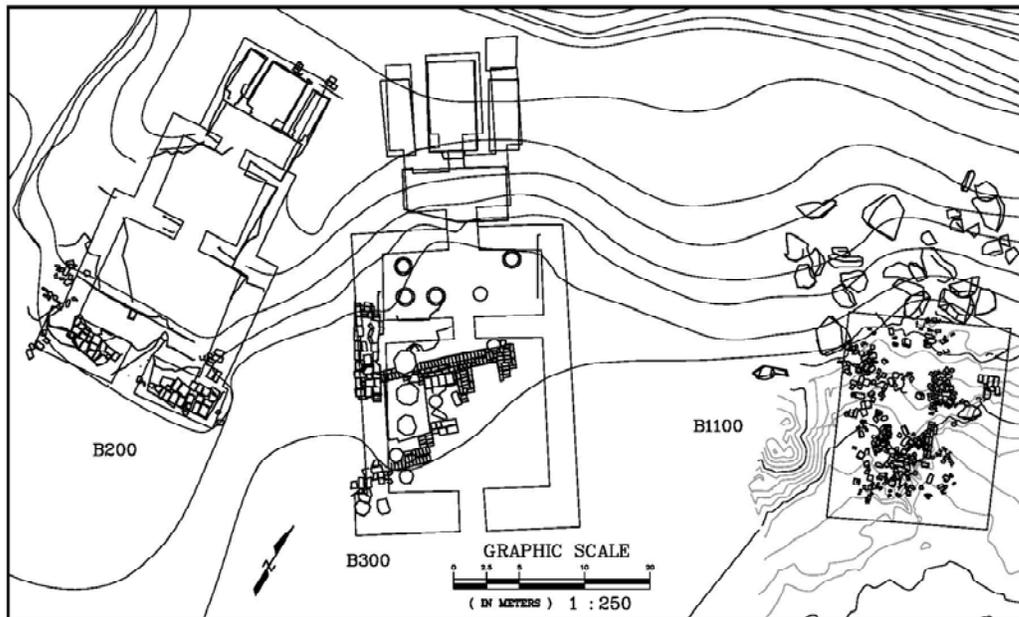


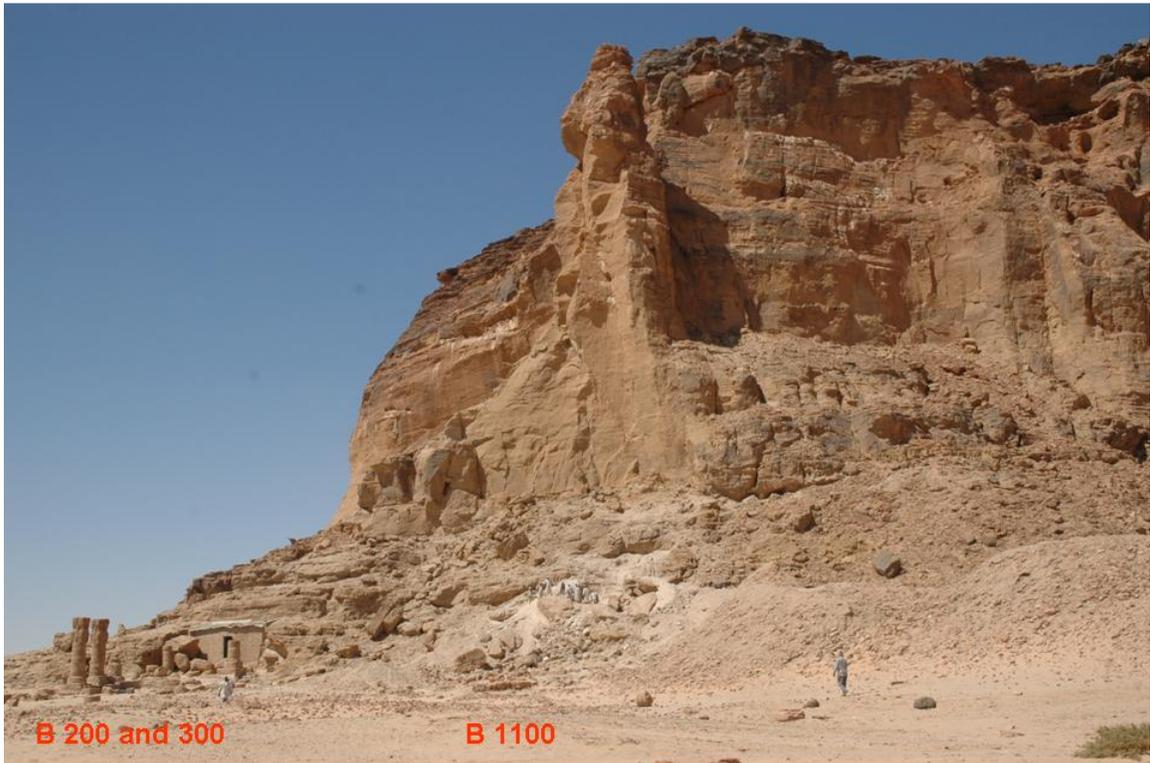
## B 1100: the *Per-Wer* ("Great House") at Jebel Barkal.

Thirty meters to the right (W) of the Mut Temple (B 300) lie traces of another temple, which seems to have been part of the same series of goddesses' temples as B 200 and 300 (q.v). It is known as "B 1100" (**fig. 1**), but, sadly, little of it now remains. It had no rock-cut rooms, so that, like the exterior masonry walls and pylons of B 200 and 300, it was almost entirely quarried away by stone scavengers in the 19th century. So little of B 1100 survives today that we cannot reconstruct its ground plan, but its remaining blocks reveal that it had three successive building phases: Egyptian (late 18th Dynasty), Napatan, and Meroitic.



**fig. 1:** General plan of temples B 200 , B 300 (with B 300-sub) and B 1100 (Map: R. C. Rosa III).

The surviving Meroitic relief blocks of B 1100, discussed below, suggest that the temple had been dedicated to the goddesses of the royal uraeus, Nekhbet and Wadjet. The position of the temple, directly in front of the Jebel Barkal pinnacle, is most significant (**fig. 2**), for it is from this angle that the pinnacle actually presents the appearance of a royal uraeus, crowned with the White Crown (**fig. 3**). A bit farther west, as noted above (q.v. B 200 and 300), the pinnacle seemed to take the shape of a uraeus crowned with a sun orb, that is, the god's uraeus, which apparently dictated the locations of B 200 and 300, which housed the goddesses of the god's uraeus, known as the "Eye of Re."

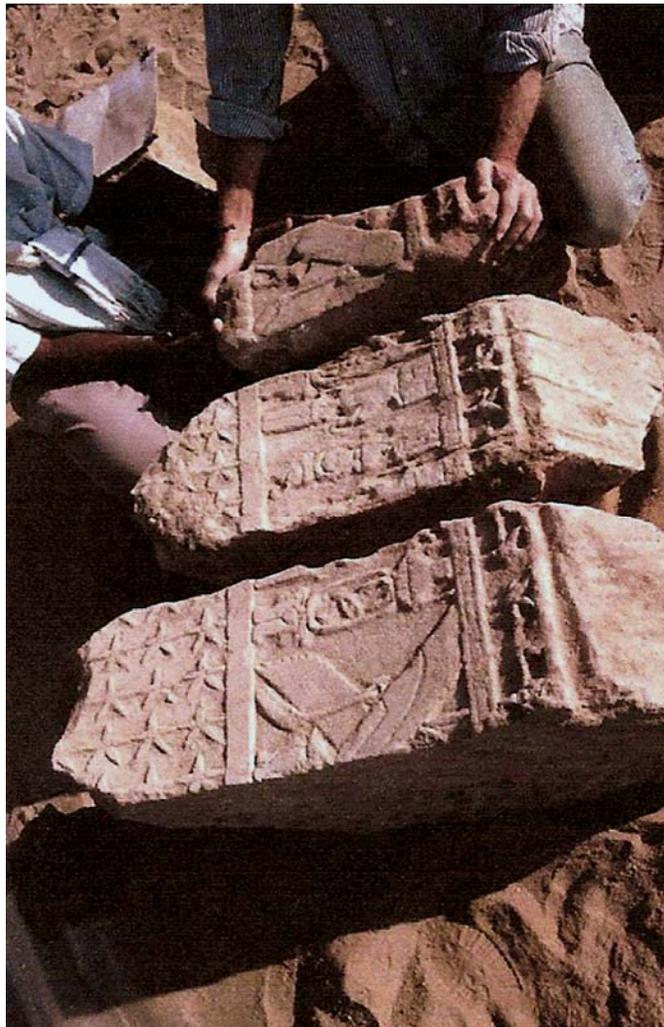


**fig. 2:** *Photo showing location of B 1100 in relation to both the pinnacle and B 200 and 300. (Photo: T. Kendall).*



**fig. 3.** *Bronze uraeus with White Crown, from a royal statue, revealing its likeness to the pinnacle as it appears in fig. 2. Courtesy of the Museum of Fine Arts, Boston.*

About thirty carved Meroitic blocks and fragments were recovered from the site, and these could be dated by their preserved cartouches to the joint reign of the Meroitic royal couple Natakamani and Amanitore (mid-first century AD) (**fig. 4**). These blocks derived from a small vaulted chamber, whose inside surfaces had been carved in raised relief with images of both royal uraeus goddesses represented as vultures (**figs. 5, 6**). On the arched ceiling, they flew overhead in a starry sky. On the sides, where the vault joined the walls, they stood on register lines, their wings splayed, alternately wearing the White and Red Crowns. These birds bracketed pairs of cartouches naming the royal couple and pairs of small squatting figures of Amun, who faced a fetish of a goddess wearing the Double Crown. These details strongly suggest that the temple was dedicated to the goddesses of the royal uraeus, Nekhbet and Wadjet, who also personified the goddess of the crowns, Weret-Hekau ("Great of Magic"). If this is correct, B 1100 was the temple known as the "Great House," which the king entered during his coronation to receive his crowns "from Weret-Hekau" herself (who was probably none other than his own mother, "magically" transformed into the goddess).



**fig. 4:** *Meroitic blocks from a small vaulted chamber, found in the ruins of B 1100. (Photo: Susanne Gänsicke).*



**fig. 5:** *Photomosaic showing the surviving Meroitic relief fragments of B 1100, composed in mirror image to suggest the overall wall and ceiling decoration of the small vaulted chamber inside the temple in the time of Natakamani and Amanitore.*



**fig. 6.** *Nekhbet (left) and Wadjet (right), represented as vultures, flanking a pair of cartouches bearing the throne names of Natakamani and Amanitore. The cartouches flank pairs of squatting figures of Amun, who face a fetish of a goddess, face frontal, wearing the double crown. (Photos: T. Kendall).*

Like B 300, just to the west of it, B 1100 occupied a cult place that had been used continuously for the same purpose since the 18th Dynasty. Beneath its Meroitic blocks, there were several reused Napatan relief blocks, suggesting a 25th Dynasty building phase probably contemporary with B 200 and 300. Below these were fragments of a foundation, made with the distinctive white sandstone *talatat* blocks of the late 18th Dynasty (**fig. 7**). A red sandstone block, found nearby, conveniently preserved the cartouche of Horemheb (1323-1295 BC) (**fig. 8**), which seemed to confirm the date that would otherwise have been proposed for the foundation of B 1100 simply based on the type of *talatat* blocks used in its construction.



**fig. 7.** *The talatat foundations of B 1100-Phase I, showing that the temple had first been built in the late 18th Dynasty and paralleled B 300-sub.*



**fig. 8.** *Architrave bearing the throne name of Horemheb, found 10 m east of the B 1100 foundation.*

All the evidence from B 1100 indicates that it was the temple called *Per-Wer* ("Great House"), where the king received his crowns from the crown goddess Weret-Hekau. The siting of the temple directly in front of the pinnacle shows that the natural rock shaft had been recognized since the 18th Dynasty as an effigy of a royal uraeus (and hence, a serpentine statue of the goddess). Because of this the Egyptians had come to believe that Jebel Barkal was a pre-eminent ancient source of royal authority. The later Napatan and Meroitic kings perpetuated this tradition by continuing to rebuild B 1100, so that they, like the pharaohs of the New Kingdom before them, could come to Jebel Barkal to claim the same kingship, and to perform the same rituals within the same temples that the pharaohs had used many centuries before. The Meroitic reliefs even reveal that pinnacle was thought to embody *both* royal uraei, indicating that the Kushites believed that the kingship granted by Amun of Jebel Barkal gave them complete authority over "Upper and Lower Egypt" (whatever that was understood to mean in Meroitic times).



**Fig. 9.** *The Jebel Barkal temples as they may have looked in the Meroitic period, with B 1100 represented in purely hypothetical form as the third temple from the bottom. (Model by B. Whitney and Geoff Kornfeld © 2015 NCAM Mission and Learning Sites, Inc)*