



CRE 2022-Université Montpellier 3 - Paul Valéry 26th-30th September 2022"

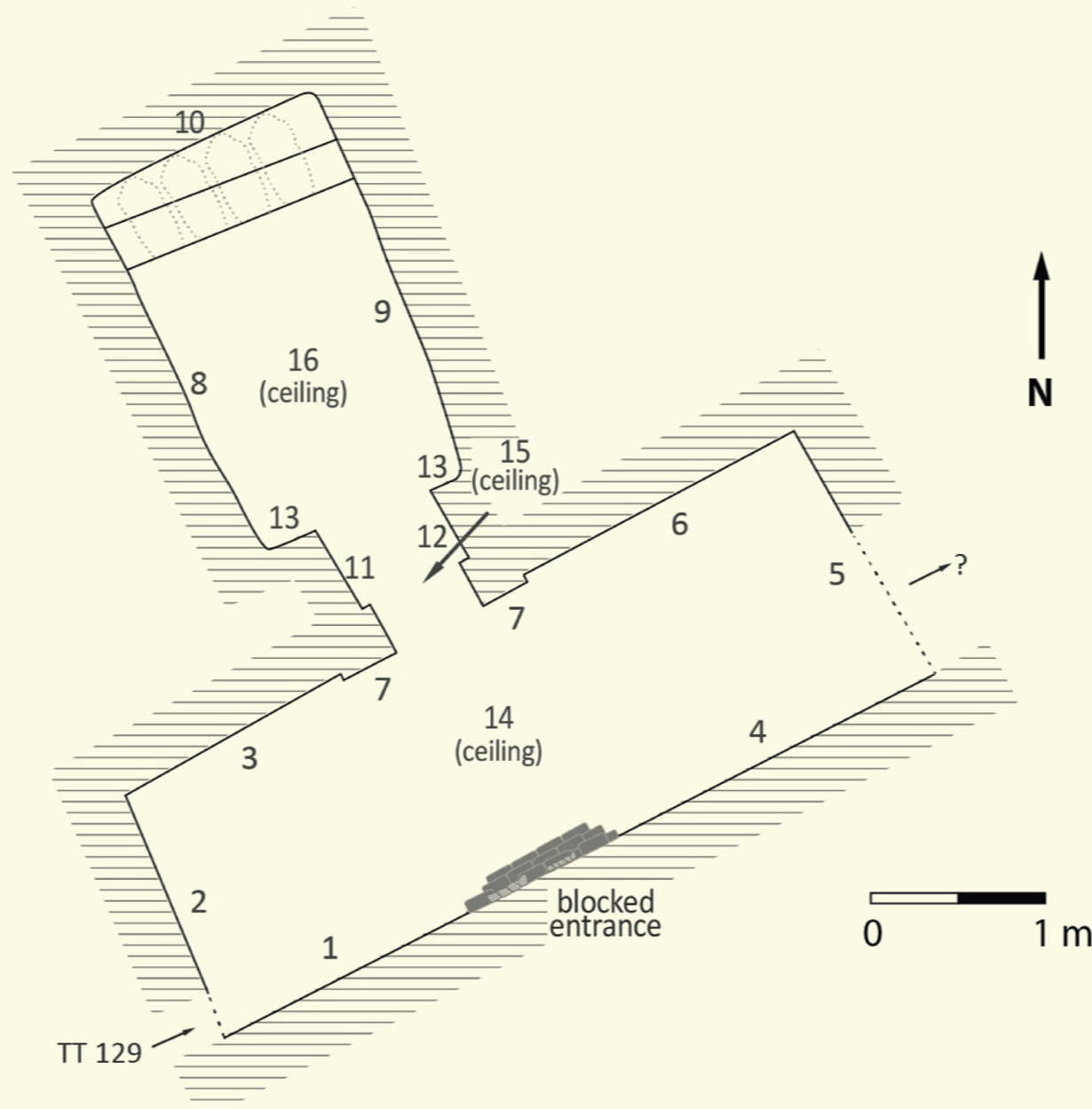
GIFTS FOR THE DEAD

A STUDY OF THE DOORWAY TO THE INNER CHAPEL IN THE TOMB OF AMENMOSE (TT 318)

INTRODUCTION

The present poster derives from the results of the Amenmose Project, which proposes the conservation and study of the Theban Tomb 318 (TT 318). This tomb, located in Sheikh Abd el-Qurna, belonged to a stonemason of Amun called Amenmose who lived during the reigns of Hatshepsut and Thutmosis III. The aim of this work is to provide an analysis of the doorway to the inner chapel in TT 318.

TT318
Sheikh Abd el-Qurna
Luxor, Egypt

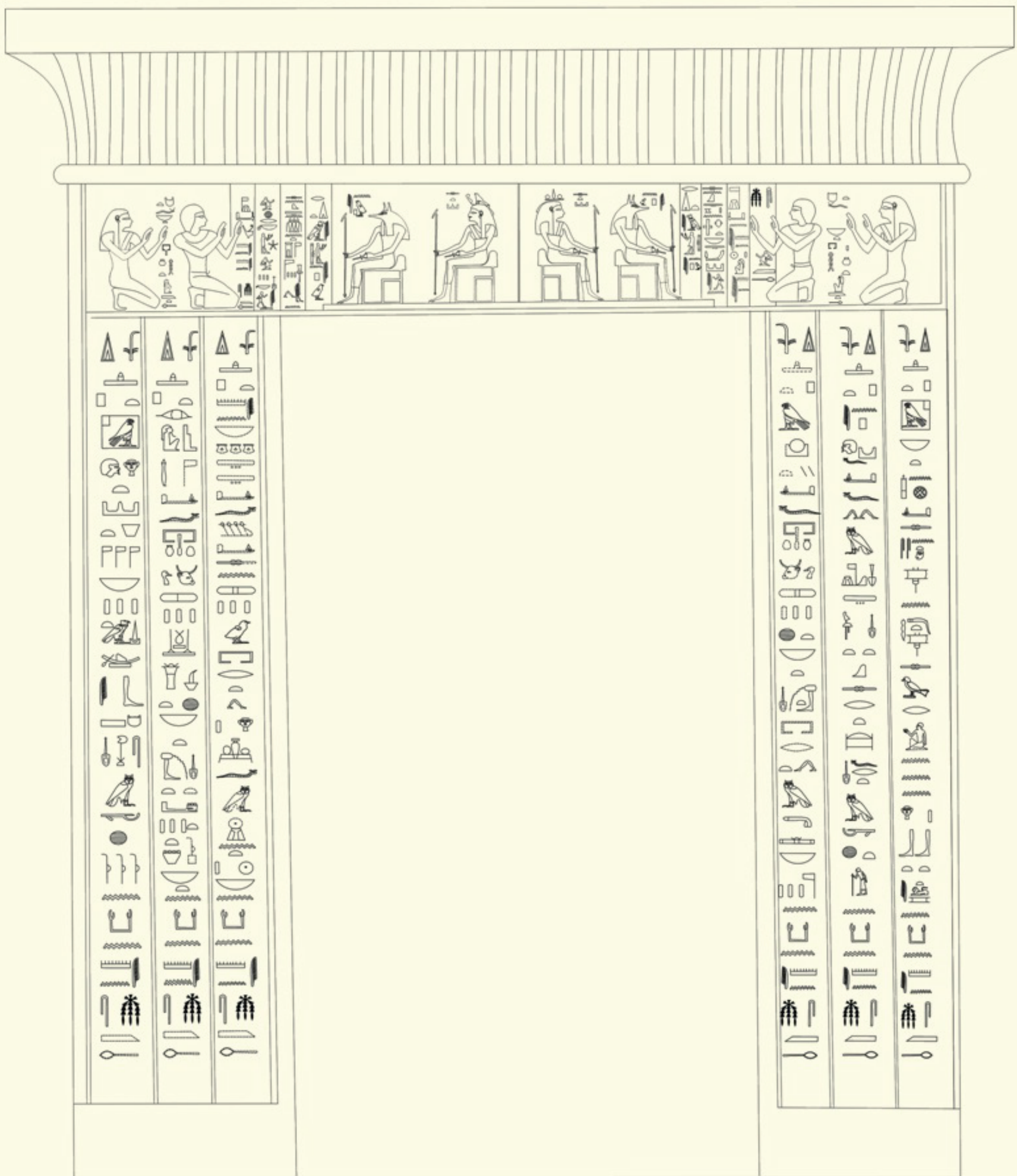


THE DOORWAY

The doorway consists of a lintel and two jambs and connects the transverse hall to the inner chapel of the tomb.

The lintel measures 1.71 m. long by 0.68 m. wide and contains a representation of Amenmose and his wife Henut worshipping Anubis and the goddesses of the East and the West. The Western jamb has a height of 1.45 m. and a maximum width at its apex of 0.33 m., while the Eastern jamb has a height of 1.52 m. and a width of 0.32 m.

On the front of both jambs there are hieroglyphic texts carved with offering formulas where various divinities such as Amun, Osiris, Hathor, Horus of the Horizon and Anubis act as guarantors of the offerings for the ka of Amenmose.



METHODOLOGY

Transliteration and translation of the hieroglyphic texts inscribed in the lintel and in both jambs.

Study of the offering formulas inscribed in the jambs of the doorway.

Comparative analysis of the offering formulas present in other jambs and monuments of the Theban necropolis, of the first half of the Eighteenth Dynasty.

ACKNOWLEDGMENT

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RESULTS

Located at a focal point, this doorway connects various plans and spaces and offers the tomb an internal circularity. Moreover, we consider this doorway as a liminal space in certain rites of passage that would connect the world of the living with the Hereafter.

Based on their magical and ritual roles, we provide an interpretation of the offering formulas of the jambs. We also analyze the requests and wishes that the ka of Amenmose hoped to receive in the Hereafter to guarantee his daily sustenance, regeneration, rejuvenation, and memory. At the same time, we propose a model for reading the offering formulas from the inside out of the jambs.

Finally, we offer a comparative analysis of the representations, decorative patterns and offering formulas of the doorway to the chapel of TT 318.

To sum up, we understand certain social and funerary rites of the Theban necropolis during the first part of the Eighteenth Dynasty by studying the representations and translation of the texts carved on the lintel and jambs of the doorway to the chapel of TT 318.

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