



Abstracts:

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Abdelrahiem, Mohamed

The Festival Court of the Temple of Ramesses II at Abydos (Part I)

S. 1-17

The festival or the second court of the temple of Ramesses II at Abydos measures 32.70 m. wide from south to north, and 24.20 m. long from east to west. The walls are all decorated with scenes and inscriptions executed en-creux, and still bearing many traces of their original bright colouring. The scenes are executed with great skill and effect, and are full of lively details and human incidents. It is the purpose of this paper to publish all the accessible inscriptions of the Southern Wall of this court that are legible enough to be all intelligible. The texts presented here are based on copies that were made on the spot and collated with the originals.

Awad, Khaled Hamza

Zwei Totengedenksteine des späten Mittleren Reiches im Louvre

S. 19-38, Taf. 1-3

Publikation zweier bislang unveröffentlichten Totengedenksteine aus der Sammlung des Louvre vom Ende des Mittleren Reiches: Stelen Louvre C. 85 und C. 139. Die Stele Louvre C. 85 gehört dem Vorsteher der Bildhauer *Imnjj*, Louvre C. 139 dem Gefolgsmann *Iwjj*. Der Fundort der ersten Stele ist unbekannt, während die zweite Stele im Nordgraben von Abydos in der Nähe der Umzäunung des Osiris-Wepwawat-Tempels in Kom el-Sultan gefunden wurde. Diese Untersuchung setzt sich mit den Titeln der Inhaber der beiden Stelen und ihrer Beziehung zu den auf den Stelen abgebildeten Personen auseinander. Des Weiteren werden Epigraphik, Paläographie und die Datierung behandelt.

Beinlich, Horst

Das Wiener Relief L1

S. 39-49, Taf. 4

The relief Vienna L 1 is dated from the time of Ptolemy XII. It is belonging to the fragments in Cairo which Shafia Bedier has published in 1998. All these fragments were probably part of one of the two gates that lead from the Outer Hypostyle to the Inner Corridor of the temple of Kom Ombo.

Bettum, Anders

Dismutenibtes and Aaiu. Two 25th Dynasty Coffins in Oslo

S. 51-65, Taf. 5-10

The coffins of Dismutenibtes (C47708) and Aaiu (C47709) in the Museum of Cultural History in Oslo were given scholarly attention in the 1860's and 70's, but have not been studied since. In 2006, it was discovered that Dismutenibtes was the mother of Osirmose, whose coffins today are located in Liège and Brussels. The discovery gave the author of this article the incentive for a thorough study of the coffins and their modern history. Both coffins were donated to the museum by Giovanni Anastasi, possibly in the year 1826. From an

eyewitness account recorded in a letter from 1862, it can be discerned that the coffins arrived together as one ensemble containing a single mummy. Due to the different names, a connection between the coffins was never considered by the 19th century scholars. In this article, the connection has been reexamined with regard to stylistic, textual and historic criteria. It is concluded that both coffins most probably belonged to a woman named Dismutenibtes, known also by the pet name Aaiu/ Iuiu. Along with Osirmose and his father Padiamunet, whose coffins are now in the British Museum, she was buried in an unknown family tomb in the Theban necropolis around 700 BC. The tomb must have been discovered by Anastasi's agent in the early 19th century, and its contents distributed to Europe in two separate shipments.

Breyer, Francis

Thutmosis III. und die Hethiter. Bemerkungen zum Kurustama-Vertrag sowie zu anatolischen Toponymen und einer hethitischen Lehnübersetzung in den Annalen Thutmosis' III.

S. 67-83

The Amarna age is commonly described as the beginning of international diplomacy, namely the relations between pharaonic Egypt, the Levant, Mesopotamia, Anatolia and the Aegean. This is mainly due to the fact, that substantial archives such as the Amarna letters or those between the Egyptian and the Hittite court are only attested from this period onwards. As the palaeography of the cuneiform script used by Egyptian scribes shows, exchange in writing took place much earlier in the bronze age. In my article, I argue for the so-called Kurustama treaty to have been concluded between pharaoh Thutmose III and the Hittite king Tudhalija II. Taking the inscriptions of the former as a starting point, further pieces of circumstantial evidence are collected, which point to regular diplomatic activity at the beginning of the 18th dynasty or even earlier. Several toponyms in the "annals" of Thutmose III are reevaluated and explained as being of Anatolian origin: *īśy=Isuua*; *tnī= Adan(i)i*; *ḫī=Kizzu(wūtna)*. The term *ḫt ḫ* "Greater Hatti" in the same inscriptions is not just some peculiar expression for the Hittite empire, but rather the rendering of a very specific *terminus technicus* in Hittite diplomatic texts – *Hattusas hūmanz* "all Hattusa". The natural use of such a borrowed specialist term alone shows, that diplomatic relations on a regular basis must have occurred much earlier than previously thought.

Broekman, Gerard P. F.

Libyan Rule Over Egypt. The Influence of the Tribal Background of the Ruling Class on Political Structures and Developments during the Libyan Period in Egypt

S. 85-99

A number of controversies among Egyptologists concerning the Third Intermediate Period in Egypt pertain to situations of political fragmentation such as divided kingship, overlapping rules and collateral dynasties and 'usurpation' of royal attributes by high officials. In this paper will be shown that such events, situations and political developments are best explained from the tribal background of the Libyan 22nd-24th Dynasties. It appears that the effects of this tribal background, the genealogical emphasis, the importance of the notion brotherhood and the retention of Libyan tribal titles alongside Egyptian ones, can be found on several levels and at several moments during the whole Libyan Period.

Bußmann, Richard

Der Kult für die Königsmutter Anchenes-Merire I. im Tempel des Chontamenti. Zwei unpublizierte Türstürze der 6. Dynastie aus Abydos

S. 101-119, Taf. 11-12

Two unpublished fragments of royal door lintels of the 6th Dynasty from the temple of Abydos (Bolton 1903.46.7, Chicago OIM 8307) are discussed. The lintel in Bolton joins a lintel published by Petrie and is archaeological evidence for the local statue cult of Ankhenes-Merire I previously known only from the decree of Pepi II. The statue cult for royal mothers in provincial temples cannot be explained as an appropriation by queens of a practice formerly confined to kings. Rather, kings set up cults for Ankhenes-Merire I and II and for Iput I who is argued to originate from Coptos in their home shrines in order to strengthen their ties to powerful families in Upper Egypt. This gives the latter access to royal resources provided for the statue cults in local temples.

Gundacker, Roman

Königliche Pyramidentexte im Mittleren Reich? Zur Herkunft und zu einigen Besonderheiten der Pyramidentexte Sesostrisanchs

S. 121-140

It was already W.C. Hayes, who noticed the close relationship between the Pyramid Texts of Wenis and those of Senwosretankh. Nevertheless, he did not mention the peculiar misspelling of Senwosretankh's name in about 80 instances and some minor irregularities in the general arrangement of Senwosretankh's Pyramid Texts. Within this contribution it is aimed to demonstrate that both these anomalies have their origin in an until now unrecognised intermediary stage of textual transmission, which is an indirect proof for a corpus of Pyramid Texts compiled and arranged for Senwosret Ist.

Herrmann, Sabine

Landestypische Krankheiten in der *Description de l'Égypte*

S. 141-152

Die nach dem Ägyptenfeldzug Napoléon Bonapartes entstandene *Description de l'Égypte* stellt ein wichtiges Dokument für die Forschungsgeschichte der Ägyptologie dar. Während bisher insbesondere die Untersuchungen der französischen Gelehrten zu den historischen Denkmälern Ägyptens Beachtung gefunden haben, widmet sich die vorliegende Darstellung den von dem französischen Mediziner und Militärchirurgen, insbesondere Dominique-Jean Larrey (1766-1824), dokumentierten landestypischen Krankheiten und inwiefern diese bereits in der Antike beschrieben wurden.

Iskander, John M.

The Lintel of Ptahemheb in Cairo Museum (TR 22/3/25/10)

S. 153-163, Taf. 13

This is a publication of Ptahemheb's lintel, who worked as a scribe of the table of the lord of the two lands at the end of the Eighteenth Dynasty. In addition to the figures of the owner, it includes a hymn to Osiris, formed as the Abydene fetish.

Jay, Jacqueline E.

Parallelism in the Correspondence between Senwosret I and Sinuhe

S. 165-189

Poetic parallelism (the repetition of grammatical, semantic, and/or phonetic elements) is prevalent throughout the Tale of Sinuhe, occurring both in the tale's narrative and in its non-narrative sections, including the exchange of letters between Senwosret I and Sinuhe. This paper analyzes the parallelism in these letters, exploring the rhetorical impact produced by the inclusion of parallel elements and suggesting ways in which an awareness of the poetic structure of the letters increases our understanding of specific passages and of the tale as a whole.

Kahl, Jochem / El-Khadragy, Mahmoud / Verhoeven, Ursula / Prell, Silvia / Eichner, Ina / Beckh, Thomas

The Asyut Project: Seventh Season of Fieldwork (2009)

S. 191-210, Taf. 14-19

This report first refers to the international conference of The Asyut Project at Sohag in October 2009, and focuses then on the cleaning of an unfinished shaft in Tomb V (M11.1), and the archaeological remains on the mountain plateau from the early Middle Kingdom onwards. The recent documentation of the hieratic graffiti in N13.1 brings up more details for the wisdom texts and proves the title of a „scribe of the estate of jackals in the temple of Wepwawet“ in the visitors' texts. The area of O11 with the „Tomb of the Dogs“ was cleaned opening a gallery with huge amounts of carcasses of canids and other animals, also several hundred hammerstones were found in its entrance area. Late antique and medieval remains were examined in the region of the monastery Deir el-Azzam and five rock-cut tombs nearby on top of the Gebel as well as in the monastery of Deir el-Meitin lying downhill. A painting on the ceiling of Tomb IV probably represents John of Lycopolis.

Klotz, David

Emhab versus the *tmrhtn*: Monomachy and the Expulsion of the Hyksos

S. 211-241, Taf. 20-22

New translation of the Emhab Stela (JE 49566) based on new photographs and an epigraphic copy. A close examination of the inscription shows that while Emhab did not participate in any theatrical performances or drum competitions, he was an important Upper Egyptian official in the late-Seventeenth to early-Eighteenth Dynasties and possibly engaged in monomachy against a Hyksos champion. Parallels from contemporaneous monuments, particularly from Edfu, demonstrate further that the Emhab Stela is surprisingly quite normal if viewed within its proper historical context.

Lurson, Benoît

Nouveaux éléments sur la décoration et l'architecture du temple contigu au Ramesseum

S. 243-270, Taf. 23-29

Une nouvelle étude des blocs réemployés dans le Petit Temple de Medinet Habou et celle de blocs et fragments dispersés sur l'aire du Ramesseum permettent d'améliorer notre connaissance de la décoration et de l'architecture du temple contigu au Ramesseum. On relèvera ainsi que le nombre des épisodes attestés du cycle de la théogamie qui y avait été représenté est supérieur à ce qu'on pouvait attendre et que ce cycle se distingue assez singulièrement de ceux de Deir el-Bahari et de Louxor. En ce qui concerne son architecture,

c'est surtout la présence de colonnes et de pilastres hathoriques qu'on retiendra, ce dernier type de support étant attesté pour la première fois au Nouvel Empire dans ce temple.

Morgan, Enka-Elvira

Ägyptische Ohrenstelen. Fragen und Antworten

S. 271-280

Der vorliegende Beitrag beschäftigt sich mit der Analyse von fast 50 Ohrenstelen aus dem memphitischen und thebanischen Raum. Anhand dieser großen Untersuchungsmenge werden die gängigen Aussagen über Ohrenstelen auf Stimmigkeit und Widerspruchsfreiheit untersucht. Darüber hinaus wird auch die Verschiedenartigkeit der Stelen aus diesen beiden Orten angesprochen.

Nutz, Rainer

Zur ideologischen Verortung von *T3-ntr* und Punt

S. 281-288

Räuchermittel, insbesondere *ʕntjw* und *sntr* waren für den Kult wichtig: sie wurden gebraucht und daher auch beschafft. Oft werden diese Räuchermittel mit der Herkunftsangabe Punt und/oder *T3-ntr* verbunden. Dass Räuchermittel auch ohne Herkunftsangabe erwähnt werden, lässt sich wohl dahingehend interpretieren, dass sie auch aus anderen Gegenden beschafft wurden und ihre Herkunft oft als eher sekundär betrachtet wurde. Besonders in Deir el-Bahari im Zusammenhang mit der Puntexpedition unter Hatschepsut wie auch im pHarris I für eine Puntexpedition unter Ramses III. wird Punt in eine enge Relation zu *T3-ntr* gesetzt. Daraus ergibt sich die Frage nach dem Verhältnis zwischen Punt und *T3-ntr* und seiner Entwicklung im Laufe der Zeit.

Nuzzolo, Massimiliano

The V Dynasty Sun Temples Personnel. An overview of titles and cult practise through the epigraphic evidence

S. 289-312

In this paper, that represents the core of my PhD dissertation, I will take into account the different types of titles of the personnel charged with running the sun temples. In doing so, I will also draw particular attention to the complex organization of the State with the final aim to give some indications towards a broader vision of the royal ideology as well as the religious and socio – political reality of the V dynasty Egypt.

Stefanović, Danijela

The Late Middle Kingdom stela of the staff of provisioning sector (*šnʕ*) (Musées d'art et d'histoire, Genève 6875)

S. 313-319, Taf. 30

Publikation der Stele Nr. 6875 des Musée d'art et d'histoire, Genf, aus dem späten Mittleren Reich, die verschiedene Beamte des Versorgungssektors (*šnʕ*) anführt.

Theis, Christoffer

Die Pyramiden der Ersten Zwischenzeit. Nach philologischen und archäologischen Quellen

S. 321-339

The present article collects together information on all the known pyramids of the First Intermediate Period in Egypt. Six burials of this type are discussed. The burials of Qakare Ibi and Raherischefnacht were situated in Saqqāra, the one of Chui in Kūm Dārā. Unfortunately three pyramids are only known from short inscriptions, which mention the names of these buildings and the denomination of the ancient owner. These are the ancient burial places of Neferkare Nebi II., Iti and Merikare. The three archaeologically explored tombs are all of small shape and their remains are in very bad conditions. In order to understand the reasons which led to their exiguous and substandard qualities, in contrast to the pyramids of the Old Kingdom, a short introduction to the political situation of this time period is given, explaining the main problems of the rulers, leading to their inability to build larger tombs for themselves.

Topmann, Doris

PT-Sequenzen in Spruch 885 der Sargtexte

S. 341-372

It is a well-established fact that, while composing CT 885, entitled „To repel the *rrk*-snake“, segments were used from apotropaic spells of Old Kingdom pyramids. Heretofore, it has not been recognised, however, that the incipits of these pyramid texts are present in CT VII 94n-95n whereas the ends of these spells can be found in 95o-96i, both times in almost identical order. This sequence bears resemblance to that occurring in the later Sixth Dynasty pyramids, particularly that of Pepi II, which is an argument for a common source without there being a direct copy.

Uljas, Sami

Archaeology of Language. A Case Study from Middle Kingdom/Second Intermediate Period Egypt and Nubia

S. 373-382

The present paper provides a re-assessment of writings of the 3rd person plural suffix pronoun =*sn* without the final *-n* in Middle Kingdom and Second Intermediate period inscriptions. It is argued that the earliest attestations of this phenomenon can seemingly be pushed back to the beginning of the XII dynasty. In addition, the geographical spread of the said writings is defined anew and suggested to encompass an area from the First Cataract to Esna, but not as far north as Er-Rizeikat. Crucial to the discussion are Second Intermediate Period data from the Nubian fortress of Buhen. It is argued that, contrary to previous views, of the two well-known families of fortress commandants there, only one can be linked to the area of Er-Rizeikat and on their monuments no *n*-less writings occur. By contrast, such writings are common on stelae left by members of the other family, who did not come from Er-Rizeikat. In conclusion, it is suggested that the *n*-less writings may reflect a regional dialectal feature of the area in which they are found.