

Table of Contents

Bibliography of Eva Pardey (K. Martin)	XIII
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Bibliography (M. Hlouchová)	XVII
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H. Altenmüller, Zu zwei Titeln des Alten Reiches, ein Vorschlag zu ihrer Interpretation. Die Titel des „Priesters der Heqet“ und des „Gefolgsmanns des Ha“	1
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The two titles “Priest of the goddess Heqet” (*ḥm ntr Hqt*) and “Follower of the God Ha” (*jmj-ḥt-Ḥ3*) are some of the most distinctive titles of the elite of the early Old Kingdom. In this paper a new interpretation of the titles will be proposed. Starting from the assumption that the goddess Heqet once had responsibility for the inundation and the irrigation of the cultivated land and suggesting that the god Ha similarly was supervising the production of commodities of the desert region, it is proposed that the titles, both in a constant close contact, are forerunners of titles such as the title: “One who takes stock of the production of the deserts, marshlands and heaven” (*jp ʿw zmw t š3w qbḥw*) from the end of the Old Kingdom.

Keywords: Heqet – Ha – inundation – desert – Hapi.

L. Bareš, The development of shaft tomb burials in Egypt during the Persian Period	15
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In the paper, the history of the building of large Late Period shaft tombs is briefly discussed. A more precise dating of this distinctive type of Egyptian funeral architecture is suggested on the basis of the clearly dated finds from the Czech archaeological excavations at Abusir. Most probably, they were built between 530 and 525 (520?) B.C.E. and might have been used for burials even one generation (i.e. about 30 years) later.

Keywords: Egypt – Abusir – shaft tombs – Late Period – Amasis – Darius I.

M. Bárta, The sun kings of Abusir and their entourage: ‘Speakers of Nekhen of the King’	24
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This study deals with a single title *r Nḥn (n) z3b* which can be translated as ‘Speaker of Nekhen of the King’. It is demonstrated that the title appears at

the outset of the Fifth Dynasty in connection with profound changes in administration of the state. It is argued that the office was created in order to help the Abusir kings to recreate and maintain their spheres of influence both in state and its religious system. By appointing middle and lower class officials into this office, the kings gained a loyal group of men who served them both in mortuary complexes and the sun temples and also played important role in the juridical sphere of state administration. Pursuing this policy, the kings consciously reached for older icons of power such as Nekhen, ancient Hierakonpolis, the symbol of (Upper) Egyptian kingship.

Keywords: Fifth Dynasty – Abusir – administration – kingship – Maat – ‘speaker of Nekhen of the king’ – archaic traditions – Nekhen.

A. Effland, Ein neuer Beleg für den Hohepriester des Amun Psusennes aus Umm el-Qaab (Abydos) 32

The only sources known so far for the theban High Priest of Amun Psusennes (III), son of Pinudjem II, have been some short inscriptions on objects like shrouds and mummy-braces in the context of elite burials in the Bab el-Gasus at Deir el-Bahari, discovered in 1891. During the recent excavations of the German Archaeological Institute in the Abydos necropolis at Umm el-Qaab, where the tomb of Osiris was located, a larger number of archaeological remains of the Third Intermediate Period were discovered. Among these artifacts is a small ceramic sherd, a fragment of a votive pot, inscribed in black ink. Though the preserved inscription is fragmentary, the title and name of the HPA Psusennes can be reconstructed.

Keywords: Third Intermediate Period – 21st Dynasty – Abydos – Umm el-Qaab – High Priest of Amun – Psusennes II – Psusennes III – votive pottery.

M. Fitzenreiter, Die Domänen des Ibi 40

Regarding representations of ‘domains’ from the Old Kingdom, those of Ibi from his funerary chapel at Deir el-Gebrawi are among of the latest attestations of this phenomenon. The essay examines the position of this representation within the decoration program of the chapel and its contents. It is interpreted as indication of the intensified exploitation of the provinces in the late Old Kingdom, a period, when – contrary to older concepts of political decline – an effective administration of provincial areas had just been installed.

Keywords: domains – provincial administration – tomb decoration – Ibi – Deir el-Gebrawi – funerary property.

H. Goedicke, **The Total Solar Eclipse of 1130 B.C.** 59

The literary text known as “The Contendings of Horus and Seth,” describes the events that occurred in the temple at Heliopolis during the search for a successor for the recently dead king Ramesses IV. The process takes place before a body identified as assembly of gods. The text includes a reference mentioning Re who “lies down on his back”. Only one explanation of this episode seems possible, namely, as a reference to an unexpected night condition during daytime, due to a solar eclipse. An appropriate consultation results in the fact that in the entire Twelfth Century B.C. Egypt was only once the scene of a total solar eclipse and that this event specifically affected Heliopolis. This eclipse occurred on September 30th, 1130 B.C.

Keywords: Heliopolis – Ramesses IV – Contending of Horus and Seth – solar eclipse.

P. János, **Niuserre or Pepy II? The tomb of Kahif (G 2136) revisited** 63

Various dates have been suggested for the mastaba of the *hm-ntr*-priest of Khufu, Kahif (*K3[j]-h[3]j.f*), in the Western Field at Giza (G 2136). The tomb was excavated and published by Hermann Junker (1943), whose arguments provided the basis for a date into the late 6th Dynasty. The present article discusses the archaeological and iconographical data in connection with more recent arguments opposing Junker’s date. The reassessment of the relevant material leads to the conclusion that Kahif’s mastaba was built and decorated at the end of the 5th Dynasty.

Keywords: Giza – Western Field – mastaba – Kahif – date – iconography – tomb development – chapel decoration.

D. Kurth, **Redistributionswirtschaft in der Götterwelt** 77

The mechanisms of the old Egyptian economy – absorption of the surplus by the powerful personalities of the society and its redistribution to the creators of prestige goods is analogous with the divine world, as some selected passages from the temple in Edfu prove. In these texts Horus of Edfu receives offerings, which are in turn redistributed by him as the king of the gods to his godly companions.

Keywords: Economy – redistribution – Edfu – divine offerings (Opfergaben) – *wdb-rd* (Opferumlauf).

Ch. Loebe, **Von „Ent-Individualisierung“ für die Ewigkeit und Albrecht Dürer: (mal wieder) eine neue Idee zur Funktion der sogenannten „Ersatzköpfe“** 82

This study is dedicated to the issue of 'reserve heads' which has permeated Egyptian archaeology of the Old Kingdom ever since H. Junker's excavations in Giza. Reserve heads can be interpreted as a depersonalization of the deceased because of the mutilation of the ears which represent the most characteristic physical aspect of an individual.

Keywords: Old Kingdom – Giza – Junker – reserve heads – ears – depersonalization.

J. C. Moreno García, **Limits of pharaonic administration: patronage, informal authorities, 'invisible' elites and mobile populations** 88

Certain social groups played an important role in ancient Egypt in despite of their scarce visibility in official sources and prestigious monuments. However, they were part of the ruling elite (in a broader sense), and their activities, decisions and power were crucial for the stability and operating of the kingdom. Traders, wealthy peasants, local potentates or village chiefs appear thus as informal but nevertheless indispensable agents and mediators for the king and his officials. In other cases, informal practices like patronage, influence and networks of contacts enabled authority to circulate and penetrate into diverse social milieus and spheres of activity and thereby cemented social cohesion. Finally, mobile populations carried out specialized activities as traders, herders and gatherers and were essential in the exploitation of resources in certain zones.

Keywords: Administration – authority – elite – pastoral populations – patronage – potentates – traders – wealthy peasants.

J. Mynářová, **'A Father to Me' – An Innovation in EA 199? A Supplement** 102

The Amarna letters represent a unique source for our understanding of the social structure and organization of the Levantine client kingdoms in the middle of the 14th century B.C. Unfortunately a large number of the tablets is badly preserved, many parts of them being mere reconstructions. The aim of this paper is to revise one of the tablets, EA 199 (CG 4789; SR 4/12234/0), to improve the readings of its problematic parts and to set it into a broader context of the social development of the region during the Late Bronze Age. In doing so, special attention is given to the structural elements and their sequence in the standardized parts of the letter, especially to the relevant opening passages.

Keywords: Amarna Letters – Late Bronze Age – Akkadian, provenance.

A. Spalinger, **Egyptian and Greek time frames. The date of the Kronia Festival** 109

A discussion of the importance of the lunar-solar epact at Athens and in pharaonic Egypt. The crucial point concerns the feasts of Kronia, later equated with the Saturnalia by the Romans, and the feast of inebriation (*thj*) in Egypt. Both “carnavalesque” events heralded the conclusion of one “year” and the beginning of another.

Keywords: Egyptian calendar – year beginning – Kronia feast.

M. Verner, **Several Thoughts on the Old Kingdom Residence** 119

The Old Kingdom Residence (*hnw*), the center of administration of Egypt in that time, represents in many respects a problem which has not yet been satisfactorily resolved. For instance, we need to know more of the precise position of the Residence in relation to other centers of power such as the King’s House (*pr-nswt*) and the Great House (*pr-ʿ3*). The fact that no archaeological evidence of an Old Kingdom Residence has been discovered does not facilitate the discussion of the problem either. The following discussion presents information from the Abusir papyri concerning the physical structure of the Residence. Also discussed is the possible location of the Old Kingdom Residence in Memphis.

Keywords: Old Kingdom Residence – Abusir papyri – Fifth Dynasty – Memphis – location .

H. Vymazalová, F. Coppens, **Two hieratic inscriptions from the tomb of Werkaure (Lepsius Pyramid No. XXIII) in Abusir** 123

The article focuses on two hieratic inscriptions discovered during recent excavations of the Czech Institute of Egyptology in mastaba ‘Lepsius XXIII’ in the Abusir royal necropolis. The inscriptions refer to the tomb owner, the ‘eldest king’s son’ Werkaure, and a no further identified Menkauhor. The study of the texts provides important, new information allowing a more precise dating of the tomb and also adds to our knowledge of the genealogy and relations in the royal family of the middle to second half of the Fifth Dynasty.

Keywords: Abusir – Fifth Dynasty – pyramid field – Werkaure – mastaba Lepsius XXIII.

W. Waitkus, **Das Opetfest nach dem Neuen Reich** 136

The annual religious feast ‘The beautiful feast of Opet’ (*hb nfr n Jpt*), which celebrated periodical renewal of the divine legitimization of the ruler, was one

xii *Table of contents*

of the main feasts of the New Kingdom, together with the '*Feast of the Valley*' Sources which date after the time of the New Kingdom provide information about the continuity of the Opet-Feast and the rituals and activities still celebrated in connection with like the "*Oracle of the Boat*" down to the 26th Dynasty.

Keywords: 'The beautiful feast of Opet' (*hb nfr n Jpt*) – divine legitimization – Nile flood – Luxor – Amon.