

EXHIBIT HOURS

Tuesday through Friday:
April 1 – September 30:
10:00 a.m. – 2:00 p.m. and
6:00 – 8:00 p.m.

October 1- March 31: 9:45
a.m. – 1:45 p.m.
and 4:15 – 6:15 p.m.

Saturday and Sunday: 9:30
a.m. - 8:00 p.m.

Mondays and December 25,
January 1 and 6, May 1 closed

Last visit begins 15 min.
before closing time.

FREE ENTRANCE

School and adults groups
require advance reservation.

DIDACTIC ACTIVITIES

Workshops for school groups.
Workshops for teachers.
Family activities.
Guided visits.
Information and Reservations
Tel: 91 366 74 15

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Templo de DEBOD





Debod, a ptolemaic temple

The temple of Debod was located in Lower Nubia, in southern Egypt, very near the first cataract and a major religious center dedicated to the goddess Isis on the island of Philae. This region, bordering on the powerful kingdom of Meroe, was disputed by Egyptian and Meroitic rulers until the first century before Christ, when the Roman Emperor Augustus established the definitive border.



From the third century after Christ the region remained under the control of desert nomads, outside Rome's sphere of influence. Construction of the temple was started early in the second century before Christ by Meroitic king Adikhalamani, who built a chapel dedicated to the gods Amun and Isis. This chapel, decorated with reliefs, is one of the few places that records

Adikhalamani's reign. Later, various pharaohs of the Ptolemaic dynasty erected new rooms around the original nucleus, giving it the appearance it preserves to date. After Egypt was annexed to the Roman Empire, Emperors Augustus, Tiberius, and possibly Adrian completed the temple's construction and decoration. With the closing of the sanctuaries to Isis in Philae in the

sixth century, the temple was finally abandoned.

DEBOD IN MADRID

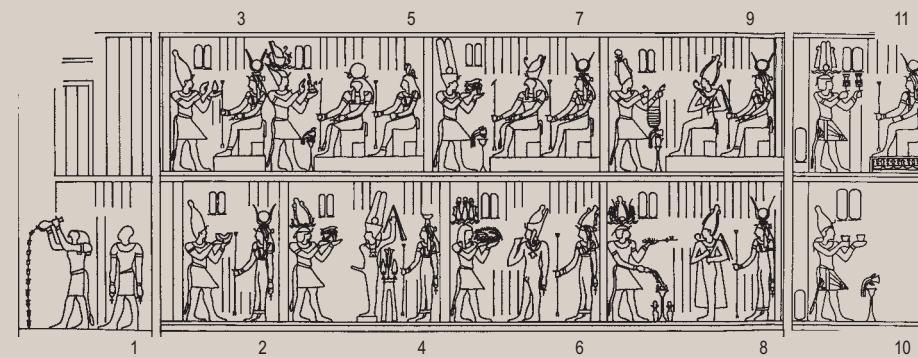
In response to the construction of Aswan High Dam and the resulting threat to the monuments and archeological remains of Lower Nubia, in 1960 the UNESCO launched an international campaign to rescue the endangered monuments.

In 1968 Spain received the Temple of Debod as a token of gratitude for the aid provided in saving Abu Simbel. Reconstructed and opened to the public in 1972, the Temple of Debod is one of the few architectural testimonies from ancient Egypt that can be seen in its entirety outside Egypt itself, and the only one with its unique characteristics to be found in Spain.



Reliefs from the chapel of Adikhalamani. North wall (200 - 180 B.C.)

- | | | | |
|--|--|---|---|
| 1 · The god Thot purifying the Pharaoh with water, before the god Imhotep. | 4 · Adikhalamani worshipping the god Arensnuphis and the goddess Tefnut. | 6 · Adikhalamani offering a tray of food to the god Harpocrates and the goddess Wadjet. | 9 · Adikhalamani offering two vases of wine to Amun and Mut. |
| 2 · King Adikhalamani (at the right) consecrates the temple of the god Amun. | 5 · Adikhalamani offering a jar of water to the Pharaoh of Bigeh and the goddess Anukis. | 7 · Adikhalamani pouring water before the god Khnum and the goddess Satis. | 10 · Adikhalamani before the god Khnum-Re. |
| 3 · Adikhalamani offering a tray of bread to Amun. | | 8 · Adikhalamani offering two jars of milk to Amun and the goddess Mut. | 11 · Adikhalamani offering a statuette depicting Justice to Amun. |

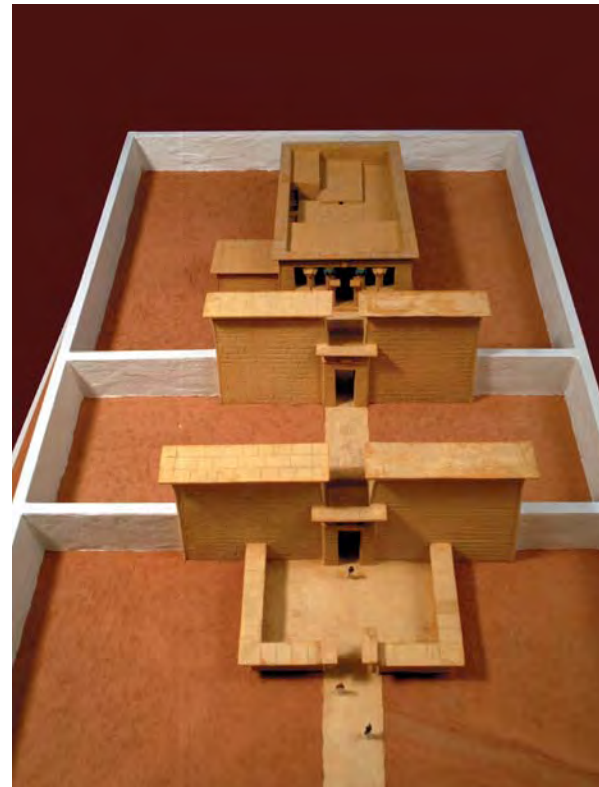


Reliefs from the chapel of Adikhalamani. South wall (200 - 180 B.C.)

- | | | | |
|---|--|--|--|
| 1 · The god Horus purifying the Pharaoh with water, before the god Imhotep. | 4 · Adikhalamani offering an amulet to the god Min and the goddess Nephthys. | 7 · Adikhalamani offering an amulet to the god Harpocrates and the goddess Nekhbet. | 9 · Adikhalamani offering a necklace to Osiris and Isis. |
| 2 · King Adikhalamani offering a breast-plate to the goddess Isis. | 5 · Adikhalamani offering a statuette depicting Justice to the god Re-Harakhti and the goddess Wepset. | 8 · Adikhalamani offering incense and libation to the god Osiris and the goddess Isis. | 10 · Adikhalamani offering two vases of wine to a goddess (disappeared). |
| 3 · Adikhalamani offering a bread to Isis. | 6 · Adikhalamani offering a tray of food to the god Harpocrates and the goddess Nekhbet. | 11 · Adikhalamani offering two sistra to Isis. | |

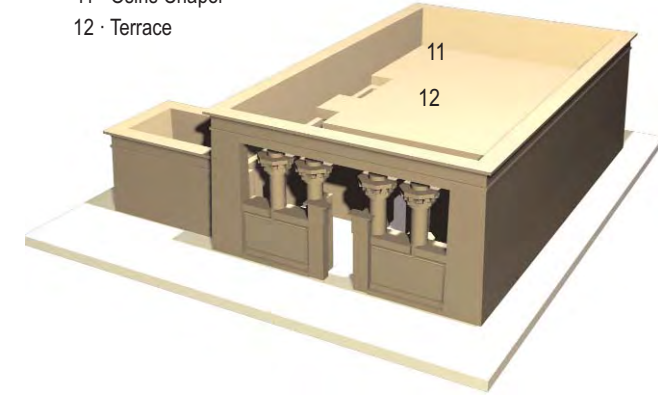
Lower level

- 1 · Hall
- 2 · Chapel of Adikhalamani
- 3 · Inner hall
- 4 · Naos chapel
- 5 · Side chapels
- 6 · Crypts
- 7 · Uabet Room (Audiovisual)
- 8 · Mammisi
- 9 · Corridor
- 10 · Staircase



Upper level

- 11 · Osiris Chapel
- 12 · Terrace





Debod, a ptolemaic temple

Debod, 1 February 1829

Jean François Champollion examines the inscriptions in relief. Behind him, a young Nubian holds a candle.

- *Light, more light. Here*
-- *A-ta-ra-mon. Ataramon. Of course!*
the etiopian king

Six years after deciphering the ancient Egyptian writing system, Jean François

Champollion achieved his ultimate dream; he traveled to the country of the pharaohs to put his theories to the test. Among other places, he visited the Temple of Debod. After lying in silence for centuries, the names of the gods and the ancient kings were uttered once again in their temple. Today we know that the name of Atarramon corresponds to the name of the Meroitic King Adikhalamani, who



rules two thousand two hundred years ago.

Adikhalamani ordered the building of the chapel dedicated to Amun, the main god of the Egyptian and Meroitic pantheons and to Isis, goddess of magic, wife and sister of Osiris whose main sanctuary was in the island of Philae, a few kilometers north of Debod.

Later, Egyptian monarchs of the

Ptolemaic dynasty and the Roman emperors Augustus and Tiberius built new rooms around the small original chapel, adding pylons, courts, a processional way and a landing quay on the river Nile.

The temple was the “house of God” for the Egyptians, the place where the god physically lived. It was a holy space, built specifically to house and protect the god.

The pharaoh was the only one trained to address the gods and perform pre-written rituals, although in practice this responsibility fell on the priests, or “servants of God”, the only ones apart from the king who had access to the inside of the temple. In Debod, in common with other Egyptian temples, the most important rituals took place every day at sunrise.

The high priest would enter the Sanctuary and when the sun appeared over the horizon, he would lift the shrines containing the Amun and Isis’ statues. This marked the beginning of the complex ritual in which images were washed, perfumed, purified, clothed and decorated. The offerings of food and drink formed an important part of the cult.



Bread, wine, beer, meats and fish were placed on small altars before the statues of the gods. They were later taken away and distributed among the priests and staff in the temple.

Finally, Amun was offered a small statue of Maat, daughter of Ra, the sun god. Maat represented Order and Justice and was the real food of the gods.

Once the ceremony was over, the statues were returned to their shrines. The priest left the Sanctuary, taking care to clean up all traces of the ceremony, including his own footprints.

At midday and in the evening, other more simple ceremonies took place in the adjacent chapels, where images were kept of other gods which lived in the temple.

There were important festivities during the year, including processions and visits of the statues of other gods of nearby sanctuaries. During the first days of the new year, the statues of the gods were taken to the terrace of the temple to be bathed in the sun light. At other times, the birth of the god child was celebrated in the mammisi. In Debod, Philae and other Nubian sanctuaries dedicated to the

goddess Isis, these ancient cults lived on until the 6th Century, when the arrival Christianity removed them for good. The gods abandoned their temples, and the signs and sculptured images, their meaning forgotten, remained as the only witnesses of a thousand year old religion.

FINAL

Outside the temple, Champollion write a letter to his brother

Dear brother:

We arrived at Debod at two o'clock in the afternoon. We passed below

three unadorned pylons and discovered that they had been mainly built by an Ethiopian king called Aterramon, who must have been the succesor to Ergamenes of Dakka. The temple is dedicated to Amun Re, lord of Debod and to Hathor and on a secondary level to Isis and Osiris and was continued, although not finished, by emperors Augustus and Tiberius. In the undecorated sancturary rest the remains of a granite vessel from the Ptolomaic period.

*Yours affectionately,
Jean François*