Syntax and Semantics of the Rite:
An approach to the rituality of the *Book of Amduat*

بناء الجملة ودلالات الطقوس: مقاربة لطقوس كتاب العالم الآخر

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ملخص

إنه من المعتاد أن نجد الأطروحات سواء العلمية أو النظرية تتناول كتب العالم الآخر في عصر الدولة الحديثة؛ إلا أن هذا الأمر تأكد. واستكمالًا لهذه الاستنتاجات التي تستعرض حدود نموذج "فان جينيب" و"تورنر"، فإننا نسعى إلى تقدير عناصر أخرى موجودة في الأدب الجنائزي في عصر الدولة الحديثة. تهدف التراكيب النصية أو نظائرها الموجودة في كتاب العالم الآخر إلى توضيح الطقوس الجنائزية من خلال بناء الجملة وتسلسلها من أجل بناء هيكل طقسي، ولكنها تفشل في معالجة أهمية الرمز في الطقوس؛ ولذا فإننا سوف نحاول في هذا البحث أن نأخذ في الاعتبار الوجود الصحيح للنص والتقويم المناسب له، مع الأخذ في الاعتبار أيضًا المعنى الأصلي.

Introduction

The suggestive article written by Hays concerning the methods used for the analysis of the Egyptian ritual structure, in general, and for the funerary representations in particular, has been the starting point for the investigation herein proposed.

> The ancient Egyptian ritual material is varied and complex: layers of tradition, different settings of performance, and sometimes baroque manifestations of speech and practice. Even so, there are shared structures over time from ritual to ritual. The Egyptians showed continuous interest in some rituals, constantly reproducing them in pictorial and textual representations, and alongside that they exhibited ingenuity in creating new ones. Indeed, most Egyptian religious texts have a ritual basis, even ones that are sometimes likened to or described as theoretical or scientific treatises.[1]

These theoretical or scientific treatises that contain paratextual instructions which may seem as if they were represented,[2] or fulfilling what they describe, (performativity)[3] are the so-called New Kingdom Underworld Books.[4] Precisely, what it is proposed herein is to continue with and supplement Hays' conclusions about the restrictions of van Gennep's[5] and Turner[6] models; in contrast to the ritual syntax as a model of analysis based on these *paratexts* or instructions as devices used to ensure the result of rituals.[7]

There will be a survey around those paratextual instructions present in the *Book of Amduat*[8] meaning to articulate the ritual from the sentence and its linking in order to construct a ritual structure but without ceasing from paying attention to the importance of what is symbolic in the ritual. In this way, the idea is to supplement Hays' assertion about

'as a rule, it (Van Gennep´s model) does not work at all with the ancient Egyptian ritual material'.[9]

The focus will be placed on the first part of Hays' article, in which it showed the alleged weaknesses of Van Gennep's model based on the analysis of the representation of a funeral in the tomb of Rekhmire in the Eighteenth Dynasty.[10] However, there will be accurate references to the second part, in which Hays postulates a syntactic analysis of the ritual based on the studies by Stall.

The aim of this paper is to consider that this liminal, transitional phase, which Van Gennep defines as 'rites which accompany every change of place, state, social position and age', and likewise Turner proposes when he claims that 'for individuals and groups, social life is a type of dialectical process that involves successive experience of high and low' must be nuanced as a result of the existence of that paratextual structure.

In this way, we will try to prove how a paratextual structure diminishes the symbolic significance to the transition of the rite of passage and attaches it to a pre-determined, pre-fixed arrangement and therefore with predictable results.
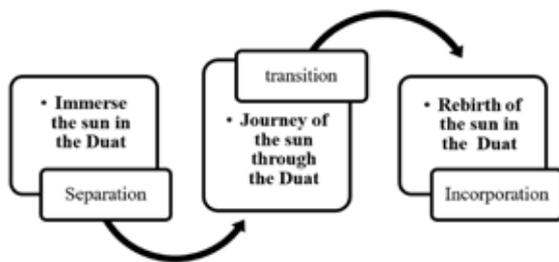
Synopsis of Van Gennep's model: Divine rituality and individual rituality

This true *Rite de Passage* of the sun-disk in the Duat involves a series of undifferentiated characteristics as determined by its *cosmicity*, its variability, duration, consequences and protagonists. The cosmic character of the events occurred from the decrease of the power of Re as of his entry to the Duat reconciles, in each movement, those who operate independently in an individual context.

This means that the activation proposed by the rite, apart from the scheme of cosmic totality, promotes exclusive progressions that do not directly or necessarily endanger the universal cyclic

regularity. In this way, the consequences of its lack of compliance could result in the arrest, chaos or extermination of the addressee of the interdictions or ritual concessions.
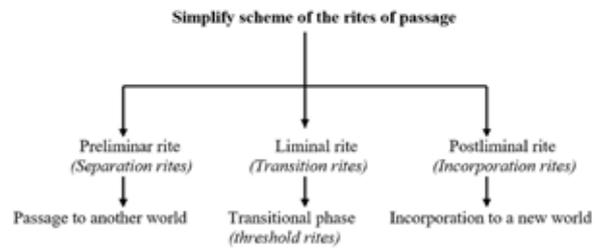
For its parts, the *Cosmic Rite* entails the cancellation of the phenomenology that implies the instrumentation of any ritual action. In the first place, however, it should be considered the possibility of a worldly complement with those actions of cosmic-divine nature, either as reinforcement or as a likeable alternative.

(Fig. 1) Hypothetical correlate between the solar path and the rites of the passage.

Re's entry in the Duat triggers a series of movements that are solved from his presence and converge in the perpetuation of his cycle. This cycle, with the regeneration as its most visible consequence, consists of a number of events executed by each of the inhabitants of the Duat. The repetitions of such events, which are unavoidable to maintain the universal stability, are the ones that constitute Duat's phenomenology since they represent redundant fragments of a *supranatural* reality. Let us observe how Van Gennep typifies the rites of the passage:

Each of the simultaneous practices to the passing of Re—orders, spatial arrangement of inhabitants, executions, neutralization of chaos, regenerative movements, interaction with the Osirian powers,

(Fig. 2) Simplify scheme of the rites of passage after Van Gennep.

and more—meets the structure that forms the ritual procedures since they respond to a perfectible cycle in one way or another.

In the case of the solar regeneration, the process is more subject to a simultaneous incorporation of mechanisms creating the rites of passage described by Van Gennep than to a unique and differentiated sequence. It must be said that the impression each of the mechanisms (separation, transition, inclusion)[11] creates in the receivers of the ritual acts, turns—for the solar journey process—into a complex flow that joins, in its complexity, the three previous levels together with a permanent interrelational dialect.

The nigh is the motivation objectifying and laying the foundation on the daily outbreak of the solar *passage rite* through Duat. In this way, the process regularity gives the cosmic rite the automatism nature typical of a transcending transition. It is this mechanism, as inevitable as necessary, which determines the regardlessness of the human action.

The limitations of the "liminality" scopes will be explained below in a broad sense by comparing them with the ritual syntax theory.

Paratext and activation in the Duat

'When faced with ritual, we find it unintelligible, and so we naturally assume that it should have a hidden meaning. Whatever our assumptions,

we cannot fail to be struck by the fact that ritual has manifest structure. Accordingly there is scope for an inquiry into ritual structure, which I shall call *ritual syntax*. (…) Modern scholarship would be to seem to be ideally suited to the study of an object with manifest structure and hidden meaning. (…) Meaning has been regarded as mysterious and metaphysical, a thing best avoided. In recent decades it has been fashionable to stress that the meaning is in the use, in the medium, or in the structure. So one would expect that much attention had been given to the structural aspects of ritual'.

In a broad sense, paratexts, 'are to be regarded as belonging to the text, in any case surround it and extend it, precisely in order to *present it*, in the usual sense of the verb but also in the strongest sense: to *make present*, to ensure the text´s presence in the world, its 'repetition' and consumption', that is '*considérée dans sa structure d'ensemble*'. In the particular case of the *Book of Amduat*, that is based on the interrelation between the verbal paratext (texts) and the images.

> 'The Amduat is the first completely illustrated book; the texts and pictures constitute a unity and the texts make constant reference to the illustrations'.

In this permanent interplay between text and image, and particularly in the case of the paratextual structure that imparts sense and 'assists' the *Book of Amduat*, the assertion of Habermas that '*in diesem Sinne wohnt der symbolischen Formgebung als solcher ein normativer Gehalt inne" (…) und zwar mit der begrifflichen Tendenz zu Aufbau und kategorialer Gliederung symbolischer Welt*' gains great importance.

Regarding this, the author believes it is important to revisit the idea of *images schema* used by Goebs and coined by Semiotics. This *image schema* 'is based in a physical or sensorial experience of the world, a model in which certain (usually related) literal expressions can be clustered together'.[12] In this context, 'cognitive scientists' findings that a person's memory is better if an object or occurrence is encoded both verbally and visually are important, as is the evidence suggesting that the nature of visual images in the mind is much more ambiguous, or flexible, than that of verbal representations'.[13]

We use this term to emphasize that, in most cases, beyond the systematization of a syntax that supports a ritual's realization 'inscriptions are read in concert with the objects on which they are placed'.[14] The *Book of Amduat* can do without the image in regards to the ritual's "realization" but it cannot omit the configurative or symbolic importance of the image being present.

It is precisely this complementarity which is herein set out as the guideline between a symbolic and a linguistic environment. In other words, it is an intermediate position between the 'initiation'[15] model of Van Gennep and the ritual syntax of Staal´s model. However, and as it can be seen below, in the studied case, the paratext gives meaning to or subsumes the symbolism as its condition to be realized.

In a funerary context, which was exclusively thought for royal use,[16] there are indications and a wide range of glosses or indications (*Nachschriften*[17] or *Vermerke*) that are formulas distributed along the text and display a smaller standardization in comparison with the *Book of Gates*. These formulas are related to "knowledge formulas," *Wissenformel*- "usage formulas" *Nützlichkeitformel* and "action formulas" *Handlungsformular*.[18] To the latter is added an adapted formula that the author calls "offering formulas" *Opferformel*.[19]
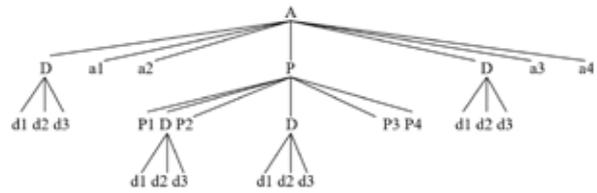
The introductory text of the *Book of Amduat* is an example of paratext in the form of knowledge guide.

zš.w nj ꜥt jmnt ꜥḥꜥ.w bꜣ.w nṯr.w šww.t ꜣḫ.w jrw ḫꜣt wp jmnt sbꜣ nj ꜣḫt jmnt pḥwy kkw-zmꜣw sbꜣ nj ꜣḫt jmnt[20] *rḫ bꜣ.w dwꜣt.yw rḫ jrw rḫ sꜣḫw=sn n rꜥw rḫ bꜣ.w štꜣ.w rḫ jmyt wnwt nṯr.w=sn rḫ ḏwjw.f n=sn rḫ sbꜣ.w wꜣwt ꜥppt nṯr ꜥꜣ ḥr=sn rḫ šmwt wnwt nṯr. w=sn rḫ wꜣšyw ḥtmyw*

> Treatise of the hidden region, the position of the *bꜣw*, the gods, the shadows, the *ꜣḫw* and what is done. The beginning is the horn of the West, the gate of the western horizon, the end is Unified Darkness, the gate of the western horizon, to know the *bꜣw* of the Netherworld, to know what is done, to know their transfigurations for Re, to know the secret *bꜣw*, to know what is in the hours and their gods, to know what he calls to them, to know the gates and the ways upon which the great god passes, to know the courses of the hours and their gods, to know the flourishing and the annihilated.

These *paratextual* indications are the ones that give meaning to the text since the ways of knowing, signify and re-signify the text at the same time that they objectify it. These *paratexts* in the particular case of the *Book of Amduat*, shape their *Sitz im Leben* to the extent that they give a specific sense and real guides for action for their use with their consequent optimization of results.

According to Staal's analysis, these units are called *rites* (*d, p, a*) and constitute the ritual (*D, P, A*). In the following chart,[21] it could be seen how those processes of 'embedding' and 'modification' generates variations and interactions in the ritual syntax structure and in the particular interaction between rite and ritual:

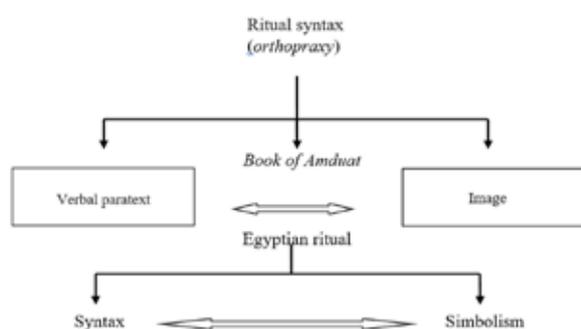

Keys to understand the whole ritual:

A. Ritual A involves performances of D and P.

P. Ritual P involves performances of D.

D. Ritual P involves performances of P d1, d2, d3 rites of ritual D.

The only purpose of this allusion to Staal's[22] diagrams is to show how a syntactic structure can oscillate between several possible combinations. What it is trying to be expressed here is the analogy between the variability to which a given ritual could be subjected to from the syntactic relationships with the impact on paratexts (guides of action) and a greater cyclic structure, as in the case of the solar passage through the dark hours.

It is necessary to highlight that the fact of knowing does not mean to be initiated. That does not void any type of knowledge by the king of knowledge and understanding of the Duat and its members. It neither voids that these different images and textual sources are efforts of the king deceased with the 'knowledge'.[23]

This analysis allows us both to take on the term *orthopraxy* (*orthos*, right and praxis, action) used by Staal to explain the ritual syntax and to conclude that the ritual 'is an activity governed by explicit rules'.[24] Without going into details about his controversial theory,[25] with the *orthopraxy* it does not only seek to establish an organized ritual structure but also to ensure the effectiveness of this primary activity subject to embedding,[26] modification,[27] insertion or omission operations, which, according to Staal, produce variations in the ritual syntax.

This is precisely the difference with Staal's hypothesis since what he understands as stereotyped action subject to the correctness of act, recitation and chant, Staal is here understood as a much more complex issue given the polysemy of rituals, and that they have a great variety of meanings and functions.

(Fig. 3) Interaction between text and image in the *Book of Amduat.*

The proposal tries to make an analogy between this *ritual syntax* and the image and verbal *paratexts* in the *Book of Amduat* for the purpose of complementing Hays´ original hypothesis with respect to van Gennep's model, and contextualizing it to this composition. Figure 3 illustrates the way in which the syntax turns into the complement structuring the significance of the symbolism that entails the ritual complexes in this context, since the cosmographies provide a source of knowledge that was in many cases directly linked to rituals. The directions for use in the *Amduat* and the *Book of Gates* mention offerings to be made and utterances to be spoken at specific times during the night, and the *Book of the Day* is commonly understood as the cosmographical companion to the Hour Ritual.[28]

The combination between these different formulas: *Nachschriften*, *Vermerke* or *Paratext*, is subject to the logic of the structure that, according to Staal, defines the ritual syntax. In the particular

organization of these verbal paratexts, it is established the functionality of the *Book of Amduat*, not as a simple structure of a mechanic nature nor in the sense that Staal gives to the rite, but as a result of the interaction between symbolism and syntax.[29]

The rules governing the ritual cannot be summarized from the intermediation of a single resource but as Hays accurately affirms 'if in transformational grammar the notion of deep structure points toward the semantics of a possible statement, what can its metaphorical correlate be in ritual—especially after Staal has excluded meaning from the equation?'[30]

In relation to the aforementioned, and taking into consideration Goebs´ assertion in her "functional" study of the myth and the Egyptian mythems–study that carries definitions of the ritual, it is necessary to mention that 'this function (*of the religious texts*) may relate to the contextual and the co-textual level, and thus encompasses not only the pragmatic function of a text as a ritual recitation, the function of a single spell within its corpus (such as all texts found on one particular text carrier), but also the function of a specific phrase or mytheme within a single funerary spell.[31]

Revisiting the typology mentioned by Wiebach-Koepke, the following chart groups the formulas (paratexts) from their functionality in the textual set. It is necessary to highlight that *Nachschriften*'s arrangement is not respected here the way the author groups it. This is explained since the selection here proposed takes into account only the long version of *Amduat* while Wiebach-Koepke also makes a selection from the abbreviated version. Furthermore, the total number of "formulas" presented here is greater since it was attempted to repeat those clauses that are part of a greater structure containing them.[32]

An ascending sequential order is followed, from the first to the twelfth hour, and from the superior registration to the inferior one. Additionally, in some of the examples the paratext has been complemented with the general context activated by it for the purpose of making the former more attainable and giving a broader framework to the *action/enunciation* (paratext) diagram and to the *conditioning response*.

Needless to say, the amount of formulas gathered does not allow us to combine them freely and forces us to exercise moderation when reaching categorical conclusions. It is possible some of them correspond to more than one type of selection.

LOCATION	KNOWLEDGE FORMULAS (*Wissenformel*)[33]
Amduat 1, 2	This is done in the concealment of the Netherworld (Duat) like this holy form, concealed for the few who know it.
Amduat 2, 1	He who knows their names will be among them.
Amduat 2, 3	He who knows this text will approach those of the Duat.
Amduat 2, 3	"He who is in the twin flames" is the guardian of this region. He who knows them is a well provisioned *3ḫ*, who they protect.
Amduat 3, Int.	Know the mysterious *b3w*. He who knows their names will approach to the place where Osiris is.
Amduat 3,1	He who knows them passes by them and cannot perish because of their roaring, he cannot fall into their pits.
Amduat 3, 2	He who knows them belongs to the places, biting his offering-cake together with Re.
Amduat 3, 3	He who knows these will be a spiritual *b3*, mastering his two feet.
Amduat 4, Int.	He who knows this image in one who eats bread beside the living in the temple of Atum.
Amduat 4, Int.	Whoever knows it is one with right paths, treading the ways of Rosetau, beholding the image of Imhet.
Amduat 5, Int.	He who knows it, his *b3* is content, and he is satisfied with the offerings of Sokar. Khemyt cannot cut his corpse.
Amduat 6, Int.	He who knows it will partake of the offerings in the Duat.
Amduat 7, 2	He who knows it not cannot repel *nḥ3-ḥr*.
Amduat 7, 2	He who knows it upon earth is one whose water *nḥ3-ḥr* cannot drink.
Amduat 7, 3	He who knows it is one whose *b3* the crocodile cannot swallow.
Amduat 8, Int.	He who knows them their names, will be clothing in the earth, without repelled from the mysterious gates. He will be fed at the great tomb. A true remedy.
Amduat 9, Int.	Whoever knows their names on earth and knows their thrones in the West. Will occupy his throne in the Duat, standing among the Lords of provision and declared justified by the tribunal on the day of judgement. It is useful for him on earth....

LOCATION	KNOWLEDGE FORMULAS (*Wissenformel*)
Amduat 9, 3	He who knows them sees their forms, and does not perish at their flames.
Amduat 10, Int.	He who knows them, by their names, traverses the Duat to the end, without being expelled from the council of Re.
Amduat 11, Int.	Whoever knows it participates as a well-provided *3ḫ,* in heaven and earth. A true remedy.
Amduat 12, Int.	It is beneficial for whoever knows it, on earth, in heaven and in the earth.

LOCATION	ACTION FORMULAS (*Handlungsformular*)
Amduat 2, Int.	This great god will assign fields to him at their place of the field of Wernes. He will stand at the positions of the *bꜣ* and he will proceed after this great god. He will enter the earth and open the Duat, will unbraid the locks of the braided ones. He will pass by the *Donkeys-swallower ꜥmw ꜥꜣ* after the Maat of the plot. Always will he eat bread at the bark of the earth, and will be given the prow-rope of the sun bark. These drawings of the *bꜣw* of the Duat are painted like that form in the secrecy of the Duat.
Amduat 7, Int.	It is useful in heaven, in the earth and on earth. He who knows it is a *bꜣw* who are with Re.
Amduat 7, 2	This magic of Isis and the Eldest Magician are enacted to Ward off Apopis from Re in the West, in the secrecy of the Duat. It is performed likewise on earth. Who performs it, is present in the bark of Re, in heaven and in earth.

LOCATION	UTILIZATION FORMULAS (*Nützlichkeitformel*)
Amduat 1, closing text	One has made these like this image in the secrecy of the Duat. He who makes this image is like the great god himself. It is beneficial to him on earth, a very true remedy, corresponding to their secret images that are painted.
Amduat 2, 3	This is done like this image in the secrecy of the realm of the Duat.
Amduat 2, 3	It is useful for a man on earth.
Amduat 3, 3	…without entering the place of destruction. He goes forth as an image by day, and he breathes air at this hour.
Amduat 4, Int	This image is made, in paint, in the secrecy of the Duat, on the western side of the Hidden Chamber.
Amduat 5, Int.	This is made like this image which is painted in the secrecy of the Duat on the southern side of the Hidden Chamber.
Amduat 6, Int.	This image is made in paint like this in the secrecy of the Duat on the southern side of the Hidden Chamber.
Amduat 7, Int.	This is made like this on the southern side of the Hidden Chamber.
Amduat 8, 1	This is done like this image on the southern side of the Hidden Chamber.
Amduat 9, Int.	These are done with their names like this image which is painted on the eastern side of the Hidden Chamber of the Duat.
Amduat 10, Int.	This is done like this image which is painted on the eastern side of the Hidden Chamber of the Duat.
Amduat 11, Int.	This is done exactly like this image which is painted on the eastern side of the Hidden Chamber of the Duat.
Amduat 12, Int.	This is made like this image which is painted on the eastern side of the Hidden Chamber of the Duat.

LOCATION	OFFERINGS FORMULAS (*Opferformel*)
Amduat 2, 1	Offerings are made for them on earth in their names. It is efficient for a man on earth, a true remedy proven a million times.
Amduat 6, Int.	All he wishes will be offered to him in the earth.
Amduat 6, Int.	He will be satisfied with the offerings to the gods who are in the following of Osiris.

Conclusions

The presence of paratextual instructions in the *Book of Amduat* is an argument that casts doubts on the 'liminality' category as a gradual process of inclusion or aggregation, which is experienced by an initiated and prior state of inclusion and transition. In effect, the presence of the paratexts changes the paradigm to the point of forcing us to consider whether the variety of laws, habits, conventions and ceremonials that constitutes and gives sense to the liminality[34] forms or not a symbolism that, in fact, operates based on syntactic units.

In comparison with this "activity" in the organization of the ritual, Van Gennep's diagram boasts about static since the initiated turns into a mere recipient of an atavistic design and experiences the difficulties of a changeless transition, not as regards content but as regards sense. *Separation*, *transition* and *incorporation* are not compatible with a paratextual structure that, although it has a ritual basis, incorporates these paratexts with a heavy performativity load that ideally complements, if and when it does not invalidate, the liminal nature of the rite. In this particular case, the night solar journey ritual is not stripped from its rich and varied meaning while reducing its functionality or functionalization to an unambiguous syntactic scheme. The intention has been to consider the conclusions of Van Gennep's model by comparing it with the ritual syntax, and at the same time, to pay attention to the symbolic content, textual in general in order to differentiate it from the paratextual and iconic one.

The so-called cosmic and individual rites intermingle in the *Book of Amduat*, having Re as protagonist in the first case, and the rituals that operate as guarantee and complement in the second case. In this diagram, Re/pharaoh identification

conspires against the *separation, transition, inclusion* sequence since in the same entrance into the Duat, Re/the pharaoh "carries out his transformations" *jrj=f ḫpr.w (Book of Amduat,* first hour, second register). Additionally, and with regards to the generality of the deceased, Re makes *ȝḫ.w* (effective, luminous being) breathe (*Book of Amduat*, first hour, fourth register), which implies a cancellation of the sequence proposed by Van Gennep.[35]

These stages in which the pharaoh starts to transform himself at the onset of the night crisis, and in which the deceased are addressed immediately as *ȝḫ.w* makes the succession imagined in the passage seem evaded or, in the best-case scenario, altered. Even though the *separation* could be kept as a starting point because of the assumption of the state of 'deceased', the *transition* and *incorporation* come together in a unique transitional space.

(Fig. 4) Unification of the stages in the ingress into Duat.

In the same manner, the form of the ontological mobility in the deceased, which was unleashed by the presence of the sun-disk, is an additional indicator in the unification of the two last passages described by Van Gennep.

zȝ wtȝ.w=tn dwn n rdwy=tn šm=tn ḥr=sn pḏ n nmtwt=tn tn n=tn bȝw.tn n ḥrj=sn r=tn ˁnḫn jrw=tn mdw=sn ȝḫ.w=tn spdn sf.w=tn ḳnj=tn ḫfty.w wsjr mn n tr.w=tn ḏdt n rnpwt=tn ḫpr ḫpr.w

> *nj wnwt=n* Your wrappings are undone, your feet may stretch, that you may walk on them, that you may stride your *bȝw* belongs to you, they are no far from you. Your forms *jr.w* may they live, they speak your magic spells. Your

knives may be sharp, that you may master the enemies of Osiris. Lasting be your seasons, and may your years endure, so that your forms *ḫpr.w* of your hours emerge (*Book of Amdua*t, second hour, closing text).

Revisiting paratexts, the combined conjunction of their character as instructions, as syntactic and semantic guidelines and as regulatory framework of the main text provides the *Book of Amduat* its condition of scientific or quasi-scientific treatise. Moreover, it is this particular condition which casts doubts on the implementation of Van Gennep's model, since the rituality, in its strict sense, is subject to a framework that exceeds it and gives it sense.

That means that the quotes or notes attached to the text strip the *Book of Amduat* from its rituality without cancelling but conditioning it, precisely because of the ʿscientific natureʾ load that they provide the text.

We were treated to demonstrate that a paratextual structure as here proposed, with a more or less rigid ordination and subject to mechanical, iterative character considerations, becomes the rite of passage in general the consequence of repetition.

This directly affects the transition in which the ritual subject (the passenger) is ambiguous; he passes through a cultural realm that has few or none of the attributes of the past or coming state. According to this article, we conclude that this "cultural realm" is crossed by a tangible, specific ritual that can be measured from what the text reproduces.

The rituals that permeate the scheme of Van Gennep observes of this mode conditioned and limited by the predictability that it holds in an exogenous component, the syntax. In this sense, the liminal entities, far from being stripped, have

with the support of the text that provide the sense, incorporate them and give them continuity.

In this frame, the symbolic load that the scheme of Van Gennep assigns to the transition of an entity liminal, that ranges between the law, the custom, the convention and specifically the ceremonial, is reduced to a syntactic representation.

Therefore, we conclude that the ritual structure has a meaning that is subject to a semantic content that any syntactic sign unavoidably has, which means that the phonology of syntax leads to semantic components or components of meaning.

Added to the possibility of conceiving 'le rituel pour rituel',[36] as well as the opposed interpretation of an omni-symbolic attitude that affirms it is the symbolism the origin of society, it is the proposed stance that finds a balance between the syntactic weight and symbolic content of a cosmic ritual such as the solar path through Duat.

Notes

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1   Harold Hays, 'The end of Rites of Passage and a start with Ritual Syntax in Ancient Egypt', *RSO Supplemento* 2 (2013), 165.

2   Hays, *RSO Supplemento* 2, 165.

3   'Un énoncé performatif nʹest inaccompli: il sʹaccomplit en cours de de diction, du debut à la fin de lʹacte locutoire, il exige une synchronie parfaite entre le ʿdireʾ et le ʿfaireʾ; F. Servajean, 'Les formules des transformations du Livre des Morts à la lumière dʹune théorie de la performativité. XVIIIᵉ-XXᵉ dynasties', *IFAO*, Bibliothèque dʹEtude (2008), 40. The issue as regards the performative utterances surpasses the scopes of this paper so this proposition is stated by way of introduction.

4   The *Book of Amduat*, the *Book of the Gates*, the *Book of Caverns*, the *Book of the Earth* and the *Litany of Re*.

5   Arnold van Gennep, *The Rites of Passages* (Chicago, 1960), 15.

6   Victor Turner, 'Liminality and Communitas', in *The Ritual Process: Structure and Anti-Structure* (Ithaca-New York, 1966).

7   'Amduat is notable for the presence of multiple paratextual elements: a title and instructions for placement in a three-dimensional space. The paratextual elements of *Amduat* point towards an Egyptian approach to the text as an entity that transcends any particular exemplar, and *Amduat* represents one of the clearest examples of an academic book in the Egyptian textual record'; Colleen Manassa, 'Divine Taxonomy in the Underworld Books', *ARG* 14 (1) (2013), 48.

8   For a synopsis of the bibliography that analyses the *Book of Amduat*, see E. Hornung, *Ägyptische Unterweltsbücher. Wissenschaftliche Buchgesselschaft* (Darmstadt, 1972), 50-55. Its complete, abbreviate or partial versions are located in the tombs of Tuthmosis I, Tuthmosis III and their Grand Vizier Useramon, Amenhotep II, Amenhotep III, Tuthankamon and Ay of the Eighteenth Dynasty; Seti I, Rameses II, Merneptah, Seti II and Tausert-Setnajt of the Nineteenth Dynasty; Rameses III, Rameses IV, Rameses V, Rameses VI, Rameses IX and Rameses XI of the Twentieth Dynasty; in a sarcophagus of the Louvre Museum and in the chamber of the sarcophagus of the tomb of Pedamenope of the Twenty-sixth Dynasty; represented on three sarcophagus made of stone: Taho in the Louvre Museum, Nectanebo II in the British Museum and in a sarcophagus in the Museum of Berlin as well as in the sarcophagus 29305, 29306, 48446 and 48447 of the Museum of Cairo and in some mythological papyrus. A. Piankoff, N. Rambova, *Mythological Papiry. Pantheon* Books (New York, 1957); A. Piankoff, 'Les compositions théologiques du Nouvel Empire egyptien', *BIFAO* 62 (1964), 122-124. Organized in 12 hours, corresponding the 12 hours of darkness, the text indicates the solar evolution from sunset during the first night hours to the subsequent sunrise the following morning.

9   Hays, *RSO Supplemento* 2, 170.

10   In this case, when giving sense to the *Book of Amduat*, the focus must be directed to the glosses, instructions and requirements (paratexts) in the real tombs of the Valley of the Kings as the key element and not in the representation of specific rituals: opening of the mouth, libations, incensation, as Hays does in the case of Rekhmire. For a discussion about the usability of Van Genneps theories, see also Quack (2012, 611).

11   This does not invalidate the fact that there are possible interpenetrations or a broader aggregation of a level upon other as the context demands.

12   K. Goebs, 'Egyptian mythos as logos: An attempt at a redefinition of 'mythical thinking'', in E. Frood, A. McDonald (eds), *Decorum and Experience. Essays in ancient culture for John Baines* (Oxford, 2013), 128.

13   Goebs, in Frood, McDonald (eds), *Decorum and experience. Essays in ancient culture for John Baines*, 127-128.

14   B. Bryan, 'The Disjunction of Text and Image in Egyptian Art', in Peter Der Manuelian (ed.), *Studies in Honor of William Kelly Simpson* (Boston, 1996), 161.

15   'The neophyte in liminality must be a *tabula rasa,* a blank slate, on which is inscribed the knowledge and wisdom of the group, in those respects that pertain to the new status', V. Turner, *The Ritual Process. Structure and Anti-Structure* (Ithaca-New York, 1977), 103.

16   We should also take into account the abbreviated version of the *Book of Amduat* present in the vizier Useramun´s tomb (TT131) during Tuthmosis III´s reign. Also the New Kingdom underworld books were subject to appropriation by individuals in the Third Intermediate Period (and already in the Twentieth Dynasty with Anhay's papyrus and Tjanefer's tomb, TT 158), Stephen Quirke, 'Translating Ma´at', *JEA* 80 (1994), 225. For images and motifs related to the daily solar journey and its renovation in papyrus and private tombs, see Erik Hornung, *Idea into Image. Essays on Ancient Egyptians Thought* (New York, 1992). For other references about the appropriation of the New Kingdom underworld books from the Nectanebo period, see Colleen Manassa, 'The Late Egyptian Underworld: Sarcophagi and Related Texts from the Nectanebid Period', *ÄAT* 72 (2007), 437-468.

17   See S. Schott, 'Die Schrift der verborgenen Kammer in Königsgräbern der 18. Dynastie', *NAWG* 4 (1958), 362-366; Edward Wente, 'Mysticism in Pharaonic Egypt?', *JNES* 41 N°3 (1982),161-179.

18   S. Wiebach-Koepke, *Sonnenlauf und Kosmische Regeneration. Zur Systematik der Lebensprozesse in den Unterweltsbüchern* (Wiesbaden, 2007), 97-98.

19   Wiebach-Koepke, *Sonnenlauf und Kosmische Regeneration*, 100.

20   *ḥ3t wpt n.t jmnt pḥwy kkw-zm3w*, is the synopsis of the *Book of Amduat* in its abbreviated version. E. Hornung, *Das Amduat. Die Schrift des verborgenen Raumes. Teil 3. Die Kurzfassung. Nachträge* (Wiesbaden, 1967), 1-28.

21   See Frits Staal, 'The Meaninglessness of Ritual', *Numen* 26 (1979), 18.

22   In order to get the full sequence of the representation and the explanation of the ritual structure, see Staal, *Numen* 26, 17-18.

23   In order to get the difficulties about an alleged royal initiation in the mysteries of the sun, Wente, *JNES* 41 N°3, 161-179; E. Hornung, 'Probleme der Wortforschung im Pfortenbuch', *GM* 6 (1973), 55-59; . Baines, 'Restricted Knowledge, Hierarchy, and Decorum: Modern Perceptions and Ancient Institutions', *JARCE* 27 (1990), 1-23; E. Hornung, *Ägyptische Unterweltsbücher. Wissenschaftliche Buchgesselschaft* (Darmstadt, 1972); J. Assmann, *Egyptian Solar Religion New Kingdom. Re, Amun and the crisis of polytheism* (New York, 1995), Chap. 1; S. Neureiter, 'Schamanismus im Alten Ägypten', *SAK* 33 (2005), 281-330; J. Assmann, 'Die Macht der Bilder. Rahmenbedingungen Ikonischen Handelns im Alten Ägypten', in L.P. van Den Bosch, H.G. Krippenberg, L. Leertouwer (eds.), *Visible Religion. Annual for Religious Iconography, Volume VII. Genre in Visual Representations* (Leiden, 1990), 1-20; J. Assmann, *Death and Salvation in Ancient Egypt* (Ithaca, 2005), chap. 8; H. Willems, 'The Coffin of Heqata (Cairo JdE 36418). A Case Study of Egyptian Funerary Culture of the Early Middle Kingdom', *OLA* 70 (1996), 279-282; M. Bonanno, *La Duat como espacio de una dialéctica de la regeneración. Definiciones acerca del vínculo Re-Osiris en los Textos del Amduat. In-habitación y re-significación del espacio funerario* (PhD thesis, Baris 2738, 2015); A. Von Lieven, 'Mysterien des Kosmos: Kosmographie und Priestwissenschaft', in M. Bommas, and J. Assmann (eds.), *Ägyptische Mysterien?* (Munich, 2002), 47-58.

24   F. Staal, 'Ritual Syntax. Sanskrit and Indian Studies', *Studies of Classical India Volume 2*, (1980), 4.

25   For a detailed review of his hypothesis. For an additional study of Staal's hypothesis, see C.A. Seaquist, *Ritual Syntax* (PhD thesis, University of Pennsylvania, 2004); Willems, *OLA* 70, 8-14; A. Pries, 'On the use of the Grammar of Rituals: Reflections from an Egyptologist´s Point of View', in C. Ambos, L. Verderame, (eds.), *Approaching Rituals in Ancient Cultures* (Rome, 2013), 227-244.

26   See Staal, *Numen* 26, 16-18; Hays, *RSO* Supplemento 2, 175-189.

27   See Staal, *Numen* 26, 18-19; Hays, *RSO* Supplemento 2, 175-189.

28   J. Assmann, 'Death and initiation in the funerary religion of Ancient Egypt', in W.K. Simpson (ed.), *Religion and Philosophy in Ancient Egypt, Yale Egyptological Studies* 3 (New Haven, 1989),152-155, also refers to these books as cosmographic representations and claims that the mystical character of these books, in the sense of a codification of an esoteric secret knowledge, is clearly expressed in these representations, as are the clues that the origins of this literature are to be found not in funerary religion, but in the solar cult.

29   'Ritual syntax focuses on the ways in which the activities performed in the course of a ritual are organized, while ritual semantics would look at the meanings of ritual agents, actions, objects, and implements, and the relations between them', R.K. Payne, 'Ritual Syntax and Cognitive Theory', *JIBS* 3/6 (2002), 212. For a more detailed analysis, see Ray Jackendoff, *Foundations of Language: Brain, Meaning, Grammar, Evolution* (Oxford, 2002), 12 f.

30   Similarly, Willems criticizes Staal´s claims, highlighting the possibility of having several approaches when analyzing the ritual: '… even a single ritual performance can often be perceived from different angles of incidence—not only by

the scientist, but also by the participants. While for instance a funeral may from one perspective aim at successfully introducing the deceased into the sacred sphere of the hereafter, it may at the same time signal a transmission of roles from a member of the elder generation to his/her successor', Willems, *OLA* 70, 9.

31   Katja Goebs, 'A functional approach to Egyptian Myth and Mythemes', *JANER 2* (2002), 38.

32   Thus, for example, in the second selection, Amduat, third hour, first register, has two "knowledge formulas" because of being quoted separately.

33   Taking into account the king's special position in the Duat´s complexity, the introduction of the mysteries regarding the sun, and a presumed initiation, the capacity to know becomes essential to achieve domain over those mysteries. Therefore *rḫ bȝw, rḫ jrw, rḫ sȝḫw, rḫ bȝw dȝt, rḫ m nṯrw, rḫ ḏwjw=f n=sn*; is the enumeration of whoever accesses the Duat, Homung (1963:1). As a consequence, he who knows can question, show and represent those mysteries, a sign that he is adequately prepared to complete this triple activity satisfactorily. See bibliography in footnote 18.

34   'In complex large-scale societies, liminality itself, as a result of the advancing division of labor, has often become a religious or quasi-religious state,

and, by virtue of this crystallization, has tended to reenter structure and acquire a full complement of structural roles and positions', Turner, *The Ritual Process. Structure and Anti-Structure*, 167.

35   In the same way, Hays concludes about certain statements of Rekhmire's funeral; 'Rekhmire has come that you see him having become a god', or 'O Osiris Rekhmire, arise! Horus comes even that he reckon you among the gods. Horus loves you: he has provided you with his eye, and he has touched his eye to you. Horus has opened your eyes for you even that you see by them', configure something that can be called "proleptic accomplishment" (…).'It declares that an event has taken place prior to its actual achievement. Inasmuch as one finds this figure of diction employed in the libretto, one finds that it does not need to obey the rules of narrative and process. The words and therefore the symbolic meanings associated with and constitutive of ritual acts do not necessarily correspond to circumstances already pertaining in the physical world', Hays, *RSO* Supplemento 2,176-178.

36   A. Michaels, 'Ritual and Meaning', in J. Kreinath, J. Snoek, and M. Stausberg (eds.), *Theorizing Rituals. Issues, Topics, Approaches, Concepts* (Leiden, 2006), 247-261