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S. 23-33 Terence DuQuesne. Re und Osiris erscheinen als Götter bereits in der späten 4. Dynastie. Osiris ist der lunare Aspekt gegenüber dem solaren des Re. In der 21. Dynastie entsteht eine neue Schreibvariante für Osiris. Die Sonnenscheibe tritt an Stelle des Auges. Dies wird die im Hieratischen übliche Schreibweise.

S. 203-212 Rita Lucarelli. Dämonen sind Wächter oder Götterboten. Viele Dämonennamen beziehen sich auf physische Eigenschaften. Sie kommen in Totenbuchsprüchen, besonders in den Kapiteln 144-150 und in den Vignetten vor. Sie werden auch auf Särgen und in Gräbern dargestellt. Durch die Magie handeln sie immer für den Verstorbenen.

S. 325-337. Mark Smith beschäftigt sich mit der Frage Osiris NN oder Osiris des NN? Osiris meint im Zusammenhang mit dem Genitiv-n und dem Namen des Verstorbenen dessen gesamte Peron und Persönlichkeit (S. 329 f.), nicht nur die Mumie (Spiegelberg). Der Verstorbene hat einen Osiris, bekommt Osiris durch Ritual. Die Beziehung zu Osiris (Hathor für Frauen in der Spätzeit) ist eine unio liturgica (J. Assmann). – Das bedeutet nicht Einheit mit der Gottheit, sondern Zugehörigkeit zur göttlichen Sphäre.

S. 115-120. Matthieu Heerma Van Voss setzt sich mit der Reihenfolge der Darstellungen in der Vignette zum Kapitel 110 im Zusammenhang mit dem Spruch auseinander und stellt Inkongruenzen fest. Er berücksichtigt allerdings nur die 18. bis einschließlich 21. Dynastie. Er widerspricht damit J. Gesellensetter (Diss. 1992), die allerdings Beispiele bis in die Spätzeit berücksichtigt. – Es sind beide Leserichtungen enthalten. Das oberste Register, das aus einer Aneinanderreihung von Einzelszenen besteht, ist zugleich die Überschrift und Zusammenfassung des Kapitels. Dessen zentrale Szene ist „Das Rudern im Papyrusboot in den Gewässern des Hotep“. Die weiteren Register darunter stellen das Sechet-Iaru dar mit den Tätigkeiten, die der/die Verstorbene dort ausführt, es ist die Ergänzung zum Einleitungsregister. Diese einzelnen Szenen werden von unten nach oben gelesen, entsprechend der Abfolge der Tätigkeiten in der Feldwirtschaft. Als Ergebnis ist Nahrung im Überfluss für die Kas der Verklärten.

Elfriede Haslauer (Wien)

Dorn, Andreas und Tobias Hofmann (Hg.): *Living and Writing in Deir el-Medine. Socio-historical Embodiment of Deir el-Medine Texts.* (= *Aegyptiaca Helvetica*, Band 19.) Basel: Schwabe Verlag, 2006. 204 Seiten mit 58 Abb. und 24 Tab. Gebunden. ISBN-13: 978-3796522130. CHF 68,- / Euro 47,50.

The title of the volume is that of a conference that was held in Basle on July 2<sup>nd</sup> and 3<sup>rd</sup>, 2004. Although inspired by the rich finds of the excavations of Basle University at Deir el-Medîna, including thousands of hieratic ostraca, it sought to encompass all realms of present Deir el-Medîna studies, with a



stress on putting the numerous finds from that place in their respective cultural context. This volume presents the contributions in print.

Guillemette Andreu, „À la recherche d'ateliers de sculpteurs à Deir el-Médineh”, pp. 9-19: attempts to trace individual sculptures and studios, with an investigation of the style of the statues of *R<sup>c</sup>-ms* (Louvre Mus.), *Pn-ḫn-ḫw* (i) (Turin), Amenophis I (Turin) and the sculptor *Ḳnj/Ḳn-ḫr-ḫp<sup>ḫ</sup>-f* (ii) (Cairo), who is obviously the creator of these statues.

Guillaume et Karine Bouvier, „L'activité des gens de la Nécropole à la fin de la XX<sup>e</sup> et à la XXI<sup>e</sup> dynastie, d'après les graffiti de la Montagne thébaine: le transfert des momies royales”, pp. 21-29: reports on an analysis of the graffiti which the workmen of Deir el-Medīna produced when they transferred the royal mummies at the end of the 20<sup>th</sup> dynasty.

Günter Burkard, „Das *ḫtm n p<sup>3</sup> ḫr* von Deir el-Medine: Seine Funktion und die Frage seiner Lokalisierung”, pp. 31-42: analysing the texts which mention the *ḫtm n p<sup>3</sup> ḫr*: 1./2. The *ḫ*. as the stage of official acts, 3. The *ḫ*. as court, 4. The *ḫ*. as the place where the rations were distributed, 5. further functions and activities. It is assumed to be the main check point of Deir el-Medīna, probably at the place of a group of modern houses of Sheikh ‘Abd el-Qurna, west-southwest of the Ramesseum.

Kathlyn M. Cooney, „An Informal Workshop: Textual Evidence for Private Funerary Art Production in the Ramesside Period”, pp. 43-55: assumes that the activities of the workmen of Deir el-Medīna for private clients were some kind of official moonlighting, „some form of loosely organized and informal workshop” (p. 45); „The formal workshop, with its strict organization into two sides of the crew, each side with draftsmen, a scribe of the tomb, and a chief workman, was the setting of art production for the king. Private sector work, however, functioned within different, less controlled, and therefore more complex, variable, and looser organizational structures ...” (p. 49). The documents that evidence this include workshop records, receipts (for both sides), multi-transaction receipts (complicated, comprising many trades, often between three or four parties), letters, mostly between artisans; official records, by leaders of the crew, daily journal of work; legal texts including funerary objects. Note that the authoress regards the *rmṯ ḫswt* as a worker of lower rank (p. 48); in the private sector, the corresponding term is *ḫmw*.

Robert J. Demarée, „A House is not a Home – What exactly is a Hut?”, pp. 57-66: The author discusses the meaning of the term *ḫt* (usually translated as „hut”) according to the sources from the Ramesside period. Based on the Deir el-Medīna documents and other records, Demarée observes that *ḫt* is a structure or building outside the village. It may be located in the Valley of Kings, in the Valley of Queens, on the riverbank or beside a shrine or temple. *ḫt* is an atelier or work place. It could be inherited and be part of a transaction or exchange (p. 65). *ḫt* refers to a small type of building, and P.Bulaq 10 (doc. 21, p. 59) provides the measurements of one such structure (30 m<sup>2</sup>; 18 m<sup>2</sup>; 14,5 m<sup>2</sup>).



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In the cases of the *ḥ.t* of other persons than Deir el-Medīna workmen, Demarée proposes that the functional meaning of the term is „section”, „department” or „workplace” (p. 66).

Demarée also notes that the basic meaning of the word *ḥ.t* was developed „from simply ‚room’ in classical times via ‚section’, ‚department’, ‚workplace’, into just ‚house’ as ‚living quarters’ or ‚home’: *ḥ.wy* in Demotic and *ḥi* in Coptic” (p. 66). It seems, however, that – contrary to the author’s impression – the sources of the Middle Kingdom point to a more or less identical meaning of *ḥ.t*, especially in the case of compound words, such as *ḥ.t iwḥ*, *ḥ.t ḥnkḥ* and *ḥ.t irḥ*, usually translated as „meat chamber”, „beer chamber”, and „milk chamber”, respectively.<sup>1</sup> For example, papyrus Lahun UCL 32125 records an account of building work involving timber and mentions ... *sḥḥ sbḥw m ḥ.t imy-r ḥmwtj ... ḥ hr (?) ...*,<sup>2</sup> „... raising the doors in the working-place/room of (?) the interior overseer ... coming at (?) ...”. Line 13 of the Papyrus Berlin 10096 mentions *ḥ.t mij {n} sḥ*.<sup>3</sup> In this case, *ḥ.t* may also imply the „room” or the „working place” of the regulator of a watch.

Andreas Dorn, „*Mḥḥ-nḥt.w=f*, ein (?) einfacher Arbeiter, schreibt Briefe”, pp. 67-85: Dorn identifies several *Übungsbriefe* (epistolary exercises, i.e. texts written for the mere purpose of practicing letter-writing) of a Deir el-Medīna man named M., and/or addressed to the Vizier *Nḥr-rnp.t*. Most of these ostraca were found in the area of the tomb of Ramesses IV (KV 18). Of the seven letters addressing *Nḥr-rnp.t*, four are written by a *Mḥḥ-nḥt=f*, one is definitely not. Dorn concludes that we have to do with more than one *Mḥḥ-nḥt=f* who wrote these exercises.

Hans-W. Fischer-Elfert, „Literature as a Mirror of Private Affairs. The Case of Menna and his Son Mery-Sekhmet”, pp. 87-92: Refers to the possibility of identifying authors of literary texts in real-life documents from Deir el-Medīna. In particular he deals with *Mmn*’s reproach for his son *Mry-shm.t* who is known from juridical documents for his exceeding womanizing. The author draws attention to vocabulary with erotic colouring, like *pnḥnḥ* „tossing and turning”, and various expressions for water (moisture?) and depth/abyss. *nhr* „riverman” (p. 90; it is Semitic!) has otherwise not been noted.

Pierre Grandet, „*KY JNR ŠRJ*, «un autre petit caillou». Ostraca hiératiques documentaires inédits de l’IFAO”, pp. 93-105: A scribe wrote this jokingly on a small piece of limestone. Its picture and facsimile adorn the cover of the book. The author presents similarly short texts, somewhat longer lists of persons,

<sup>1</sup> Cf. Hannig: *Ägyptisches Wörterbuch* II, p. 470.

<sup>2</sup> Collier, M. & Quirke, S.: *The UCL Lahun Papyri: Accounts* (= BAR International Series 1471.), London 2006, 68-69.

<sup>3</sup> Luft, U.: *Urkunden zur Chronologie der Späten 12. Dynastie: Briefe aus Illahun*, Wien 2006, 109ff. See also Illahun: pBerlin 10023 (Luft, U.: *Das Archiv von Illahun*. Briefe 1, Hieratische Papyri aus den Staatlichen Museen zu Berlin – Preußischer Kulturbesitz, Liefg. 1, Berlin 1992).



short and/or fragmentary administrative texts – nice little pieces of the big mosaic.

Ben J. J. Haring, „Scribes and Scribal Activity at Deir el-Medina”, pp. 107-112: „One of the most fascinating aspects of the history of the workmen’s settlement at Deir el-Medina is the increasing importance of writing in everyday life” (p. 107). Scant evidence for the village and its community from the 18<sup>th</sup> dynasty, and hypothetic explanations of this lack (p. 108). *s.t-m<sup>3</sup>.t* as part of a title occurs for the first time in Saqqâra immediately before the Amarna Period. „It is not quite clear what happened to the village during and shortly after the Amarna Period” (p. 109). „The first securely documented necropolis scribe after the Amarna Period is ... a person named *Jmn-m-jpt* (*ib.*), TT 215 at Deir el-Medina, early reign of Ramesses II., and he came from Kush.” Only from the later years of Ramesses II onwards are the scribes firmly rooted in the village. Until then, the community was characterized by an „oral culture” (p. 110), and it took some time and development till the art of writing assumed firm functions in the village society. The end of the New Kingdom, by the end of the 20<sup>th</sup> dynasty, brought about also the end of the village community.

Tobias Hofmann, „Arbeitseinsätze und Löhne der sogenannten Sklavinnen von Deir el-Medina”, pp. 113-118: The terms *hm.wt* and *b<sup>3</sup>k.wt* are well attested in the Deir el-Medina documents (especially on ostraca). The first part of Hofmann’s article („Einleitung” and „Arbeitszeiten und Einteilung der *hm.wt*”, pp. 113-118) is a slight modification of the chapter *b<sup>3</sup>k* und *hm* in Deir el-Medineh – Ein Überblick’ from his study „Zur sozialen Bedeutung zweier Begriffe für ‚Diener‘: *b<sup>3</sup>k* und *hm*”, *Aegyptiaca Helvetica* 18 (pp. 235-242). Hofmann points out that „servants” were not in the possession of an individual, but rather part of the employer-employee relationship. According to the P.Harris, *hm.wt* came from the temple estates and continued to work in Deir el-Medina for the individual crews.

When analyzing the wages of servant women at Deir el-Medina (pp. 117-118) Hofmann notes that they were extremely low. However, if *hm.wt* were economically dependent on their „employers” and households (p. 118) they might be very limited in their own „free production”. Persons who are active in a household are automatically supplied with the vital commodities, such as food, working material and equipment, and probably also clothes. If this is the case of the *hm.wt* there is nothing astonishing about their obviously low wages. By the way: economic dependence exists with every employer-employee relationship.

Gregor Neunert, „Zu den «Carter-Carnarvon-Ostraka» aus dem Tal der Könige”, pp. 119-133: reconstructing the find-places of these ostraca.

Deborah Sweeney, „Women Growing Older in Deir el-Medina”, 135-153: Older women, those aged over thirty, constituted a distinct age group at the



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workmen's community of Deir el-Medīna.<sup>4</sup> Being an old woman at Deir el-Medīna implied various tasks, rights and liberties. Sweeney discusses women's capacity to support themselves when reaching old age. Various of the tasks performed by women living in Deir el-Medīna are probably those they had all their life. The following women's tasks are attested in the workmen's village: manufacturing of clothes; trading; religious activity; looking after children; midwifery; housework; dancing and making music; looking after/renting out animals and agriculture (pp. 140-141). The tasks mentioned required various skills and capacities that may depend upon age. Sweeney analyzes these tasks with a set of criteria such as knowledge, skill, physical requirements, continuous time or intermittent time, location and equipment (pp. 142-150). In the case of trading, for example, Sweeney notes that physical requirements may become more difficult with age (reaching the market place; transport of commodities etc.). However, „trading skills” could increase with practice, which means that age may be considered an advantage.

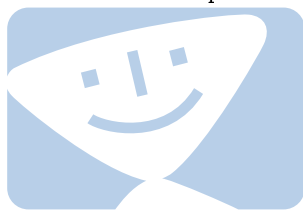
All mentioned tasks were not necessarily paid. The earning capacity of Deir el-Medīna women depended on various aspects that are not always linked with their age (pp. 150-153).

Jaana Toivari-Viitala, „Absence from Work at Deir el-Medina”, (pp. 155-159): The authoress discusses the documents of the reign of Ramesses III which record absence from work. The period in question (thirty-two years) produced fifty records listing the absence from work. Along with personal names associated to a certain day, sources may include other designations for absence from work: *wsf*, *mr*, *hr drt*, *wšw*, *ḥḥ n* and *m-ḥryf*. Toivari-Viitala identifies forty-nine individuals (workers) mentioned in the absence lists dating to the reign of Ramesses III, among whom the work history of a man called *Rwtj* is unique (p. 156-157). The authoress points out that the term *wsf* is mostly used in cases when lists refer to the absence from work of the whole crew (p. 158). With regard to the function of the absence lists, Toivari-Viitala suggests that „since the crew was responsible for making progress in their work, with inspections taking place every now and then, the records proved good hard evidence of the actual operative strength of the crew; with so-and-so many men away from work on so-and-so many days, surely the vizier could not expect the work gang to have progressed with the work more than they had done” (p. 159).

Stefan Wimmer, „«Ihr, die ihr so weit entfernt seid» (O. Berlin P 14257). Neue Erkenntnisse über alte Bekannte aus der Bearbeitung der Berliner Ostraka in *Deir el Medine online*”, pp. 161-164: Reports on the fantastic internet database of non-literary ostraca from Deir el-Medīna<sup>5</sup> which was initiated by

<sup>4</sup> About the same time as the article under review, another one appeared on the same topic: Janssen, R.: „The Old Women of Deir el-Medina“, in: *Buried History: The Journal of the Australian Institute of Archaeology* 42, 2006, 3-10.

<sup>5</sup> <http://www.uni-muenchen.de/dem-online>.



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G. Burkard of Munich, and comments on fourteen texts from the Berlin collection that are included. The database gives a transcription in Latin script of every text and pop-up windows with hieroglyphic transcription, description, photo, translation, and notes.

Antonio Loprieno, „As a Conclusion: Towards a Detailed Perspective on Deir el-Medina“, pp. 165-170: „Eines der Ziele, durch die Konferenz den Stand der aktuellen Deir-el-Medine-Forschung fassen zu können, wird durch den Beitrag ... von Antonio Loprieno am Ende des Bandes erreicht, der zugleich auch einen zusammenfassenden Überblick über die Artikel liefert“ – so the editors in the *Vorwort*. Headlines are „Two Methodological Approaches“, „Deir el-Medina as Historical Paradigm“, „Linguistic Variety and Lack thereof“, „High’ vs. Popular’ Culture?“, „Final Remarks“.

The volume is concluded by an overall bibliography and indexes, listing the documents mentioned, personal names, and lexical items.

Helmut Satzinger (Wien) und Danijela Stefanović (Belgrad)

Meyer-Dietrich, Erika: *Senebi und Selbst – Personenkonstituenten zur rituellen Wiedergeburt in einem Frauensarg des Mittleren Reiches* (Orbis Biblicus et Orientalis 216), Academic Press and Vandenhoeck & Ruprecht, Freiburg and Göttingen 2006. ISBN-13: 978-3525530122, EURO 84,00.

This book presents a case study of the Middle Kingdom coffin M3C belonging originally to the lady Senebi. The basic structure and aims of the work are similar to those of the author’s previous monograph,<sup>1</sup> which also presented a case study of a woman’s coffin from Meir, the difference being that while the focus in the earlier work was on the ecological factors ritualized in the decoration of the coffin, the work under review here focuses on the process of ritualization of the deceased person herself.

The first chapter provides an introduction to the work, beginning with a brief characterization of its goal, which is an examination of “Personenkonstituenten” through a case study of the coffin M3C. Following a brief description of the provenance and current state of her object of study, the author moves on to a brief presentation of the underlying theoretical model which was developed in greater detail in the author’s previous monograph,<sup>2</sup> followed by some methodological considerations based mainly on the theoretical work on rituals by C. Bell. The inscriptions and decoration of the coffin are understood

<sup>1</sup> Meyer-Dietrich, E.: *Nechet und Nil. Ein ägyptischer Frauensarg des Mittleren Reiches aus religionsökologischer Sicht*, Uppsala 2001.

<sup>2</sup> Meyer-Dietrich: *Nechet und Nil*, ch. 1. See now also ead., “Die Aktualität des Rituals in den Sargtexten”, in: Goyon, J.Cl. and C. Cardin (eds.): *Proceedings of the Ninth International Congress of Egyptologists, Grenoble, 6-12 septembre 2004* (=OLA 150), Leuven-Paris-Dudley 2007, vol. II, pp. 1277-1285 for an overview.

