

Abstracts:

Studien zur Altägyptischen Kultur 40 (2011)

Abdelrahiem, Mohamed

Third Intermediate Wooden Stela from the Cairo Museum

S. 1-8, Taf. 1

This article deals with a painted wooden funerary stela from Cairo Museum (JE 3390). It belongs to the doorkeeper of the temple of Amun Pa-nesy, son of a foreigner called J-r-r-t. The stela was found at El-Qurnah in 1859 and measures 31.5 by 24.4 by 3.1 cm. The inscriptions contain some interesting features in the spellings of the epithets and offering formulae. On the basis of stylistic features, the stela can be dated to the 21/22 Dynasties.

Antoine, Jean-Christophe

The Wilbour Papyrus revisited: the land and its localisation. An analysis of the places of measurement

S. 9-27

The Wilbour papyrus is a major source for the study of the agricultural economy of the Ramesside Period. Here, logistic regression powered to provide knowledge of the relationships and strengths among multiple variables was used to analyze the field places of measurement in Text A and B. Results gave new information on land localisation in the agricultural landscape of Middle Egypt and improved the understanding of technical terms used to designate categories of land including *k3yt*, *tni*, *n3b*, *idb*, and *p3t*. Although each of the four zones of Text A showed a specific pattern, there was no difference in the agricultural landscape in Text A and B. Land in P. Wilbour probably lay across the flood plain, from the Nile banks to the desert edge and along the Bahr Yusuf. These results do not support the hypothesis that fields in Text A were devoted to summer crops.

Awad, Khaled Hamza

Drei Stelen des Alten Reiches und der frühen 1. Zwischenzeit aus Abydos im Ägyptischen Museum (Kairo CG 1450, CG 1589 und CG 1616)

S. 29-52, Taf. 2-4

Grundlage des Artikels ist die Publikation dreier bislang nur ungenügend veröffentlichter Stelen aus Abydos vom dem Ende des Alten Reiches bzw. Anfang der 1. Zwischenzeit, die im Ägyptischen Museums in Kairo aufbewahrt sind: CG 1450, CG 1589 und CG 1616. Alle wurden von Mariette im Nordgraben von Abydos in der Nähe der Umwallung des Osiris-Wepwawat-Tempels in Kom el-Sultan gefunden. Die Stele CG 1450 gehört der Königsedlen *Snb*, CG 1589 dem Einzigen Königsschmuck und Priesterin der Hathor *Nbt* und CG 1616 dem Königsverwalter und Vorsteher der Aufträge des Pharaos *Ndm-Jb*. Gegenstand der Untersuchung sind auch die Titel der Inhaber dieser Stelen und ihre Beziehung zu den auf den Stelen abgebildeten Personen sowie Epigraphik, Paläographie und Datierung.

Billing, Nils

Monumentalizing the Beyond. Reading the Pyramid before and after the Pyramid Texts
S. 53-66

The history of the pyramids reveals a constant elaboration with different systems of chambers and corridors. The pyramids at the end of the Old Kingdom constitute the exception to this rule, all being created from a highly standardized model and provided with Pyramid Texts that defined the symbolic properties of the different spatial quarters. This situation, however, provokes related queries concerning the “mute” pyramids. Were they also invested with any mythological symbolism? If so, how are they to be “read”? The present article analyses and compares the evolution of the pyramid interior in order to delineate general trends and variations, local and/or chronological, which might mirror current trends in a contemporary theological discourse.

Fitzenreiter, Martin

Grabmonument und Gesellschaft – Funeräre Kultur und Soziale Dynamik im Alten Reich

S. 67-101

Funerary monuments from the necropoleis of the memphite region are a major source for the reconstruction of social and political development during the Old Kingdom. Nevertheless it has been seldom questioned why funerary monuments emphasise information on status and role in this particular way. The article tries to connect two phenomena: the emergence of new social strata at the residence of the Old Kingdom with the development of new forms of cultural expression in the realm of funerary culture. Both incidents are interpreted from an anthropological point of view, seeing in funerary practice a major theatre of social interaction. Developing new forms of collective funerary cults and new types of funerary installations, inhabitants of the residence – elite as well as dependents – created media to display and affirm new social positions. Using traditional funerary patterns of negotiating inheritance and succession, it was possible to transform changing socio-economic conditions into social reality. Further, conceptual models of funerary religion shaped the apperception of the relationship between pharaoh and the social milieu of the residence. Thus, *models of* funerary practice became *models for* structuring a developing society.

Gromadzka, Sylwia / Rzepka, Sławomir

Two flails in the king’s hands: Unusual royal iconography on a scarab from Tell el-Retaba

S. 103-112, Taf. 5

A scarab found recently in Tell el-Retaba is decorated with an image of a king holding two *nḥ3ḥ3* flails in his hands. Such a set of insignia finds only a few parallels in royal and divine iconography.

Grunert, Stefan

Danse macabre. Ein altägyptischer „Totentanz“ aus Saqqara

S. 113-136

Folgt man den Angaben im *Bildatlas zum Sport im Alten Ägypten*, so sind im Tanz „die Bewegungen des Körpers abgelöst von den Bedürfnissen und Zwecken, zu deren Erfüllung sie in der übrigen Welt vollzogen werden. Die tänzerische ... Bewegung wird zuerst um ihrer selbst willen ausgeführt. Die Bewegung selbst ist das Entscheidende, und sie steht im Vordergrund.“ Dieser allgemeinen, fast definitorischen Vorgabe sollen schon die Ägypter des Alten Reiches

anlässlich geselliger Feste zur Unterhaltung anwesender Zuschauer bzw. bei den Bestattungsfeierlichkeiten sowohl in Formations- als auch in Paartänzen gefolgt sein – doch genau dies bleibt zu hinterfragen, denn Textbeischriften geben hierzu andere Informationen.

Iskander, John M.

The Haker Feast and the Transformation

S. 137-142

Since his excellent study in ArOr 20, the interpretation of Helck has become the ideal for the Haker festival. This paper is an attempt to restudy this feast in the light of the available documents in order to come to a logical conclusion.

Janak, Jiri

A Question of Size. A Remark on Early Attestations of the Ba Hieroglyph

S. 143-153

Since there is no textual evidence for original meaning and significance of the *ba* concept from early periods of Egyptian history, we have to work only with pictorial representations of the *ba*-bird, i. e. the saddle-billed stork (*Ephippiorhynchus senegalensis*). Fortunately enough, the saddle-billed stork depiction is easily recognizable due to several characteristic features, as are his long legs, long neck, a strong and sharp bill, and mainly due to the presence of a wattle under the bill. This article offers new insights on the original meaning of the *ba* notion and on reasons for the *ba*-concept alterations in the second part of the Old Kingdom based on significance and symbolic value of the saddle-billed stork and on the development (or degradation) of its depictions during early periods of Egyptian history.

Jansen-Winkeln, Karl

Sprachgeschichte und Textdatierung

S. 155-179

Vor wenigen Jahren ist in einem längeren Exkurs zur „sprachgeschichtlichen Methode“ die These aufgestellt worden, im Neuen Reich und in der Spätzeit würden alle neu verfassten Texte in der jeweils aktuell gesprochenen Sprach(stufe) formuliert. Texte in älterer Sprache (alt- oder mittelägyptisch) müssten demzufolge tatsächlich aus dem Alten oder Mittleren Reich stammen, und das Mittelägyptische sei auch in späterer Zeit keine „heilige Sprache“ gewesen. Der folgende Beitrag versucht zu zeigen, daß dies nicht richtig ist. Bis in die späteste Zeit sind auch neue Texte in älterer (v.a. mittelägyptischer) Sprache verfasst worden, und diese Sprachstufe war in der Spätzeit in der Tat so etwas wie eine „heilige Sprache“, wie die ägyptische und antike Überlieferung deutlich zeigt.

Kahl, Jochem / El-Khadragy, Mahmoud / Verhoeven, Ursula / Abdelrahiem, Mohamed / Ahmed, Hesham Faheed / Kitagawa, Chiori / Malur, Josephine / Prell, Silvia / Rzeuska, Teodozja

The Asyut Project: Eighth Season of Fieldwork (2010)

S. 181-209, Taf. 6-13

This report refers to the different tasks of fieldwork in the necropolis of Asyut. A second and hitherto unknown shaft in Tomb V (M11.1) was completely cleaned and shows impressive architectural features. The cleaning also demonstrated that there was an archaeological interest during the Mamluke Period. More than 2000 signs of hieroglyphs were copied for an extensive palaeography from the First Intermediate Period/Period of Regions and the early Mid-

dle Kingdom. Other tombs from these periods were also examined concerning architecture, paintings and epigraphy (H11.1, N13.91 and P13.1) as well as pottery. The Tomb of the Dogs from the Late and Graeco-Roman Period is covered by several layers proving later usages as Coptic dwellings. The animal remains are not only of canids, but also of other species, such as cats.

Köller, Klaus

Vier „Aegyptiaca“ im Fokus

S. 239-258, Taf. 14-19

Die in jüngster Zeit publizierte umfangreiche Studie von Jean-Jacques Fiechter zur Thematik Fälschungen, gibt mir Anlass und Gelegenheit ein weiteres Scherflein dazu beizutragen. Im Folgenden soll deshalb hier kurz der Versuch gemacht werden, vier Plastiken (I.-IV.) hinsichtlich ihrer ungesicherten Provenienz assoziativ zu vergesellschaften, da sie in ihrer Stilistik und in ihrem Erhaltungszustand einige signifikante Übereinstimmungen aufweisen; die es angezeigt erscheinen lassen, dass sie womöglich aus ein und demselben modernen Bildhauer-Atelier stammen könnten?

Konrad, Kirsten

Mutter, Gefährtin, Tochter und Beschützerin des Sonnengottes. Ein einzigartiger Beleg zu Hathor-Nb.t-ḥtp.t als Sistrumgöttin

S. 259-274, Taf. 20-22

The earliest example of the goddess Hathor-Nb.t-ḥtp.t in her function as goddess of the sistrum can be found on a fragment of a sistrophorous statue of a kneeling man, most probably dating back to the 18th dynasty. Made of red quartzite, this object bears the epithet *ir.t R^c.w* for Hathor-Nb.t-ḥtp.t. Therefore, the goddess can be identified as mother, wife, daughter and protectress of the sun god in the hitherto unique theological concept of a sistrophorous statue.

Lapp, Günther

Der Sargtextspruch gegen die Jbh3tj-Schlange

S. 275-286

The *jbh3tj* spell, probably the oldest written coffin text, had been translated and commented on by Osing and Grunert with very different results. An additional version supports Osing's views in nearly all cases and confirms that these spells are texts for repelling the *jbh3tj* snake.

Lieven, Alexandra von

„Where there is dirt there is system“. Zur Ambiguität der Bewertung von körperlichen Ausscheidungen in der ägyptischen Kultur

S. 287-300

The Ancient Egyptian attitude to bodily excretions was rather ambiguous. It depended not only on context, but also on the status of the producer as a human or divine being. While for some excretions this has already been studied in depth, for others this has not yet been seen. The present paper surveys the evidence with a particular focus on faeces, which up to now were thought to have been invariably rejected as dirt by the Egyptians. However, certain texts and even some archaeological finds attest to a more differentiated picture also in these matters.

Menéndez, Gema

Figurines and statuettes from the area of TT 11-12 in Dra Abu el-Naga

S. 301-314, Taf. 23-29

The archaeological works undertaken by the Spanish-Egyptian mission since 2002 in the tombs of Djehuty (TT 11) and Hery (TT 12) on the lower slope of Dra Abu el-Naga hill have unearthed a large number of objects from several periods, belonging to the nearby burials. This article comprises a selection of funerary figurines and statuettes found outside the tombs, thus showing the different periods in which the necropolis was in use.

Preys, René

Les tombes non-royales de la Vallée des Rois

S. 315-338

The early history of the Valley of the Kings is highly debatable. The allocation of KV 38 and 42 is particularly problematic. The study of the tombs of queens and private persons in the Valley of the Kings bring new criteria for dating, such as change of axes and development of chamber C. This helps to understand the development of the royal tomb at the beginning of the 18th dynasty and to recognize family cemeteries within the Valley of the Kings.

Romanova, Olena O.

Contribution to reconstruction of some scenes in the chapel of prince Kawab (G 7110-7120)

S. 339-347

The paper considers the relief fragment 24-12-946 believed to be located on the east wall of chamber A of the Giza mastaba G 7120. The attitudes of the figures suggest that the fragment may have formed part of a garment presentation scene. The unfolded garment presentation scene is attested in the decoration of one tomb at Saqqara, and eight tombs at Giza during the period from the beginning of the IV-th dynasty till the beginning of V-th dynasty. In Kawab's chapel the earliest pattern of the scenes of this type in the tomb decoration at Giza was probably pictured. The east wall composition in chamber A of the Giza mastaba G 7120 could represent the tomb owner seating on the left and facing at least three registers of offering bringers. One of the registers probably depicted two pairs of bearers, each bringing an unfolded mantel. A tentative reconstruction of the scene is offered.

El Shahhat, Haggag

Fünf Armreifen aus Tell el-Balamun im Ägyptischen Museum, Kairo

S. 349-356, Taf. 30-32

Als Howard Carter im Jahr 1913 für eine kurze Zeit Ausgrabungen im Tell el-Balamun im Zentraldelta unternommen hat, fand er u.a. ein Schmuckdepot aus Silber in einem Keramikgefäß versteckt. Carter datierte den Fund in die ptolemäische Zeit. Die Schmuckstücke befinden sich heute in Kairo, im Highclere Castle Museum und im Metropolitan Museum of Art in New York. In diesem Aufsatz werden nur die Schmuckstücke behandelt, die sich heute im ägyptischen Museum in Kairo befinden (JE 44987A-E).

Sigl, Johanna

Weaving Copts in the North Tombs of Tell el-Amarna

S. 357-386, Taf. 33-36

Neither N. de G. Davies nor any other author was able to find a foolproof interpretation for the longitudinal pits within the floors and in the ceilings of some of the North Tombs of Tell el-Amarna. The following article will describe the survey-work conducted in 2007, 2008 and 2009 by the author in these tombs. It will further underline the identification of these grooves as the remains of early Christian loom-emplacements as proposed in SAK 37 (2008).

Spalinger, Anthony J.

The Date of Amunhotep II's First Accession

S. 387-397

A discussion of the difficulties inherent in analyzing the two accession dates of Amunhotep II. Particular attention is placed upon the feast of Choiak and the transference of the key Egyptian feasts at the time of the inception of the Egyptian civil calendar. Finally, the well-known scene of the second New Year's Day in the tomb of Paheri is examined.

Zibelius-Chen, Karola

Das Tübinger Fragment eines Perlennetzes (Inv. 1842)

S. 399-406, Taf. 37

Publication of fragments of a bead net belonging to type C and discussion of the purport of these objects and the symbolism of their constituents - mainly the face - as well as their connection with Osiris *ḥm3g*