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## **The Desecration Of The Individuals' Monuments In Ancient Egypt**

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## تدنيس أثار الأفراد فى مصر القديمة

### الملخص

كان العنف جزء من ثقافة المصريين القدماء، مثلما ما كان يحدث من إنتهاك لاحق بالآثر خلال تاريخ مصر القديم. ظهرت الأثار المنتهكة بأشكال مختلفة، فنجد حملات من التدمير المتعمد والمقصود وقد عانت الأثار سواء المقابر أو المعابد الملكية أو مقابر الأفراد من التدمير بمختلف صورته مثل إعادة الإستخدام أو الإنتزاع أو التدنيس (تشوية المقدسات الممنهج). يتطرق البحث لتدنيس أثار الأفراد فى مصر القديمة، تعريفه وأسبابه وطرقه والدوافع وراءه تطبيقاً على أثار الأفراد فى مصر القديمة.

فى الدولة القديمة حدث التدنيس لمحو الذكرى كشكل من أشكال الإنتقام من الملك لأسباب شخصية أو عقاب ضد المتأمرين السياسيين كما فى عهد الملك بيبى الأول، وفى الدولة الوسطى لم يتضح سجلات مُدمنة بسبب تدمير الأثار بشكل كامل فى فترات الضعف، وفى الدولة الحديثة كانت الدوافع الأكثر انتشاراً حرمان حتشبسوت واتباعها من الشرعية أو ثورة اخناتون واتباعه عن طريق إزالة الألهة خاصة الإله آمون، وسنجد أيضاً أن التدنيس ظهر فى مقابر الأفراد اما من خلال إزالة اسم أو لقب أو صورة صاحب المقبرة، او من خلال كشط أحد أفراد عائلة صاحب المقبرة (زوجات- أبناء- بنات- أقارب)، او من خلال إزالة اسم أو لقب أو صورة إله أو كهنة، او من خلال إزالة صور حيوانات أو اسم أو لقب أو صورة ملك، اما من خلال إزالة أى عنصر من عناصر البشرية التسعة أو القرابين، وبذلك فإن التدنيس حدث تبعاً للمنطقة المستهدفة وليس العصر.

### Abstract

For the ancient Egyptians, violence was a part of their culture. The violation of monuments was probably made throughout whole history of Egypt. Destroyed monuments appear in different shapes. There were campaigns of intentional destruction. Monuments whether

royal tombs, temples or individuals' tombs suffered from the destruction of various shapes such as reuse, usurpation or desecration (systemic destruction of the sacred records). This research mainly focuses on the desecration of individuals' monuments in ancient Egypt. Here, the research discusses the definition, reasons, and methods of the desecration applied to the monuments of individuals in ancient Egypt.

Briefly, we find that the motives of the desecration varied through different parts of the history. In the old Kingdom, the desecration was made for *damnatio memoriae* as revenge of the owners for personal reasons or punishment against political conspirators in Pepi I era. In the Middle Kingdom, there are no direct or clear desecrated records, because of the complete destruction of the monuments in the weakness periods. In the New Kingdom, the most common motives were the result of the proscription of Hatshepsut and her followers or the revolution of king Akhenaton and his followers through the erasure of gods especially Amon.

The desecrated individuals' monuments took place through the erasure of the owner's name, title or figure; through the removal of the owner's family (wives, sons, daughters and retainers); through the desecration of the god's name, title or figure and priests; through the animals' figure; through the king's name, title or figure; or through any element from the nine human elements or the offerings. Through this research, we found that the desecration had happened according to the targeted area not to the era.

### **The keywords**

The desecration-individuals-monuments-Ancient Egypt-  
erasure-destruction

### **Introduction:**

The monuments in ancient Egypt often suffered from desecration (intentional destruction). The images were felt to provide a point of contact with the represented entity; by contrast the destruction of a monument might entail far more than a simple erasure, but rather an ultimate death. The desecration in rituals of execration was both common and varied, employing not only the royal cemeteries and temples but also private monuments. <sup>(1)</sup> The searcher found that the names, figures of owners and some elements were damaged. This damage must have exercised the gravest influence on the owner's fate. The desecration probably took the form with the extra intention of laying the ghost, either by preventing it from walking, or by killing it by cutting off the head, or lastly by depriving it of power.<sup>(2)</sup> The desecration was done by someone who knew well the placement of the body in the ground. Perhaps the bodies

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1- Bryan Betsy M., *Episodes Of Iconoclasm In The Egyptian Newkingdom*, The Destruction Of Text And Figures college, London, In *Ancient Egyptian*, (The University Of Chicago Oriental Institute Seminars. Number 8, 2012), p. 26

2- Petrie, *the labyrinth ,gerzeh and mazghuneh*, (school of Archaeology in Egypt university college, London),

were also mistreated deliberately even before burial, a fact that would also indicate animus toward the deceased. (3)

This search presents firstly the desecration in ancient Egypt (the definition, reasons, and methods) then in the second part; it shows the desecrated individuals' monuments that clear what the motives of the desecration were. In this part, the searcher divides the monuments according to the desecrated element. Finally, each section is supplied by some scenes from the monuments as examples not for the limitation.

## The Desecration in Ancient Egypt

### The definition of the desecration:-

First of all the desecration linguistically means the intentional systemic destruction of sacred records not for the usurpation or the reuse. In ancient Egypt, the sacred records were focused in the cult and mortuary records which become now the cult and mortuary monuments. So the desecration would have been as highly dangerous to the continued existence of the deceased. It was also to halt the magical distribution of revivifying offerings from the temples of the hated gods on behalf of the deceased tomb owner.(4) Early examples of the desecration can be found on some funerary stelae dating from the 2nd Dynasty. On

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3-Dougherty And Friedman,"sacred or mundane:scalping and 3 decapitation at predynastic hierakonpolis" in Egypt at its origins 2 france 5th-8th septemper,2005

4-Ritner Robert k.,*killing the image-killing the essence*,the destruction <sup>4</sup> of text and figures in ancient Egyptian thought,ritual and ritualized history,oriental institute of university of Chicago,p.395

one of the stelae (fig1), Deep lines from cuts can be observed on the neck of the deceased's figure as if intended to sever the head<sup>(5)</sup>. This stele is from ceiling stele in Helwan tombs in the Leiden Museum of Antiquities. The cuts on the neck of the deceased's figure on this stele might have been made to deprive the deceased's k3 of a means to live.<sup>(6)</sup>

### **The main reasons of the desecration in ancient Egypt:-**

The desecration in old kingdom tombs was sufficiently problematic that an evolving genre of tomb curses was created for private tombs. The result of personal hostility toward the tomb owner and his family, and in these cases the desecration was considered the energetic and near complete removal of figures and names. However, the erasure of the name by itself does not make usurpation effective, but is more likely to have been done for damnatio memoriae.<sup>(7)</sup> Other reasons in this era especially the early 6<sup>th</sup> Dynasty were appeared such as the punishment of the counterparts of the conspiracy against Pepi I. Also the desecration of a criminal's name as a punishment is attested in some texts from both the First Intermediate Period and the Middle Kingdom. <sup>(8)</sup>

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5-A. KLASENES, "A Stela of the second Dynasty in the Leiden (Museum of Antiquities" OMRO 46,1965) pp.2

6-Uchida sugihik, the destruction of tomb reliefs in the old kingdom, an aspect of the tomb violation, (waseda university), p.78  
7-Death by drama, the ritual of damnatio memoriae in ancient Egypt, gottmize, p.86.

8-Cf. D. Lorton, "The Treatment Of Criminals In Ancient Egypt Through The New Kingdom," ( JESHO ,1977), P. 15

The desecration in the middle kingdom included not only the expurgation from a family, but the inclusion among the formal execration list of the damned. The researcher notices this point in the tomb of vizier intefikerTT60 whose names were ritually deformed not by subtraction, but by the addition of a sign for fallen enemy. (9) (fig.3)

Elite tombs in Thebes introduce a large number of mutilations in painted and relief images and their sources are multiple.

The most common in the New Kingdom was the result of the action by the subject of king Akhnaton, in removal of the name of the gods other than Aton, and most particularly those of the Thebes god Amon and his divine family. Then the desecration of the god Aton and his followers was focused in Tell El-Amarna.(10) (fig.4)

Later counterpart is found in the harem conspiracy under Ramesses III, where the names of prominent criminals were intentionally deformed for magical effect. Other examples illustrate less than thorough removal of figures or names and these constitute the most difficult group to interpret.

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9-Ritner Robert K., *Killing The Image, Killing The Essence*, the <sup>9</sup> destruction of text and figures in ancient Egyptian thought,ritual and ritualized history,(oriental institute of university of Chicago),p.

10-Bryan Besty M.,*Episodes Of Iconoclasm In The New* <sup>10</sup> Kingdom,(The Egyptian Seminars Oriental Institute of University Of Chicago Number8),P.373.

### **The methods of the desecration**

The erasers would theoretically have had to examine each text to find every offending mention and the scenes to identify any symbols or figures to erase. They may have been equipped with lists of proscribed elements and simply matched these with what they saw in the decoration through visual recognition only.<sup>(11)</sup> So it is noticed that the desecration happened through the erasure of the owner's name, title or figure; through the removal of the owner's family (wives, sons, daughters and retainers); through the desecration of the god's name, title or figure and priests; through the animals' figure; through the king's name, title or figure; or through any element from the nine human elements or the offerings.

### **The desecration in individual monuments**

The desecration inflicted mainly on the tomb owner's figure is attested on a number of tomb reliefs in the Old Kingdom. For the first time in the 2<sup>nd</sup> Dynasty, the cut targeted the neck of the tomb's owner such as the stela of Nebka (fig1). In the 6th Dynasty, when tomb reliefs are known to have flourished, it is often accompanied with the erasure of the tomb owner's name. The erasure of the name without damage to the figure seems to be rare in this period except when the name is replaced by another's name such as the tomb of Semdent39.<sup>(12)</sup>

11-Manuelian, Peter Der, Semi- Literacy In Egypt: Some Erasures<sup>11</sup>  
From The Amarna Period (In Gold Of Praise: Studies Of Ancient  
Egypt), (Chicago, The Oriental Institute 1985), P.280

12-Uchidu, op.cit., 78<sup>12</sup>

In the middle kingdom, the monuments were destructed in the weakness periods and the era of Hyksos. For the desecrated tombs dated back to this period were targeted because of the reasons of the desecration in the New Kingdom. So the searcher concludes that the desecration took places according to the targeted area not to the era.

Elite tombs in Thebes introduce a large number of mutilations to paint and relief images. Targeted tombs can be found in each of the main cemeteries of the 18<sup>th</sup> Dyn. : Dra abu el Naga, El Asasif, El Khokha, sheikh Abd el Qarna, Qurnet Murai, and even the more outlying site of Deir el Madina. There are 102<sup>(13)</sup> tombs across the necropolis constructed by the reign of Akhenaton that has been found to preserve desecration that can be attributed to the Amarna period. <sup>(14)</sup>

Other elements could be targeted in the ritual scenes in a tomb, thus brought onto a plane of existence for the owner. Most impactful element was the priests robing panther in the opening of the mouth scenes, where they perform rituals upon the mummy of the tomb owner to prepare him for rebirth in the afterlife. This desecration meant that the deceased would not be able to receive this eternal revivification. <sup>(15)</sup>

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13-Kampp F., Die The Bonische Nekropole Zum Wandel Des <sup>13</sup>  
Grabyedarkens Von Der 18. Bis Zur 20. Dynastie Theben 13, (Main An  
Rhein, 1996), P. 113

<sup>14</sup>14-Mcclymont Alice, Action, Reaction, Interaction The Mechanics Of  
The Amarna Period Erasure Campaign And Its Impact On The Theban  
Necropolise, Macquarie, (University, Sydney Australia), P. 113

Ibidem <sup>15</sup>

They were considered to have detrimental effect on the sacred space of the tomb. A programmer of restoration was instigated by late 18<sup>th</sup> and early 19<sup>th</sup> dynasty rulers, with the occurrence of many reserved texts and images in temples accompanied by new inscriptions that proclaimed the restoration and occasionally named the king responsible (<sup>16</sup>). This programmer (renewal of monuments) appears to have speared to the Theban necropolis, but perhaps in a less official capacity.

### **The types of desecration in the individuals' monuments**

#### **The desecration of the owner's name and figure:**

the desecration of the deceased's name was to deprive the deceased of life after death. From these desecrated tombs in Saqqara that the figure and name of the owner were erased, the tombs of Ishfi, Rawer, seankhuptah, Hesi(fig.2)(fig.5), Mereri and wernu. These tombs show evidence of punishment to the owners because of conspiracies against pepyI.<sup>(17)</sup> Although Schulman argues that both the effacement of the likeness and the erasure of the name must have been included in damnatio memoriae. it should denoted that in the Old Kingdom tomb reliefs, the principal figures, including that of the tomb owner, usually do not show the individual characteristics of the person depicted,

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Brand P.,Secondary Restorations In The Post-Amarna <sup>16</sup>  
Period,(Jarc,1999),p.124  
Uchidu,op.cit.81 <sup>17</sup>

the effacement of which should have been required for damnatio memoriae.<sup>(18)</sup>

This is suggested in the case of the tomb relief of Ny-cnh-Ppy dating from the 6th Dynasty. In this case, the upper half of the body of the tomb owner's son and probably his name and title were erased. In this tomb the name of Ny-cnh-Ppy had been inscribed over another erased name, and held that he had usurped this tomb and taken revenge on his old enemy, a son of the original tomb owner (<sup>19</sup>). Whether it was Ny-cnh-Ppy or not who actually carried out this act of revenge, this inscription does, nevertheless, demonstrate quite clearly an aspect of mentality on the part of the person who damaged the tomb relief as vent to his enmity.

It's possible that similar examples of personal enmity resulted in the damage to the names and figures of certain other tomb owners in those days. However, the damage to the tomb owner's name and figure could also be done as a punishment against those who had been considered criminals against royalty and fallen into disgrace. The erasure of tomb owners' names and damage to the figures can be observed in many of the tombs of courtiers around Teti's pyramid at Saqqara-6th Dynasty(<sup>20</sup>) those courtiers

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W. S. Smith, *A History of Egyptian Sculpture and Painting in the Old Kingdom*, London, 1946 (Reissued, New York, 1978), p.304.

Drioton, "Une Mutilation d'Image avec Motif" (*ArOr*20,1952), P.354. <sup>19</sup>

<sup>20</sup>This Period Was A Politically Unstable Period As Shown By The Accession Of A Usurper Userkare And The Following Conspiracy Against Pepi I. The Conspiracy Against Pepi I Had Been Attempted Twice

A. Elkhoulî And N. Kanawati, *Excavations At Saqqara: North-West Of Teti's Pyramid*,

with their names and figures erased and damaged had been punished for their participation, or for their having supported Userkare<sup>(21)</sup>.

The fact that high officials like viziers Ssmnfr and Rc-wr are included among these courtiers. The damage to their names and figures was done not simply from personal vengeance (fig.7) but by the order of the king. At least in the case of Rc-wr, it seems to be certain that he had fallen into disgrace, since his name was erased from one of the decrees of Pepi I<sup>(22)</sup>.

The desecration of the figure extended until the New Kingdom. TT76 was attacked by Atenists, Tjenuna's figures were systematically cut out when the tomb next to it was treated only in the manner of suemniwet's. The tomb is located high on the hill of sheikh abd-el qarna and not easily reached, but there was obvious determination to remove this man from the monument. It may have been as a result of personal revenge. (fig.8) <sup>(23)</sup>

For another desecrated figure in TT100 the tomb of Rekhmire. <sup>(24)</sup> It is seen in the south wall, the vizier's image

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Kanawati, "Deux Conspirations Contre Pepy Ier," Cde LVI (1981), P. 21  
207

Kanawati, P. 204, <sup>22</sup>

Bryan Betsy M. <sup>23</sup>

Valbelle Dominique: 'Les Ouvriers De La Tombe. Deir El Medineh A <sup>24</sup>  
L,Époque Ramesside" Ifao, 1985 It Is Not Known The Reasons For This  
Post-Mortem Animosity But It Was Assumed That For Such A  
Powerful Character, It Could Not Have Been Done Without The  
Consent Of The Sovereign. It Is Indeed Possible That This Vizier Fell  
Into Disgrace Under Amenhotep II

is completely desecrated, and during he witnessed the tribute ceremony. The text clearly shows that they clear the way for the Vizier who leaves the throne room after the King's speech. Behind them was a person holding a stick who has almost completely disappeared. Before the Kiosk stood the figure of Rekhmire it has (now) been completely erased. (fig.9)

names of the owner in

TT82 was occupied the offering scene, right end of the left wall in the long hall. (fig.10)<sup>(25)</sup>

For the desecration of Senenmut<sup>26</sup> Was the removal of his name in his two tombs. This desecration may have been a result of refusing his relationship with the queen Hatshepsut. (fig.11)

### **The desecration of the family members and retainers:**

In the tombs of Saqqara in old kingdom, it is appeared some tombs that the figure and name of sons were desecrated as Ankhmahor, Mereruka, Neferseshemptah, Neferseshemre, Wernu, Merefnebef (fig.12), sabu.<sup>(27)</sup>

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Ibid. <sup>25</sup>

29-Senenmut had a humble background (his family (Ramose and 26 Hatnefer) came from Armant). He originally entered the royal court during the reign of Tuthmosis II, then he became under Hatshepsut's reign one of the most powerful men in the country. In that time, he would hold over 80 titles during his period as an official and administrator working in the royal court. His career can be traced by his monuments and especially by his titles mentioned on these monuments. Uchida,op.cit.,79 <sup>27</sup>

However, a number of offering bearers in the tomb of Kagemni had their figures and labels completely chiselled out. The fact that these individuals are depicted at the head of the rows of offering bearers may suggest some kind of relationship to the tomb owner, or emphasize their hierarchical importance. (fig.13)<sup>28</sup>

Menna was designed by

some enemy to render invalid every act of Menna in the next world. At the left side of this top register is a single scene of Menna and his wife, seated, receiving offerings from a man with shaven head.<sup>(29)</sup> This is possibly their son.<sup>30</sup> Above them is a white square that was possibly prepared to receive a list of offerings. (fig.14)

Some monuments were not desecrated but they were targeted for some retainers. From examples that show this point, the desecration of the in-laws of Ramose<sup>31</sup>, foreman Neferhotep and his wife. (fig.15) The evidence of this is the desecration of his own tomb and the text of the tomb that refer that Neferhotep was killed and has enemy.

### **The desecration of the gods and the priests:**

In ancient Egypt, they belief in their gods and respect them. The god in ancient Egypt was sacred nobody can dare to touch its name, but they desecrated the names, figures and

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Kanawati naguib, conspriracies in the egyption palace-unis to pepy <sup>28</sup>  
I, routledge, London, 2003, p.53,

Campbell colin, m. a., d.d., two thebes princes, sons of rameses <sup>29</sup>  
III, oliver and lioyd, London, 2010, p.90

Weligall There is a desecration in the neck of the son <sup>30</sup>

Ramose has three complete tombs in Deir el Madina TTs 7, 212, 250. <sup>31</sup>

symbols of the gods for a different reason in each time. The first desecration of the holy elements may be in transgressing on Amon in the period of Hatshepsut in the desecration campaign on her because he was his holy father, or as a method of prevent his blessing and protection of the target person. Then this action happened on wide shape in the religious revolution of Akhnaton. In this campaign, Amon was not only targeted, but also all gods, their symbols and the plural sign after the god sign were important target.

This reason was clear in the erase of all gods in the scenes of the weighting of the heart in the desecrated tombs. From these tombs were Menna TT69, Neferekheru TT296 and Nakhtamon TT341. In the 19<sup>th</sup> Dynasty, it is noticed a strong desecration of the god seth the enemy of Osiris.

Groups of tombs show the desecration of god especially in the cemetery of Thebes. The researcher found in the desecrated tomb of Menna<sup>32</sup> TT69. The scenes of the weighting of the heart are the goal of the desecrators to refuse the idea of existence all gods. The longitudinal chamber of TT69 the left side (south wall) (fig.16) is consisted of the weighting of Menna's heart which was desecrated in perfect way. Also, the southern section of east wall in the main chamber of Neferekheru tomb TT296 (<sup>33</sup>) the heads of demons were erased from the weighting of heart scene. (fig.17)

For the careful desecration of the gods' names, it can be clear in TT92 suemniwet. The brazier dedication text

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The tomb of Menna TT69 is the most perfect tomb to - two princes,-<sup>32</sup>  
show the desecration process  
Feucht Erika:das grabdes ne TT296,mainz an rhein,1985 <sup>33</sup>

exhibits deliberate removal of signs in addition to other random damage, the first god invoked in the inscription was Amon-re. the sun disk above the falcon in Re-Horakhty's name was avoided, as it was in the horizon sign. The name of Osiris was disturbed slightly on the throne sign. At the top of the next column, however, Hathor's distinctive house and falcon sign have been attacked, although the epithet as the mistress of drunkenness has not.<sup>34</sup> A second Hathor has been mutilated only on the falcon within the house, that damage destroyed the rebus. The desecration of Hathor's name is not consistent, that is likewise the case for the falcon god Horus and the king's tutelary deity. Beneath, the three god signs- all the gods of the underworld- were destroyed and then again the god sign determining the word for Ennead of karnek temple. The removal of these plural writings has been identified as

Akhenaton's eschewal of gods other than Aten, but his agents have left at least two deities by name in the first column. Amun was always a target, but the sun god Re-Horakhty was treated differentially. Osiris was left alone, as he generally was at Abydos, but Hathor, also a goddess of the cemetery and solar in aspect, has been destroyed. The sign of gods was eliminated on the plurality of deities, but when it was singular. It was usually left intact. the word for mnh was apparently desecrated due to the presence of game board sign that occurs in Amon's name, it may carry out for the proscription<sup>(35)</sup>. On one side of the room amun was the only deity named and his name is damaged, on the opposite side Osiris was invoked, and his name has been attacked

Betsy M.Bryan,op.cit<sup>34</sup>

Monuelian,peter der,op.cit,<sup>35</sup>

but only by removing the throne sign, not the eye because the eye was as sign of the solar deity and may have been sanctioned within Akhenaten's iconographic symbol. (fig.18)

It is noticed in TT100 the removal of the name Amun and related text. In addition to this, an image of Amun has also been removed from the far left North wall west end. (fig.19)<sup>(36)</sup>

### **The desecration of priests:**

Other elements could be targeted in the ritual scenes in tombs, thus brought onto a perpetual plane of existence for the owner. Most impactful element was the priests robing panther in the opening of the mouth scenes, where they perform rituals upon the mummy of the tomb owner to prepare him for rebirth in the afterlife. This desecration meant that the deceased would not be able to receive this eternal revivification.<sup>(37)</sup>

all of the longitudinal

chamber TT69 (fig.20) depicts the various events such as the celestial pastimes and ceremonies. In this scene, the image of his other son, Sa, has been destroyed, there is no doubt that he was dressed as a "sem"-priest, in his leopard skin over-garment because above the lost image, the text states: "His son, whom he loves, Sa. So the target of the

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Davies norman de garis,paintings from the tomb of rekh-mi-re at <sup>36</sup>  
thebes,Egyptian expedition publicate,new York,volumeX  
Bryan betsy m.,op.cit, <sup>37</sup>

removal was not the son because his name is intact, but the leopard skin was mean.

The sem-priest was common to depict in the scenes of Opening of the mouth such as The right side (south wall) of the longitudinal chamber TT69. (fig.6)

The desecration in the chapel of the Rekhmire was by the often very careful hammering out of all priests wearing leopard skins. <sup>(38)</sup> These mutilations are the work of the envoys of Akhenaten but there is no direct source that explains to us why. One Interesting point is in the unfinished tombs where the spots upon the skin have not been painted; there has been no destruction <sup>(39)</sup> (fig.21)

The researcher found that the desecration of Opening of the mouth in TT127 was by burning of the priests and this system was found in the era of Akhnaton. (fig.22)

### **The desecration of animals:**

In Ancient Egyptian scenes, animals were depicted as holy symbols of the gods. So in the periods of the desecration of the gods, their symbols were targeted as a part of the complete desecration. The researcher see this process in

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sometimes a sem-priest is found hammered out when wearing a <sup>38</sup> leopard skin, but left alone when not wearing it. So it would seem that it was the skin and not the officiating person which was targeted. But even so, on the other hand in the tomb of Huya at Amarna one finds a priest wearing the leopard skin shown upon the wall of the niche which holds his statue... it is best to admit that we simply do not know the real reason for such excisions.

Josep m. guell, the tomb of vizier rekhmire (TT100)a textual and <sup>39</sup> iconographic study, volume1

TTs 100, 38, 69 52. In the first tomb, the transever hall - Rekhmire was seated at the end of the wall. This has been completely desecrated then he was covered with red paint. It is recognized the faint trace at his feet as a goose of Amon.(fig.23)

The desecration did not confined in removing the figure of goose, but also it included removing the sign of goose from the text as in the tomb of Djeserekaresnb TT38. Above the wife, it is noticed that the three deliberately removed entries of the name of Amun.The other missing part of the text is at the bottom of the second column, the "geese" determinative hieroglyphs (shown here in the red "missing" brackets)

in  (40) (fig.24)

hippo dam were erased

during the Ramesside period because of the relationship between these animals and the god Seth, who during this time was thought of as the murderer of Osiris in the 19<sup>th</sup> dynasty. (41) This point could be showed in the desecration of donkey figure in TT69(fig.25) and the removal of hippo dam inTT52.(fig.26)

### The desecration of kings' names and figures

In the privet tombs, the presenting of the kings' names and figures was an important part in the scenes. The cartouche could be noticed in the titles of the owner of the tomb or in

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Davies,nina de garis,scenes from some Theban tombs(nos <sup>40</sup> 38,66,162,with excerpts from 81)private tombs at thebes ,4.oxford:Griffith institute,p.  
Ritner Robert k.,op.cit, <sup>41</sup>

the texts and the figure of king could be presented in the ceremony scenes. So the elements of the king might target in the desecrated tombs for any reason. The researcher finds this point in TTs 110, 92. In TT110 the tomb of Djehuty, Hatshepsut was targeted in the ceremony scene.<sup>(42)</sup> (fig.27)

In TT92 the desecration was done on the behalf of Amenhotep and it is important to find that the pronomen of the king has been entirely desecrated, although it did not contain elements of Amon and contained the disk of Re, these desecration may well represent the second category of damage, personal animus and removal of the king's connections to the deceased. (fig.18)

In another hand, some tombs were not desecrated because of the owner, but the royal elements of king were targeted. This could be known during Aton era in the privet tomb of Ay Amarna<sup>(43)</sup> in two reliefs, The north wall of the entrance corridor, the royal family worships Aton and the west wall, the reward ceremony of Ay and his wife Tiy (fig.28).

Also the presenting of Tutankamon(fig.29)<sup>(44)</sup>in TT40-transverse hall, east wall- was targeted with the desecration of Huy. this desecration and the previous were probably as a part of a damantio memorae suffered by all the sovereigns from the Amarna period.

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Cathleen A. Keller, *THE JOINT REIGN OF HATSHEPSUT AND THUTMOSE III*, p.101 <sup>42</sup>

This tomb carries no 25 in Amarna. It has suffered greatly damage <sup>43</sup> caused by plunderers in antiquity but it is not desecrated.

Alliot Maurice: *Fouilles De Deir El-Medineh 1930-1931*. Un Puits <sup>44</sup>  
Funeraire A Qournet-Mora, I, 13, Ifao 32, P.78

### **The conclusion**

There are many examples of the practice known as desecration targeted monuments of private individuals from the OK to the NK. This desecration saw the erase of an individual's name or figure or both, with the aim to inhibit both their worldly memorial and their otherworldly existence in the Amarna period, erase campaign was directed at specific divine words and images that were theoretically independent from these monuments. These elements such as Amon (figure, name and symbols) or the officiant in the panther skin robe or priests.

The desecration was against the background of the four functions of the monument: secrecy, memory, cult and interface. The fact that desecration is present at all within a tomb means that the secrecy function that is, the purpose of the tomb in securely hiding the body, has already been compromised. In the desecration of the name of the tomb owner, the function of memory and the cult are also affected. Lastly the deceased without a name might be deprived access to the afterlife, thus inhibiting the interface function of the tomb which allowed the owner to pass between the lands of the living and dead.

A historical precedent is not strictly accurate, yet it is still a possibility. In regards to the very carefully desecrated words and images, however, which preserve the outline of their form. If the goal of the desecration was remove the particular person, god or symbol from memory, or from history, then this goal has essentially failed. But these may instead have served to draw attention to it, to remind the viewer that it has been condemned and should therefore be

considered in a negative light. Erasers were in some cases perceived to compromise the completeness and effectiveness of a monument.

The difficulty of analyzing these desecrated elements is the lack of information as to when the attacks were carried out.

The search finally lights the importance of the desecrated monuments in the ancient Egyptian civilization. So it must not touch the desecrated elements by any restoration or changes. Because of the desecration of the refused records is a part of the characteristic of the Ancient Egyptian, the tour guidance can exploit this search at activating the tourism in Egypt. As we are the grandchildren of the Ancient Egyptians we believe the same thought.

**List of desecrated individuals' monuments**

<b>The monument</b>	<b>The owner</b>	<b>Dating</b>	<b>The location</b>
Stela of Nebka	Nebka	2 <sup>nd</sup> dynasty	Helwan
Tomb of Hesi [15]	Vizier Hesi	6 <sup>th</sup> dynasty	Saqqara
Tomb of Merefnebef[46]	Vizier Merefnebef	6 <sup>th</sup> dynasty	West of step pyramid
Tomb of Kagemni[23]	Vizier Kagemni	6 <sup>th</sup> dynasty	Saqqara
TT60	Vizier intefiker	The beginning of the 12 <sup>th</sup> dynasty	Sheikh abd el-qurna
TT 110	Tutmosis cupbearer of the king	Hatshepsut 18 <sup>th</sup> dynasty	Sheikh abd el-qurna
TT127	Royal scribe sememiah	Hatshepsut 18 <sup>th</sup> dynasty	Sheikh abd el-qurna
TT 82	Amenemhat Scribe of the Grain	Thutmose III 18 <sup>th</sup> dynasty	Sheikh abd el-qurna
TT 100	Vizier Rekhmire	Thutmose III 18 <sup>th</sup> dynasty	Sheikh abd el-qurna
TT 92	Suemnut cupbearer of the king	Amonhotep II 18 <sup>th</sup> dynasty	Sheikh abd el-qurna
TT 69	Menna The scribe of the fields	Thutmose IV 18 <sup>th</sup> dynasty	Sheikh abd el-qurna

TT 38	Scribe Djeserkaraseneb	Thutmosis IV 18 <sup>th</sup> dynasty	Sheikh abd el- qurna
TT 76	Thenuna fan bearer	Thutmosis IV 18 <sup>th</sup> dynasty	Sheikh abd el- qurna
TA 25	Civil tomb of Ay	Akhenaton	ST in Amarna
TT 250	Ramose Scribe	Ramesses II 19 <sup>th</sup> dynasty	Deir el- Medina
TT 296	Scribe Nefersekheru	Ramesses II 19 <sup>th</sup> dynasty	El- Khokha
TT 341	Nakhtamon	Ramesses II 19 <sup>th</sup> dynasty	Sheikh abd el- qurna

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Fig.1 stela of Nebka



Fig.2 false door of Hensi

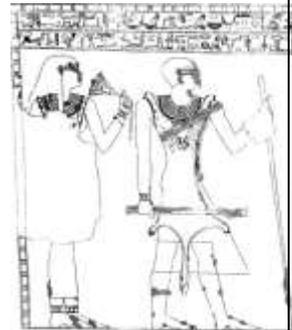


Fig.3 the vizier Intefiker TT60



Fig.4 the Royal family in huya's tomb



Fig.5 the desecration of Hesi's name and figure



Fig.6 The opening of mouth TT60



Fig.7 The false door of Wernu



Fig.8 The figure of Tjenuna



Fig.9 the tome of Rekhmire TT100



Fig.10The offering scene TT82



Fig.11 senumut



Fig.12 the desecrated son of Merefnebf



Fig.13 the offering bearers  
in the  
tomb of Kagemni



Fig.14 son of Menna TT69



Fig.15 The in-law of Ramose



Fig.16 the weighting of  
heart TT69



Fig.17 the weighting of heart TT296

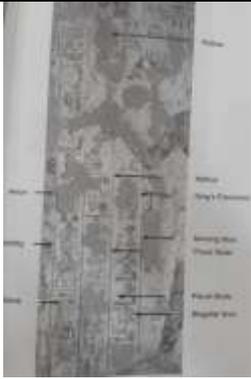


Fig.18 the desecrated



Fig.19 image of Amon  
TT100



Fig.20 the desecration  
of Menna's son TT69



Fig.21 The desecrated sem  
priests TT100



fig.22 the burning of the priests  
TT127



Fig.23  
The geese in TT100

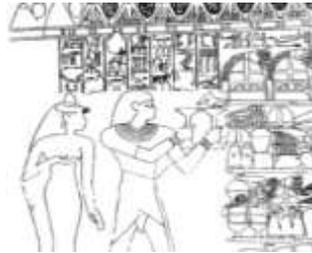


Fig.24 The desecrated  
sign TT38

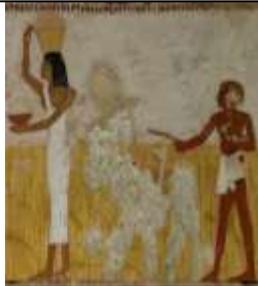


Fig.25 The desecrated  
donkey TT69



Fig.26;. The  
desecrated hippodam  
TT52



Fig.27 The desecrated of Hatshepsut TT110



Fig.28 The desecrated face of Akhenaton



Fig.29 The desecrated cartouch of Tutankhamon