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ABSTRACTS

TEXTE AUS DER MESENIT UND DEM SANKTUAR VON EDFU

VICTORIA ALTMANN-WENDLING

(Julius-Maximilians-Universität Würzburg)

In dem DFG-Projekt „*Ritualpraxis in Sanktuar und 'Axialkapelle' (Mesenit) des Horus-Tempels von Edfu: Theologische Traditionen und Kultablauf im innersten Kern eines ägyptischen Tempels*“ wird erstmals das Sanktuar und die Axialkapelle ('Mesenit') des Horus-Tempels von Edfu mit ihren Wandreliefs einer ausführlichen und vergleichenden Untersuchung unterzogen. In meinem Vortrag möchte ich (schwierige) Textstellen aus beiden Räumen besprechen.

TEMPLE INSCRIPTIONS FROM COPTOS IN THE MUSEUM OF FINE ARTS IN BOSTON

STEFAN BAUMANN

(Universität Trier)

In 1923 the Harvard University – Boston Museum of Fine Arts Expedition excavated at the ancient site of Koptos in Upper Egypt. During that short campaign, the team discovered a foundation of uncertain function that was made out of several sculpted and painted sandstone blocks and column drums that date to the time of Ptolemy VIII and Nero. It turned out that some of the stones were the few surviving parts of a monumental temple gateway that was once more than 5m high. All the sculpted stones were shipped to Boston, where the gate was reconstructed to its original height in the Museum of Fine Arts. One column drum was also put on display, whereas the remaining six column drums are kept in storage. Since then, neither the inscriptions and scenes of the gateway nor those of the columns have been translated and published in a satisfactory manner. This paper will present the epigraphical material.

**ZWISCHEN FREUDENTAUMEL UND KÄMPFEN GEGEN SETH:
DIFFIZILE INSCRIFTEN IM MAMMISI VON EDFU**

DAGMAR BUDDE

(Johannes Gutenberg-Universität Mainz)

Seit Januar 2016 wird das Mammisi von Edfu im Rahmen eines von der Deutschen Forschungsgemeinschaft finanzierten Projekts an der Johannes Gutenberg-Universität Mainz erforscht. Im Mittelpunkt der Studien stehen die Inschriften dieses Mammisis, die vollständig übersetzt, philologisch und inhaltlich analysiert, kollationiert sowie im Zuge dessen teilweise neu gezeichnet werden. Im Beitrag sollen problematische Textstellen zur Diskussion gestellt werden. Sie befinden sich an verschiedenen Orten des Gebäudes und entstammen unterschiedlichen Textgattungen, etwa Ritualszenen, hymnischen Texten (z.B. Lieder an Säulen), Schutztexten oder Bauinschriften. Besondere Herausforderungen stellen dabei die an der Corniche des Naos angebrachten Litaneien an Schutzgötter dar, da ihr Erhaltungszustand schlecht ist und Parallelen fehlen. Angerufen werden z.T. sonst unbekannte Götter, die über das Kind wachen sollen.

TEXTS FROM THE TEMPLE OF HATHOR AT PHILAE: PROBLEMATIC READINGS

SILKE CABOR-PFEIFFER – HOLGER KOCKELMANN

(Philae Temple Text Project, Austrian Academy of Sciences, Vienna)

Currently, the Philae Temple Text Project is preparing the edition of the temple of Hathor, which will be published as volume IV of the Philae Temple Text series. The edition will comprise the hieroglyphic reliefs of both the still standing parts of the temple and of the decorated spolia, which belong to this building. The Hathor temple spolia have been sorted, properly stored on mastaba supports in a new block depot and systematically been documented by our team in the ongoing site management-project "The Second Salvage of the Temples of Philae". At the Ptolemaic summer school 2019, we will focus on select inscriptions with reading problems, taken mainly from the procession of Nile gods and field goddesses in the soubassements of the pronaos and from the architraves of the entrance kiosk of the temple of Hathor, some of which have parallels on the architraves of the mammisi. A number of these Hathor reliefs are badly damaged, others show hieroglyphs, which are not very carefully carved.

ON TWO PTOLEMAIC STELAE FROM AKHMÎM BELONGING TO BROTHERS

MARION CLAUDE

(Postdoctoral researcher, Labex Hastec – EPHE, ENS, ENC – Paris)

The presentation will be dedicated to some reading and translation difficulties in two yet unpublished stelae from Akhmîm. The two stelae, now in the British Museum, belong to brothers and their comparison is therefore interesting, though the contents differ somewhat. One of the two stelae shows some literary traits and much more variety than the usual Akhmîm stelae. It bears some resemblance to another stela on which it may help shed light, namely the Hildesheim stela PM 6352 (K. Jansen-Winkel, MDAIK 53, 91–100). Though the contents of these texts are quite interesting, it is difficult to establish the reading in some places and some other passages remain challenging to interpret.

THE SKY OVER EDFU

A DISCUSSION OF EDFOU I/3, 417 AND (UN)RELATED TEXTS

FILIP COPPENS AND STUDENT COLLECTIVE

(Czech Institute of Egyptology, Faculty of Arts, Charles University, Prague)

The presentation aims to highlight some of the results of a seminar on Ptolemaic temple inscriptions organised during the 2016–2017 academic year at the Czech Institute of Egyptology, Charles University, for interested PhD students at the beginning of their research. The seminar focused on a series of bandeau inscriptions from the Horus temple at Edfu, specifically texts dealing with the sky over Edfu, describing the perfect state of the heavens above (e.g. *jtn psd h3ty wnh bi3 b3k.tj n jgp*). A few of such phrases, together with similar passages from the Hathor temple at Dendara, already featured in a study of Cauville (Kyphi 7, 23–31), but the seminar brought to light a pattern of textual distribution clearly observable within the Horus temple of Edfu. At the same time some of the more problematic readings and interpretations will also be put forward for discussion.

THE ABATON DECREE PHILOLOGICAL AND SEMANTIC STUDY ON A RELIGIOUS TEXT FROM PHILAE

CHARLY DE MARÉ

(ULB (Brussels) & EPHE (Paris) FNRS Research Fellow)

The presentation will focus on some difficulties of reading and interpretation in the Abaton Decree from Hadrian's Door on Philae Island. This religious text is essential to the understanding of the burial places of Osirian relics and the pertaining ritual practices. Indeed, the Decree is the main Egyptian source about the Abaton, the mythical tomb of Osiris, that was located on Biggeh Island just next to Philae. The text has been preserved through two versions (Decrees I and II) carved in connection with a sequence of figurative reliefs. The Decree I, which is here in question, is the most complete copy and consists of ten columns written in Ptolemaic hieroglyphic script. Enacted by the gods, the Decree mainly contains prescriptions and interdictions concerning this sacred place, to which access was prohibited except for the priests. In 1913, H. Junker published the only edition of the text, with translation and commentaries, which is now outdated. The use of high-quality pictures of the inscription enables us to give a more accurate philological study of this text. On this basis, I am establishing an edition of the text from scratch in informatic and diplomatic formats, accompanied by an annotated translation. Some points remain problematic and could benefit from discussions with peers: reading difficulties, problems of lacunae and reading of damaged passages or even the need to re-examine conjectures. To sum up, the text deserves a new edition to face these challenges.

LES TEXTES DU TABLEAU NORD DE LA PORTE SUD-OUEST DE LA COUR DU TEMPLE DE KHONSOU A KARNAK

ABRAHAM I. FERNANDEZ PICHEL

(Membre associé Centre franco-égyptien d'étude des temples de Karnak — CFEETK)

Une grande quantité d'inscriptions du temple de Khonsou dans l'angle sud-ouest de l'enceinte d'Amon à Karnak demeure encore de nos jours inédite ou à peine étudiée. C'est le cas des textes, très fragmentaires, inscrits sur l'embrasement nord de la porte sud-ouest de la cour du temple qui communique avec le sanctuaire d'Opet. Cette connexion entre les deux temples n'échappe pas à Constant De Wit, qui inclut ce texte dans son édition hiéroglyphique des inscriptions d'Opet (Opet I, 180). Une traduction et une étude de son contenu théologique font néanmoins défaut.

Dans le cadre des travaux du Projet Karnak et du CFEETK, j'ai réalisé la couverture photographique de ces textes et ai prévu d'en effectuer une édition facsimilé, qui sera publiée avec la traduction et le commentaire. Lors du colloque, je vais donner un premier aperçu de ces travaux en cours.

THE RITUAL OF THE HOURS OF THE NIGHT (STUNDENRITUAL) IN THE GRAECO-ROMAN PERIOD

KENNETH GRIFFIN

(The Egypt Centre, Swansea University)

The Ritual of the Hours of the Day and Night (the Hour Ritual or Stundenritual) are one of a series of texts relating to the cycle of the sun-god. While the Hours of the Day have been the subject of a long study by Erhart Graefe, their counterpart has been largely overlooked and erroneously interpreted as simply consisting of extracts from the Book of the Dead. Recent work conducted within the Twenty-fifth Dynasty tomb of Karakhamun (TT 223), as part of the South Asasif Conservation Project (SACP), has shown that the text of the Hours of the Night is much more complex than originally thought. This new research reveals that during the Late Period the text consisted of three distinct parts: an introduction (part A), excerpts of the Book of the Dead (part B), and an awakening hymn (part C). The awakening hymns, as first attested in the tomb of Karakhamun, are later found during the Graeco-Roman Period on P. CCG 58027 and several birth houses. The fragmentary nature of these later sources, published by Pries (2009), make the tomb of Karakhamun fundamental to our understanding and reconstruction of this poorly understood text. This paper will focus on the awakening hymns, presenting some new reconstructions of the ritual.

UNPUBLISHED PAPYRI FROM TEBTYNIS

IVAN GUERMEUR

(Ecole Pratique des Hautes Etudes, Section des Sciences Religieuses, Paris)

**L'OFFRANDE DU « SCEPTRE » HETES RECONSIDEREE :
SCÈNE D'OFFRANDE DE LA CRYPTÉ SUD N° 2 DE DENDARA**

NADINE GUILHOU

(Université Paul-Valéry Montpellier)

Dans les temples de la période ptolémaïque et romaine, la présentation du « sceptre » *hetes* à la divinité accompagne le plus souvent la consécration de l'édifice, dont elle constitue la scène ultime, marquant l'achèvement de la construction et des cérémonies. Il en est ainsi, par exemple, dans la salle hypostyle d'Edfou, où cette offrande clôt les scènes de fondation (*Edfou* III, 111, 7-112, 5).

La scène de la crypte sud n° 2 de Dendara (*Dend.* VI, 19, 2-12), faisant partie d'une série d'offrandes diverses, a une nette connotation lunaire, l'achèvement pris en compte ici étant la complétion de l'astre, comme cela est déjà sensible dans la formule 438 des Textes des Pyramides. Au-delà des festivités accompagnant les réalisations royales, l'accent est mis sur l'aspect lunaire de ma déesse, de son temple et du pays tout entier. En outre, cette offrande semble en rapport avec l'achèvement des statues *ménou*, dont on peut se demander s'il s'agit d'un terme générique ou d'effigies spécifiques.

Dans tous les cas, plus que de l'offrande d'un objet spécifique restant à définir, il s'agit de l'utilisation de cet objet comme signifiant et intermédiaire. La communication s'inscrira dans la suite d'une analyse à paraître de l'objet *hetes* dans les Textes des Pyramides.

LES MONUMENTS DE TAHEBET D'AKHMIM

EMMANUEL JAMBON

(Heidelberger Akademie der Wissenschaften / Universität Tübingen)

Je présenterai d'abord le dossier historiographique de deux monuments ayant fait partie du matériel funéraire d'une femme ayant vécu à Akhmîm dans le courant du III^e siècle avant notre ère (Munro, *Totenstelen*, 324). Cette dame, Tahebet, fille de Hormes et de Tasheritmenou, nous a laissé une stèle (Meux 52) et une table d'offrandes aujourd'hui conservée à Paris (Louvre E 19956). Ces deux monuments présentent des textes nombreux et de natures variées. La stèle contient un hymne solaire bien connu par ailleurs (LdM 15), un appel aux vivants et une autobiographie, tandis que la table d'offrandes présente plusieurs extraits issus de la littérature

rituelle funéraire (TdP, LdM, rituel dit « d'Aménophis Ier »). On examinera donc dans un second temps certains passages de ces textes qui présentent certaines difficultés de lecture, d'interprétation ou d'identification.

DIE NEU FREIGELEGTEN INSCRIFTEN IM TRAVÉE A DER DECKE VON ESNA

CHRISTIAN LEITZ

(Heidelberger Akademie der Wissenschaften / Universität Tübingen)

In der Saison 2018/19 fand im Rahmen einer Kooperation mit der ägyptischen Altertümerverwaltung eine erste Restaurierungskampagne im Tempel von Esna statt. Die Arbeiten konzentrierten sich dabei auf die westliche Hälfte des Travée A. Nach der Beseitigung der starken Rußschichten kamen dabei eine ganze Reihe von Tintenaufschriften zu Tage, die in der Publikation von Sauneron verständlicherweise nicht enthalten sind. Diese Tintenaufschriften werden hier zusammen mit den dazugehörigen Reliefs vorgestellt.

BANDEAU INSCRIPTIONS OF THE GREAT HORUS TEMPLE OF EDFU

FLORIAN LÖFFLER

(Universität Tübingen)

The horizontal, so called "bandeau inscriptions" can be found in almost every architectural unit within an Egyptian temple. Before the Graeco-Roman period these inscriptions are mainly concerned with building and restoration activities of the king and his high officials, but from the Ptolemaic period onwards they contain a broad spectrum of important information about the room in which they are in and about the whole temple and its theology alike. In addition to the very extensive building inscriptions, one can now find among other types of texts hymns, theological tractates, festival calendars, decoration, descriptions and so forth. This paper wants to present the large and diverse corpus through different difficult specimen of the bandeau inscriptions in the Horus temple of Edfu with some expressive examples and case studies.

**ON HATHOR 'MISTRESS OF PLANTS':
SOME TITLES FROM THE TEMPLE OF DENDERA AND THEIR RELIGIOUS SIGNIFICANCE**

FEDERICA PANCIN
(Independent researcher)

As a landmark in the celebration of the New Year's Feast, the Temple of Hathor at Dendera discloses a variety of aspects of the local deity referring to life, joy, and widespread positivity; Hathor as goddess of renewal and rebirth is one of the most praised and emphasised roles in the Tentyrite textual and iconographical record. Here, her connection is both with the solar Creator and the new life brought by the annual inundation; this relationship can also be stressed by many epithets referring to nature's potential regrowth and fertility/abundance. Some titles are more than mere allusions, as is made explicit, for instance, by *nbt š3w*, *ḥk3t sbtwt* and *nbt šny*, all semantically belonging to the vegetal sphere.

This work intends to take into account selected epigraphic and iconographic sources relevant to the definition of life-giving connotations of the goddess Hathor at Dendera, as implied by some lexical references to plant growth and crop abundance, in order to contribute to the debate on a creative vocation of the goddess and her association with natural regeneration.

SELECTED PROBLEMS IN THE BOOK OF THE TEMPLE

JOACHIM FRIEDRICH QUACK
(Ägyptologisches Institut, Universität Heidelberg)

The Book of the Temple is an enormous manual of the ideal Egyptian temple. I have by now worked for over 20 years on its reconstruction, and the edition will hopefully come out in a year or two. This presentation will show some selected sections where input especially concerning the interpretation and the relation to actual Egyptian temples is desirable.

THE PRONAOS OF ESNA ACCORDING TO THE TWO BANDEAU INSCRIPTIONS ESNA VII, 586 AND 633

DANIEL VON RECKLINGHAUSEN

(Universität Tübingen)

Two inscriptions in the “bandeau du soubassement” (*Esna* VII, 586 and 633), which belong to the exterior walls of the pronaos of Esna, provide details on the theological meaning of this building. Though often relying on topical ideas and phrasing, these inscriptions are clearly no stereotypical examples of building or dedication inscriptions. One reason for this rather individual approach is the road integration of unusual vocabulary and epigraphy, which makes a comprehension sometimes difficult. In the presentation, emphasis is laid on these difficult passages.

TEXTE AUS DEN TREPPENKAMMERN DER TEMPEL AUS GRIECHISCH-RÖMISCHER ZEIT

ALEXA RICKERT

(Universität Münster / Heidelberger Akademie der Wissenschaften)

Die Treppen, die in den ptolemäisch-römischen Tempeln Ägyptens vom Erdgeschoss des Naos auf das Dach führen, besitzen in einigen Fällen Vorräume, die funktional explizit der Treppe untergeordnet sind. Dieser Raumeinheit, die unterschiedliche Formen annehmen kann, nähert sich der Beitrag zur Sommerschule zunächst durch einen kurzen Überblick über die erhaltenen Exemplare an, wobei Gemeinsamkeiten im Dekorationsprogramm der verschiedenen Treppenkammern herausgestellt werden. Im Anschluss daran werden kompliziertere Textpassagen aus den Treppenkammern mehrerer Tempel gelesen, um sie mit den Tagungsteilnehmern zu diskutieren.

PRESENTING THE FOUR COLOURED LINEN IN THE TEMPLE OF EDFU

DOROTEA WOLLNEROVÁ

(Czech Institute of Egyptology, Charles University, Prague)

My paper intends to focus on the presentation of the four stripes of linen, each in a different colour. Offering of this group of linen, that forms an essential part of many temple rituals, is depicted on the temple scenes in the Edfu temple five times — in the Chamber of linen, the Wabet, the Sanctuary, the Mesenit and in the Chamber of the Throne of Ra. In this type of scenes the king is offering the white linen, the green linen, *jrtjw*-linen and *jdmj*-linen, with the recipient of this offering being either only the god Horus or Horus in the company of another deity or deities. I would like to discuss some difficult and unclear parts of the texts, especially in the offering of the *jrtjw* and the *jdmj*-linen in the Mesenit