



Abstracts:

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Arp, Janne

Bemerkungen zur Architektur der Felsfassadengräber von Tell el-Amarna

S. 1-15

Der Aufsatz diskutiert die Typologisierung der Felsfassadengräber der Privatnekropole von Tell el-Amarna und stellt den bisherigen Ansätzen eigene Überlegungen zu einem nekropoleninternen System der Gestaltung gegenüber. In einem ersten Anhang wird die bislang unveröffentlichte Darstellung eines Mannes und einer Frau auf einer Türleibung im Grab des Panehesy (TA 06) vorgestellt und im nekropolenweiten Vergleich betrachtet.

Bojowald, Stefan

Zu einem bisher verkannten ägyptischen Wortspiel zwischen der *ih.t* „Kuh“ und dem *hw.t* „Haus“

S. 17-18

In the course of this investigation the toponym *hw.t* – *ih.t* is examined critically once again. The intended aim is to show that there may be the possibility of a wordplay between the two terms.

Budek, Jana

Die Sonnenlaufszene. Untersuchungen zur Vignette 15 des Altägyptischen Totenbuches während der Spät- und Ptolemäerzeit

S. 19-48

At the beginning of the 26th Dynasty a standardized version of the vignette of the course of the sun for the Book of the Dead was created. This scene is a new concept of vignette 15. We observe, that not only old copies were used, but that the last scene of the Book of the Gates, which was widely known at that time, was probably, amongst others, the model for the creation of this scene. This standardized vignette was used with little variation till the Roman Period. Most differences can be found in the third register. Thus, the Saite papyri of the Book of the Dead were formed with a single type of vignette 15 which was also often used during the Ptolemaic Period: This type II-A-a also appears in the latest documents. During the Ptolemaic Period other types of the vignette can be found. Some of them occur predominantly in hieratic (II-A-a, II-B-a and IV-C-a) or in hieroglyphic Books of the Dead (IV-D-c) and some others in both (II-B-b and IV-C). The combination of the colours red and black appears in hieratic documents from the 3rd 2nd century B.C. A multicoloured version of the elements of vignette 15 can be seen in Saite documents, in hieratic BD-papyrus from the 4th century B.C. all of them are coloured and mainly in hieroglyphic documents from the 3rd century B.C. on. The colours used for the single elements are varied. Probably the latest known BD-papyrus pGenf D 229 from Thebes with its green colours refers to Saite documents, which proves a knowledge of these early copies. We can also find in pGenf the same type of II-A-a vignette 15 and the

hieratic type-face. Thebes was the main location for the production of BD-papyrus, whilst on the other hand in Memphis, mummy bandages were apparently preferred from the 5th/4th century B.C. on. The Theban production is not only geared to the Saite documents but also developed new variations which are mainly limited to Thebes. The types that prevail in Akhmim are often unique and show us the multifaceted creativity in Ancient Egypt.

Daoud, Khaled

Professions and Career of Niankhnesut

S. 49-68

The subject of this paper is an examination of the offices held by Niankhnesut. It provides data-based analysis of the various professions he held during his illustrious career. The paper also propose the identification of two different yet intertwining career paths that Niankhnesut pursued during his long career. The natures of the offices as well as the date of Niakhnesut are also discussed.

Feder, Frank

Nephtys – Die Gefährtin im Unrecht. Die spät(zeitlich)e Enthüllung einer göttlichen Sünde

S. 69-83

The case of Osiris' adultery with Nephtys was hitherto exclusively known by Plutarch's essay *De Iside et Osiride*. However, starting with the so called "Old Coptic" passages in some Greek magical papyri, new and this time authentic Egyptian material has come to light not only confirming the mythological affaires described by Plutarch but also adding further details to the story. This article presents in transcription and translation the many allusions to these mythological affaires as they appear in Papyrus MMA 35.9.21 and tries to show perspectives on the Egyptian texts which probably or certainly still conceal more of this different reading of the myth of Osiris.

Fitzenreiter, Martin

ꜥḥ n jtn als ꜥḥ jkr n rꜥ

Die königlichen Familienstelen und die religiöse Praxis in Amarna

S. 85-124

The so-called „Family-stelae“ of the Amarna period are characterised by a number of motives which are unusual in royal context, e.g. the exposure of the royal body, the intimacy of communication and the lack of reference to kingly or divine activities.

Based on a study of the iconographic and iconological content of a small corpus of ten stelae, similarities between them and the Festikone in tomb decoration on the one side, the *Ax jqr n ra*-stelae of the other side are stated. The stelae are interpreted as media of religious practice rooted in ancestor worship and used in an elitist milieu of Amarna to cope with different situations in life, including the formulation of identity, magical help, propaganda and religious conceptualisation.

Grajetzki, Wolfram / Whelan, Paul

The mummiform figure of Senankh from Abydos

S. 125-130

The mummiform figure of Senankh dates to the late Twelfth Dynasty and was found in tomb 522 at Abydos. Today the figure is in a private collection in Zurich. There are three other similar figures, one of them dating securely under Amenemhat III. They are all very close in style and material indicating that they were produced in the same workshop or even by the same artist.

Grunert, Stefan

Nur für Erwachsene – political correctness auf Altägyptisch? Neue Lesungen und Interpretationen der biographischen Inschrift des Gaufürsten Henqu

S. 131-146

In his autobiographical inscription, Henqu contrasts the situation that prevailed in the 12th nome of Lower Egypt before he became nomarch with that of his tenure. He purposefully exploits the visual potential of the hieroglyphic script by describing the chaos to supplement the information conveyed by language. Failure to recognize this feature of the text has led to several misunderstandings of its meaning in earlier attempts at translating it. Of particular interest are Henqu's remarks on his personal relationship to the divine and his recommendation that the young be denied access to his characterization of the era's chaotic conditions.

Hemmerle, Anke

Priesterfamilien und ihre Archive. Ein Beitrag zur Prosopographie und Topographie Thebens zur Ptolemäerzeit

S. 147-158

Aus Dokumenten mehrerer Archive thebanischer Familien zur Zeit der Ptolemäerherrschaft entstand für diese Untersuchung eine Sammlung von 54 Papyrusdokumenten, die Angehörige einer Priesterfamilie nennen. Die Papyri datieren von 337 v. Chr. bis 160 v. Chr. und machen es möglich, die Entwicklung der Familie über 177 Jahre zu verfolgen. Insgesamt 47 Familienmitglieder lassen sich in einen Stammbaum mit sieben Generationen und drei Hauptzweigen einordnen. Über die 20 Bezahlungs- und Abstandsschriften zu Hauskäufen bzw. -verkäufen lassen sich zudem Informationen zu dem thebanischen Wohnviertel, in dem die Familie während der gesamten Zeitspanne ansässig ist, herausarbeiten.

Höveler-Müller, Michael

Zu den frühzeitlichen Königen „Fingerschnecke“ und „Fisch“ aus dem Grab U-j in Umm el-Qaab

S. 159-167

Unter den Gefäßaufschriften des prädynastischen Grabes U-j aus der Nekropole von Abydos sollen sich zahlreiche sog. Königsnamen dieser frühen Zeit befinden, die durch verschiedene Tiere dargestellt werden. Nachdem in der Vergangenheit einige dieser „Personennamen“ zu Ortsangaben korrigiert werden konnten, beschäftigt sich die vorliegende Untersuchung mit den für Könige höchst eigentümlich anmutenden Namen „Fingerschnecke“ und „Fisch“.

Hubai, Peter

Der zerbrochene Zauberstab. Vom Nutzen der Magie oder das Apotropaion zu Budapest
S. 169-198

Die Arbeit veröffentlicht das im Budapester Musée Hongrois des Beaux-Arts unter der Inv. Nr. 2005.1-E aufbewahrte Zaubermesser unbekannter Herkunft und ordnet es in den Gesamtzusammenhang der Gattung der sog. Zaubermesser des Mittleren Reiches ein. Das Budapester Stück wird mit den meist fragmentarisch erhaltenen 148 sonst bekannten Zaubermessern verglichen. Es werden die wesentlichen Elemente der Dekoration herausgearbeitet und die Frage nach der Bedeutung dieser Geräte im Alltag, im Kult und in der Magie gestellt. Eine Tabelle listet sämtliche erhaltenen Zaubermesser des Mittleren Reiches auf.

Kahl, Jochem / El-Khadragy, Mahmoud / Verhoeven, Ursula
with a contribution by Abd el-Naser Yasin

The Asyut Project: Fifth Season of Fieldwork (2007)

S. 199-218

The fifth season of fieldwork at Gebel Asyut al-gharbi focused on epigraphic work in Tomb I and Tomb N13.1 as well as on cleaning the shafts of Tomb N13.1 and its forecourt. Epigraphic work in the Great Transverse Hall of Tomb I concerned scenes of fishing and fowling, of a vineyard and of the presentation of offerings. In Tomb N13.1, there is obviously a close connection between the subject matter of literary and visitors' graffiti on the one hand and the original tomb decoration on the other hand. The shafts in Tomb N13.1 turned out to be plundered and reused in antiquity. Mapping the Gebel Asyut al-gharbi was also continued. The Islamic pottery found in Tomb III, IV, and N13.1 was studied.

El-Khadragy, Mahmoud

The Decoration of the Rock-cut Chapel of Khety II at Asyut

S. 219-242

The main interest of this article is the publication and study of the remaining decoration of the rock-cut chapel of the First Intermediate Period nomarch of the 13th nome of Upper Egypt, Khety II at Asyut. Facsimile drawings are produced for the first time and the previous hand copies of the tomb decoration are emended. Studying the military scene and the content of Khety II's biographical inscription in view of the recent discoveries at the site led up to some significant historical conclusions

Konrad, Kirsten

Aegyptiaca im Gutenberg-Museum in Mainz

S. 243-258

Besides keeping all kinds of very diversified material illustrating the art of printing, the Gutenberg-Museum at Mainz also exhibits a small collection of Ancient Egyptian artefacts. In its own room of the department of the history of writing six original objects are presented and, in addition, four replicas. The most impressive papyrus is a fragment of the Book of the Dead from the 4th/ 3rd century B.C. containing spell 17. Up to now, other fragments of the papyrus are known from the John Ryland University Library Manchester, the Royal Ontario Museum Toronto and the Museo Episcopal de Vic. Furthermore, a much smaller papyrus fragment from a different owner lists spell 107 of the Book of the Dead and dates to Ptolemaic times. A quite

rare hypocephalos preserved in two fragments can only be compared with the example of Wesir-wer in Paris (Louvre N3182) and is accordingly datable to the 3rd/2nd century B.C. The small figurine of the female owner Tagat made of clay and painted in various colours, can be added to the group of previously unknown shabti owners. Moreover, it seems that her personal name is not yet recorded and can probably be translated as "The Songstress". Datable to the 19th/20th dynasty the place of provenance might be Deir el-Medineh. The conserved foot part of an anthropoid coffin (Late Period) of a woman named Taheteret depicts a quite typical decoration: two jackals of Anubis. Last but not least, an important limestone block of a Ptolemaic king, perhaps Ptolemaios IV, has been decorated with a twA-p.t scene and consequently most probably originates from an up to now unknown pedestal.

Menéndez, Gemma

Figured Ostraca from Dra Abu el-Naga (TT 11–12)

S. 259-275

The aim of this article is to present an unpublished selection of eighteen figured ostraca that were found in Dra Abu el-Naga in the archaeological works carried out by the Spanish-Egyptian mission outside the tomb-chapels of Djehuty and Hery (TT 11-12). This collection of ostraca gathers a wide variety of designs that make it highly interesting.

Miatello, Luca

The Hypocephalus of Takerheb in Firenze and the Scheme of the Solar Cycle

S. 277-287

Numerous hypocephali are still inedit. This paper offers the publication of the hypocephalus of Takerheb in Firenze, with analysis and discussion. A scheme of the solar cycle is highlighted in the typical layout of hypocephali and, in the example of Takerheb, the expressions *h̑tp=f m ʕnh gs* and *b3 imntt*, and the peculiar reversion of the field with the four-headed god, are related to the geographic cosmic significance of the various sectors of the amulet.

Pieke, Gabriele

Der heilsame Wohlgeruch. Zum Motiv des Salb-Riechens im Alten Reich

S. 289-304

Von Saqqara ausgehend erscheint ab der späten 5. Dyn. das Motiv des an einem Salbgefäß riechenden Grabherrn. Wenigen Belegen als Teil der Wanddekoration stehen dabei eine stattliche Anzahl an Scheintüren gegenüber, auf denen es bald zum Standardbild avanciert. Die Betrachtung zeigt, dass das Salbriechen als Einzelmotiv der Grabdekoration seinen festen Platz an der Opfertischszene nördlich der Hauptkultstelle hat. Bei Frauen ist das Motiv hingegen nur in Ausnahmefällen nachweisbar. Generell können Salben als Schutz bringende Ingredienzen bzw. als abstraktes Medium der Totenopferversorgung gelten, die dem Erhalt des Körpers dienen und im engen Bezug zu Nefertem stehen. Ähnliches gilt für das zunächst weibliche Ikon der Lotosblüte, das ebenfalls das Riechen an der Blüte kennt, insgesamt aber in einem deutlich größeren Motivkreis erscheint. Eine geschlechtsspezifische Verwendung sowie die andere thematische Einbindung bringt jedoch im Alten Reich eine subtile inhaltliche Trennung der beiden Bilder zum Ausdruck. Anders als das Riechen an der Lotosblüte ist das Salbriechen stark an die Opfertischszene gebunden und wird wohl auch aus diesem Grund langfristig durch das Lotosmotiv ersetzt.

Preys, René

Les objets sacrés d'Hathor et la royauté de Rê

S. 305-315

In the temple of Dendera and Edfou, the goddess Hathor is linked to ten objects that describe her theology. The objects constitute the sacred furniture of the temple that is presented by the king when he constructs the temple. But the objects are also linked to the god Re, father of the goddess. The offering of the objects by the king appears together with the gift of royal power from Re to Hathor. This is expressed by the sentence *rdi 3ht nst 3wt nswyt* and took place during the feast of Drunkenness.

Römer, Malte

Zwei Schenkungsstelen der 26. Dynastie

S. 317-325

Publikation zweier bislang unveröffentlichter Schenkungsstelen aus der 26. Dynastie, die sich auf dasselbe Landstück in Memphis beziehen. Die Stele Kairo JE 36863 aus dem 3. Jahr Psammetichs II. stiftet dieses Landstück dem Apis, die Stele Berlin ÄM 15393 aus dem 17. Jahr des Apries dem Thot von Hermopolis.

Romanova, Olena

History of the Egyptian collection of the Odessa Museum of Archaeology of the National Academy of Sciences of Ukraine

S. 327-338

The existence of the Egyptian Collection of the Odessa Museum of Archaeology is due to the efforts of many persons, who though not being specialists in Egyptology, had a great interest in the history and civilization of Ancient Egypt. The collection is in a high degree representative, it includes a variety of artifacts that represent every aspect of the Egyptian civilization: history, religion, funerary cult, and everyday life, crafts, etc. It includes inscribed stelae, blocks of tomb decorations, offering tables, sarcophagi, canopic vessels, papyri, statuettes of gods, humans and animals, shabtis, amulets, jewelry, scarabs, items of every day life including clothes, sandals, bundles of mummies, textiles, objects of wood, clay and Nile mud, human and animal mummies, pottery and metal vessels, other metallic artifacts, small sculpture. The period covered by this collection is that of from the Pre-dynastic till the Ptolemaic periods. It includes more than 800 objects. The Egyptian collection of the Odessa Museum of Archaeology was the third great collection in the former Soviet Union and it is the largest one in Ukraine, as well as the oldest. It is the result of joining the collections of other museums.

Its first director was the Holland-born archeologist and historian Jean Moret de Blaramberg (1772–1831). Just to mention one of the many donators: Antoine-Barthélemy Clot Bey (1793–1868), a French physician who was an organizer and director of the medical service of Egypt. The first person to attempt an exact investigation of its history was Sergey Vladimirovich Donich (1900 –1960(?)) who worked as a conservator of the Museum from January 1, 1927 till 1958(?). His work became a basis for further reconstructions, which were made in brief by L.P. Latysheva and later N.G. Dokont, O.D. Berlev and S.I. Hodjash.

In 1858, the Odessa City Museum of Antiquities and the Museum of the Odessa Society for History and Antiquities were merged into one organization. The last significant addition to the Egyptian collection was made in 1959 when Egyptian antiquities from the other museums of Ukraine were transferred to Odessa.

Scheele-Schweitzer, Katrin

Zu einigen Verwandtschaftsbezeichnungen in Grabdarstellungen des Alten Reiches und ihrer geographischen Verbreitung

S. 339-354

Der vorliegende Beitrag befasst sich mit den Phrasen, die zur Kenntlichmachung von Verwandtschaftsverhältnissen in Gräbern des Alten Reiches neben den gängigen Bezeichnungen $hm.t=f$, $z3=f$ und $z3.t=f$ zu belegen sind. Diese werden tabellarisch zusammengestellt und unter dem Aspekt ihrer geographischen und zeitlichen Verbreitung ausgewertet.

Sigl, Johanna

Koptische Webstuhlgruben in den Gräbern von Amarna?

S. 355-361

Der Aufsatz beschäftigt sich mit der Funktion der rillenartigen Vertiefungen im Boden einiger der Nordgräber von Tell el-Arnarna. Dazu werden die bisherigen Interpretationen dieser Installationen kurz diskutiert und eine neue Deutung als Webstuhlgruben aus frühchristlicher Zeit vorgeschlagen.

Vasiljević, Vera

Embracing his double: Niankhkhnum and Khnumhotep

S. 363-372

The paper examines the names of Niankhkhnum and Khnumhotep, omission of kinship terms and some features of the iconography, especially representations of their mutual embrace. It is suggested that the two royal manicurists were identical twins, perceived at the time as each other's ka. The predominant position of the mutual face-to-face embrace in the liminal zone of the tomb (in their tomb as well as in several other tombs), is related to the notion of protection and also of identification immanent in embrace, in the case of Niankhkhnum and Khnumhotep extending the role of the double into the Afterlife.

Zecchi, Marco

The monument of Abgig

S. 373-386

The present study is an examination of the monument of Abgig, erected by Senusret I in the Fayyum depression. After it was removed from its original location, the free-standing monument has been placed on a roundabout of Medinet el-Fayyum, where it still is. The study is based on a photographic survey of the decorations and texts of the stone. Whereas three of its faces have been published previously, the fourth one has remained hitherto unpublished.