

„Niemand kann alleine kämpfen“  
„Nobody can struggle alone“  
„Ніхто не може боротися наодинці“

# Bonner Ägyptologische Beiträge

## Band 14

Die Bonner Ägyptologischen Beiträge (BÄB) werden herausgegeben von den Mitarbeiterinnen und Mitarbeitern der Abteilung für Ägyptologie an der Universität Bonn.

### Editorial Board

Angelika Lohwasser	Münster
Stephen Quirke	London
Dietrich Raue	Leipzig und Kairo
Hassan Selim	Kairo
Pascal Vernus	Paris

Mykola Tarasenko, Ludwig Morenz,  
John Baines (Eds)

„Niemand kann alleine kämpfen“  
„Nobody can struggle alone“  
„Ніхто не може боротися наодинці“

An Egyptological Volume on behalf of Ukraine



EBVERLAG

**Bibliografische Information der  
Deutschen Nationalbibliothek**

Die Deutsche Nationalbibliothek verzeichnet diese  
Publikation in der Deutschen Nationalbibliografie;  
detaillierte bibliografische Daten sind im Internet über  
<http://dnb.d-nb.de> abrufbar.

**Alle Rechte vorbehalten.**

Dieses Buch, einschließlich aller seiner  
Teile, ist urheberrechtlich geschützt.  
Vervielfältigungen, Übersetzungen,  
Mikroverfilmungen sowie die  
Einspeicherung und Verarbeitung in  
elektronischen Systemen bedürfen der  
schriftlichen Genehmigung des Verlags.

**Umschlagmotiv:** Textabschnitt der  
„Lehre von Amenemhet“ nach Millingen

**Umschlag | Layout:** Rainer Kuhl

**Copyright:** © EB-Verlag Dr. Brandt  
Berlin 2024

**ISBN:** 978-3-86893-443-4

**Internet:** [www.ebverlag.de](http://www.ebverlag.de)  
**E-Mail:** [post@ebverlag.de](mailto:post@ebverlag.de)

**Printed in Germany**

## Inhalt / Table of contents

Preface .....	9
<i>Olha Zapletniuk</i>	
Status and Power: Some Remarks on the Finger Ring of Ankhesenamun and Ay .....	13
<i>Yannick A. Wiechmann</i>	
Autorität und Mythos. Zu den Paratexten des Hori-Briefes und der Amenemope-Lehre .....	27
<i>Mykola Tarasenko</i>	
Shabti of Nes-ta-wedjat-akhet (OAM no. 52539): A Contribution to the Prosopography of the 21 <sup>st</sup> Dynasty.....	41
<i>Andréas Stauder</i>	
Hetepi of el-Kab's inscription: articulating social worlds in text and layout.....	59
<i>Anastasiia Stupko-Lubczynska</i>	
'Light will Win over Darkness': Pyramid Texts Spells 220–222 in the Burial Chamber of Meru (TT 240).....	83
<i>Stephan Johannes Seidlmayer</i>	
Der Segen der Götter. Ein Aspekt der Bilder und Texte im Satet-Tempel der 18. Dyn. auf Elephantine .....	101
<i>Simon D. Schweitzer</i>	
Zum Nachweis digitaler Literatur in ägyptologischen bibliografischen Datenbanken .....	123

*Joachim Friedrich Quack*

Zur Belobigung des Pennut von Aniba..... 133

*Laure Pantalacci*

Further thoughts on the Egyptian presence in Dakhla  
in the late Old Kingdom and after ..... 147

*Andrzej Niwiński*

Another piece of a 21st Dynasty coffin of non-Theban origin,  
once in possession of the Polish painter Leon Wyczółkowski..... 163

*Malcolm Jr., Mosher*

Observations on Differing Versions of the Text and Illustration  
for Mound 7 of BD 149 in Saite through Ptolemaic Documents..... 169

*Ludwig D. Morenz*

Negative Ikonizität als Ausdruck von Herrschaftsideologie.  
Von Zeichenmanipulation auf Monumenten (proto-)dynastischer  
Herrscher bereits im Vierten Jahrtausend ..... 191

*Angelika Lohwasser*

Toy or token? Cattle-Figurines from El Tuweina / Sudan ..... 205

*Alexandra Küffer*

A journey from Thebes to St. Gallen. The shabti-box of  
Nestaudjatakhet at the Culture Museum  
in St. Gallen (Switzerland)..... 215

*Panagiotis Kousoulis & Christina Papadaki*

The Minoan genius and the issue of Creto-Egyptian  
interculturality in the demonological discourse ..... 225

*Amr El Hawary*

„Hört, was ich tat...“. Machtkunde des „Königs“ Pije im  
Spannungsfeld zwischen Kriegsrhetorik und rhetorischem Krieg... 247

*Elizabeth Frood, Paul Docherty, and John Baines*

Baboons as gifts, between Kyiv and Oxford..... 269

*Frank Feder*

Ägyptische Idiomatik in der Bibelübersetzung –  
Ein Beitrag zum ägyptischen Lexikon..... 293

*Richard Bussmann*

Pots, people, and a pyramid: Ausgrabungen in Zawyet Sultan..... 301

*Beryl Büma*

- ein Toponym mit frühägyptischem Ursprung? ..... 313

*Burkard Backes*

Erneute Überlegungen zu Namen und Herkunft der Göttin Miket.... 323





## Preface

The war of Russia against Ukraine is also a war against a culture, and for this reason it affects even a small subject like Egyptology. Although what we can do in such a situation may be very limited, we are able both to display our solidarity with Ukraine and to make plain that in common we seek actively to sustain cultures – in our case the understanding of that of the Nile with its more than three millennia of history – through our engagement and shared conversations. In this spirit 24 authors from 8 countries have come together to contribute to this volume. By means of this joint undertaking we wish to counter brute force with the self-evident necessity of cultural exchange in our, and indeed any, field of study. Furthermore, Egyptology has a long tradition in Ukraine (see immediately below), and in recent years the amount and impact of Ukrainian research in Egyptology have increased remarkably. It is our hope that this very welcome development will greatly outlast the current situation which has stimulated our project.

### A brief history of Egyptology in Ukraine

Since the 19th century Ukraine has not been separate from Egyptological studies. There were two historical prerequisites for the formation of a focus of Egyptological study in the territory of modern Ukraine. First, in various cities of Ukraine, on both the right and left banks of the River Dnipro, and already in the 19th and at the beginning of the 20th century, collections of ancient Egyptian antiquities appeared in museums in Odesa (Museum of the Odesa Society of History and Antiquities and Museum of Fine Arts and Antiquities at Novorossiyski Imperial University), Kyiv (Church-Archaeological Museum at Kyiv Theological Academy; Archaeological Museum at Kyiv Imperial University of St. Volodymyr; Art, Indus-

trial and Scientific Museum), Dnipro (Katerinoslav City Museum), Poltava (Museum of Natural History of the Poltava Zemstvo), Kharkiv (Museum of Fine Arts and Antiquities at Kharkiv Imperial University), and Lviv (“People’s Museum” of the Lubomirski Princes).<sup>1</sup> The presence of Egyptian collections is always a key factor in the development of Egyptology, as was particularly the case in Odesa. Second, Ukraine has a century-long history of development in Egyptological studies, both in Odesa and in other cities. At the end of the 19th century and in the first half of the 20th, the Egyptologists Oleksandr Kotseyovskiy (1887–1919), a student of Boris Turaev and Adolf Erman, and Serhii Donich (1900–1958), worked in the university and museum in Odesa. Subsequently, some Soviet Egyptologists of the second half of the 20th century who were born in the territory of Ukraine worked in other countries. They were Academician Mykhailo Korostovtsev (1900–1980), who was born in the village of Popivka of the Pavlograd district of Katerinoslav province (now Dnipropetrovsk region), and Isidor Katsnelson (1910–1981), who was born in Odesa and in 1941, before the Soviet Union’s entry into World War II, even taught at Kyiv State University. Conversely, the Russian Evgeny Cherezov (1912–1988) is one of the most famous Ukrainian Egyptologists of the Soviet period, since he worked and taught in Chernivtsi. Thus, two factors that developed in Ukraine provided a basis for the development of Egyptological research: there is a sufficiently large material base of ancient Egyptian antiquities in museum collections, and it developed its own academic tradition.

Indeed, from the foundation (or rather restoration) of the Institute of Oriental Studies in 1991 by Academician Omelyan Prytsak (1919–2006), the field of Egyptology was included in it, being represented at first by Oleh Koshevyi and later by three specialists with degrees in the subject (Olena Romanova, Andriy Zelinsky, Mykola Tarasenko). Another link with the past Ukrainian Egyptological tradition is a gift by the famous

---

<sup>1</sup> See: Tarasenko 2021; Tarasenko 2022.

Ukrainian historian in the diaspora who had studied as an Egyptologist, Marko Antonovych (1916–2005),<sup>2</sup> of his Egyptological library to the A. Yu. Krymskyi Institute of Oriental Studies of the National Academy of Sciences of Ukraine. Over the years of the Institute's existence, its Egyptologist employees have published more than ten specialized monographs and edited volumes, as well as several hundred articles that have appeared both in Ukraine and abroad.

Today, the Institute of Oriental Studies at Kyiv is an internationally recognized institution where Egyptological research is carried out. This is evidenced, in particular, by the fact that it is the only one in Ukraine that is affiliated with the International Association of Egyptologists. In addition, the Institute's periodicals *The World of the Orient* (*Shìdnij svìt*) and *The Oriental Studies* (*Shodoznavstvo*) are referenced in the world's leading bibliographic database for the subject, the Online Egyptological Bibliography. This structuring of a distinct Centre of Egyptology within the multidisciplinary Institute will make it possible to establish closer and more fruitful connections with European Egyptological institutions. In the future such support can be implemented in the form of joint projects, provision of specialized literature and periodicals, and other forms of collaboration. Another factor that should be taken into account is the appearance of students who are interested in Egyptology. The Centre will work to bring them together in this interest.

Despite all the difficulties faced by the Ukrainian state, society, and the academic community in the conditions of the military aggression of the Russian Federation against Ukraine, the creation and structuring of academic centres that will in future foster integration with European and world scholarship and cultural space is necessary. On July 24, 2022, the Academic Council of the Institute of Oriental Studies made the decision to establish the Centre for Egyptology mentioned above. This is the first such institution in Ukraine. Currently, the Centre unites in a public con-

---

<sup>2</sup> He obtained his Egyptological degree at Charles University in Prague; his teacher was Professor Zbyněk Žába.

text about ten people who are either already engaged in Egyptology or are students or young scholars interested in this discipline. Among them are Mykola Tarasenko (head of the Centre), Olha Zapletniuk (Swansea University, UK), Daria Ziborova, Dinara Hereikhanova and Nataliya Bondarenko. The Centre has a number of goals, prominent among them being academic cooperation with Western Egyptological institutions. It will be grateful for any support in its development.

## Bibliography

Tarasenko M. (2021), “Oud-Egypte in Oekraïne”, in: *Mehen. Essays over het oude Egypte 2021–2022*, pp. 132–47.

Tarasenko M. (2022), “Ancient Egypt in Ukraine”, *ICOM/CIPEG E-News*, Vol. 17: Special issue on Egyptian collections in the Ukraine, available at: <http://cipeg.icom.museum/media/docs/2022-17-cipeg-e-news.pdf>

*Ludwig Morenz, Mykola Tarasenko, John Baines*