

Vera von DROSTE zu HÜLSHOFF, Birgit SCHLICK-NOLTE, *Aegyptiaca Diversa*, Teil 1. Mainz, Philipp von Zabern, 1984 (30 cm., 24 pp., 85 leaves) = Corpus Antiquitatum Aegyptiacarum. Lose-Blatt-Katalog Ägyptischer Altertümer. Museen der Rhein-Main-Region, Lieferung 1. ISBN 3 8035 0789 6. DM 68.00.

Vera von DROSTE zu HÜLSHOFF, Brigit SCHLICK-NOLTE, *Uschebtis*, Teil 1. Mainz, Philipp von Zabern, 1984 (30 cm., 22 pp., 79 leaves) = Corpus Antiquitatum Aegyptiacarum. Lose-Blatt-Katalog Ägyptischer Altertümer. Museen der Rhein-Main-Region, Lieferung 2. ISBN 3 8035 0786 1. DM 68.00.

These are two interesting volumes in the ever-increasing CAA series, the first fascicles of which appeared in 1977. Although the actual contents of those first issues were received favourably in a review by T.G.H. James<sup>1)</sup>, the project as a whole was rather heavily criticized by the same author. Most of his objections are shared by the present reviewer, and it is very gratifying to be able to record a marked improvement on many points in the more recent fascicles. The flimsy covers of the first issues have been replaced by much sturdier ones, and even a proper title is printed on what would be called the spine if we were dealing with real books. The usefulness of the volumes has been increased considerably by the addition of full indexes and the amount of blank paper has been kept down to a minimum by using both sides of a sheet and by including the photographs in the printed sheets where possible. On the other hand, the loose-leaf principle as such has not been given up, despite the fact that, as far as I am aware, very few

<sup>1)</sup> *OLZ* 75 (1980), 432-435.

colleagues use its alleged advantages by re-arranging sheets from various fascicles in an order of their own choice. For those of us who put the fascicles on their bookshelves and use them as books rather than filing cards, they are tiresome and clumsy things to handle, impossible to leaf through quickly in search of a particular piece, for example. Moreover, as Mr James has justly remarked, if they were bound in the usual way, "a thinner paper of good quality could be used, and a great saving be made". But perhaps book-lovers should simply count their blessings and be grateful for the improvements introduced so far.

The first of the fascicles under review here contains, as the title indicates, a variety of objects, 74 altogether, which are owned by 7 different museums in central Germany. They are the Hessisches Landesmuseum (13 pieces) and the Wella-Museum (5 pieces), both in Darmstadt; the Liebieghaus Museum alter Plastik in Frankfurt (12 pieces, including one loan from the Natur-Museum Senckenberg); the Mittelrheinisches Landesmuseum (7 pieces) and the Römisch-Germanisches Museum (9 pieces), both in Mainz; and finally the Museum Wiesbaden (28 pieces). A few of the objects are already known from earlier publications, like the dagger of Djehuty, the famous general of Tuthmosis III, in Darmstadt (1, 7-9)<sup>2</sup> or the small Second Intermediate Period stela in the Liebieghaus (1, 50-51), published by Wiedemann and Pörtner<sup>3</sup>. Many others have never been published before, however, which makes the present catalogue even more welcome. On the whole, the presentation of the objects is excellent, with detailed descriptions, succinct but useful commentaries and photographs which are in most cases adequate (a few cases where they are perhaps less satisfactory are pointed out below). Unfortunately, it must be said that the treatment of the inscriptions does not quite match the quality of the rest of the book; in some cases, more can be read on the photographs than in the copies of the text provided by the authors. Although these have clearly been intended as more than simple handcopies, they can hardly be called facsimiles, many of them resembling mere sketches instead of being an accurate rendering of the shape of each individual hieroglyph, which makes them virtually useless from a palaeographical point of view. On the other hand, the authors have had to face some unusual difficulties: several pieces suffered severe damage during World War II and in some cases they had to work from pre-war photographs rather than from the original. This applies also to the second fascicle, which is concerned with shabti's only. It contains ca. 60 pieces (not counting several duplicates) housed in four different museums: the Hessisches Landesmuseum in Darmstadt, the Liebieghaus in Frankfurt, as well as the Römisch-Germanisches Zentralmuseum and the Mittelrheinisches Landesmuseum, both in Mainz. In their treatment of the typology of the shabti's the authors have followed the system designed by H.D. Schneider in his fundamental work on the Leiden shabti collection. Texts on shabti's are notoriously difficult to read, especially in the case of mass-produced Late Period pieces, and sometimes it is almost impossible to arrive at a definitive reading of a name

or title. This makes it all the more regrettable that in all but one case photographs of only three sides of the shabti's are given: front, back and left-hand side. On shabti's with horizontal lines of text the name of the owner often appears on the shabti's right-hand side, in such a position that it cannot be seen in a frontal view of the piece. The omission of a second side-view often makes it impossible to check the name read by the authors.

Despite these critical notes, the publication must be considered a successful one, and the authors deserve our gratitude for making available to scholarship a great many pieces otherwise completely unknown.

It is impossible to discuss each piece individually here, but the following notes may be found useful:

1.1-2. The authors are probably right in assuming that the cartouches of Amenhotep III inscribed on either side of this First Dynasty stone vessel are modern additions, but it would have been helpful if they had given their reasons for this assumption. Only one inscription is shown photographically and no facsimiles are given, which makes it difficult for the reader to form his own opinion. The piece was acquired in Thebes between 1869 and 1871, which seems early for a forgery of this type. Moreover, a similar case is represented by a predynastic schist palette in Cairo (JE 46 148), the reverse of which has been decorated with figures of Amenhotep III and Queen Tiy, see H. Asselberghs, *Chaos en beheersing. Documenten uit aeneolithisch Egypte* (Leiden 1961), Pls. cii-ciii (Nos. 181-182).

1.23-24. It would have been more practical if enlarged instead of 1:1 photographs of this miniature horuscippus had been printed or if facsimile drawings of its texts and representations had been provided to supplement the photographs; again, one would have liked to be able to judge for oneself that the inscriptions are "heute ohne Zusammenhang".





1.43-46. A fragmentary rectangular framed stela, probably (as the authors rightly point out) from Saqqāra. Here is a clear case of a 'facsimile' which is quite inadequate; it is not even complete, for the texts on the frame have been omitted. The beginning of the offering-formula may be restored as *[ir]t htp-di-nsw [n]t ht nbt nfrt w'bt* etc. Interesting from a palaeographical point of view is the writing  $\overline{\text{h}} \overline{\text{t}} \overline{\text{n}} \overline{\text{b}} \overline{\text{t}}$  in the phrase *ssn.tw tsw m 'nt(y)w sntr*, with the preposition *m* and the first sign of the following noun combined in a composite hieroglyph (Gardiner's Sign-list G 20). The name of the stela owner's wife is to be read *Nbt-twy*, a fairly common NK name, see Ranke, *ÄPN* I, 189, 20 and for a further example from Saqqāra PM III<sup>2</sup>/2, 866.

1.47-49. Several personal names on this interesting Late Period stela from Athribis are difficult to read; the writing of some of them shows a clear influence from Hieratic or Demotic. Thus the name  $\overline{\text{K}} \overline{\text{p}} \overline{\text{w}}$  reads *K3pw* (not *pw*, *Nht-pw* or *Hpw*), see Möller, *Hier. Pal.*, Nos. 114 and 118, and for the name Ranke, *ÄPN* I 342, 3ff.; for  $\overline{\text{P}} \overline{\text{S}} \overline{\text{D}}$  I would suggest *T3-nt-p3-sw-psd* (the last sign representing the Hieratic & Demotic numeral *psd*, "9"), see *ÄPN* I 110, 24 (*P3-n-sw-psd*).

1.69-70. A so-called "concubine figure" on a bed, probably to be dated to the second half of the 18th or to the 19th Dynasty; see for this type of object G. Pinch, "Childbirth and Female Figurines at Deir el-Medina and el-Amarna", *Orientalia* 52 (1983), 405-414, who calls them more appropriately "fertility figurines".

<sup>2</sup> See now also the colour photographs in the Hildesheim exhibition catalogue *Ägyptens Aufstieg zur Weltmacht* (Mainz am Rhein, 1987), 121-122 (No. 21).

<sup>3</sup> A. Wiedemann & B. Pörtner, *Ägyptische Grabsteine und Denksteine aus verschiedenen Sammlungen*, III (Strassburg, 1906), No. 5.

1,115-116. A heart-scarab with ink-written inscription, dated by the authors to the Late Period – 26th Dynasty. This would seem to me to be too late; the shape of the hieroglyphs suggests a date in the Third Intermediate Period and a 26th Dynasty funerary inscription would almost certainly have written the epithet “the Osiris (NN)” as  rather than , as is the case here<sup>4</sup>). Moreover, the parallels cited by Malaise<sup>5</sup>) for heart-scarabs with inscriptions in ink as opposed to incised texts all seem to date to the 21st Dynasty. The owner of this one is a God’s Father of Amun-Rē-King-of-the-Gods whose name is read as *p3-w3-n-’pw* (“das Schiff des Übersetzers”), a name not attested in Ranke. The text is much effaced, however, and it is important to interpret the remains as  *p3-w3-n-’d(d)w* (“the sacred bark of the Boy”, i.e. the young Sun-god), see Ranke, *ÄPN* II 280, 1, who quotes one example from a coffin in Stockholm. The name occurs also in a 21st Dyn. Hieratic Book of the Dead papyrus in East Berlin (P. 10466)<sup>6</sup>), where it is written as . Since this man bears the same title as the owner of the heart-scarab, it is almost certain that both men are identical<sup>7</sup>); the scarab should therefore be dated to the 21st Dynasty.



1,138-139. A small stela from the first half of the 18th Dyn. The name of the woman in the upper register reads *Hnw-t-iry* (Ranke, *ÄPN* I, 242, 22), not *Pth-iry* (not in Ranke).

1,140-141. The text on the back-pillar of this NK statue-fragment has been misinterpreted; it should read: (1) [...*m*] *b3h hr w3hw n nbw nh3 n k3 n ‘Wsr* [...] (2) [*3st wrt*] *hq3t t3.wy* (or perhaps *idb.wy*), *Nbt-hwt snt ntr<t> nbt ‘pt* [...].

1,143-145. The upper third of a cartouche plaque of Seti II, surmounted by double plumes, with on its reverse a roughly incised triangle and a figure of Ptah. In their discussion of this piece (and a considerable number of identical plaques in various museum collections) the authors suggest that it came from a foundation deposit rather than having been used in decorative bands of inscriptions embedded in mud-brick buildings. For this they present two arguments: the contours of the plumes make it difficult to insert such a piece in a band of text, and the figure of Ptah and the triangle contain a blue glaze, which would in their opinion make insertion into a wall rather unlikely. There is, however, a further parallel in Cairo (JE 47296<sup>8</sup>)) which was found more or less *in situ* by Pillet when clearing the south face of the east wing of the IXth Pylon at Karnak in 1922<sup>9</sup>). Both the measurements and the design of the plaque found by Pillet are identical to the one published in the catalogue under review, the only differences being that the former shows a figure of Seth instead of Ptah and that it is complete rather than a mere fragment. Pillet observed that these

plaques originally were embedded in the thicknesses of the doorway of the IXth Pylon, where a series of shallow rectangular depressions of exactly the right size can still be seen. It is therefore very probable that the provenance and function of the present piece is the same.

2,9-10. The name on this shabti can only be read as *Ns-pwty-t3wy*, not as *Ns-p3-hnw-t3wy*, which is grammatically impossible.

2,55-57. The name of the Overseer of the Granaries of Amun and High Steward in the Domain of Amun who owned this shabti should possibly be read as *Imn-ms* () rather than *I-ms* ().

2,28-60. The lack of a photograph showing the name of this Brewer of the Domain of Amun is particularly unfortunate; the name appears to be foreign, but cannot be read with certainty. In its present state of preservation the colour of the nose of this shabti inadvertently betrays its owner’s profession.

Groningen, September 1989

JACOBUS VAN DIJK

\* \* \*

<sup>4</sup>) Cf. A. Leahy, *SÄK* 7 (1979), 141-149.

<sup>5</sup>) M. Malaise, *Les scarabées de cœur dans l’Égypte ancienne* (Bruxelles, 1978), 50 n. 3.

<sup>6</sup>) St. Wenig, *Führer durch das Berliner Ägyptische Museum* (Berlin, 1961), Abb. 21.

<sup>7</sup>) Whether the *p3-w3-n-’d(d)w* on the Stockholm sarcophagus is also the same man remains to be seen. His name occurs in the genealogy of the owner of the sarcophagus, with the titles *mry-ntr wn ‘3.wy n pt m Ipt-Swt*, see J. Lieblein, *Hieroglyphisches Namen-Wörterbuch, genealogisch und alphabetisch geordnet* (Christiana/Leipzig, 1871-1891), 865 (No. 2294); K. Piehl, *Sphinx* 6 (1903), 52.

<sup>8</sup>) See PM II<sup>2</sup>, 181 (540).

<sup>9</sup>) M. Pillet, *ASAE* 22 (1922), 248-255.