

ARNOLD, Dieter: *Temples of the Last Pharaohs*. Oxford University Press. New York, Oxford 1999. ISBN 0-19-512633-5. Price 36 GBP. XVIII plans&maps. 270 b&w&c figs. 373 pp.

This book is written by a well-known Egyptologist and specialist in ancient Egyptian architecture. Dieter Arnold focuses his attention on the sacred buildings built during the last periods of ancient Egyptian history. The whole book is divided into two main parts; the first one is titled "The development of the architecture of the Late Period" (pp.25–273) and the second "Characteristics of the architecture of the Late Period" (pp. 277–314). The former consists of the overview of the important cultic structures built by Egyptian pharaohs including their history, development and other characteristics arranged chronologically following the standard periods of Egyptian history and the latter includes the most characteristic parts of the ancient Egyptian temple in the Late Period. The book is richly illustrated by 270 coloured and black&white photographs, drawings, plans and maps. Fifteen plans and maps consisting of reconstructions of well- and less known temple complexes of the Late Period are put at the beginning of the book.

In Chapter One (pp. 25–28) the author starts with the last great temples of the New Kingdom. They were built by the kings of the so-called Ramesside dynasty. The well-known temple of Ramesses III at Medinet Habu and that of Khonsu at Karnak belong to this period. The former was built not only as the temple for the mortuary cult of the dead pharaoh. The careful study of this monumental structure shows that it was a sacred city containing living quarters for priests and guards, offices, workshops, magazines and gardens. A ritual place of the pharaohs was found attached to the south side of the temple.

In Chapter Two (pp. 29–41) the author continues with the building projects undertaken by the pharaohs of the Third Intermediate Period. They concentrated their activities mostly at Tanis, the capital of Egypt during this period, but other sites also witnessed temple building. For example, several important new additions were made at the Amun temple at Karnak, the Atum and Bastet temples at Bubastis and at other sites.

Chapter Three (pp. 43–61) deals with the Kushite rulers whose building program was concentrated on Thebes. Modest building were erected in other places. The Kushite rule was a productive phase of temple building. The decoration styles in some cases imitate the Old Kingdom forms included into the new architectural elements and structures. Three types of them are mentioned: the kiosk standing free in the forecourt or some distance from the main temple, further a kiosk adjoining the temple facade with its back wall and a porch of several parallel rows of columns, also leaning against the temple but with a fully open front. From this period an increase in the use of iron tools is an important factor. The true stone vault appears between 750 and 720 B.C. The rulers of this period were buried in pyramid tombs in their homeland. The building program of the Kushite rulers included mostly additions and enlargements of the earlier temple structures in Thebes. New temples such as that of Khonsupakhered at Karnak built on the place of the earlier Ramesside temple are rare. After the Assyrian conquest of Egypt in the 7th century B.C. Thebes witnessed the most destructive plunder and the city with the cult of Amun never recovered its former status. That is why no great monuments are known from this period.

Chapter Four (pp. 63–92) is devoted to the Saite Period named according to the locality known as Sais, the capital of the 26th dynasty pharaohs in the Nile delta. The independent policy of the Saite rulers enabled them to build new temples and sanctuaries and numerous additions to earlier buildings as well. Among them the temples of Neit and Atum built in Sais played an important role. The building programme of the pha-

raohs in this period can be characterized by a clear renewal of the arts of the 3rd and 3rd millennia B.C. Moreover, the changes in the cults of Egyptian deities of the Late Period can be found in the rituals as well as architecture. They were manifested in the growth of magic and superstition. Pictures and names of the gods entered more in the private domain, the temples become the places of oracles, the cult of sacred animals became a popular attraction. The influence of Egyptian architecture in this period on the foreign architects in the Mediterranean area was significant. Most of all the Greeks learned much from Egypt. The building activities of the pharaohs were concentrated mostly in the Lower Egypt in the Delta area.

In Chapter Five (pp. 93–136) the period from the 28th to 30th dynasties is described. The building projects continued in the Delta, but also in Upper Egypt. Among them the monuments built by the two kings named Nectanebo are dominant. Following the period of foreign invaders, the priority was given to the construction of massive brick enclosure walls to protect the temples and sanctuaries. This protection transformed them into real temple fortresses. The damaged cult buildings were repaired and often newly rebuilt. An extensive building program of Nectanebo I was undertaken also in Upper Egyptian Thebes at Karnak and Luxor and in other places like Hermopolis Magna, Abydos, Dendera, Armant, El-Kab and Asuan.

Chapter Six (pp. 137–141) deals with the short period of the second Persian domination and the Macedonian dynasty. Several unfinished building projects were completed under difficult political conditions at this time.

In Chapter Seven (pp. 143–224) one can see how the temple remains display new style and forms of Egyptian architecture in the Ptolemaic Period. The changes also occur in the decoration program of the temples. The first phase of the Ptolemaic rule is characterized by the completion of the buildings of earlier periods. The second phase covering the reign of Ptolemy VI to Ptolemy IX witnesses the building of new temples in the classical Ptolemaic style. The third phase displays creativity of architects manifested in design of various decorative elements included in the temple architecture. Some of them, such as the cavetto, winged disc and specific column types, spread to the neighbouring countries as a result of the new influence of Egypt under the Ptolemaic dynasty. Interaction of native Egyptian and foreign Greek architectural styles was marked during this period. About fifty new temples are known from this period and numerous additions to earlier buildings.

Chapter Eight (pp. 225–273) is the last one in part one of this book. Like in other parts of the Roman Empire such buildings as baths, theatres, gates, fora, etc. appeared in Egypt. The Egyptian temple architecture continued in its patterns. From the second century A.D. it stagnated and declined. Among the famous monuments built in this period can be named the huge kiosk on Philae, until recently ascribed to Trajan. On the basis of G. Haeny's research, it is attributed to Augustus in this book.

The second part of the book continues by Chapter Nine (pp. 277–304). In this chapter several elements of the Late Egyptian temple architecture are presented and briefly discussed in the context of their development, function and meaning. The first of them is the **wabet**. This was the "pure hall" with two columns at the front and a small open court. A **pronaos** is formed by a hall with columns added to the front of the temple. Its facade is formed by columns *in antis* connected by screen walls. Another feature is that the roof of the pronaos is on one level. Apart from the pronaos other structures were added to the entrance of the temple: **entrance porches** and **kiosks**. They consisted of parallel rows of columns often connected by screen walls in the direction of the main temple axis. The temporary wooden canopy of the royal throne are regarded as forerun-

ners of kiosks. They certainly sheltered the divine bark or a cult image. A **birth house** is a small temple type standing in front of the main temple facade. In this temple the birth of the god was celebrated and some aspects of this celebration equated the infant god with the young king. In a wider sense the birth house could be understood as a royal chapel. Its architectural form developed fully during the Ptolemaic and Roman Periods. **Cult terraces** were located in front of the gates of temples. The terrace was connected with the temple by a stone-paved processional approach, ideally flanked by sphinxes. The small obelisks, shrines and altars decorated the terraces in their front part. **Columns** are one of the most typical features of ancient Egyptian temple architecture. Their capitals were modelled in form of several plant patterns such as palm, papyrus, lotus and lily. Columns took their standard forms in earlier periods of Egyptian history, but during the first millennium B.C. they were further developed. Numerous examples from this period provide an opportunity to study the variety of their patterns and quality of their construction. Some of the motifs were combined to create new composite forms of the capitals and these may symbolize the unification of Egypt. A specific example represents the Hathor-head column and pillar, both known from the New Kingdom. This form was widely used in the birth houses and the temples dedicated to female deities. **Screen walls** were built in kiosks, pronaos and birth houses between the columns. These intercolumnar dividers were decorated by relief scenes and hieroglyphic inscriptions. The front face was topped by a cavetto and an uraeus frieze. **Broken-door lintels** are a product of the Amarna period in Egyptian architecture. It was frequently used in the following period.

Chapter Ten (pp. 305–314) is a brief summary of Late Egyptian temple development. The Late Egyptian temple building clearly shows that Egyptian architecture underwent numerous changes. New additions and innovative patterns appear in the temple architecture of this period. The period of foreign invasions and dominance was a time when archaistic tendencies occur also in temple building and decoration. Such aspects as usurpation and transport of monuments can be seen during this period as well. A very important feature of Late Egyptian architecture is its influence on foreign architects abroad. Not only motifs but also monuments themselves were transported to other parts of the Roman Empire. The influence of Egyptian architectural styles is still alive even today.

A list of the Late period temples (pp. 315–324), notes to the chapters (pp. 325–354), glossary (pp. 355–357), selected bibliography (pp. 359–361) and index (pp. 363–373) are arranged at the end of the book.

The publication provides valuable information about the temple architecture of the last periods of ancient Egyptian history and I recommend it to all who are interested in the architecture of the ancient world.

*Dušan Magdolen*

QUIRKE, Stephen: *The Cult of Ra. Sun-worship in Ancient Egypt*. Thames & Hudson, London 2001, 187 pp., 97 illustrations. Price 18,95 GBP.

This book is a valuable contribution to our knowledge of the sun cult in ancient Egypt. Stephen Quirke, a curator at the Petrie Museum of Egyptian Archaeology at the UCL, is a well-known British Egyptologist and author of many books on ancient Egypt.