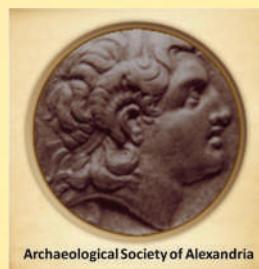
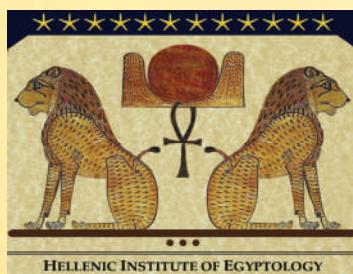


# *JOURNAL OF THE HELLENIC INSTITUTE OF EGYPTOLOGY*

International Double-Blind Peer-Reviewed  
Egyptological and Archaeological Journal,  
jointly co-published and co-edited  
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ATHENS–ALEXANDRIA 2020

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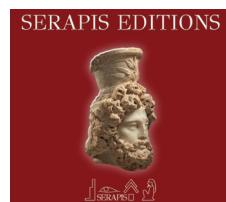
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JOURNAL OF THE HELLENIC INSTITUTE OF EGYPTOLOGY 3  
ΕΛΛΗΝΙΚΟΝ ΙΝΣΤΙΤΟΥΤΟΝ ΑΙΓΥΠΤΙΟΛΟΓΙΑΣ 3  
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ZEITSCHRIFT DES HELLENISCHEN INSTITUTS FÜR ÄGYPTOLOGIE 3



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**International Double-Blind Peer-Reviewed Egyptological and Archaeological  
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	HRAPH = Helleno-Roman Archaeology/Philology, History		AT = Ancient Textiles		FOR = Forensics					
	MEA = Middle Eastern Archaeology		CT = Cultural Technology		INF = Informatics					



## EDITORIAL

The *Journal of the Hellenic Institute of Egyptology (JHIE)* is jointly co-published annually, in one fascicle, by the HELLENIC INSTITUTE OF EGYPTOLOGY (Athens, Greece) and by the ARCHAEOLOGICAL SOCIETY OF ALEXANDRIA (Alexandria, Egypt). The aim of *JHIE*, based on the principles of Humanism and the desire for International Synergies and collaboration between colleagues of different nationalities that characterize both the Institute and the Society, is to provide a modern scientific *forum* for the discussion of a plethora of aspects, notions and facets from various domains of Egyptology, Archaeology and Archaeoastronomy, with emphasis on the religion, funerary texts, language and scripts, Epigraphy, Papyrology, Sciences (Astronomy, Mathematics, Botany, Architecture, & c.) of ancient Egypt, as well as Helleno-Roman Archaeology related to Egypt; furthermore, Coptology is also represented. Interdisciplinarity and the harmonious interference between various scholarly fields and disciplines are highly desirable, as is also a general emphasis on the collaboration of countries all over the Mediterranean Basin, encompassing studies of individual civilizations (in particular those related to ancient Egypt and Hellas), as well as common elements, contacts and interactions among them. Our journal is kindly published, handled and distributed by SERAPIS EDITIONS, Athens, Greece. All payments are due to SERAPIS EDITIONS, and not to the Institute neither to the Society.

*JHIE* is based on the highest standards and accepts, after peer-reviewing, original papers from all authors, without any discrimination between nationality, religion, gender or sexual orientation. We publish the work of international scholars, while also providing a virtual *forum* for the finest Hellenic and Egyptian scholarship; thus, we welcome original articles dealing with the aforementioned thematologies. Articles discussing different cultures will be considered for publication if they are clearly relevant to the ancient Mediterranean World (specifically to Egypt and Hellas), also including ancient Hebrews, Mesopotamians, Assyrians, Persians, Babylonians, Hittites, North Africans, & c. Information about new Egyptological, archaeological and archaeoastronomical discoveries and current scholarly events is also welcome (in the form of very short notes). Publishers are highly encouraged to send review copies of their books in the relevant fields (please see below).

*JHIE* is a double-blind peer-reviewed journal. Articles must not have been published in, or submitted to, another publication at the time of submission and must be original. All submitted papers are firstly very carefully read by at least two Editors of *JHIE*, who will give a feedback to the author(s). Articles (excluding book reviews or research reports) are afterwards reviewed anonymously by at least two referees in their specific field, appointed by the Editorial Board. The whole peer-review process, as well as any judgment, is based on the quality of the article, its originality and the research conducted therein (only!). In cases where the reviewers recommend changes in the manuscript, authors are requested to revise their articles. In the rare case of unreasonable claims by a reviewer, the Executive Editors in Chief deserve the right to agree with the author not to accept these claims. The final approval of articles lies at the two Executive Editors and at the Editorial Board. Throughout the whole peer-review process, articles are treated confidentially. In case of (alleged or supposed) interest conflict, misconduct or plagiarism of any party involved, the two Executive Editors in Chief and/or (if necessary) another Member of the Editorial Board) shall

pursue the case and should the situation of taking action arise, shall notify the respective party. The List of the Editorial Board can be found printed in the journal and also at its official web–site. We collaborate with more Colleagues worldwide for specific themes and issues. Finally, in order to make the double-blind peer-review process transparent and comprehensible, we shall also publish occasionally in our web–page the names of referees; for this, see: <http://www.serapis.gr/JHIE>. All authors whose papers have been accepted are obliged to follow carefully and precisely all our *Editorial Guidelines*, otherwise their papers will not be published. The preferred languages for publication are English and French.

Nowadays, continuity and stability have also become strongly desired and discussed topics in the current situation. For *JHIE* we are happy to have already received a strong support from our readers, the authors, our reviewers and the editors. We have appointed new members of the Editorial Board during the past years; we have taken care to equip our *wi3 n pt* with the international *šmsw* we need to cross all the Great Greens (*W3dw Wrw*), heavenly and terrestrial alike, in the future, and —of course— under any weather conditions ...

All communications, manuscripts, disks and books for review should be sent to the Executive Editor in Chief in Greece: Dr Dr Alicia MARAVELIA (*JHIE*), c/o: SERAPIS EDITIONS, 27, Notara Str., GR-106 83, Athens, Greece. For e-mailing, please use the following alternatives (M<sup>rs</sup> Sophia TSOURINAKI, Asst Secretary of the Institute): [hieg-aker.org@otenet.gr](mailto:hieg-aker.org@otenet.gr) and [s.tsourinaki@yahoo.com](mailto:s.tsourinaki@yahoo.com). For matters of payment and subscriptions, please ONLY communicate with the Publisher (SERAPIS EDITIONS), as above, NOT with the Institute or the Society; and in this case, for e-mailing, kindly use: [serapis.gr@gmail.com](mailto:serapis.gr@gmail.com).

In this fascicle, the 12 authors, whose selected papers represent our principles, contribute substantially to the propagation of fresh original knowledge concerning ancient (and also Coptic) Egypt and Hellas. Different periods of the ancient Egyptian History and different interesting topics are dealt with in methodical and fascinating ways. The continuity of notions, ideas and facts, the interdisciplinary approaches and the originality of certain ideas and methods are to be praised. Follow some book reviews for recently appeared works, as well as two obituaries: one for the unforgettable Colleague Dr Raphael VENTURA, who was of Greek–Hebrew origin; and another for the most reverent Metropolitan of Montenegro and the Littoral, Archbishop of Cetinje, M<sup>gr</sup> Dr AMPHILOCHIOS, for life Honorary Principal Member and Great Sponsor of the Institute, who passed away on Friday 30<sup>th</sup> October 2020. Very special thanks go to Dr Themis DALLAS (University of Thessaly, Hellas) for his very warm and invaluable help with the Journal's web–site, the DOI numbers and many more; Prof. Dr Sven GÜNTHER (IHAC, NENU, China) is also kindly acknowledged for his warm and precious advice during the first «international steps» of this journal! We should like to thank ALL of you wholeheartedly for your contributions and for accepting to co-journey with us in our (dual and virtual) celestial and terrestrial voyage ...

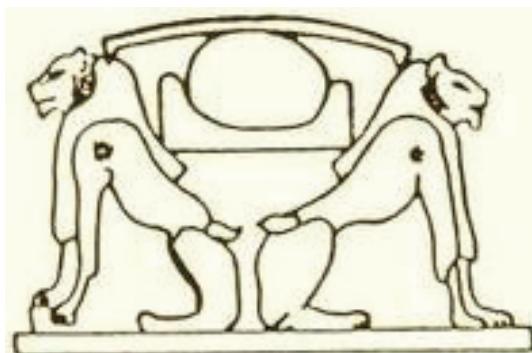
**Alicia MARAVELIA & Mona HAGGAG**

*Executive Editors in Chief*

**Athens–Alexandria, December 2020**

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## EDITING GUIDELINES FOR AUTHORS

All authors are kindly requested and expected to follow precisely the Editing Rules. Papers of authors who do not follow the *JHIE*-Rules will NOT be published, even if they are accepted by the Referees! We kindly ask you to respect this and follow the rules, trying to save as much time as possible, for both parts, in both: unnecessary labour and unnecessary exchange of e-mails.

1. Use EXACTLY the bibliographical reference pattern that is shown at the end. All authors should study carefully the pattern, in order to understand how they must present their bibliography. Everything they may wish to ask can be found there! There will be no further discussion, should any author has not followed these guidelines; his/her paper will not be published!
2. No unorthodox, racist or strange political statements are permitted and terminology should be politically correct, without discrimination between men and women or any other «racial», religious or sexual discriminations! For instance DO NOT say «man/men has/have done a lot», prefer rather *humans have done a lot or humanity has done a lot*, &c.
3. Use throughout *Hellenic* instead of «Greek», *Hellas* instead of «Greece», *Hellenic language* instead of «Greek language». Also, kindly, use throughout BC and AD.
4. Please insert ALL your figures and captions in your papers, exactly where you want them to be, but DO NOT insert any pagination numbers! Everywhere the space must be single (in the main text, in footnotes, in headers and footers). Also indentation and spacing must everywhere be zero (0).
5. Use ONLY the following quotation marks « », instead of " " or ' '. The latter may be used ONLY inside the former for a double quotation. Use the normal apostrophe ', not this one '!
6. Use big hyphens for closely related words, e.g.: world-wide, NOT «world-wide». Also for independent sentences inside a phrase use the biggest hyphens, i.e.: blah blah blah blah — blih blih blih blih — blah blah blah ... For page references, use only normal hyphens, e.g.: 4-5, 12-14, 99-132, 202-214, 1023 ff, &c. For lexica (e.g.: RÄRG, FCD, LÄ, LGG, &c.), use e.g.: art. «Amūn» or s.v. «Isis».
7. Use throughout Gardiner's transliteration scheme, e.g.: *iw pr.n.f r Kmt*, instead of *iw pr.n=f r Km.t*.
8. Use only FOOTNOTES, never endnotes! All footnotes must be normal, not very extended, and the references therein must follow the pattern HORNUNG 1999: 32-45 or BRETAGNON & FRANCOU 1988: 310, &c. So, the name of the author must be in **SMALL CAPITALS** and the full reference can be found ONLY at the end of the paper, in the bibliography (see *infra*).
9. Please use 12' fonts' size for the main text, 10' for the footnotes and for figure-captions, but the bibliography at the end of each paper must be 9'; finally 15'/13' must be used for titles/subtitles of the papers/sections. Use PALATINO LINOTYPE fonts throughout, in the main text, in the captions, in the footnotes, in the headers and footers! We do not want to see any other fonts except for special texts in transliteration, Hellenic, Coptic, Hebrew, Arabic, &c.
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12. All papers must be **12 pages (maximum!!)** with figures, altogether. Only **KEY-NOTE or specially invited papers can be 20 pages maximum** with figures altogether! All submitted papers **must be original and not published already or be under publication in another journal!**

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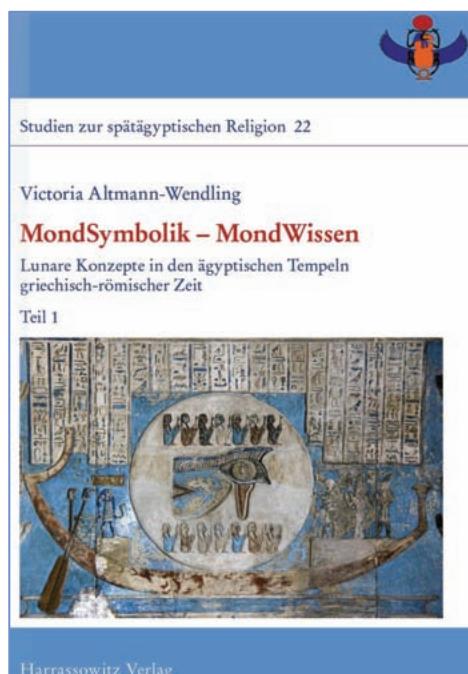
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**BOOK REVIEW:** ALTMANN WENDLING, Victoria: *MondSymbolik – MondWissen: Lunare Konzepte in den ägyptischen Tempeln griechisch–römischer Zeit*, Wiesbaden (Harrassowitz Verlag/Studien zur spätägyptischen Religion 22) 2018, 1-2, ISBN 978-3-447-11136-2.

Nadine GUILHOU

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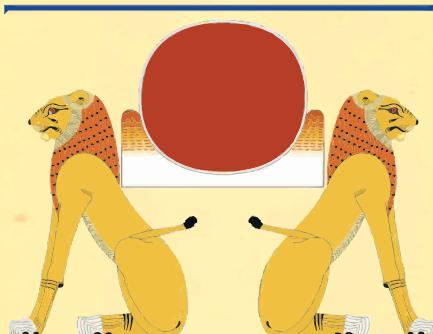


Cet ouvrage monumental vient combler un grand vide dans la pensée religieuse autour de la lune de l'Égypte d'époque ptolémaïque et romaine. L'ensemble est réparti sur deux volumes, comportant, outre l'introduction (A) et la conclusion (G), cinq chapitres principaux (B-F). Étant donné qu'il s'agit d'une étude concernant les concepts mis en œuvre dans les temples tardifs et non d'une étude portant sur l'ensemble de la période ni d'un ouvrage sur la lune dans l'astronomie égyptienne, l'introduction se borne à rappeler brièvement le rôle important de la lune dans l'établissement de la chronologie avant de définir les champs chronologique et spatial de la recherche et de résumer les données de base relatives à l'astronomie lunaire (glossaire, phénomènes lunaires et connaissance de ces phénomènes à l'époque concernée). On pourra regretter la brièveté des rappels relatifs aux études

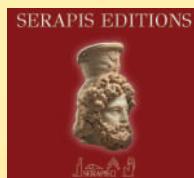
spécifiques concernant certaines dénominations et certains aspects iconographiques (A2.2), qui auraient mérité un plus ample développement. On ne s'étonnera pas que la 1<sup>ère</sup> Partie (B) soit de loin la plus importante, puisque les pages 35 à 652 lui sont consacrées: il s'agit de celle qui est consacrée au temple, soit le projet même de recherche. Les bâtiments sont présentés par ordre alphabétique, comme annoncé p. 22, à savoir le Temple d'Hathor à Dendara (B.I), le Temple d'Horus à Edfou (B.II), le site de Karnak (B.III), puis les autres temples (B.IV), à savoir le Temple de Repit et Min à Athribis; le Temple d'Esna; les Oasis, avec le Temple de Deir 'el-Haggar à Dakhla, celui d'Hibis à Kharga et Baharia, où les données aujourd'hui conservées sur le culte lunaire sont le fait de tombes, et non de temples; pour s'achever avec Philae, selon un cheminement du nord vers le sud. Les grands ensembles sont définis, commentés, et parfois traduits. La 2<sup>e</sup> Partie (C), beaucoup plus brève (pp 663-698), concerne les papyri, avec une 1<sup>ère</sup> section (C.1) consacrée au dit «Livre de Nūt», désormais identifié comme *Fondements du mouvement des étoiles*, essentiellement connu par l'Osireion de Séthy I<sup>er</sup> et divers papyri démotiques (Carlsberg 228, 496 et 497). L'auteur s'est intéressée ici aux chapitres relatifs à la lune et aux planètes, malheureusement moins complets que ceux relatifs aux étoiles décanales, mais jusqu'ici moins étudiés —d'où l'intérêt de cette section—, et qui apparaissent largement sous-tendus par le mythe d'Horus et de Seth. La 2<sup>e</sup> section (C.2) fait l'inventaire des aspects lunaires d'Osiris à travers divers papyri funéraires et/ou osiriens, bien connus pour la plupart: *Le Cérémonial de Glorification d'Osiris*, les *Liturgies Osiriennes*, les *Lamentations*, le *Livre des Respirations*, le *Décret d'Amon pour Isis*, les *Rituels décadiques de Djémé*, le rituel *Faire monter la multitude au dernier jour du Mois de Tekh*, le *Cérémonial pour faire sortir Sokar*, le *Décret mis en œuvre à l'égard du*

nome d'Igeret, la Grande Cérémonie de Geb, le Rituel de l'Embaumement. Avec cette 2<sup>e</sup> Partie s'achève le premier volume. La 3<sup>e</sup> Partie (D) aborde l'iconographie de l'astre à travers ses aspects de corps céleste (disque et croissant) et de divinité, ce dernier se traduisant par différentes mises en scène des phases de croissance et de décroissance, illustrées par les processions de dieux, en particulier avec le motif de l'escalier; par des dénominations spécifiques pouvant désigner lune croissante, lune décroissante ou renvoyer à son aspect cyclique; enfin par différentes personnifications, essentiellement masculines, plus rarement féminines, et surtout animales, avec les figures du taureau, de l'ibis, du babouin, tandis que oryx et porc représentent son ennemi. Plusieurs tableaux très complets résument et synthétisent l'un les représentations de la lune (pp 715-730), avec mention pour chaque lieu et représentation de la phase, de la désignation, de la situation (est, ouest, centre), de l'apparence du soleil et de l'action de Thoth. Le 2<sup>e</sup> Tableau (pp 740-741) détaille la place respective de chaque divinité dans les processions sur les différentes représentations. Le 3<sup>e</sup> (pp 742-748) récapitule l'organisation des théories divines (simple ou double) en fonction des phases de croissance et/ou de décroissance. Le culte lunaire fait l'objet de la 4<sup>e</sup> Partie (E), avec d'abord un rappel rapide de l'observation (E.1) ayant conduit à l'établissement du calendrier lunaire, décliné en trois points: les astronomes ayant procédé à cette observation, les calculs et l'importance de l'invisibilité de l'astre dans l'organisation du calendrier lunaire. L'accent est mis plus particulièrement sur la documentation démotique, plus complète que celle des époques antérieures. À partir de là ont été déterminées les *célébrations* des jours du mois lunaire (E.2), certains d'entre eux, plus remarquables, ayant été plus particulièrement retenus. Un *excursus* (pp 107-109) rappelle les données des recueils funéraires plus anciens (*Textes des Pyramides et des Sarcophages, Livre des Morts*). Sont ensuite détaillés les *noms* des jours du mois lunaire, avec la liste du Papyrus Tebtynis I (E.3), puis l'ensemble des graphies, accompagné d'une traduction et d'une interprétation (sources précisées en 3.2). Le 6<sup>e</sup> jour, particulièrement important car correspondant au remplissage de l'œil lunaire, est étudié dans la 4<sup>e</sup> section (E.4), qui en donne les principales références mythologiques. Cette 4<sup>e</sup> Partie se clôt avec une revue des principaux lieux dédiés à la lune avec, sans surprise, Min à Panopolis, Khonsou à Thèbes et dans les Oasis, Osiris à Karnak et Dendara. L'énumération des sites du Sud et du Nord demanderait à être plus détaillée. La question sur Héliopolis, ville du pilier lunaire (*iwn*) qui achève cette section, que l'on peut qualifier de rhétorique, souligne la place éminente de l'astre dans la ville du soleil. La dernière Partie (F), consacrée aux «concepts lunaires» est sans doute la plus originale et constitue en fait la véritable conclusion, celle-ci (G) n'étant en effet qu'un très (trop) bref résumé (pp 971-974) pour une telle somme. Les métaphores utilisées pour exprimer forme, couleurs, mouvements et devenir de l'astre sont ensuite analysées en utilisant un encodage des sources préalablement établi. Œil lunaire, cycles de rajeunissement et de vieillesse, rapports avec le soleil et rôle dans la marche du cosmos, pour se limiter à ces thèmes, sont successivement abordés, résumés en quelque sorte par les rapports que la lune entretient avec *Mȝt* (F4). L'ensemble est complété en annexe (H) par un catalogue des graphies de *Tȝ* et *Iwn-hȝt* dans la documentation depuis l'Ancien Empire et suivi d'une abondante bibliographie, des différents index et des planches. Même s'il y inévitablement des manques dus à certains choix délibérés dans la façon d'aborder le sujet, des oublis ou des points sujets à discussion, l'ouvrage constitue indéniablement une somme qui sera des plus utiles à tous ceux/toutes celles qui s'intéressent à l'Égypte des époques tardives.

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