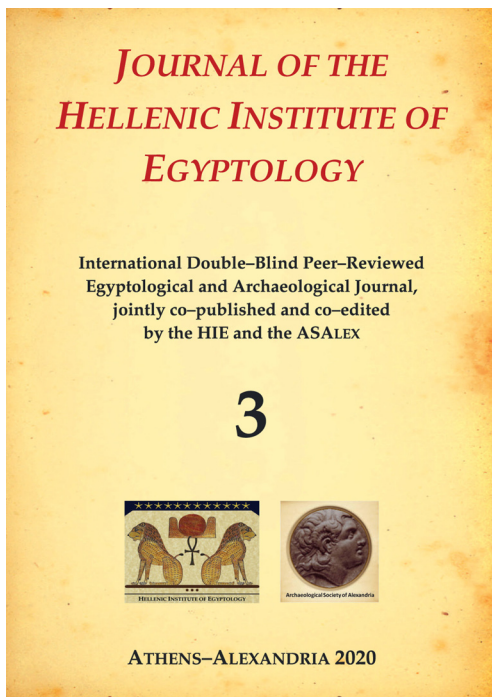


Рецензії

***Journal of the Hellenic Institute of Egyptology (JHIE)*, No. 3, Athens-Alexandria 2020, Serapis Editions; co-edited by the Hellenic Institute of Egyptology and the Archaeological Society of Alexandria (Executive Editors in Chief: Alicia Maravelia and Mona Haggag), 196 + xii p., ISSN 2241-0597**

It is already the 3rd volume of the Journal of the Hellenic Institute of Egyptology, the first international one, which appeared in 2020¹ (the 1st volume, with the Statute and the Founding Act, was published in 2011; the 2nd volume, with the Proceedings of the 1st Egyptological Conference of the Institute in the Patriarchate of Alexandria, was published in 2014). This fact is all the more important, as earlier there was not any Egyptological journal in Greece. The persistent and restless efforts of the Hellenic Institute of Egyptology (founded in 2011) and Alicia Maravelia, in collaboration with the Archaeological Society of Alexandria (founded in 1893), gave birth to the issue of scholarly studies, each year in December, in high quality of printing. This peer-reviewed journal provides an international forum for the widest fields of Egyptology and Archaeology,



¹ See <https://hiegaker.wordpress.com/jhie/> and <https://zenodo.org/communities/jhie/>

including co-sciences, in priority Archaeoastronomy, in high standard. Language, religion, sciences in both Pharaonic and Greco-Roman Egypt are in its mainstream topics, but the interdisciplinarity includes also Coptology and the study all over the Mediterranean Basin (e.g.: ancient Israel, Assyria). The international and interdisciplinary collaboration is well reflected by the composition of the authors and of the editorial board, which feature scholars from various fields and from three continents; besides Egypt and Hellas from various other countries in Europe, America and Asia. The fruitful efforts are reflected in instructive articles which are well structured and provided with rich notes and ample bibliography. In this volume 12 authors gave new insights in archaeoastronomical or religious ideas and archaeological materials with precision and originality. The volume finishes with 4 book reviews and 2 obituaries.

The constellation *Mshjtjw* plays the major role in the article of *Bernard Arquier*, who analyses its representations in their context. He found the foreleg to reflect the visible shape of the constellation, while he suggests the bull and the “mosaics” to be an ideogram protecting against the Sethian effect and ventures to find these representations to be the nocturnal (foreleg, bull) and the diurnal (bull head combined with ovoid body and bull head united with forelegs) appearance of the constellation. This same constellation is to which pointed around 125 AD the western hole in the second underground chamber (probably a water crypt) of the Isis temple in Stobi, while the eastern hole pointed to the Celestial Equator and the entrance to the crypt pointed to the setting of Orion. The whole structure follows the quasi-cardinal Upper Egyptian Group, which is also a significant feature, particularly, if we take into account, that Stobi, the capital of the Roman Province of Macedonia Salutaris, is built at the joint of Crna and Vardar Rivers. Additionally, the temple is situated at a distance opposite the theatre but has different orientation, moreover its main axis and the peristyle differ too; thus *Themis G. Dallas* could deduce that the architectural structure seems to have an astronomical significance.

Alicia Maravelia has not only founded and is editing the journal, but wrote a remarkable article concerning the Moon, *J^ch*. She discusses characteristic cases of all its hypostases based on the *Pyramid (PT)* and *Coffin Texts (CT)*: the movement of the Celestial

Ferryman (*Zwntw*, *iw(w)*, *mhnty*), which happened on the *Mr-Nh3*, identified as the Winding Waterway (Ecliptic), or the gods Thoth, Khonsu and Iah manifesting various aspects of the Moon. They document the exact observations of the priest-astronomers at that early era. She interprets them with the help of precise astroarchaeological simulations. All these cases explain astronomical phenomena which entered the funereal texts as celestial allegories, such as *PT* 412 which could be calibrated to 15th July 2500 at Giza; *PT* 481 to 18th December 2400 at Giza; *CT* I.6 to 5th or 11th December 1940 at Hermopolis; *CT* II.156 to 6th June 1850 at Hermopolis; and *CT* III.176 to 16th December 1940 at Hermopolis. Thus, celestial bodies and phenomena were well documented and had great importance in the cosmovisional and metaphysical beliefs of ancient Egypt. She also gives the statistical occurrences of various lunar terms in the *PT* and the *CT*, with the result, that they seem slightly more frequent during the Middle Kingdom when the monthly lunar feasts obtained particular significance, and the funereal beliefs attested in the texts shifted toward Middle Egypt, the main cult centre of the Moon-god Thoth.

A religious topic is discussed by *Nadine Guilhou*, when presenting the 65 occurrences of Nut in 45 tombs, mainly from the New Kingdom Period in private Theban tombs, being the most popular as: (1) the tree-goddess, usually sycamore, but also date-palm mediating in her role of supplying the deceased with water and food. Also frequent are: (2) her two arms with the red solar disc, thus alluding to the solar cycle of renaissance; and (3) while she is accepting the deceased. Much rarer is Nut: (4) in her role of sky goddess; or (5) among various groups of gods. All this points to a complexity which needs to be further elaborated. *José das Candeias Montes Sales* noticed that Petosiris in his Tuna el-Gebel tomb used expressions and actions taken from the pharaonic protocol. Being a high priest in the Temple of Thoth, Hermopolis, he built his tomb around 300 BC according to the structure of a temple, moreover, he himself made the offerings to the gods. Sales found, the reason might be that for 7 years he was the *lesonis*-priest in the Thoth temple, and controlled the territory as pharaohs do. His actions could be justified by the fact that pharaohs alternated quickly, and lived outside Egypt. Here he was the safe point in the general instability. Thus besides his priestly responsibilities he wanted to reestablish *m3't*/order, and refound stability.

Dina El-Gabry publishes the CG 20322 Stela of Renefres, who was the overseer of sandal-makers. Epigraphical features date it to the late 13th Dynasty or slightly earlier, and the titles occurring in the family, the *ḥkrt nsw* (*lady in waiting/royal ornament*), *3ṯw n ṯt ḥk3* (*commander of the crew of the ruler*), *z3b, R3 Nḥn* (*dignitary, mouth of Hierakonpolis*), *zs wr n ḥnrt* (*great scribe of the prison/enclosure*) and the use of U31 for writing the *ḥnrt*, give the probable origin as Thebes. *Azza Ezzat* concentrates on royal elements exaggerated in an amusing way on the ostraca or in the so-called animal-tales with reversed roles, depicted on papyri. The political caricatures and satires, as by modern term this type of visual criticism is called, include the royal persons, and their acts such as fighting in battle or being in the harem for instance, or connected to foreigners or lower classes. She concludes that this type of mockery flourished since the Amarna Period and reflected the decline during the Ramesside Period, providing special replicas of temple or tomb pictures which may be intended to humour. Analysing the coat colours of ancient Egyptian horses in various Theban paintings, Pauline Norris finds that some colours or colour-pair, such as red, black, red-white, had also in this case symbolic meaning, alluding to military, solar or other religious connotations, as *jwn* “colour” meant also “character”, but could also have natural or artistic value. Also proto-breeding might play a role in colorations, as the king had nominal control over horses, but the choice could be only very restricted – the ancestor might be the Caspian horse. The analyses by *Mykola Tarasenko*, of the vignettes of Chapter 17 in the *Book of the Dead* for Nakht at the end of the 18th Dynasty demonstrates several untypical features for that time. He assumes, that all these peculiarities might be the result of the process of the formations of the frieze, as the socio-cultural reaction to the death of Akhenaten by royal elements integrated into the funereal cult of private individuals.

The last group is about the Coptic culture. *Youhanna Nessim Youssef* described the creation and development of Christian communities from the middle of the 1st century in Egypt, which gives the explanation why some hymns and other liturgical texts are used both in Coptic and Orthodox Byzantine rites. His enumeration proves that these connections were very extensive. Sophia Tsourinaki, in her re-evaluation of a Byzantine Period’s hooded woollen tunic made for a

child, presents details on the manufacturing of this burial garment, and the allegorical interpretation of its woven decoration which aimed to serve for personal security and prosperity of the owner, but also (with the striding lion) the theological idea of the Resurrection of Christ and Christ King appeared. *Sherin Sadek* gave a historical overview on the Coptic habits of circumcision and excision. While the circumcision is attested sporadically from the 5th Dynasty on and was mandatory for Jewish males, and Nazarenes, the female excision is only mentioned in a Hellenistic text in Egypt. The Christian Church changed this practice into the baptism, although the tradition has continued at several oriental regions, such as Upper Egypt, where also the female excision survived. Both are considered as their Coptic cultural heritage – it served as initiation into adulthood. The practice is now disputed. For men it gave beside ritual significance physical cleanliness, and could provide several health benefits, if the operation and after treatment were medically well done; in the case of females, however, it is always expressly harmful for health and sexual life thus evidently WHO, UNICEF and other organisations take precautions against it.

All in all, this scholarly edition of *JHIE* with the scientific scrutiny, the open-minded approaches and great care, both from the part of the writers and reviewers, resulted in a successful series of articles for scholars and any person interested in these fields. It covers a variety of topics, raises a number of professional issues, and stimulates further research. The volume is very attractive with nice pictures even at the end of the bibliographies.

Hedvig Győry