



## ABSTRACTS:

## STUDIEN ZUR ALTÄGYPTISCHEN KULTUR 45 (2016)

*Abdel-Raziq, Abdalla*

An unpublished small sculpture of a female acrobat at the Al-Salam School Museum in Assiut  
S. 1–9, Taf. 1–2

Publication of a small sculpture of a female acrobat dating to the Middle Kingdom, currently in the Al-Salam School Museum in Assiut.

*Abdelwahed, Nassef / Iskander, John M. / Tawfik, Tarek S.*

The Blocks from the Nilometer at Roda. Preliminary Report on the Reconstruction Work

S. 11–59, Taf. 3–29

Since their discovery in the 30s of the past century, the current location and most of the contents of the blocks reused in the substructure of the Nilometer at Roda Island have become obscured for the Egyptologists. In this report the scenes and texts of six tomb-chapels are presented after reconstruction.

*Ahmed, Bassem*

The Stela of Hori-Sheri at the Egyptian Museum (Cairo JE 59858)

S. 61–66, Taf. 30–31

This paper deals with a rectangular limestone stela of the royal scribe *Hri-šri*, son of the priest and the writer of the necropolis *Imn-nht*, son of *Ipwy*. *Hri-šri* bears the same titles as his father. So he was also the royal scribe of the necropolis of *Hn-hni*, which probably refers to the west bank of Thebes. Hori-Sheri then inherited this position from his father, the name of *Hri-šri* was also written on a rock behind Medinat Habu at the reign of Ramesses III. The stela is in the style of stelae of 20th dynasty. It bears no royal name, but from the name of the owner and his father we can infer that he lived during the reign of the Ramesses III. He was the royal scribe of the necropolis of Thebes, as indicated by Papyrus Abbott 5, and a rock engraving behind Medinet Habu.

*Beinlich, Horst*

Das Relief Hildesheim F 38

S. 67–73, Taf. 32

Die Neuanschaffung des Roemer-und-Pelizaeus-Museums in Hildesheim, das Relief F38, stammt von einer Tür des inneren Umgangs im Tempel von Kom Ombo. Es zeigt Augustus beim Opfer vor Pa-neb-tau.

*Brown, Marina Wilding*

A New Analysis of the Titles of Teti on Statue BM EA 888

S. 75–103, Taf. 33–34

In 1909 the British Museum acquired a red quartzite cuboid statue of unknown provenance, dedicated by a man named Hori to his father Teti. Previous interest in BM EA 888 has focused on the content of a dedicatory text on the back pillar that places Teti within the family of Ahmose Turoi, the first Viceroy of Nubia. The primary dedicatory inscription arranged across the front of the statue attributes to Teti a series of obscure and often unattested titles. This new examination of the primary text contends that the arrangement of the titles is structured to reflect the role of ritual festival in the integration of the cosmic and terrestrial spheres, particularly the mediatory role of statue cult within the context of jubilee ritual.

*Cortebeek, Kylie*

Stamp seals in ancient Egyptian tombs. A revision of the usages in quest of the sex of their owners

S. 105–123

It is generally assumed that ancient Egyptian stamp seals dated between the late Old Kingdom and the early Middle Kingdom are associated with burials of women and children, although the actual women-children ratio of the pertinent tombs has not been sufficiently substantiated. In order to test the hypothesis, this study will statistically examine the distribution of stamp seals in burials at the cemeteries of Qāw and Balāṭ. It will be argued that stamp seals were significantly more frequently found in tombs of women, as opposed to tombs of both men and children. Modern Western European classification may have led to some burials being classified as those of ‘children’, while they could have been defined differently in their own society. A good part of the ‘child burials’ with stamp seals therefore probably belong to persons that were considered ‘full-grown’ in ancient Egypt or that imitated adult behaviour. Consequently, it is argued that a considerable number of ‘children’ with stamp seals had a female sex. As a result, stamp seals in tombs are likely to have been typically female attributes and should mainly be related to female concerns, like fertility and protection during child delivery. The few stamp seals found in male tombs could have had an administrative function or also a protective usage, because these objects were sometimes found in combination with amulets and beads.

*Hassan, Khaled*

Two Administrative Hieratic ostraca from Deir el-Bahri (Late 20th and Early 21st Dynasties)

S. 125–136, Taf. 35–37

The documents that were found at Deir el-Medina provided us with detailed information on the lives of the small group of people who were responsible for creating the royal tombs in the Valley of the Kings throughout Ramesside times. However, at the end of the 20th dynasty such documents were quite rare, particularly when the workmen moved to be resettled at the temple of Ramses III at Medinet-Habu and abandoned their village due to frequent disturbances. At the same time, it seems that they took the Temple of Hatshepsut at Deir el-Bahri as a new base of work. Many unpublished hieratic ostraca have been found in the same area and dated back to the same timeframe, in addition to the graffiti of the workmen that are scattered around the area of Deir el-Bahri and are also considered to be evidence for their activities. The current paper deals with two hieratic ostraca of the late 20th and early 21st dynasties. Ostrakon 450 is a list of 22 names. Ostrakon 524 is a necropolis journal that is an account of about 87 workmen from various places such as Abydos. They were most probably

there to do specific tasks, other than erecting new royal tombs, an activity that had actually ceased.

*Hufft, Barbara*

Motivtransfer und Rezeption? Ein Beitrag zu den ägyptischen reliefierten Lotuskelchen der 3. Zwischenzeit  
S. 137–167

Owing to the variety of motifs displayed on them, the Egyptian lotus chalices with relief decoration do represent significant reference objects of the decorative arts of the Third Intermediate Period. On the one hand, they bequeath traditional central motifs as e.g. the marshland scenes or pharaoh smiting enemies; on the other hand, they take on new elements of that period such as the juvenile sun god crouching on a lotus flower or the triumphant king in a chariot. Simultaneously, they incorporate in singular cases alien(ated) elements like the lateral portraiture of the appavelled god Bes or a goddess holding up a kind of scimitar in her raised hand. Based on the motif decor of these faience vessels, the article pursues the intention of tracing Egypt's evanescent cultural influence in the early and middle Iron Age from an iconographic perspective of the quantitative artefacts. For a possible handing down of the relief chalice's motif repertoire, the glyptic of the southern Levant (i.e. Israel/Palestine) in particular is taken into consideration, complemented by objects from the wider area of the eastern Mediterranean region. For this purpose, the corpus of the lotus chalices is presented in detail before individual elements of the scenes are linked with Egyptianizing representations on objects outside the Nile Valley.

*Jansen-Winkel, Karl*

*ḥ3wtj* „Anführer“ als allgemeine Bezeichnung und als Titel  
S. 169–185

*ḥ3wtj* „Erster, Anführer“ ist im Neuen Reich kein Titel oder Rang, sondern eine allgemeine Bezeichnung, mit der (Gruppen von) Personen als besonders hochrangige (Militär)Führer beschrieben werden. Seit der frühen 21. Dynastie wandelt sich dieser Terminus zu einem konkreten Titel, mit dem während der ganzen Zeit der Herrschaft libyscher Regenten, bis zur frühen 26. Dynastie, speziell die Führer libyscher Truppen bezeichnet werden. Dies ist zugleich ein weiteres Indiz dafür, dass ganz Ägypten schon während der 21. Dynastie von libyschen Militärführern beherrscht wurde.

*Lanciers, Eddy*

The Cult of Arensnuphis in Thebes in the Graeco-Roman Period  
S. 187–216

By the early 3rd century BC the cult of the god Chnum-Arensnuphis, for whom sanctuaries and cult personnel are attested in Elephantine between c. 685–349 BC, had evolved in the Theban area into a cult of the autonomous god Arensnuphis. In the milieu of the mortuary workers in Western Thebes he was worshipped in his own chapel, and newborn children in Thebes were named after him. A few decades later the deity appears in Elephantine as “Lord of the Abaton”. His connection with the burial site of Osiris on the island of Biggeh and his identification with Horus as protector of Osiris' remains, may explain why his cult flourished in Medinet Habu, the location of another famous tomb of Osiris. It appears that only in a later stage the Egyptian god Arensnuphis crossed the frontier into Nubia, where he was similarly regarded as a god related to the Abaton. An active Theban cult of Arensnuphis certainly existed until the late 2nd century BC, when minor priests in Medinet Habu possessed several

shrines of the god. After the late 2nd century BC direct evidence that Arensnuphis still received cult in the Theban area is lacking, but indirect onomastic data illustrate the persistence of his worship: the latest securely dated Theban documents containing personal names compounded with the name Arensnuphis are dated around AD 130.

*Madkour, Haitham*

An Eleventh Dynasty Stela of the Priest Ka-whmi

S. 217–225, Taf. 38–41

Publication of a stela from the Eleventh Dynasty of the Priest Ka-whmi, now in the magazine of El-Shaikh Hamad (Sohag).

*Metawi, Dina*

A Late-Eighteenth Dynasty Memphite Stela (Cairo Museum JE 20222)

S. 227–235, Taf. 42–46

Publication of a limestone stela from Saqqara on display in the Cairo Museum (JE 20222). The stela was commissioned by a man named Neferher (*Nfr-hr*) and can be dated, on stylistic grounds, to the post-Amarna period; reign of Tutankhamun or his immediate successor Ay.

*Morales, Antonio J.*

A false-door spell in the Pyramid Texts? An interpretation for the discontinuation of PT355

S. 237–255

The location and function of PT355 in the sarcophagus chambers of the kings' pyramids of the Sixth Dynasty contribute to the identification of architectural metaphors and non-literal cosmographic models in the inner crypts. In this paper it is argued that the inscription of the spell transforms wall and passage into a portal, which functions in a magical and symbolic manner that recalls the motif of the false-door in the private mortuary context. Thus, the royal spirit may complete his daily journey and achieve resurrection by proceeding from the territories of the Duat (sarcophagus chamber and pyramid) into the domain of the mortuary cult service and the provision of offerings for his well-being. After the Old Kingdom, the presence of some decorative motifs in the new contexts for the spells (private coffins and tombs) made PT355 obsolete, and it dropped out of the mortuary textual tradition.

*Morales, Antonio J. / Falk, Sebastian / Osman, Mohamed / Sánchez Casado, Raúl / Shared, Hazem / Yamamoto, Key / Zidan, Eman H.*

The Middle Kingdom Theban Project: Preliminary report on the Freie Universität Mission to Deir el-Bahari, First and Second Seasons (2015-2016)

S. 257–282, Taf. 47–52

This report presents the archaeological, epigraphic, conservation and site management activities carried out by the Middle Kingdom Theban Project – a project under the auspices of the Freie Universität Berlin Mission to Deir el-Bahari – in the first two seasons (2015–2016). The two initial seasons have provided abundant material for the researchers to investigate on the origin, history, and role of the early Middle Kingdom necropolis in the northern hills of Deir el-Bahari, its tombs and elite officials buried there, and shall shed light on the history, society, and religion of the period initiated by Mentuhotep II at Thebes at the end of the Eleventh Dynasty.

*Quack, Joachim Friedrich*

Zur Situierung von TB 166 Pleyte

S. 283–293

New discussion of the date and context of Book of the Dead chapter 166 (Pleyte). Dahms, Pehal and Willems have recently proposed that a first part of that composition was composed at the occasion of a re-burial of Ramses II, found later at the occasion of another reburial and augmented by a second part. An alternative model is proposed here, namely that the chapter *in toto* was composed in the 19th dynasty, probably as an exclusive composition at the royal court. It is demonstrated that the Late-Egyptian language of the chapter in no way constitutes an argument against its attribution to the 19th dynasty, given that religious compositions in that state of the language are well attested in the 19th dynasty, including funerary texts. Several details of the chapter in question as well as other spells of the “supplementary chapters” of the Book of the Dead fit well with an original royal context.

*Rashed, Mohamed Gamal / Abdelrahman, Abdelrahman Ali*

The Statue of Ankhef-Khonsou from Karnak Cachette (CK 1164)

S. 295–306, Taf. 53–59

Publication of the statue of Ankhef-Khonsou from the Karnak Cachette (CK 1164), dated to the early Ptolemaic Period. The statue is acquired by the Egyptian Museum of Cairo, where it is kept at the basement of the museum under the inventory (SR. 218). The inscriptions of this statue provide very valuable information regarding the priesthood in Thebes, and the genealogy of Ankhef-Khonsou and his family. The statue and its inscriptions is dated, studied, discussed, and compared with parallel statues throughout this paper.

*Sánchez-León, Juan Carlos / Jiménez-Serrano, Alejandro*

Keeping Provincial Power in the Lineage During the Twelfth Dynasty: The Case of Khema, Governor of Elephantine

S. 307–314

The sequence of the governors of the first Upper Egyptian nome during the Twelfth Dynasty is relatively well known from the epigraphic and iconographic data found in some funerary complexes in the necropolis of Qubbet el-Hawa, in the temple of Heqaib and in some inscriptions in the First Cataract. Habachi and Franke published the study of those materials during the 1980's and 1990's, presenting similar – but with some differences – sequences of the governors as well as their closest relatives. After both reconstructions, no major contributions have been made. However, the reconstruction of the inscription in the chapel of Khema in the temple of Heqaib offers new light on the origin of this obscure governor and his position in the ruling family of Elephantine.

*Serrano, Jose M.*

Three solar hymns from Dra Abu el-Naga

S. 315–326, Taf. 60–63

Publication of three small epigraphical fragments, possibly belonging initially to stelophorous statues. They were found in the central area of Dra Abu el-Naga, in the surroundings of the tombs of Djehuty (TT 11) and Hery (TT12). Every fragment has been studied, allowing an essay of reconstruction of the text and an interpretation. All the three can be dated to the XVIIIth and XIXth Dynasties, and they can offer valuable contributions for the knowledge of the solar hymns of the New Kingdom in the field of the private funerary cults and beliefs.

*Soleiman, Saleh*

An Inscribed Slab of Unknown Ownership discovered recently at Saqqara  
S. 327–339, Taf. 64

This article concerns a recently discovered Old Kingdom limestone slab at Saqqara. The slab is described, its scene is explained and texts are translated. Commentary on the decoration will accompany the descriptions and translations, comparing its text and scene with those texts and scenes of a similar kind. Suggestions will be made to complete the missing parts.

*Staring, Nico*

Revisiting Three Objects in Berlin Pertaining to the Mayor of Memphis, Ptahmose: The  
“Lost” Faience Stela ÄM 19718 and the Limestone Pyramid Panels ÄM 1631-1632

S. 341–374, Taf. 65–69

This article presents three hitherto unpublished objects in the collection of the Ägyptisches Museum und Papyrussammlung in Berlin. The faience stela ÄM 19718 and the pyramid panels ÄM 1631–1632 derive from the Saqqara tomb of the early Nineteenth Dynasty Mayor of Memphis, Ptahmose. This paper also explores the way in which the objects came to Berlin and how the stela was subsequently lost – and found. A careful study of the objects provides new insights into the architectural development of monumental tombs at Saqqara, and reveals something about the identity of the craftsman who was responsible for the tombs’ decoration.

*Töpfer, Susanne*

Teile des Totenbuches des Anch-ef-en-Chonsu, Sohn des Bes-en-Mut in der Österreichischen  
Nationalbibliothek (Papyrus Wien Aeg. 12022a+b)

S. 375–388, Taf. 70–71

Copies of the Book of the Dead from the Saitic Period are rare, especially in the case of spell 146, which is not attested until the Third Intermediate Period. One example is Papyrus Wien Aeg. 12022a+b, which comprise sections of the end of spell 146. The two papyrus fragments are part of a long roll stored in the Egyptian Museum Cairo, containing the beginning and the end of spell 146 as well as further chapters of the Book of the Dead. The papyrus scroll is just one segment of the large Book of the Dead manuscript belonging to the Montu-priest Ankhefenkhonsu, son of Basenmut, dating to the end of the 25th or beginning of the 26th Dynasty. This study includes an edition of Papyrus Wien Aeg. 12022a+b considered alongside contemporaneous manuscripts on the one hand, and a discussion of the owner of the papyrus rolls on the other.