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English Summaries

- **Dominique Bénazeth**

Calques de Baouit archivés à l'Ifao

Four unpublished drawings related to the monastery of Bawit are kept in the archives of the French Institute. The group contains two maps from the excavation led by Jean Maspero in 1903 that give little information regarding other published documents. However, the recent reopening of excavations in this area makes them worthy of consideration. Two fragments of mural paintings, now lost, present some iconographical interest: *A Saint on Horseback Killing the Evil*, sketched by François Daumas, and the *Murder of the Innocents*, by Jean Clédat.

- **Ramez Boutros, Marie-Hélène Rutschowskaya**

Sondages dans le monastère de Baouit - 2003

The monastery of Bawit (Middle Egypt) was discovered by the French archaeologist Jean Clédat in 1900. The site was excavated from 1901 to 1913 by Ifao which published several reports. The new excavation concerns two places on the *kôm*: the so-called “north church” and sondages. Sondages 1 and 2, completed in 2003, have permitted the clarification of the stratigraphy of the northern part of the monastery, where excavations were made in 1913 by Jean Maspero. The structures indicate that they were originally dwellings dating to the Byzantine period (from the sixth to the second half of the seventh centuries).

- **Frédéric Colin**

- **Kamose et les Hyksos dans l'oasis de Djesdjes**

This paper is divided in two parts. Part one is a translation and a commentary on the sections of the Kamose stela mentioning the conquest of the oasis of Djesdjes by the king of the Theban XVIIth dynasty. It is argued that all the passages about the oasis, in the Kamose text, concern only one campaign and one oasis, Bahariya. Bahariyans are considered enemies like other Egyptian populations from Middle Egypt who collaborated with the Hyksos rulers. Part two presents the recently prospected cemeteries of Bahariya in the context of the material culture of Egypt during the Second Intermediate Period. The IFAO mission in Bahariya has discovered on the surface of the necropolis of Qaret al-Toub some clear fragments of Tell al-Yahudiya ware, probably imported from one of the production centres located mainly in the Eastern Delta of the Nile. This attestation to commercial relations between Bahariya and the Northern part of Egypt, directly under Asiatic rule, provides interesting data complementary to textual evidence suggesting that Bahariyan elites were in contact with the Hyksos at the end of the Second Intermediate Period.

- **Neil G.W. Curtis, Holger Kockelmann, Irmtraut Munro**

- **The Collection of Book of the Dead Manuscripts in Marischal Museum, University of Aberdeen, Scotland. A Comprehensive Overview**

The Marischal Museum of the University of Aberdeen houses a fine collection of more than 60 individual copies of the Book of the Dead written on papyrus and mummy linen. The present survey, which is the first detailed treatment of the Book of the Dead material in Marischal Museum, starts with a short introduction to the history of the collection of Egyptian antiquities (N. Curtis) and continues with an overview of the Book of the Dead documents (papyri: I. Munro, mummy wrappings: H. Kockelmann), specifying names of owners, spell sequences and measurements. Moreover, it discusses a number of peculiarities found in some of the manuscripts.

- **Françoise Dunand, Roger Lichtenberg**

- **Des chiens momifiés à El-Deir. Oasis de Kharga**

During the last campaigns (2002-2004) carried out at the necropolis at El Deir (Kharga Oasis) by Fr. Dunand and the French team, a significant collection of mummies and skeletons of dogs were discovered inside several human tombs. These tombs, which had been occupied during the Ptolemaic period, were reused for mummified animals. Many of these were carefully wrapped. X-rays identified traces of violent death. So it is obvious that they must have been offered as *ex voto* to a canine god, Anubis or Wepwawet, whose sanctuary has not yet been discovered in this area.

- **Françoise Dunand, Gaëlle Tallet, Fleur Letellier-Willemin**

- **Un linceul peint de la nécropole d'El-Deir. Oasis de Kharga**

During the 2003 season of excavations at El Deir (East area of the necropolis), several fragments of a painted shroud were discovered in a lot of funerary wrappings much disturbed by pillaging. The body is decorated with a diamond pattern and a column of hieroglyphic text inscribed on the centre of the shroud gives the name of the deceased with the usual funerary formulas. Comparative analysis of these fragments with shrouds preserved in select museums located in Cairo, London and Paris shows that it belongs to a well-known series, dating primarily from the first to second centuries A. D., found throughout the Theban area.

- **Khaled el-Enany**

- **Adaptation locale du titre royal *s3-R'***

This short study shows a particularity in royal protocol: the title *s3-R'* preceding the cartouche of the birth name could change occasionally depending on the origin of the monument. The examples discussed in this article give the variants *s3-Jmn* and *s3-Pth*. They appear on monuments coming exclusively from the cult centers of Amon (Thebes and al-Kawa) and Ptah (Memphis). This rare substitution of Ra in this title is certainly the work of the local clergy who tried to promote their gods.

- **Pierre de Maret**

- **L'oryctérope, un animal « bon à penser » pour les Africains, est-il à l'origine du dieu égyptien Seth ?**

Although many attempts have been made to identify the Seth-animal, it is usually regarded as an imaginary creature. However, there are striking similarities between the shape of its ears, forehead and snout with those of the armadillo.

In many parts of sub-Saharan Africa this animal plays an important symbolic role, as the appearance and the behavior of this very peculiar mammal make good "food for thought". It is often associated, like Seth, with the night, the underworld and the dead.

Furthermore, such an identification may also explain most of Seth's characteristics, such as why it is linked to the origin of kingship, disorder, confusion, sexuality, strength, drunkenness, voracity, etc.

- **Bernard Mathieu**

Recherches sur les textes de la pyramide de la reine Ânkhesenpépy II

1. Le registre supérieur de la paroi est de la chambre funéraire (AII/F/E sup)

A restitution in fac-simile of the upper part of the East wall of the newly discovered funerary chamber of Queen Ânkhesenpepy is presented here, with a short comment on the Pyramid Texts included. From the assembled 116 fragments, the following suite of spells can be reconstructed for the sixty-one columns of AII/F/E sup: PT 364, 441, new spell, 321, N561A, 310, 463 + 464, 407, 604, 301, 473, 474, 460 and another new spell.

Thanks to this new occurrence of PT N561A (situated in AII/F/E sup 15-18), a spell which was previously known by only a few words found in the pyramid of Pepy 1st (P/V/E 20-22), this text can now be completed and translated.

- **Abd-el-Gawad Migahid**

**Fünfunddreißig demotisch beschriftete Mumienleinen
aus dem British Museum**

The thirty-five inscribed mummy linen from *The British Museum*, London published here include 34 bands and only one cloth. The inscribed texts are written in demotic and derived from literature belonging to the Book of the Dead. They probably go back to the first century A.D. and come from the area of Panopolis (Achmim). The pieces provide us with at least 20 proper names, some of which are not attested to in *Demotisches Namenbuch*.

- **Claire Newton, Thierry Gonon, Michel Wuttmann**

Un jardin d'oasis d'époque romaine à 'Ayn-Manâwir (Kharga, Égypte)

This archaeobotanical study focuses on a Roman pool used to hold water at the outlet of an underground water-collecting gallery (*qanât*) dug into the *butte* of 'Ayn-Manâwir. Plant remains were found both in living position (roots, stem bases) in and around the pool, as well as in the wind-blown sand filling it. They provide us with information about the garden surrounding the pool, composed of planted and spontaneous palms and trees, and the fields located farther north. The data reflects a complex palm grove oasis agricultural system, that resulted from the use of water collecting and distributing techniques, domestic animals and varied crop associations. The agricultural economy was locally rich, and seems to have been very little influenced by imported plants.

- **Frédéric Payraudeau**

- **Ioufâa, un gouverneur de Thèbes sous la XXII^e dynastie**

The study of two statues from the *Cachette* of Karnak, the recently published Caire JE 37374 and the unpublished Caire JE 37348, permits us to link them with two unpublished groups of coffins and cartonnages from the Louvre. This leads to a reconstruction of the family and the analysis of the career of Iufaa, son of Penmumut, a Deputy of Amun's treasury, Third Prophet of Amun and Governor of Thebes during the reign of the Theban king Harsiese in the 22nd Dynasty.

- **Olivier Perdu**

- **Hommage d'une princesse saïte à son précepteur**

A fragment of a kneeling statue belonging to Dynasty XXVI (greywacke, height 23 cm) displays a declaration on its back pillar very similar to the one inscribed on the back pillar of another kneeling statue, that of Saft el Henna, dated to Apries (New York, MMA 66.99.68 + Cairo CG 895). The name of the owner is not preserved, but it is possible to deduce that the monument was dedicated by a daughter of Psamtek II, Merytnebes, to her tutor, in her later years when she settled at Heracleopolis as priestess of Herishef.

- **Lilian Postel, Isabelle Régen**

- **Annales héliopolitaines et fragments de Sésostri I^{er} réemployés dans la porte de Bâb al-Tawfiq au Caire**

Pharaonic inscriptions reused as part of the pavement of the Fatimid gate now called Bâb al-Tawfiq in Cairo were discovered in 2004 and 2005 during Ifao excavations. Three of them dating to the reign of Senwosret I are published here. These quartzite blocks were cut up and removed in the Middle Ages from the Heliopolitan temples' area as we can deduce from the texts and especially from the dedication to the *Bau Iunu*, lords of the *Hut-aat*. The first document consists of a large slab on which 23 columns of originally, more developed royal annals are partly preserved. The text deals with the endowments granted yearly by the king to the *Bau Iunu*: for the four remaining years are listed the offerings made to the Heliopolitan gods (cattle, vases, offering tables, statues, sphinxes and cultic implements) and the buildings erected by the king (columned hall, obelisks). The text contains early mention of the goddesses Mut-who-is-under-her-mast and Hathor-Nebethetepet. The two other documents are a left doorjamb inscribed with the royal titulary and the upper part of a monumental round-topped stela decorated with a winged solar disk above the king's titulary, combined with the names of the *Bau Iunu* and Atum.

- **Jérôme Rizzo**

- ***Bjn*: de mal en pis**

According to an examination of the uses of the term *bjn*, this verb—indicating quality—as well as its derivatives provide an account of a process of degradation. As a major word in the vocabulary of evil, it is probable that *bjn* shows an important aspect of this concept in Ancient Egypt.

- **Serge Sauneron, Jean Jacquet**

- **Ouadi es-Seboua' est. Un village fortifié du groupe C en Nubie**

It was in 1974 that Serge Sauneron, then working near the Nubian temple of Wady es-Seboua discovered opposite the temple, on the eastern shore of the Nile an unknown settlement easily identified as a C-group village. It was a fortified agglomeration situated on the edge of a cliff that overlooked the river.

Built on a plateau of Nubian sandstone, the village was protected on its north, east and south sides by a semi-circular enclosure wall, originally three metres in height with a number of loopholes pierced through it: on the western side, the cliff was impassable. Three gates gave access to homes. Built on a slight slope, these houses or huts, generally rectangular and from two to five metres wide, were constructed of upright slabs of sandstone set into the floor, to the height of about one metre and bound with earth mortar or small stones. The floor was made of beaten earth. The layout of the settlement consisted of groups of huts served by a network of small streets radiating out from the main gate on the east.

The villagers possessed a small number of cattle, cows or sheep, and lived by fishing and hunting. This population seems to have been semi-nomadic as the site showed no evidence of permanent activity.

This village was engulfed by the waters of Lake Nasser in 1975.

- **Lionel Schmitt**

- **Le temple du Gebel Abou Hassa**

In the southern part of the Suez isthmus, in an area deserted by archaeological missions that had preferred to focus on the military settlements between Qantara and Gaza, J. Clédat unearthed the remains of a Ramessid temple dedicated, according to him, to Hathor and Horus. Examining the blocks of the monument deposited in the storehouse of the museum of Ismaïlia was the starting point of this study to reexamine the material settled in the vicinity of the road to the Sināi mines and Punt. The monument reveals a shrine housing the great gods of Egypt with a sustained Heliopolitan slant while granting a minor space to an asiatic entity, Rechpou. Discrepancies between real and virtual orientation, between the origins of the divinities mentioned on the stelae in front of the temple and the cultural reliefs, suggest that the monument was designed as a frontier temple between the Orient and Nile valleys.