



Abstracts:

Studien zur Altägyptischen Kultur 36 (2007)

Altenmüller, Hartwig

Das Fragment einer Mumienbinde im Museum für Völkerkunde in Hamburg

S. 1–14

Die Hamburger Mumienbinde der Tascheritentnaret aus Abusir el Meleq kann mit weiteren Mumienbinden derselben Person in anderen Sammlungen verbunden werden. Die fragmentarisch erhaltene Mumienbinde stammt aus der 30. Dynastie. Sie enthält Reste der Sprüche 99B, 100, 102, 103, 104 und 105 des ägyptischen Totenbuchs der Spätzeit.

Bommas, Martin

Das Motiv der Sonnenstrahlen auf der Brust des Toten. Zur Frage der Stundenwachen im Alten Reich

S. 15–22

This article challenges the earliest date of the *Stundenwachen* in the place of embalment by investigating a textual and figurative motive, which only caught scarce attention so far. Being part of the encyclopaedia of funerary images, the motive of the morning sun on the deceased's breast is understood as the initial moment of the funerary procession. It does not only express the deceased's wish to leave for the west but involves also the prospect of crossing the border from this world to the hereafter by ritualistic means: just as the deceased equals Osiris, Horus in his role of the sun-disc bends over his father to secure his ways. The motive stands for the presence of cosmic order which safeguards the deceased as a sacrum on his way from the secure embalming chamber to the open forecourt of his tomb where the Ritual of Opening the Mouth takes place at noon.

Daoud, Khaled

Notes on the Tomb of Niankhnesut, Part I: Reliefs and Inscriptions

S. 23–30

The subject of this paper is based on a review and re-examination of a recent publication concerning the re-discovery of the Old Kingdom tomb of Niankhnesut. It examines in detail the scenes and inscriptions cited in this publication, some found in situ, and others found in various locations inside the tomb during its excavation. The paper also provides a preliminary list of the scene types and details identified in this tomb.

Gulyás, András

The Osirid Pillars and the Renewal of Ramesses III at Karnak

S. 31–48

The paper investigates the meaning of the Osirid pillars in the Amun-Re temple of Ramesses III at Karnak. After an overview of the decoration of the pillars the conclusion will be drawn that instead of referring to the dead king, they constitute a monumental expression of the renewal and regeneration of royal power through the solar god.

Jansen-Winkeln, Karl

Drei Statueninschriften einer Familie aus frühptolemäischer Zeit

S. 49–79

Neupublikation der Inschriften von drei Statuen (Kairo JE 36918, JE 47277 und JE 38686) aus dem späteren 4. bis frühen 3. Jahrhundert, die Großvater, Vater und Sohn einer thebanischen Priesterfamilie gehören. Die ausführlichen Texte auf zwei dieser Statuen haben zahlreiche Parallelen in anderen Inschriften dieser Zeit.

Kahl, Jochem – El-Khadragy, Mahmoud – Verhoeven, Ursula
(with a contribution by *Monika Zöllner*)

The Asyut Project: Fourth Season of Fieldwork (2006)

S. 81–103

The fourth season of fieldwork at Gebel Asyut focused on the documentation of the recently discovered Tomb N13.1. The tomb belonged to Iti-ibi(-iqer), Asyuti nomarch at the very end of the First Intermediate Period. Its painted decoration is well preserved. In addition, graffiti of the New Kingdom (literary texts, visitors' graffiti, drawings) cover the tomb walls. Other work resulted in facsimiles of the ten contracts in Tomb I (temp. Senwosret I) and the autobiographical inscriptions in Tomb III and IV (First Intermediate Period). A late corridor, which connects Tomb III and IV was cleaned; pottery and wooden models were studied.

El-Khadragy, Mahmoud

Some Significant Features in the Decoration of the Chapel of Iti-ibi-iqer at Asyut

S. 105–135

The present study represents a publication of the most significant scenes and inscriptions decorating the newly discovered rock-cut tomb-chapel of the late First Intermediate Period nomarch Iti-ibi-iqer at Asyut. These scenes include offering the *mnjt*-necklace and sistrum of Hathor, military activities, hunting in the desert with a fabulous creature, fowling in association with goddess Sekhet, commemorating Khety II and his wife Iti-ibi and forming sacred symbols of wood, the significance of which is discussed. The associated inscriptions provide us with two hitherto unknown nomarchs, Iti-ibi-iqer and his son Mesehti-iqer, who successively governed Asyut after Khety II and were contemporaneous to Mentuhotep II Nebhepetre.

Koemoth, Pierre P.

L'Atoum-serpent magicien de la stèle Metternich

S. 137–146

The scene XXI of the magical Metternich stela (Metropolitan Museum of Art, New York) is compared with the illustrations of the magical Papyrus Brooklyn 47.218.156 to stress their likeness, particularly the presence of a magical form of Atum figured as a snake carrying a disk inscribed either with the divine solar child or with the left *wedjat*-eye. If the former is probably the iris-pupil form of the latter, a comparison with hypocephals is emphasized here to explain an evolution registered at the end of the dynastic times to create new magical icons from a funeral iconography of heliopolitan origin.

von Lieven, Alexandra

Im Schatten des Goldhauses. Berufsgeheimnis und Handwerkerinitiation im Alten Ägypten

S. 147–155

Im Alten Ägypten galten bestimmte Handwerke auf Grund ihres schöpferischen Charakters als heilig. Dies betraf insbesondere die Herstellung von Kultbildern und Tempelgerät, die im sog. „Goldhaus“ stattfand. Die dort tätigen Handwerker waren daher teilweise speziell initiiert. Berufliche Geheimhaltung und Initiationen lassen sich aber auch bei anderen Handwerksgruppen nachweisen.

Luiselli, Maria Michela

Religion und Literatur. Überlegungen zur Funktion der „persönlichen Frömmigkeit“ in der Literatur des Mittleren und Neuen Reiches

S. 157–182

Themen und Aspekte der sog. „persönlichen Frömmigkeit“, wie sie vor allem in den Gebets- und Votivstelen der Ramessidenzeit belegt sind, lassen sich in der Literatur des Mittleren und Neuen Reiches nachweisen. Die Texte der Weisheitsliteratur und die Werke der Fiktion stellen einen Rahmen dar, innerhalb dessen der Miteinbezug solcher Themen vor dem Hintergrund des Spannungsfeldes zwischen Äußerungen, die Regeln für das religiöse Verhalten festlegen, und narrativen Elementen, die eine mimetische Wiedergabe der persönlichen Beziehung zu Gott vergegenwärtigen, zu verstehen ist. Ein besonderer Blickwinkel, unter dem die Dimension der „persönlichen Frömmigkeit“ in der vorliegenden Studie in einzelnen Literaturwerken in Betracht gezogen wird, betrifft die performative Funktion solcher Elemente innerhalb der Struktur eines Textes sowie die Korrelation mit den ramessidischen Gebetsstelen.

El-Masry, Yahia

Rock-Tombs from the late Old Kingdom in the 9th Nome of Upper Egypt

S. 183–216

The rock-cut tombs of the White Monastery are located on the west bank of the Sohag governorate, between the mountains of Athribis and Awlad-Azzaz. This area used to belong to the 9th Nome of Upper Egypt. Recently five inscribed wooden coffins with their mummies were discovered in a small tomb. They were all buried at the same time though being of different age. Among the mummies those of a young girl and a child were included. Some facts lead to the conclusion that the mummies belong to one family who all died during a civil war at the end of the 8th dynasty or shortly after.

Nuzzolo, Massimiliano

The Sun Temples of the Vth Dynasty: A Reassessment

S. 217–247

In this paper, that represents the core of my graduation thesis, I give an overall picture of the sun temples, showing how their meaning and evolution in the architectural and religious history of the Old Kingdom were closely connected to the defining process of the royal ideology during the IV and V dynasty.

Quack, Joachim Friedrich

Die Initiation zum Schreiberberuf im Alten Ägypten

S. 249–295

The recent *editio princeps* of a composition called „The Book of Thot“ by its editors is an occasion to review the text. An extended overview with translations of many individual passages is followed by a discussion of the general content and meaning. It is proposed to see it as an initiatory dialogue leading to the arcane areas of scribal lore. Relations to the Greek-language Hermetica are less close than it had been hoped for. Numerous corrections are proposed for the arrangement of the fragments and the reading and translation of individual passages, including complete new synopses for some passages.

Schukraft, Beate

Homosexualität im Alten Ägypten

S. 297–331

Es wird untersucht, was im Alten Ägypten unter dem modernen Begriff „Homosexualität“ verstanden wurde, und ob und wie diese Form der zwischenmenschlichen Beziehung gelebt werden konnte. Zu diesem Zweck werden Quellen ausgewertet, die sich über den Zeitraum vom Alten Reich bis in die Spätzeit erstrecken und die drei Ebenen umfassen, die religiöse-mythologische Ebene, die königliche Ebene und die private Ebene, welche jeweils unterschieden werden müssen.

Vasiljević, Vera

Der Grabherr und seine Frau. Zur Ikonographie der Status- und Machtverhältnisse in den Privatgräbern des Alten Reiches

S. 333–345

During the Old Kingdom, the dominance of the tomb owner in the decoration of his tomb is unchallenged – either by iconography or by the titles of other depicted persons. If represented at all, the wife usually has a secondary position, only rarely a special one. The paper deals with reasons for these exceptions. Being of royal blood, women had social influence, “*power to*”, that could decisively increase, even generate the status of their husbands of lesser descent. If the marriage in royal family was the base for, and not a result of a successful career, the importance of a wife would be expressed in the tomb as status verification of the man.

Wada, Koichiro

Provincial Society and Cemetery Organization in the New Kingdom

S. 347–389

For a consideration of the socio-economic setting of New Kingdom provincial areas, the Fayum-Heracleopolitan region has been examined on the basis of archaeological and textual analysis. The New Kingdom deceased at Medinet Ghurab, Sidmant and Haragah are explored for energy and wealth expenditure for burial. For the understanding of the socio-economic situation of this region, Papyrus Wilbour is employed. The land controlling power of each settlement is examined, and the occupation pattern and plot size of landholders are analysed. The study suggests that the composition of cemeteries reflects the settlement hierarchy of this region. Furthermore, the increase of high official burials in the Post-Amarna period might have influenced the local economy.

Zibelius-Chen, Karola

Die Medja in altägyptischen Quellen

S. 391–405

The paper studies the topo- and ethnographical term *md3/md3jw*. Ethnic *md3jw* can be traced from the Old to the New Kingdom in the source material. On the basis of textual, linguistic and archaeological as well as representational testimony it is argued that the *md3jw* form part of the ancestors of the modern Beja and that the term *md3(j)* is used as a general expression for the Beja mountains and the native Beja inhabitants.