

**New Data on the Date of the Defacement of Hatshepsut's  
Name and Image on the Chapelle Rouge**

by Charles C. Van Siclen III

In his recent work on Senenmut, Peter Dorman has argued, to my mind correctly, that the sporadic destruction of the name and/or image of Hatshepsut on various blocks of the Chapelle Rouge only occurred after the dismantling of that building when the stone lay in some blockyard but partly visible. The weight of his argument lies in the random nature of the defacements coupled with the high incidence of attacked scenes on two decorated sides of some blocks.<sup>1</sup> There is however additional evidence which seems to me to be far more conclusive in proving his case.

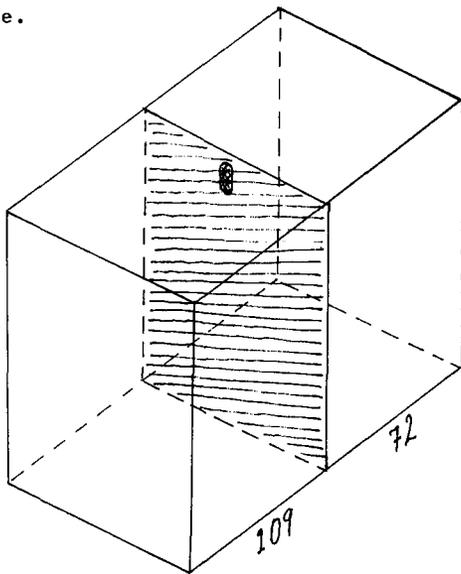


Fig. 1. Sketch showing position of the erased cartouche of Hatshepsut on block 72 in the rising joint adjacent to block 109.

<sup>1</sup>Peter F. Dorman, *The Monuments of Senenmut; Problems in Historical Methodology*, London and New York, 1988, chap. 3, esp. pp. 52-55, app. 1, and pls. 2-4.

Not only were certain blocks of the Chapelle Rouge decorated on both interior and exterior surfaces, but they also bore hidden "ownership" cartouches of Hatshepsut (Maatkare) on the better dressed of the two sides of each block which rested **within the walls** and which faced the rising joints separating individual blocks (fig. 1).<sup>2</sup> These hidden cartouches now are clearly visible as the blocks are stored in the Open Air Museum at Karnak, and some of them are erased.<sup>3</sup> While it is possible to argue that the random defacement of Hatshepsut took place while the Chapelle Rouge was still standing, albeit following a scheme illogical to us, the erasure of the hidden cartouche of Hatshepsut could only have taken place **after the building had been dismantled**, thus proving Dorman's hypothesis.<sup>4</sup>

<sup>2</sup>In a hasty survey of the literature on the Chapelle Rouge, I can find no mention of these cartouches. I suspect that this is merely an oversight on my part since I would assume others would have noticed these cartouches. They do not seem to be mentioned in Pierre Lacau and Henri Chevrier, **Une chapelle d'Hatshepsout à Karnak**, Cairo, 1977-79. When I last looked closely at the blocks of the Chapelle Rouge, it seemed to me that most of them had such cartouches, but I made no comprehensive survey.

<sup>3</sup>Block 72, which has the name and image of Hatshepsut intact upon its inside face, has a mutilated cartouche on the rising joint side. Conversely, Block 118 has mutilated images and names of Hatshepsut on the side, but it preserves an undamaged cartouche on its rising joint side. This random nature of the attacks on the cartouches is consistent with Dorman's general observations.

<sup>4</sup>While sufficient data was collected to make the observations included herein, a full study of these curious cartouches is clearly needed.