

ABSTRACTS:

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Mohamed Abdelrahiem

The Coffin of Wepwawet-em-hat (S2Shu) at Shutb Storage Museum in Asyut, S. 1-20, Taf. 1-4

The article aims at editing the coffin of Wepwawet-em-hat (S2Shu) for the first time in full, including the texts inscribed on the exterior and analysing its general aspect of being a funerary object. The coffin is stored in the Storage Museum of the village of Shutb at Asyut under Nos. 2-3. There are no records with details about the discovery of the coffin which comes from an undocumented excavation at “Gebel Asyut al-gharbi”. The coffin measures 2.0 m in length, 50.0 cm in width and the overall height is c. 60 cm. Based on the parallels, textual grounds, epigraphical and paleographical features, it is suggested that the coffin dates back to the end of the 11th Dynasty and the early beginnings of the 12th Dynasty, possibly going back to the early years of Senwosret I.

Horst Beinlich

Die Metall-Depots im Scheschonk-Tempel von el-Hibe, S. 21-43, Taf. 5

After the end of the “Baden excavations” in el-Hibe and Karâra (1913-1914), the finds from the metal deposits of the Amun temple of el-Hibe were packed in boxes and taken to Heidelberg and Freiburg, where they remained unnoticed for a long time until the 1970s. Now they have finally been restored to the extent that statements can be made about these metal hiding places.

Katherine E. Davis

Social and Spatial Constructions of Late Scribal Expertise, S. 45-65

This paper suggests that scribal expertise in the Greco-Roman period is thematized through the space of the temple and notions of access and movement. Recent social analyses of scribal identity in Egyptology (largely focused on the New Kingdom), as well as broader theoretical approaches, provide important frameworks for analyzing the intersection of writing, hierarchy, and identity in later phases of Egyptian history. Here, two textual groups – Roman Period priestly treatises and inscriptions on early Ptolemaic Period private statues from temple contexts – elucidate how Egyptian elites during this time operated within temple space and oriented their identity as literate individuals with respect to movement within that space.

Alix Frauchiger

Formule 660 des Textes des Sarcophages. Naissance et voyage d'un défunt dans l'au-delà, S. 67-86

Spell 660 of the Coffin Texts is only attested on the coffin B1Bo (USA; Boston MFA 20.1822-27), discovered in the necropolis of Deir el-Bersha and belonging to the nomarch Djehoutynakht IV or V. It stands out from the other spells due to its length and the variety of themes it covers. This study aims to discuss the meaning of the spell, identify the difficulties involved in its comprehension and define its themes and structure. Based on coffin photographs and the hieroglyphic text established by A. de Buck (CT VI, 280n-286u), a new transliteration and translation are proposed. The thematic division of the text reveals a logical sequence in the narrative: spell 660 begins with the arrival of the deceased in the afterlife and continues with the preparation of his journey there, finally concluding with his departure. The similarities of the spell with others issued from the Coffin Texts suggest that it is the outcome of a fusion of several spells.

Kevin L. Johnson

The Study of a Provincial Stone Sarcophagus from the New Kingdom: An Iconographical Analysis and Virtual Reconstruction, S. 87-109, Taf. 6-14

In the early 1920s, Sir Flinders Petrie and Guy Brunton discovered the limestone sarcophagus of a New Kingdom *h3ty-c* named Menna in the cemetery at Sedment, not far from the ancient site of Herakleopolis (modern-day Ihnasya el-Medina). Stone sarcophagi, while typical for royalty, are less common for officials, especially those who held office in provincial Egypt. Shortly after its modern discovery, tomb robbers cut this sarcophagus into a number of pieces and sold them on the antiquities market. Over the years, the sections have found their way into public and private collections in both North America and England. During the last few decades, a majority of the decorated pieces from the sides of the sarcophagus trough have been located, and thus it is now possible to reassemble it virtually. With this reconstruction, a proper iconographical and textual study can be presented, and as such valuable details can be gleaned, not only about the sarcophagus's owner, but also about non-royal stone sarcophagi of this period in general

Jochem Kahl

„... a martial frame of mind“: Nubische Bogenschützen und Truppenaufmärsche in Assiut, S. 111-125, Taf. 15

Nubian bowmen played a significant role during the final phase of the First Intermediate Period as well as at the beginning of the Middle Kingdom. The hitherto unknown depiction of Nubian archers in the tomb of Iti-ibi (Tomb III) at Asyut is the starting point for reevaluating the attestations of Nubian soldiers at this site.

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The Asyut Project: Seventeenth Season of Fieldwork (2023), S. 127-156, Taf. 16–22

The Egyptian-German joint mission of Sohag University and Freie Universität Berlin conducted its seventeenth season of fieldwork in the ancient necropolis situated in the western mountain of Asyut (Gebel Asyut al-gharbi). Fieldwork commenced on the 21st of August 2023 and lasted until 19th of September 2023. It focused on Tomb I, the Tomb of Mesehti, the Coptic school building (F10.x) and mountain surveying. Additionally, objects were studied in the magazine of the Ministry of Tourism and Antiquities at Shutb from 20th of September to 19th of October 2023.

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The Middle Kingdom Theban Project: Preliminary report on the University of Alcalá Expedition to Deir el-Bahari (Seasons Seventh, Eighth and Ninth – 2023-2024), S. 157-207, Taf. 23-26

The present report introduces the archaeological, epigraphic, conservation, and landscape activities carried out by the Middle Kingdom Theban Project – a project run by the University of Alcalá Expedition to Deir el-Bahari and Asasif – in its Seventh, Eighth and Ninth Seasons. The areas identified as a priority for the season were: i) the eastern sector of the courtyard of Dagi (TT 103); ii) the eastern sector of the transversal hall in the same tomb; iii) the southern sector in the courtyard of Djari's tomb (TT 366); iv) the northern sector of the transversal hall at the same complex; iv) further documentation of the funerary chamber and sarcophagus in the tomb of Ipi (TT 315); and v) the surrounding territories and landscapes of the Theban necropoles, targets for the production of a DEM. In addition, the project team – with the permission of MoTA and Museum of Luxor – proceeded to the transfer of the exceptional findings of the embalming deposit at TT 315 to the museum storage for further study.

Marie Peterková Hlouchová / Věra Nováková

Typology and decoration of Old Kingdom wooden coffins and stone sarcophagi: similarities and differences, S. 209-229, Taf. 27-28

Even though wooden coffins and stone sarcophagi had the same practical and religious meaning with their goal to protect the corpse and to ensure the resurrection of the deceased, several differences in terms of their type and decoration can be observed. Three basic types of these burial containers can be distinguished, i.e. the simple rectangular form with a flat lid, the form with a vaulted lid and rectangular end bars, and the rectangular case with a lid in the shape of the cavetto cornice. In terms of the decoration displayed on burial containers, several motifs of religious significance (palace façade, *wd3t* eyes, false door, seven sacred oils, granaries, head and legs) occurred on both types, but not always at the same place and at the same time. Such a comparison of the typology and decoration between containers made of different materials (wood and stone) has not been done yet, and that is why the article aims to investigate this topic in detail and to offer new insights into this seemingly simple topic.

However, this investigation can help with understanding the traits of the development of burial containers in general. Some of the latest finds from field excavations will be included as well.

Muhammad R. Ragab

Interconnectedness of graffiti, writers, and landscape. Graffiti production in the royal necropolis with focus on the area behind the tomb of Ramses VII, S. 231-249

This study analyses the graffiti found in the area behind the tomb of Ramses VII, in the Valley of the Kings, with the aim of addressing two questions: The first focuses on the analysis of the impact of work location on the presence of graffiti on nearby cliffs. Thus, the study investigates whether the practice of graffiti writing on the walls has changed over time due to the changing distance between the walls and the work locations. The second question examines how the social relations, status, and position of the graffiti writers within the hierarchy of the workforce influenced the placement of the graffiti on a particular wall. The research can serve as a paradigm to be applied to other graffiti walls, thereby enhancing our understanding of the intricate connections between graffiti, their creators, and the surrounding landscape.

Ilona Regulski

Answering the Sycamore, S. 251-267, Taf. 29-31

The appearance of an extraordinary Chinese ink rubbing of Egyptian hieroglyphs at the Victoria and Albert Museum in London (V&A) led to a reassessment of the known versions of the 'Answer to the Sycamore', including a hitherto unpublished sarcophagus lid at the British Museum (EA1343). The known parallels of this rare text provided information on the original object represented by the Chinese rubbing and its relationship with earlier known versions of this text. It also encouraged the publication of the British Museum sarcophagus lid. The 'Answer to the Sycamore' became popular during the 4th and 3rd centuries BCE and its text transmission history shows a distinct northern and southern tradition.

Ad Thijs

BM EA 75019+10302. A letter from Piankh's second Nubian campaign? S. 269-279

This article discusses pap. BM EA 75019+10302, maintaining that it was most likely a letter written by the High Priest/general Piankh to the scribe Dhutmose during the last phase of Piankh's second Nubian campaign. It is shown that this Late Ramesside Letter supports the view that Piankh's second Nubian campaign was aimed at negotiations with Panehsy rather than at a military confrontation. Several of the items requested by Piankh only make sense if they were intended as gifts or as paraphernalia during some official ceremony.