



Abstracts:

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Altenmüller, Hartwig

Bemerkungen zum Architrav und zur Scheintür des Felsgrabes des Anchi unter der Südumfassung der Djoseranlage in Saqqara

S. 1-20, Taf. 1-2

Der Aufsatz behandelt die Architektur und die Inschriften des Grabes des Anchi am Unas-Aufweg von Saqqara. Es werden der Architrav und die Scheintür des bisher nur teilweise veröffentlichten Grabes beschrieben und mit anderen bekannten Denkmälern aus dem Unas-Friedhof von Saqqara verglichen.

Assem, Rehab

The God *Hw* – A Brief Study

S. 21-31

This study is on one of the gods of the Ancient Egyptian pantheon, God *Hw* who was related to many other deities. The focus is on his role, function, and connections with Sia, Heka, seeing, hearing and the sun-god, among others. The various representations of this god on the walls of temples and tombs are also given and discussed.

Baqué-Manzano, Lucas

Beyond the Offering Table: Cairo Stela, JE 45626

S. 33-42

The present article analyses Cairo Stela, JE 45626, dated between late Dynasty 11 and early Dynasty 12. Comparing its iconographic decoration with parallel works included in the so-called „Colorful Theban Group“, a new scenic treatment of the secular theme of „the presentation of offerings“ may be observed. The spatial definition and the interrelation, obviously dramatic, among characters is intimately connected with some funerary textual sources. The exaltation of family encounter in the Netherworld is clearly an exceptional motif of this stela and such content approaches us to the context in which it was produced, providing useful elements for the analysis of the society in Upper Egypt and about the circulation of ideas concerning the funerary world in the early years of the Middle Kingdom.

Bommas, Martin

First Intermediate Period tombs at Beni Hassan: Problems and Priorities (including BH no. 420 and the unpublished box coffin fragment BH3Liv)

S. 43-65, Taf. 3-4

Through a new approach to address the history and social stratigraphy of the so-called lower necropolis of Beni Hassan, focus is laid on tombs of the First Intermediate Period that had almost escaped attention since their excavation at the beginning of the 20th Century. By presenting tomb BH no. 420 and its funerary equipment as a show case, this article aims at

demonstrating new ways of identifying tombs that closely belong to each other at sites that were poorly excavated or looted. In an attempt to also address sources wrongly considered as inconspicuous, an hitherto unpublished coffin fragment from BH no. 420 showing traces of an offering liturgy is published here for the first time.

Brawanski, Alexander / Fischer-Elfert, Hans-Werner

Der „erotische“ Abschnitt des Turiner Papyrus 55001: Ein Lehrstück für das männliche Ego?

S. 67-97, Taf. 5-9

Die Texte des erotischen Abschnitts wurden neu bearbeitet. In Zusammenschau mit den dazugehörigen Illustrationen stellt der Papyrus eine nicht mit der Maat konforme Situation dar – die „selbstverschuldete“ Impotenz. Diese Situation wird im Verlauf der Geschichte auch wieder berichtet. Unserer Meinung nach handelt es sich um einen „unterhaltenden“ Text mit beherrschendem Anspruch, in dem interessante Aspekte zur Stellung der Frau und zum Selbstverständnis der Männlichkeit in der Ramessidenzeit aufgeworfen werden.

Breyer, Francis

Zwerg-Wörter und ägyptisch-kuschitischer Sprachkontakt bzw. -vergleich. Zur sprachlichen Situation im mittleren Niltal des 3.-2. Jts. v. Chr.

S. 99-112

The Egyptian word *t-n-g* „dwarf“ is often said to have been borrowed from a Cushitic language. Some scholars have even taken this hypothesis as a fact to prove that the people of Kerma spoke some form of Cushitic. Having evaluated all their arguments for linguistic contact between Egyptian and Cushitic languages, I demonstrate that most of them are at least to be questioned. The only reliable borrowing remains the word *t-n-g*, despite several phonological problems involved – not on linguistic grounds but rather for the sake of co(n)text and common sense.

Broekman, Gerard P. F.

On the administration of the Thebaid during the Twenty-sixth Dynasty

S. 113-135, Taf. 10-11

An overview is given of the process of unification of Egypt by Psammetik I, which was completed by the adoption of his daughter Nitocris as the future God's wife of Amun in 656 BC. Further the position, career, descent and family of the High Stewards of the Saïte God's Wives Nitocris and Ankhnesneferibre are discussed as well as the development of the administrative structure of the Thebaid and the changing role of the High Stewards of the God's Wife. In the appendix to this paper the ushebtis of the High Stewards are dealt with in connection with the stylistic development of these statuettes during the Twenty-fifth and Twenty-sixth Dynasties.

Gabra, Gawdat

Ein vergessener Naos Nektanebos I. in Alt-Kairo

S. 137-138, Taf. 12-13

Publikation eines Naos von Nektanebos I., der neben der Königstitulatur den Text „Atum in der Götterhalle“ trägt.

Haring, Ben

Stela Leiden V 65 and Herihor's Damnatio Memoriae

S. 139-152, Taf. 14-16

This article investigates the archaeological and historical background of stela Leiden V 65 of Herihor, the army general and high priest of Amun. Arguments are presented for Abydos being its provenance. The damage to the figure and to the name of Herihor on the stela is explained by historical developments in the early Twenty-first Dynasty, and by the family background of the high priests of that time.

Jiménez-Serrano, Alejandro

On the Construction of the Mortuary Temple of King Unas

S. 153-161

The main aim of this paper is to analyse a well known inscription (today lost) dated to the end of the 5th Dynasty, which originally belonged to the tomb of a nobleman called *Hnw*. The fragmentary biography mentions two missions that *Hnw* carried out successfully. The first one was interpreted by Henry G. Fischer and Elmar Edel as an account of the transport of the granite columns from Aswan to the funerary temple of Unas in a very short period of time. However, the technical impossibilities of that achievement move us to think that in reality *Hnw* was referring the time that he needed to erect the columns. The second mission took *Hnw* to a quarry.

Kahl, Jochem

Regionale Milieus und die Macht des Staates im Alten Ägypten: Die Vergöttlichung der Gaufürsten von Assiut

S. 163-188, Taf. 17-19

Eighteenth Dynasty graffiti in Tomb N13.1 at Asyut prove the deification of the Twelfth Dynasty nomarch Djefai-Hapi I. A study of the ten contracts which he made with the Asyuti priesthood and the personnel of the necropolis reveals that Djefai-Hapi I prepared his own deification. In addition, the First Intermediate Period nomarchs Iti-ibi and Khety were also venerated at Asyut during the New Kingdom. This shows that regional identity was expressed in other ways than national identity.

Kahl, Jochem / El-Khadragy, Mahmoud / Verhoeven, Ursula / Abdelrahim, Mohammed / van Elsbergen, Michael / Fahid, Hisham / Kilian, Andrea / Kitagawa, Chiori / Rzeuska, Teodozja / Zöllner-Engelhardt, Monika

The Asyut Project: Ninth Season of Fieldwork (2011)

S. 189-235, Taf. 20-21

This report refers to the different tasks of fieldwork in the necropolis of Asyut. The report concentrates on architecture, wooden models and stoppers from Tomb V (FIP), offering trays dating from FIP to MK coming from the so-called "Hogarth's Depot" in Tomb IV, and the structure and decoration of the Northern Soldiers' Tomb H11.1 (Eleventh Dynasty). From the NK graffiti in Tomb N13.1, one copy of the teaching of king Amenemhat I is published below. An elaborate study on the pottery finds from as early as the Second Dynasty until Ptolemaic Period follows, which clarifies the history and development of the necropolis. Lastly, the animal bones from the Tomb of the Dogs were examined, also using x-ray technology.

Lehmann, Manuela

Die Verwandtschaftsbeziehungen in den Felsinschriften des Mittleren Reiches in der Region Aswân

S. 237-267

Zur bereits viel diskutierten Frage der altägyptischen Verwandtschaftsbeziehungen bilden vor allem die Felsinschriften des Mittleren Reiches der Region Aswân eine wertvolle Quelle. Ihre große Anzahl und die dort zahlreich aufgeführten Personenverbände ermöglichen eine statistische Analyse, die durch die Bereitstellung fundierter Daten zur Erhellung des Problemfeldes der sozialen Strukturen der Elite, aber auch der mittleren Beamtenebene dieser Zeit beiträgt. Der vorliegende Artikel stellt nun die Ergebnisse einer solchen für diese Quellengattung erstmals durchgeführten statistischen Analyse vor. Dabei lag der Fokus der Untersuchung auf der Ermittlung der Beziehung der dargestellten Personen zur Hauptperson, ihrer Position innerhalb der Inschrift sowie der statistischen Häufigkeit der Aufführung der jeweiligen Verwandten. Hieraus wird die Präferenzordnung der dargestellten Personenkreise aus dem Blickwinkel der Auftrag gebenden Hauptperson ersichtlich. Die Resultate zeigen einige zu erwartende, aber auch einige recht überraschende Ergebnisse, die aufzeigen, dass die Beurteilung der Verwandtschaft nach modernen europäischen Maßstäben nur begrenzt mit den altägyptischen Bedeutungszuweisungen übereinstimmt.

Moje, Jan

Der Domänenschreiber der Gottesgemahlin Nes-pa-qai-schuti B und seine Familie in der 25./ 26. Dynastie

S. 269-313, Taf. 22-28

Publikation und Analyse der drei bisher bekannten Objekte, die den Domänenschreiber der Gottesgemahlin Nes-pa-qai-schuti B belegen. Sarg (in Leiden) und Stele (in Berlin) seiner Tochter Jtj sind bislang nur partiell in der Literatur erwähnt, die Stele des Priesters selbst (Privatsammlung Köln) war der Fachwelt bislang unbekannt.

Panov, Maxim

Two Coffins of the Late Period

S. 315-331, Taf. 29-33

The paper presents the study of the inscriptions on the coffins from the Pushkin Museum of Fine Arts nos. I.1.a.5250 and I.1.a.5302. The first belongs to Horunnefer and contains the fragment of BD 89, the second, with the name of Tashet, is decorated with the image of a winged goddess Nut, the scenes and the text passage of the Fourth Hour of the Amduat.

Satzinger, Helmut / Stefanović, Danijela

The Middle Kingdom *hnmsw*

S. 333-343, Taf. 34

An inscribed Middle Kingdom stela in Cairo, which features three *hnmsw*, offers an occasion to re-examine this term. It is shown to be an extension of the root *hnm*, *‘‘to treat affectionately, lovingly’’. It can be compared with a Semitic root that is at the base of expressions for ‘‘lust’’ on the one hand, and for ‘‘young person’’ on the other.

Spalinger, Anthony J.
Nut and the Egyptologists
S. 345-370

A discussion of the development of the development of morning and evening twilight, and how both were conceived by the Egyptians. Particular attention is placed upon the various systems of determining the hours of the day.

Tarasenko, Mykola

The Vignettes of the Book of the Dead Chapter 17 during the Third Intermediate Period (21st–22nd Dynasties)
S. 371-386, Taf. 35-37

The problem of the Third Intermediate Period Book of the Dead (BD) Chapter 17 evolution is discussed in the article. In the center of research are the papyri with illustrated BD 17. Among 44 original sources (or 50 according to modern museums location of the parts of the manuscripts) only 13 have BD 17 with the vignettes. The first five (p*Mw.t-m-wj3* pBerlin P. 3157 (BB); p*Ndm(w).t* (A) pLondon BM 10541 + pLouvre E. 6258 (Fr. 1) + pMünchen ÄS 825; p*Nsj-t3-nb.t-išrw* pLondon BM 10554 (pGreenfield); p*nh=f-n-Hnšw* pCairo J.E. 95658/S.R. IV. 556; p*T3-wd3.t-Rc* pCairo S.R. VII. 11496; p*Ini-ph=f-nht* pCologne-Geneva C (Bibliotheca Bodmeriana)) are published and well known. Their vignettes are more or less studied. In the unpublished p*nh=s-n-Mw.t* pCairo J.E. 95637/S.R. IV. 528 and p*T3-b3k-n-Hnšw* pCairo S.R. VII. 10222 the vignettes of BD 17 illustrate other chapters.

The last five papyri are mostly unknown to Egyptologist (p*nh=f-(n)-Hnšw* pCologne-Geneva CI; p*Tnt-imnt.t-hr-ib* pCologne-Geneva CII; p*Ns(j)-Hnšw* pTurin 1818; p*Dd-Hnšw* pPetersburg Hermitage No. 18587; p*Diw-sw-n-Mw.t* pLondon BM 9948). Only the last manuscript, of *Diw-sw-n-Mw.t*, was published and listed in A. Niwiński catalogue, while the other four are unpublished. All five scrolls belong to the separate type (very similar to the BD.II.1 type by A. Niwiński' classification) and might be described as a kind of "duplication". The manuscripts have the individual initial vignettes and two BD chapters (one of them is illustrated): Initial vignette (polychrome in two scrolls) – BD 17 and BD 1 (text) – BD 17v (monochrome selected vignettes). The script of all papyri is cursive hieroglyphic and all belongs, probably, to the period of the second half of the 21st Dynasty. According to the author reconstruction, this group of the papyri represents the last stage in hieroglyphic and illustrated BD «Theban Recension» evolution. They might be prepared immediately before the period of the hieratic BD (with unillustrated chapters, type BD.I.2 by A. Niwiński) total domination started at the end of the 21st Dynasty and beginning of the 22nd Dynasty.

Vasiljević, Vera

Female owners of carrying chairs: *Sitzsäufte* and *Hocksäufte*
S. 387-398

In the Late Predynastic/ Early Dynastic renderings of carrying chairs, the persons seated in them are identified as female members of the royal family. Opposite to it, during the Old Kingdom, out of few dozens of the attested non-royal owners of carrying chairs, only four were women. The scene representing Sesh[shet], in the tomb of her husband Remni at Saqqara was scrutinized. The re-examination of iconographic distinction between two types of carrying chairs, *Sitzsäufte* and *Hocksäufte*, resulted in identification of the woman's cube-seat as a carrying chair. The elements the scene consists of, its composition and relationship to other themes in the decoration of the tomb, all point to the work of a highly accomplished artist.

Verner, Miroslav

Pyramid towns of Abusir

S. 399-402, Taf. 38

Contemporaneous written documents inform us on two pyramid towns at Abusir. One of them, the pyramid town called „Neferirkare/Kakai-is-the-soul”, had already been archaeologically identified and partly explored. The second pyramid town called “Enduring-are-the (cult)-places-of-Niuserre”, which was very probably spreading between the causeway of Sahure and the causeway of Niuserre, still remains to be explored.