

ABSTRACTS:

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Abo-Eliaz, Mohy-Eldin

Face to face: Meetings between the kings of Egypt, Ḫatti and their vassals in the Levant during the Late Bronze Age, S. 1-21

It seems that just like in modern politics ancient kings and rulers of different countries had to meet for certain reasons. The present study seeks to re-examine a number of evidence related to the meetings between kings and seeing each other face-to-face, specifically Egypt and Ḫatti, which have directly affected the local autonomy of the numerous small kingdoms and principalities of the region. Those meetings acted as conference diplomacy or summit-like meetings between the overlord and his vassals; reflecting the nature of the relationship between Egypt and Ḫatti and their vassals in the Levant, from around the middle of the fourteenth-century B.C.E to the twelfth century. Through the examination of the evidence, the meetings were divided into three categories: (1) Invitations to meet kings, (2) Possible meetings, (3) Confirmed meetings. With a special look at the reasons for these meetings through political and ideological conceptions of Egyptians and Hittites kings and his Asiatic subjects. A comparison between the case of Egypt and Ḫatti will be made. Finally, a discussion will provide the difficulties of the possibility of the occurrence of those meetings.

Abouseteit, Suzan

Unpublished Pearl-Oyster Shell Bearing the Cartouche of Senwosret (I) from el-Raqaqna: Historical and Regional Context, S. 23-33, Taf. 1

During my field studies in Egypt, I came across a pearl-oyster shell of great historical interest from the cemetery of el-Raqaqna in Girga district. The aim of this article is to publish and discuss this pearl-oyster shell inscribed with the royal name of Senwosret (I) within a historical and regional context. Real pearl-oyster shells and oyster-shell formed ornaments of precious metals bearing royal names are characteristic of the 12th Dynasty. The historical and archaeological value of this pearl-oyster shell is investigated in the light of the different interpretations on the usage and significance of such objects. The finding of the pearl-oyster shell from el-Raqaqna in Girga district is coupled with the former finding of another similar one from Naga ed-Deir necropolis opposite Girga to shed more light on the history of this region in the Middle Kingdom and specifically during the reign of Senwosret I.

Almansa-Villatoro, Victoria

Renaming the Queens. A New Reading for the Crossed Arrows Sign and a Religious Approach to the Early Dynastic Onomastics, S. 35-51

This article sets out to be a reconsideration of the two crossed arrows sign in the Early Dynastic inscriptions, previously read as the name of the goddess Neith. It will be shown that private theophoric names are almost absent during the first two dynasties, and this evidence, along with the phonetic complements that accompany the arrows sign, suggests that it should be interpreted as Hemsit. The Hemsit (plural Hemuset) is a very obscure aspect of Egyptian religion closely

connected with the Ka throughout the entirety of pharaonic history, but often neglected in the Egyptological literature. The importance of the Hemsit makes it a common component in the names of the Early Dynastic queens, such as Merhemsit (previously Merneith), whose onomastics should be revisited as a result of this research.

Apostola, Electra

The multiple connotations of Pataikos amulets in the Aegean, S. 53-66, Taf. 2-12

In the Early Iron Age, a great amount of Egyptian and Egyptianizing artifacts were spread out in the Aegean as a result of the reactivation of commercial networks and intensification of cultural relations in the SE Mediterranean. Archaic Aegyptiaca consist of scarabs, vases, as well as amulets and figurines depicting Egyptian deities. Pataikos was among the most commonly found amulets, not only in the Aegean, but in the Mediterranean world in general. This paper aims to trace the multiple significance of Pataikos image within Greek cultural milieu by studying amulets in relation to their archaeological and historical context. Furthermore, it will attempt to investigate the relation of Pataikos to Greek demonic entities of the Archaic Period ('fat-bellied' demons, Kabeiroi, Gorgo).

Ebeid, Mahmoud

The lost fragment of the Book of the Dead of the priest of Montu in Thebes Khamhor C. – P. Cairo J.E. 95703 (S.R. IV 633), S. 67-67, Taf. 13

The article sheds light on a previously missing fragment of the Book of the Dead of a priest of Montu in Thebes Khamhor C who lived in Early Saite Period. The main part of the papyrus is in the Metropolitan Museum New York 25.3.212 A–G. The piece in the Cairo Museum bears passages of the late version of chapter 142 of the Book of the Dead.

Eissa, Rabee / Safina, Ahmed Kh.

The Inscriptions of the Newly Discovered Temple of Ptolemy II at Gebel el-Nour, S. 79-93, Taf. 14-24

The recently discovered Ptolemaic temple at Gebel el-Nour near Beni-Suef was the main temple of the local goddess Isis, lady of Mer-wa. It was discovered in 2014 and excavated in 2014 and 2016. The temple consists of a kiosk, a pronaos and a hypostyle hall in addition to demolished adjacent chambers. It is a small version of the late Pharaonic and Greco-Roman period temples in ancient Egypt. The decoration and inscriptions demonstrate that the temple was erected and decorated during the reign of Ptolemy II Philadelphus. Decoration and hieroglyphic inscriptions only survive on the outer face of the eastern external wall. The registers of decoration are divided into two equal halves, bearing two scenes back-to-back of a procession of Hapi figures before Isis and Osiris. This paper will also shed the light on a limestone slab of a senet board, which is unique among those discovered in Egypt.

Gill, Ann-Katrin

The funerary papyri of the brothers Djedher and Pakherkhonsu in the Museo Egizio and the British Museum with some observations on scribal practices, S. 95-106, Taf. 25-30

The following paper gives an overview of the funerary papyri that can be ascribed to the two brothers Djedher and Pakherkhonsu, the information these documents offer about their careers and families, and suggests an updated family tree based on these data. This is followed by a closer investigation of the two hands that wrote these funerary papyri and the more extended

working field of the scribes. It concludes with a list of documents that can now be ascribed to them.

Incordino, Ilaria

Analysis of a painted female head among the pottery decoration from the monastery of Abba Nefer at Manqabad (Asyut), S. 107-116, Taf. 31-40

In the framework of the Italian-Egyptian project of conservation and study of the Christian site of Manqabad (started in 2012), the study of the pottery assemblage has been focused on the items recorded by the inventories of the el-Minya Inspectorate. During last seasons, the pottery vessels kept in the el-Ashmunein stores have been documented, analysed and reproduced, in order to be included in a digital database for the typological and stylistic study. The preliminary results of the comparison between the Manqabad wares and similar material deriving from other monastic sites have underlined a substantial commonality of types, with parallels found among the assemblages from Kellia, Saqqara, Esna, Tebtynis, Deir el Bachit (West Thebes) and specially with Middle Egypt centres (Wadi Sarga, Amarna Kom el-Nana, El-Ashmunein, Antinoopolis). As for the decorated wares, instead, remarkable elements seem to belong specifically to Manqabad assemblage, underling an impressive artistic quality and a vivid cultural environment of the monastic centre.

Koemoth, Pierre

Osiris-Canope: du dieu agraire au patron des ports en Égypte romaine, S. 117-149, Taf. 41-44
Worshipped in the form of a vase-shaped image, Osiris-Canopus (OC) derived probably from the canopic jar bearing the human head of Imsety, one of the four Sons of Horus invoked to protect the organ package of the deceased enclosed inside, after becoming a pseudo-ritual jar converted into a cult figure. After the Nero's dead, the Roman emperors adopted the royal profile of Osiris crowned at Herakleopolis but introduced in Canopus near the seaport of Thonis. In this way, they intended to stress their own legitimacy before promoting this OC as a guarantor of the cereal feeding, but also his storage and carriage from Egypt to Italy. During the second century AD, two OC were used in this aim, a *tjenj* crowned form and another shape with the *atef*, worshipped in a *Canopus* or a *Serapeum* with Isis *Frugifera*, Sarapis-Poseidon and the Greek goddess of fertility, Demeter.

Krauss, Rolf

Die Kanäle in der Cheops-Pyramide: Luftschächte, Modellkorridore oder Leitwege zu den Sternen? S. 151-181

Ventilation was and is a necessity in the upper corridors and chambers of the Kheops pyramid, unlike in other pyramids with their subterranean burial apartments. In the Kheops pyramid, the channels perform this ventilation function well. Edwards theorized that the northern Kheops channel should allow the direct ascension of the king's soul to the circumpolar stars without detour through the Great Gallery and the ascending corridor. The theory appears to be arbitrary and unsupported⁴ since earlier pyramids also include descending and ascending passages, but do without channels from the burial chamber. Furthermore, the traditional supposition about the ascension of the king's soul to the circumpolar stars is not well founded. Bauval's interpretation of the channels as astro-chronologically dated alignments results in contradictions and cannot be taken seriously. The arguments of Badawy and Trimble in favor of an astronomical interpretation of the channels are both Egyptologically and astronomically inconsequential. Their proposals presuppose that the altitudes of culminating stars were observed and measured;

neither is attested nor feasible in pharaonic Egypt. Any argument connecting the Kheops channels and the altitudes of culminating stars is Egyptologically unsupported.

Mahlich, Elena

Die herpetologische Identifizierung des Uraeus, S. 183-189

Already in the Early Dynastic Period, the Uraeus snake appears as a royal symbol of protection. It is commonly equated with the *Naja hajje*, an equation, which goes back to a herpetological study of the 19th century and has remained mostly unquestioned. Although some alternative identifications of the animal have taken place in the meantime, most of these have taken insufficient account of the differentiation and distribution of the different cobra species. It is argued that the term Uraeus is more of a generic designation than one for a specific snake.

Nassar, Mohamed

The Funerary Papyrus of *Nḥt-dḥwty* (P. Cairo JE.26231), S. 191-206, Taf. 45-49

This paper aims to present an edition of a hieratic funerary papyrus of the Third Intermediate Period; the papyrus of *Nḥt-dḥwty* contained a part of the Book of the Dead. It contains parts of chapters 180 and 181v, in addition to a rare vignette. This publication seeks to offer the transcription, translation, paleographical remarks and comments on orthography and the writing system used in the text, in addition to comparison of the papyrus with other manuscripts of the same period.

Parkinson, Richard Bruce

Imaginary Histories: Ancient Egypt in the writings of Marguerite Yourcenar and Philippe Derchain, S. 207-240

This published version of a memorial lecture in honour of Philippe Derchain discusses Marguerite Yourcenar's treatment of Ancient Egypt in her writings, and compares Derchain's literary writings in order to suggest similarities and differences in their handling of Ancient Egyptian sources, especially the Monte Pincio obelisk. An examination of Yourcenar's sources shows how she, as a 'queer' writer, prioritised Hadrien's emotional experiences over factual accuracy and official heteronormative expectations. Both authors championed a self-reflexive use of imagination in dealing with ancient sources, and a concern for the 'inner life' of ancient people.

Peterková Hlouchová, Marie

Protection of the sunrise. Shu, Tefnut and Re in the Pyramid Texts, S. 241-264

According to the Heliopolitan cosmogony, the gods Shu and Tefnut emerged from the creator god Atum and were the first divine couple. Based on some religious notions that can be found in the Pyramid Texts, they were also connected to the sun god Re. This article analyses the Pyramid Text spells where Shu and/or Tefnut are mentioned together with Re, thus uncovering several aspects of such a relationship, mainly the fact that Shu and Tefnut protect the sunrise. Moreover, they appear as dawn rays.

Soleiman, Saleh

The Inscribed Lintel of Herti/Senti Discovered Recently at Saqqara, S. 265-282, Taf. 50-52

This article concerns an Old Kingdom, inscribed, limestone lintel which was discovered recently at Saqqara. The lintel is described, its scene is explained and texts are translated. The

commentary considers the names, titles, *pṛt-ḥrw* formula, figures of the tomb owner, suggested original position of this lintel, its characteristics and dating. The artistic style of the decoration of the lintel is described and similarities and differences between this and other lintels of a similar type and period are highlighted. Some possibilities and interpretations are presented to determine the significance of the decoration. Its text and scene are compared with those texts and scenes of a similar kind. The lintel includes a new name for individuals in the Old Kingdom, a unique form for females of that period, and nineteen features for dating. A new translation is suggested for the *pṛt-ḥrw* formula.

Takacs, Daniel Viktor

The Pakhet of Speos Artemidos and Wadi Batn el-Baqara, S. 283-315

There is a small rock-cut chapel at the end of the desert valley called Batn el-Baqara, opening behind the famous Speos Artemidos, about 4 km south from the Beni Hasan tombs of nomarchs in Middle Egypt. The two monuments are separated by a mere 15 minutes of walking distance, and were both dedicated to Pakhet, the cat/lioness goddess of the region. The small chapel was documented in detail by Ahmed Fakhry in 1938, and due to its size, the whole material was published in a single article, where the inscriptions surrounding the entrance, the layout and the decoration program of the walls were drawn and described. However, Fakhry did not carry out an in-depth analysis of the decoration and neither has it been conducted ever since. There is ample ground to surmise that the Pakhet of this chapel and of the great speos nearby both had the special aspect of the returning solar Eye, emphasized by Pharaoh Hatshepsut, and that the two monuments are to be treated together, as one complex created at the same time for the same purpose, rather than being two separate entities.