Allon, Niv

Finding a Voice in a Hymn to Ramesses IX (MMA 59.51a, b), S. 1-17, Taf. 1

This paper proposes that an unpublished relief at The Metropolitan Museum of Art is a part of a lintel displaying a hymn to Ramesses IX and his image. Its inscription finds its closest comparison in an ostracon in the British Museum whose inscription otherwise compares to a scene from Medinet Habu. Following the common thread to these texts, this paper explores the social aspects of praise and its forms of expression through its contexts and prisms of registers, quotations, and voice. Praise and its language, it argues, are constantly negotiated among the elite as well as between elite voices and royal authority.

Amer, Islam

Three Blocks of the King Ramesses III from Tell Atrib (Benha), S. 19-26, Taf. 2

The present paper is a publication of three unpublished blocks of the king Ramesses III from the temple of Horus-Khenty-khety in Tell Atrib (Benha). The blocks are now exhibited in the Storage Museum of Prof. Abdel Halim Nour El-Din in El Shoubak. Two blocks belong to the king Ramesess III, while the third one belong to the scribe *Tjay*, who served in the temple of Horus- Khenty-khety during the reign of the king Ramesses III.

Arpagaus, Daniel

«In Summe 27 Millionen Aruren». Die Größe Ägyptens gemäß dem Tempel von Edfu und dem Tebtunis-Onomastikon, S. 27-43

A Text on the inner enclosure wall of the Edfu temple provides, in concise form, a description of the dimensions of Egypt with both linear and surface measures. The total surface area of Egypt is given as 27 million aroura. After presenting the conclusions of previous research on this figure, a new interpretation is put forward that correlates the data from Edfu with a sketch of Egypt in the so called Tebtunis onomasticon. Taken together, the two sources allow for a smooth explanation of the land surface without having to resort to complicated numerological interpretations or by emendating certain measures.

Private tombs from the Old Kingdom are sometimes seen as monuments providing their tomb owner with an afterlife thanks to their textual and iconographic contents, and therefore focusing on the figure of the dead. However, some architectural and inscriptional elements, especially on their façades, suggest that they were also meant to address the living ones, in order to support and encourage the interaction between visitors of the necropolis and the (dead) tomb owners. The aim of this article is to highlight and analyze several visual strategies used by the tomb builders to reach this purpose. The architecture and decoration of the funerary complex of Seshemnefer IV at Giza – relation between the entrance and outdoor pathways, monumentality of the façade, presence of cultic installations – will be examined in their capacity of attracting people, and so doing, ensuring the perpetuation of the funerary cult.

In the present article we analyze the Osorkon II scene represented in plate XVII of The Festival Hall of Osorkon II in the Great Temple of Bubastis (1887-1889) published by E. Naville in 1892. After studying the iconographic and epigraphic treatment of this scene, we concluded that it should be included in the group of representations where the King receives the Sed-Festivals signs from the hands of a divinity.

Die Lesung zweier frühzeitlicher Hieroglyphen als "Neith" war kürzlich in einem Beitrag in dieser Zeitschrift angezweifelt und stattdessen eine Lesung und Interpretation als $ḥm(w)s.t$ vorgeschlagen worden. Im Folgenden soll gezeigt werden, dass zahlreiche Belege aus Frühzeit und Altem Reich für ein Beibehalten der ursprünglichen Lesung $n.t$ sprechen, die nicht nur belegbar ist, sondern ein Zusammenhang mit Neith ergibt sich durch Indizien auch aus anderen Kontexten. Darüber hinaus wird ein Vorschlag für das Lesen frühzeitlicher Personennamen unterbreitet, deren Interpretation bislang Probleme aufwirft.

The current paper discusses the nature of the adaptation of historic architectural models from the Egyptian Middle Kingdom, demonstrating how they communicated religious, ideological, and structural concepts that were adapted within the design and function of Ahmose's funerary architecture at the beginning of the Eighteenth Dynasty. In the context of the royal mortuary complex, the Ahmose complex is fundamental to understanding the shift from the royal pyramid to the unmarked subterranean tomb. Therefore, we will also examine how fundamental features of that site form a direct precedent for activities later undertaken by his Thutmoside successors at the Valley of the Kings.

Fitzenreiter, Martin

Ehrenwerte Töpfe und ihre Potenzen. Zu ḳrḥ.t šps in den Choiak-Inschriften und anderswo, S. 109-131

The Dendera-inscription describing ceremonies during the Choiak-festival mentions several times a certain ḳrḥ.t šps. The article explores the *Wortfeld* of ḳrḥ.t and of šps as well. ḳrḥ.t describes raw materials coming out of the earth, including ceramics and thus also vessels made out of clay; in a metaphorical way also primordial creatures and vessels of creation as the egg or the womb. šps indicates potency; a power to be emerging. In the Choiak-inscription ḳrḥ.t šps is used to designate the material out of which a special figurine next to the better-known 'corn mummies' is created, as Maarten Raven has observed, but the same time it points to its function as a vessel or carrier for a number of ingredients out of which the šps-ability of the figurine emerges, as stressed by Émile Chassinat.

Fong, Cyprian H.W.

A New Edition of the Rock Stela of Smendes at Dibabiya, S. 133-176

Smendes' rock stela at Dibabiya is one of the few sources dated to the Twenty-First Dynasty. It is now almost completely lost and Daressy's publication in 1888 has hitherto been the only source of the original text. This re-edition, made possible by Wilbour's and Gardiner's unpublished epigraphic copies, corrects some of Daressy's readings. Together with an analysis of the mentioned toponyms, this article presents a re-interpretation and contextualisation of the text.

Hamilton, Julia Clare Francis

A son of vizier Kagemni Memi in the Teti Pyramid Cemetery, Saqqara, S. 177-187, Taf. 3-4

This article publishes a photograph and line-drawing of an inscribed, multi-figure architrave belonging to Pepymer, who describes himself as a son of vizier Kagemni Memi of the 6th Dynasty. The architrave was excavated in the Teti Pyramid Cemetery, Saqqara, by Cecil Firth and Battiscombe Gunn between 1920–22, although an illustration of the architrave was not published at the time. A photographic print is held in the Griffith Institute, University of Oxford (Gunn MSS, xiv, 55 [2]), and the architrave is now kept in the storage magazines for the Saqqara archaeological area. This architrave is of particular interest because it attests two members of vizier Kagemni's kin group who are otherwise not named in his mastaba: a possible son or grandson, Pepymer, and his son, Kagemni. The decoration of the architrave and its inscriptions are discussed, and it is contextualized among the wider commemorative activities in the Teti Pyramid Cemetery which honoured Kagemni's memory. A new outline of Kagemni's kin group can be hypothetically proposed, combining this architrave with other loose, decorated blocks from this cemetery and the interior decoration of Kagemni's mastaba.

Jurjens, Judith

Corrections on Ostraca: A Look into an Ancient Egyptian Scribal Practice, S. 189-205

The paper presents an analysis of corrections on ostraca containing excerpts from *The Teaching of Khety*, also known as *The Satire of the Trades*, a text used in the scribal training of ancient Egyptian scribes. Several questions are addressed: who made the corrections; which types of mistakes were corrected; which correction techniques were used. Finally, the role of memory in copying and correcting texts is discussed. Many examples of corrections are given throughout

to reveal the scribal practices used during this process, and to provide insights into the education of scribes in ancient Egypt.

Kahl, Jochem / El-Hamrawi, Mahmoud / Verhoeven, Ursula / Buhlke, Anja / Garzón Rodríguez, Judit / Gervers, Eva / Kilian, Andrea / Zöller-Engelhardt, Monika

The Asyut Project: Fourteenth and Fifteenth Season of Fieldwork (2018–2019), S. 207-259, Taf. 5-9

The Egyptian-German Mission from Sohag University, Freie Universität Berlin and Johannes Gutenberg-Universität Mainz conducted its fourteenth and fifteenth season of fieldwork which started on the 14th August and ended on the 9th of October 2018; this fieldwork continued between the 3rd September up until the 12th September 2019. This was respectively in the ancient necropolis of Asyut situated in the western mountains (Gebel Asyut al-gharbi).

Landborg, Anne

Holy C**p: On the Origin of Faeces in the Egyptian Afterlife, S. 261-269

The so-called 'reversal spells' of the Coffin Texts, where the dead are urged to eat excrements and drink urine, have drawn some attention due to their specific focus and peculiarity. The present paper discusses where the excrements originated, who was producing them, and what implications this had vis-à-vis the idea of religious purity. A selection of instances from other cultures where written sources mention divine beings producing bodily waste are included for comparison.

Mahieu, Bieke

The Motion of Sirius in the Diagonal Star Tables, S. 271-285

Two types of diagonal star tables exist: Group T, with Sirius recorded for the first time at the bottom of col. 18 (of the 36 columns); and Group K, with Sirius for the first time at the bottom of col. 25. It is debated among scholars which astronomical phenomena are represented in the tables and whether the tables served as clocks. The present analysis argues that Group T indicates 12 decanal hours of night (from 8pm until 4am) by means of the settings of 12 decans, while Group K represents 12 decanal hours of night by means of the culminations of 12 decans, in agreement with the cosmology of the Book of Nut.

Morenz, Ludwig

„*Meißeliger*" als spezifisches Epitheton *eines staatsmännischen Handwerkers/Künstlers*? Spezifische Königsideologie im Namen des Horus(-Königs) Nar-meher, S. 287-296

Dieser Essay leuchtet königsideologische Inszenierungsstrategien für Nar-meher in Bildschriftlichkeit und Schriftbildlichkeit aus. So erweisen sich verschiedene seltsame Details als konkreter bedeutungsträchtig. Dabei werden die konkreten Interpretationen in (kultur)-historische Analysen eingebettet und in Verbindung mit der hermeneutischen Problematik der Grenzen unserer Interpretationen diskutiert. In diesem Rahmen erfolgt auch eine spezifische Deutung des Epithetons *mḥr* als „Meißeliger", was spezifisch auf staatsmännische Aspekte dieses *founding fathers* des ägyptischen Staates verweisen mag.

Shafik, Sameh

Baqet I and the earliest Middle Kingdom offering list at Beni Hassan, S. 297-308, Taf. 10

Baqet I is the founder of the nomarchic family which governed the Sixteenth Upper Egyptian province, the Oryx nome, during the latter part of the Eleventh Dynasty and the first part of the Twelfth Dynasty. This article presents a reinvestigation of the offering list inscribed on the east wall of Baqet I's tomb (No 29) at Beni Hassan. After the conservation work by the Ministry of Antiquities and using appropriate light, it became possible to recover most of the contents of the list, which is the earliest Middle Kingdom offering list known from Beni Hassan.

Stauder-Porchet, Julie

Werre: a Royal Inscription of the Early Fifth Dynasty, S. 309-327

Werre's inscription (time of Neferirkare) is part of a small group of early fifth dynasty texts that center around occasions of the king's speech in a public and often ceremonial setting. The form of the text and the visual dimensions of the inscription foreground Werre's function as a *sem*-priest, how the king's word is turned into the inscription that we see, and Werre's eminence with the king. Rather than a biographical inscription, this is a royal text speaking the king's voice, inserted into the space of the official and adapted to that space. As a material token of the king's probably public largesse, the inscription itself at once exalts Werre among his peers and marks his dependency on the king.

Taterka, Filip

The Flight of King Ptolemy X Alexander I to the Land of Punt, S. 329-349

The article discusses the inscription of the temple of Edfu mentioning the flight of king Ptolemy X Alexander I to the land of Punt. The author argues that this passage cannot be taken as argument in favour of the hypothesis locating this mysterious land on the Arabian Peninsula. He also tries to demonstrate that the land of Punt is presented as a purely African country located to the south of Egypt in 'historical' inscriptions concerning the actual expeditions sent out to it by the Egyptian pharaohs, but at the same time it is associated with the eastern horizon of the sky in the religious texts. That way, the mention of Ptolemy X Alexander I's flight to Punt should be interpreted as a metaphorical description of royal demise, which was traditionally presented in terms of the deceased king's union with his creator, the sun-god, who is at the same time the ruler and creator of Punt.

Theis, Christoffer

Bemerkungen zur Pyramidensiedlung *Bꜣ ꜣImn-m-ḥꜣ.t*, S. 351-358

The stela Cairo, Eg. Mus., JdE 66641 bears a short inscription, which mentions the name of a part of the pyramid complex of a certain King Amenemhet as *Bꜣ ꜣImn-m-ḥꜣ.t*. With a new reading it becomes clear that this is the name of the pyramid settlement and not the designation of the pyramid itself or its temple. Taking prosopographic material from the Middle Kingdom into account, *Ḥr-nḫt(.w)* mentioned in the inscription could be identical with a man of the same name who lived in the beginning of the 12th dynasty, so that *Bꜣ ꜣImn-m-ḥꜣ.t* may have referred to the pyramid settlement of Amenemhet I.