

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.

The reviewed book is based on the author's wide knowledge of the source material and results of his own research. Main subjects of this book are presented in five chapters.

In the "Preface" (pp. 7–12) two notes are made: one on the problem concerning transcription from Egyptian and one on the Egyptian chronology. The "Introduction" (pp. 13–22) preceding the first chapter contains a very brief outline of our understanding of the ancient Egyptian tradition and culture as well as the basic principles of ancient Egyptian kingship.

In Chapter One named "The Mythology of Ra" (pp. 23–40), the author mentions the most frequent names of the sun god such as Atum, Ra, Khepri and Horakhty appearing in the funerary texts, and discusses the most characteristic symbols of this deity – the scarab beetle and the benu bird. The role of the sun god among the other Egyptian gods is explained here, and his cosmogonic aspects are emphasized. In this context relevant mythological and funerary texts are cited extensively. Citations of translated texts enrich the chapter and make the book more attractive for the readers.

Chapter Two named "The Sun Cult and the Measurement of Time" (pp. 41–72) describes the sun god in context of his worship and important religious texts accompanying his cult. In these texts and the cultic rituals an emphasis was put on the phenomenon of time. The Underworld Books of the New Kingdom pharaohs preserved on the walls of the royal tombs in the Valley of the Kings together with other inscriptions coming from the non-royal cemeteries surviving from the later period are discussed in this chapter. They include *Amduat*, *Book of Gates*, *Book of the Day and of the Night* and solar hymns as well. As for the latter, they are characterized in more detail in the second half of this chapter. In this context the results of Jan Assmann's studies are widely used and cited in many places. The solar hymns are divided into several categories and each of them contains short specimens translated and presented in English.

In Chapter Three titled "Iunu – Lost City of Ra-Atum" (pp. 73–114), the author turns his attention to Iunu, the principal city of the sun cult in ancient Egypt. The Greeks called this city Heliopolis "city of the sun". After describing the present remains of the city, an overview is given of the archaeological excavations at this place, its brief history, exploration and short description of its monuments. The author's description of the city is based on his detailed knowledge of its topography and the archaeological and textual records. This enables him to comment on some specific problems of the sun worship on the one hand and to summarize the results of the latest research on the other. The high priests of Ra, the ished tree and the sacred bull Menwer are discussed in this chapter too.

"Solar Spires – Pyramids and Obelisks" (pp. 115–142) is the title of the Chapter Four. It is divided into two parts and as indicated by the title, the first one concerns the pyramids and the second focuses on the obelisks. At the beginning of the chapter the author introduces the significance of the pyramids as the royal tombs built for Egyptian kings. Recently published results of research by Kate Spence, an Egyptologist of University of Cambridge, are included in this chapter. They concern the probable stellar orientation of the royal pyramids and its implications for the chronology of the history of the Old Kingdom. The substantial part is an overview of the architectural development of the Old and Middle Kingdom pyramids. They were built as the most important parts of the so-called royal pyramid complexes. From the fourth dynasty onwards, the classic pyramid complex consisted of the valley temple, the causeway and the pyramid temple, the place intended for the mortuary cult of the divine king. The westernmost structure in this complex of buildings was the pyramid itself built over the actual burial chamber. In the second half of this chapter, the author deals with another monumental symbol of the

sun, the obelisk. They appear during the Old Kingdom as a monumental part included into the architecture of the temples of Egyptain solar deities or on a smaller scale in the chapels of the non-royal tombs. Their distribution over the banks of the Nile river concentrates on several places as the ancient Thebes also called “the southern Heliopolis” with the temples of Amon-Ra, Heliopolis, the main city of the sun cult and Tanis in the Delta area. In later history obelisks were transported from their original places to other cities such as the already mentioned Tanis, Alexandria and after the Roman conquest of Egypt to other parts of the Roman Empire.

In Chapter Five named “The Exclusive Son – Akhenaten” (pp. 143–170), the author deals with the reign of Akhenaten, the pharaoh known as the exclusive worshipper of the sun. The chapter subdivided into several sections is structured chronologically reflecting the development and the basic milestones and events of the so-called Amarna period of Egyptian history. In this chapter one can find some different interpretations of the known records coming from the period. One of them is a relief scene preserved on Wall F of Room alpha in the royal tomb at Amarna. The scene shows the king and the queen in mourning at the death of a royal person. The scene is interpreted in earlier literature as the death of Meketaten, one of Akhenaten’s and Nefertiti’s daughters (G. T. Martin, *The Royal Tomb at el-ʿAmarna*, Vol. II, London 1989, p. 38f, fig. 7; to death of Meketaten cf. N. Reeves, *Akhenaten. Egypt’s False Prophet*, London 2001, p. 19). In Quirke’s book this scene is described as the death of Kiya, one of Akhenaten’s wives, “at the birth of a son, the future Tutankhamun”. In this connection, however, it should be noted that the inscription identifying the dead person laying on the bed is, unfortunately, not preserved, so the interpretation of this scene is not based on textual evidence.

95 illustrations consisting of b&w photographs, drawings, plans and maps accompany the brilliantly written text. A short epilogue, bibliography to each chapter, sources of illustrations and index close Quirke’s book. It is a readable, informative and valuable publication. It is recommended not only to students interested in Egyptology, especially the solar religion of the ancient Egyptians, but also to readers with a general interest in ancient history.

Dušan Magdolen