Abstracts:

**Khaled Abdel Ghany**

This study is dealing with a limestone fragment, which was discovered in tomb KV 37 and is dated from the New Kingdom, namely the ostracon of the Cairo museum CG 25019. The ostracon is illustrated with different inscriptions on both sides. On the front side there is a kneeling king in the offering position and on the reverse side a theme of the heavenly cow is seen, also showing the god of the sun riding in his night-shape.

Since no similar nor comparable themes were found from the New Kingdom, it is my conclusion that this theme of the heavenly cow on the ostracon is the earliest illustration of the heavenly cow theme with the ram-headed god of the sun from the New Kingdom. Therefore this can also be assumed to be the archetype for similar scenes that were found on papyri and coffins of the Late Period.

**Thomas Beckh**

This article presents a pot deposited within the late antique Coptic monastery Deir el-Bakhît. The pot itself resembles the common late antique cooking pot type but its decoration is unique: instead of the usual wavy lines or dots the pot shows a simple portrait of the local landscape. This allows us to pinpoint the production centre of the pot to the area of Western Thebes as a direct match of the two motives only exists here, i.e. the landscape painted on the pot and the real backdrop of the eastern mountains.

**Günter Dreyer et al.**

The 25th–27th campaigns of the German Archaeological Institute Cairo in the early dynastic royal cemetery of Umm el-Qaab in the years 2010 to 2013 could only be undertaken over a short period of time and with a limited number of team members due to the revolutionary events in Egypt. Repeated illegal excavation activities became a major problem at the time and caused a great deal of damage in the restored tomb of Den.

Fieldwork mainly focused once again on the tomb complex of Djer (25th–26th campaigns). After the tomb had been completely uncovered and documented, and the surrounding area had been cleared, this complex was then refilled (27th campaign). In the tomb complex of Wadj, the subsidiary graves on the southern side of the tomb were excavated in their entirety, and the subsidiary graves on the other side were investigated in selected areas. The upper limit of the hidden tumulus above the royal burial chamber was also uncovered (26th–27th campaigns). In order to complete the overall plan of the necropolis and to clarify certain details, the upper edges and the corners of the tombs belonging to Meret-Neith and Adjib were excavated together with two subsidiary graves from each complex (26th–27th campaigns). Parallel to this work, final clearing work was carried out in Cemetery B (25th and 26th campaigns) and trial trenches were made between the so-called South Hill and the tomb complex of Chasechemui (25th campaign).

**Overall Plan of the Necropolis**

Once the excavation of Djer’s tomb complex had been completed, various clearing work had been undertaken, and the reference points of the only partially investigated tombs of Wadj, Meret-Neith and Adjib had been measured, a new plan of the necropolis’ southern section was drawn up. This plan showed considerable differences in certain cases when compared with PETRIE’s ‘General Plan’.
Cemetery B
During surface clearing in the area to the south of Aha’s tomb complex, numerous strewn bricks, concentrations of mortar and the remains of ring-shaped brick features came to light that very possibly originate from the time when the tomb was being constructed.

Tomb of Djer
With the completion of the excavation and architectural documentation of the subsidiary graves located to the north and east side of the tomb, the investigations of the largest tomb complex in Umm el-Qaab (ca. 72 m x 42 m) that started in the autumn of 2005 could finally be brought to a close. Surprisingly, 10 chamber pits were uncovered at the western end of the fifth northern row which are absent in PETRIE’s plan. Despite the fact that they were not lined with bricks, the remains of roofing show that these pits were used. The total number of subsidiary graves therefore amounts to 330. Additional subsidiary graves were obviously planned for the western side of the tomb. A particularly interesting feature was observed in chamber O-33 which, after being hacked out, was redesigned as a model house.

Tomb of Wadj
A phase of renovation could be attested in association with the group of southern subsidiary graves during which chambers that were originally intended to be used as subsidiary graves were in fact used as storage chambers. The inscriptions of names associated with the older construction phase demonstrate that occupation of the chambers by specific individuals was determined in advance. One of the chambers amongst the western subsidiary graves, which exhibited a feature that is extremely unusual for Umm el-Qaab namely a vaulted roof, was obviously used earlier than the adjacent chambers with flat ceilings. A fragmentary bone label provides the very first evidence for the celebration of a sed-festival during Wadj’s reign.

Tomb of Meret-Neith
Details of the roofing construction could be clarified for the central chambers. In one of the storage chambers, numerous wine jars were found in situ. Of the four subsidiary graves that were excavated at the southeast corner, one of them had evidently been covered earlier than the adjacent graves (cf. Wadj).

Tomb of Adjib
In the area in front of the staircase leading to the royal burial chamber, a small forecourt was discovered that is missing in PETRIE’s plan. It extends almost as far as the western subsidiary graves of Wadj’s tomb. The overlying layers of rubble contained numerous fragments of inlays made of bone and ivory.

Trial Trenches in the Area of Chasechemui’s Tomb
In the frame of a project conducted by the BBC to analyse satellite photos, two ca. 30 m-long trial trenches were excavated between the tomb of Chasechemui and the so-called South Hill. These trenches were investigated with the aim of verifying whether a roughly rectangular anomaly in the terrain that was clearly visible on one of the photos could be identified as an ancient excavation pit. However, this feature turned out to be a naturally formed, flat depression that had gradually filled up with airborne sand.

Documentation and Evaluation of Finds
Tomb of Djer: ivory objects
Tomb of Dewen: inscribed pottery, festival seals, stone vessels, wooden objects
Tomb of Semerchet: stela, imported pottery, seal impressions
Tomb of Chashechemui: pottery, stone vessels
Boxes of Narmer, labels from various tombs

Since the transferral of the position of scientific excavation director from G. Dreyer to E. C. Köhler (University of Vienna) on the 01.01.2014, the venture has entered a new stage which mainly serves to continue the documentation and reassessment of finds and features as well as the publication of previously gained results.

Luc Gabolde/Damien Laisney
Embedded in the Egyptian-German mission of the SCA and the Leipzig University Museum at Matarieh (directed by A. Al-Ashmawy and D. Raue) a study of the orientation of the temple of Atum at Heliopolis has been carried out by D. Laisney and L. Gabolde in March 2014. In doing so, the existing structures and remains recorded in the different maps of the area were transferred to a new grid. The present paper examines and discusses the position of the standing obelisk with regard to the Atum temple, as well as the traces of several wall structures, which have shown a focussed and cohesive east-to-west orientation of ≈ 107° (± 2/3 °). Chronological and historical hypothesis could be drawn from this azimuth, which seems to correspond to the point where the sun rose the day following the meeting of Sesostris I with his courtiers on the 8th day of the IIIrd month of akhet of year III as reported in the Berlin Leather Roll. It is suggested that the foundation ceremony took place on the morning of the 26th February (Julian = 9th February Gregorian) 1936 B.C. (= −1935). When calculated back from the date of Censorinus, it corresponds to the 9th day of the IIIrd month of akhet of year III of Sesostris I. The sun rose then at Heliopolis at an azimuth of 106° 50’ 43,6”. Note that this day was a new moon.

Dina El Gabry
In this paper, the group statue of Amenhotep and his family is presented for the first time. Amenhotep was a scribe of the offering tables of Amun in Karnak ːš wḏhw n ḭmn m ḫpt-swt. This statue is currently preserved in the Egyptian Museum in Cairo, where it is broken into six unequal pieces (CG 623, 855, 965 A–B, 1000 and 1012). Although the left side of the statue is in a poor condition, it still deserves a comprehensive analysis as its photos and inscriptions were never published, and what remains of the inscriptions is of high quality. Unfortunately, there is no documentation about the statue’s provenance in the museum’s records. The statue can be dated to the mid-18th Dynasty based on its philological, iconographical and stylistical features, along with the title of its owner. A major aspect that contributes to the importance of the piece is the genealogy of a member of the family of scribes in the 18th Dynasty. Two notable features of CG 623 are the deceased’s titles ṣḏy ḫḏ m ṣpīt.f and ṣḏ y-hrw m ḫwt-hnw.

Konstantin Christoph Lakomy
Seven large ushebti among more than 400 recovered from KV 62 differ from the others in that they bear dedicatory inscriptions. Detailed descriptions of these figures with commentary serve as the starting point for consideration of the donors’ relationship to the deceased king. Stylistic comparison with statuary, coffins, ushebti, and other items (some usurped) among contemporaneous funerary equipment reveals convergences that permit conclusions to be drawn about the history of the late 18th Dynasty and burials in the Valley of the Kings. These include determination of when the cedar coffin employed for the (re-)burial of Ramesses II (CG 61020) was made and for whom.

Ahmed M. Mekawy Ouda
This paper investigates nine shabtis for the ‘God’s Father, Panebmontu, at the Petrie Museum of Egyptian Archaeology (UC40419, UC40254–57), the World Museum, Liverpool (52.55.106 and 36.119.116), Manchester Museum (4677), and a ninth from a private collection, sold at Bonhams Lot 477. In this paper, I assemble the archaeological context for these shabtis explaining the relationship between this Panebmontu and the other individuals who have the same name. The owner’s titles, method of manufacture, and artistic features are also examined.

Raúl Sánchez Casado

The present study examines a repertoire of ushabti figurines found by the Middle Kingdom Theban Project (Freie Universität Berlin – Universidad de Alcalá Madrid) in the area of Deir el-Bahari during its first two seasons. The archaeological works in the funerary complex of the vizier Ipi (TT 315) permitted the recovery of a collection of 508 ushabtis in complete and fragmentary state. These figurines have been typologically classified into four main groups with several subdivisions in diverse categories. The dating of these figurines comprises a period from the 21st Dynasty until the Early Ptolemaic Period. This material would have belonged to burials resulting from the second occupation of this particular sector of the necropolis from the late New Kingdom onwards. At that time, some of the tombs and courtyards of the high dignitaries of the late 11th Dynasty and early Middle Kingdom would have been reused for numerous burials.

Bernadeta Schäfer/Olga Zenker

The construction and the successive raisings of the Old Dam of Aswan resulted in the destruction of the major part of Nubian domestic architecture. The building of the High Dam meant finally the total destruction of Nubia; the former living space of Egyptian Nubians was thus almost completely erased and the inhabitants were resettled. Under entirely new premises continues nowadays the dissolution of the original character of Nubian culture. The few still remaining Nubian villages around Aswan are gradually being transformed into artificial stagings that are supposed to satisfy the folkloristic expectations of tour groups.

On the island of Biǧǧeh, located in the reservoir between the Old Dam and the High Dam close to the Island Philae, two villages remained preserved by fortunate coincidence. Both of them show nearly unchanged, authentic historical fabric dating back to 1912–1934. Both villages were abandoned about 30 years ago and remain since then ceded to a gradual decay.

The aim of the project is to document and to analyse the two abandoned villages on the island of Biǧǧeh in an interdisciplinary approach.

The architectural and archaeological documentation is being executed in close cooperation and exchange of data with ethnological investigations, covering the architectural and artistic peculiarities as well as the traditional village life as it had existed until the abandonment. The historical fabric of the two villages is being documented, described and explored as an valuable testimony of the endangered Nubian culture. The combined evidence–based architectural and social–oriented ethnological approach sheds a new light on the build environment as a frame of life of a small rural Nubian society. Herewith the project provides a valuable contribution to the research and visualization of the vanished traditional culture of Nubians in Egypt.

Stephan Johannes Seidlmayer

Wilhelm Gentz (1822–1890), the once famous orientalist painter, created for Georg Ebers’ monumental work „Aegypten in Bild und Wort“ a picture illustrating the legend, first told by the Arab historian IBN ABD EL-HAKAM, according to which the Coptic populace of Egypt used to sacrifice a virgin girl to the Nile to ensure the successful rise of its annual flood. Two hitherto unpublished preliminary sketches as well as sections from letters Gentz wrote to EBERS in the course of his work, equally as yet unpublished, allow to follow the development of the artistic ideas underlying this much
criticised work. Setting this creation process into its context in 19th century perceptions of ancient Egyptian art allows to understand how Wilhelm Gentz used inspirations from Pharaonic art to express the disturbing dimension of his picture’s subject matter.

Nadia El-Shohoumi

The veneration of Muslim saints is a characteristic trait of Egyptian popular religion. The area of Aswan is dotted with tombs and sanctuaries of such holy persons which attract many visitors, not least from the Nubian villages. These modern cults often stand in a clear relationship to historical sites; some are located at the mausoleums of the medieval necropolis of Aswan; other shrines are scattered along the Nile, often on higher places, and create a larger sacred landscape whose structure in some respects can even be traced back to the Pharaonic age. Since modern Muslim orthodoxy threatens the very existence of these cults, this ethno-archaeological survey shall document what can still be witnessed of such places of worship and ritual practices. In the course of increasing political and economic problems all over the country we can observe how personal piety and private cult practice become more important and how on the other hand the active participation in spiritual activities of the Sufi groups around big Muslim saints, who played a significant role in the spread of Islam, is growing. Since the cult of the saint is mainly perceived as a grave cult the deep and inner desire to be directly protected and supported by the divine blessing of already deceased religious personalities, contributed to the custom to built cenotaphs for them. Several saints venerated and buried elsewhere in Egypt have received in Aswan another tomb – a ritual reference and memorial chapel for pilgrimage. These masāhid are a perfect solution to extend the saint’s field of action, where people take refuge whenever health problems, endangering by evil spirits, and personal wishes to get married, divorced or having a child etc. are concerned. Hence the necropolis of Aswan is not only a contemporary burial ground but also a sacred centre for wedding rituals, magical practices and periodic festivals, which – according to popular belief – are attended by the saint himself.

Geoffrey J. Tassie

Hairstyling in ancient Egypt was one of the most important aspects of body modification. It helped to maintain and spread the ideals of Egyptian society, habitually constructing the body in the Egyptian world view and demarcating the various sectors of Egyptian society. This therefore helped maintain social differentiation, while also serving to distinguish Egyptians from others. The role of hairdressers and barbers in ancient Egyptian society was thus very important in its maintenance. Examining the various titles that hairdressers held during the Old Kingdom indicates their social importance to the royal courts. Those hairdressers that reached to the top of their profession and were allowed to touch the personage of the king during the course of their duties were in an exalted position, one of only a few that had this privilege. However, socio-political and religious changes during the Old Kingdom also had a major effect on the status of hairdressers.

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