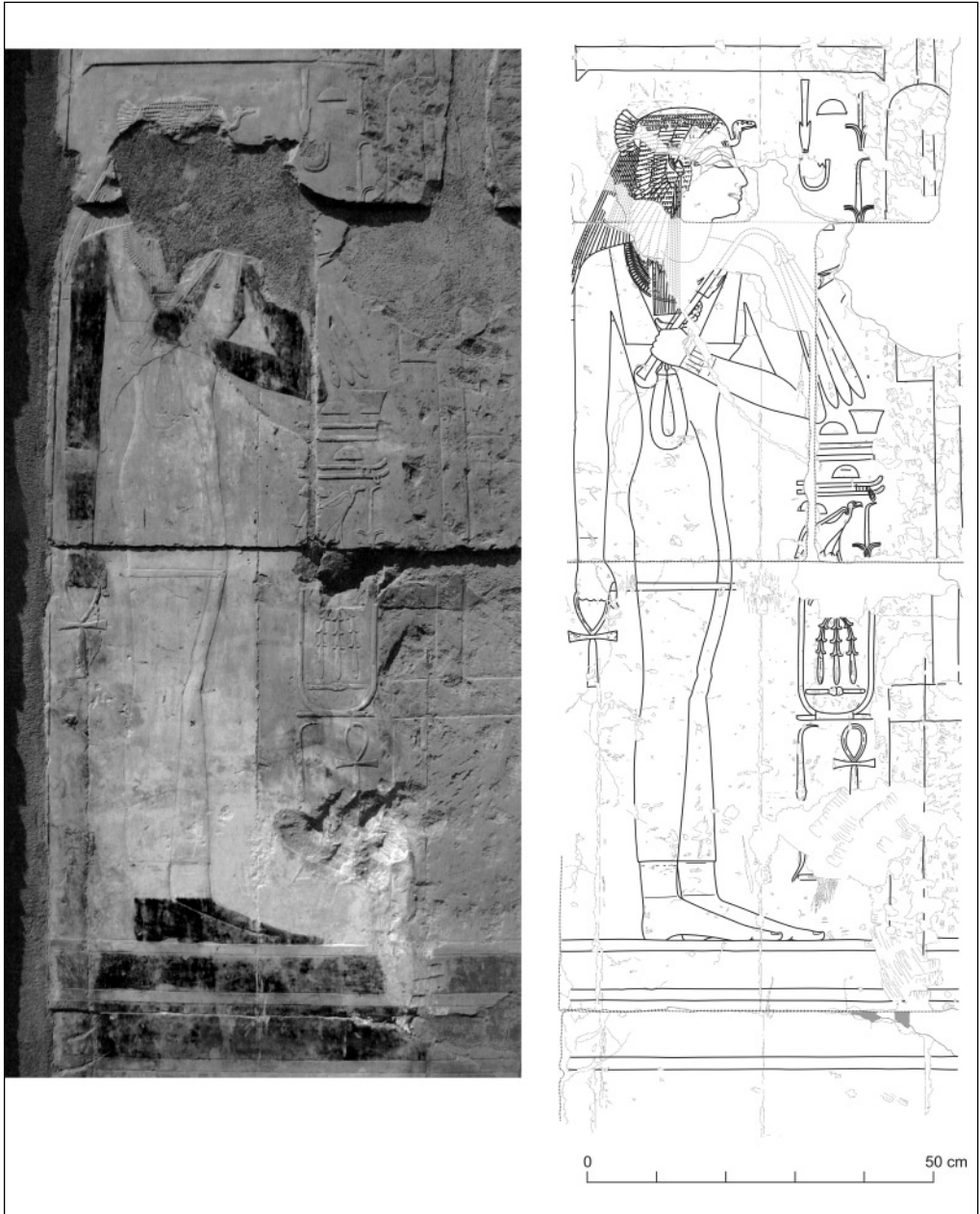


Fig. 11. West Wall of the Upper Courtyard. The figure of Abmes-Neferure as revealed after the dismantling of the blocks of the Ptolemaic Portico wall in the scene to the north, i.e. right, of the entrance to the Main Sanctuary and drawing reconstruction completed with a head found on a fragment from the Brooklyn Museum (57.76.2) (Photo M. Jawornicki; drawing Z.E. Szafranski, A. Stupko, J. Iwaszczuk, M. Puzkarski; digitized M. Puzkarski)

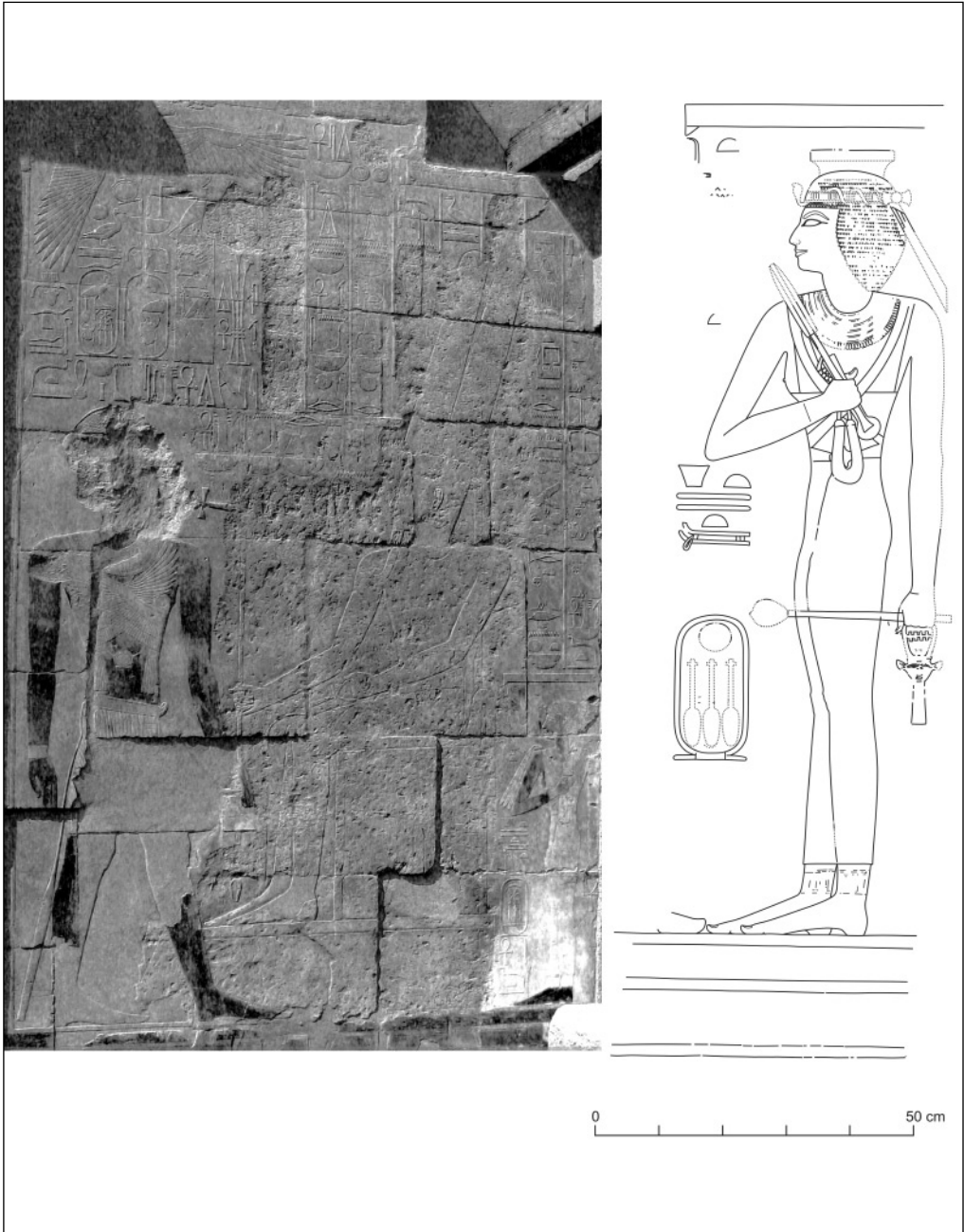


Fig. 12. West Wall of the Upper Courtyard. The figure of Abmes-Neferure (bottom right in photo) as revealed after the dismantling of the blocks of the Ptolemaic Portico wall in the scenes to the south, i.e. left, of the entrance to the Main Sanctuary (Photo J. Iwaszczuk; drawing Z.E. Szafranski, A. Stupko, J. Iwaszczuk, M. Puzskarski; digitized M. Puzskarski)

figures depicted in two scenes of the West Wall of the Upper Courtyard, the scenes flanking a granite portal leading to the Main Sanctuary of Amun-Re [Figs 11, 12]. These two figures are identified by visible hieroglyphic inscriptions as Queen Ahmes. The Late Dr. Marek Marciniak hypothesized over twenty years ago, based on features of the headdress (cf. Pawlicki 2000b: 30; 2000a: 104, Fig. 99; 2007: 119-124, 127, Figs 6-8) and attributes (cf. Karkowski 2001: 140) carried in the right hand, that the figures, which had been changed at a point, had represented originally most probably Princess Neferure, daughter of Hatshepsut.

The most significant new finding, however, came with the cleaning, conservation and study of the lower, newly uncovered part of the scene on the south. Neferure had been represented as a princess of Hathor, holding, among the other attributes, the sistrum of the goddess in her left hand (Szafranski 2007c) [cf. Figs 11, 13]. A female figure, double in size compared to Neferure, had stood once in front of the princess. Of this figure only a toe, painted yellow, has been preserved. It must have been a goddess, most likely Hathor, depicted facing the princess. A representation of one more figure at least should be expected behind the goddess.

On the other side of the portal, the figure of Neferure is faceless [cf. Fig. 12]. However, a fragment of a relief now in the Brooklyn Museum (no. 57.76.2) fits

perfectly the representation of the princess in the north (right) scene of the wall (a reconstruction is presented in Fig. 12, right).<sup>13</sup>

The scenes in this form are almost certainly part of the first stage of the decoration program approved by Hatshepsut.

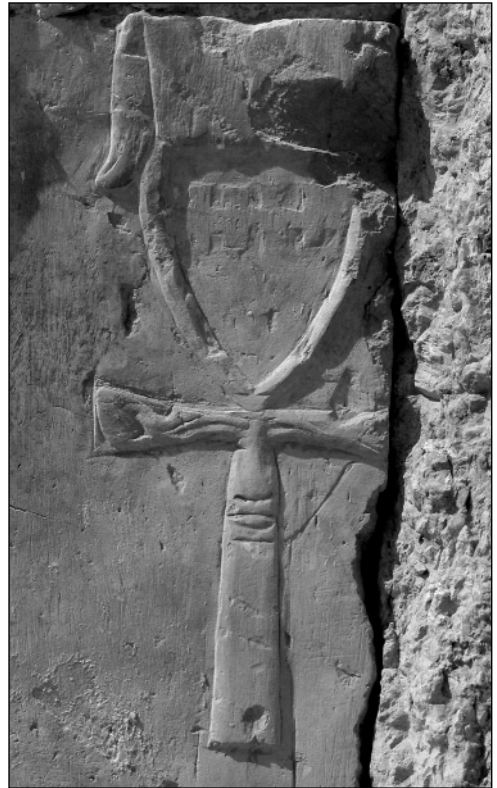


Fig. 13. *The Hathor-sistrum in the left hand of Neferure (later replaced with the ankh-symbol)* (Photo M. Jawornicki)

## MIDDLE TERRACE

Iconographic studies were carried out on both the porticoes of the Middle Portico (see below, contribution by A. Ćwiek and M. Sankiewicz in this volume). Concur-

rently with this and other work, the mission has been inventorying, documenting and studying objects stored in the chapels located behind the North

<sup>13</sup> PM II 1972: 365 (as no. 51.10. I am indebted to Andrzej Ćwiek for both the suggestion and the photograph of the object.



Colonnade of the Middle Terrace and originating from the activities of the different missions working at Deir el-Bahari in the past century. A group of several small fragments has been identified as potentially of use in the

current restoration process. Among others, there are some pieces belonging to the already restored figure of a hawk at the foot of the Upper Ramp. The stored objects will be studied and published successively.<sup>14</sup>

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14 E. Józefowicz is in charge of this documentation, cf., e.g., Józefowicz 2007.