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Jac. J. Janssen – Rosalind M. Janssen:

The Laundrymen of the Theban Necropolis 1-12

After an introduction on the technique of laundrymen in Ancient Egypt in general, as well as their social position, the article mainly deals with the evidence for those launderers who served the community of necropolis workmen at Deir el-Medīna: aspects such as how many of them used to be active at any particular time, where they lived and did their work, how they transported the laundry, and how many households were served daily. There follows a discussion of some other activities of these men. As a conclusion a list is presented of the names of laundrymen who occur in the ostraca and papyri of the community.

Filip Coppens:

A Variety of Designations. Some Terms for Wabet and Court
in Graeco-Roman Temples 13-26

The egyptological terminology presently in use to describe the architectural complex of an open court and elevated chapel in Graeco-roman temples, i.e. "court (of the new year)" and "wabet / pure place", relies mainly on a few hieroglyphic texts from the temples of Dendara and Edfu. A mere glance at the texts from both these temples and the recently published inscriptions from the monuments of el-Qal'a and Shenhur brings to light an abundance of material illustrating how a large variety of terms were in use for this complex throughout the Ptolemaic and Roman period in Egypt. These terms appear to refer to funerary and solar aspects of the rites performed in wabet and court and to the architectural lay-out of the ensemble. The present article attempts to give an overview of the various terms that were used to designate the complex of wabet and court.

Hana Vymazalová:

The Wooden Tablets from Cairo: The Use of the Grain
Unit *hk3t* in Ancient Egypt 27-42

This article deals with calculations which are preserved on two wooden tablets from the Cairo museum. These calculations show how the *hk3t* system was used by the ancient Egyptians and how mathematical skills could have been applied in the daily practice of scribes.

Hana Navrátilová – Roman Mišek:

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The paper presents orientalist interests of an remarkable Austrian diplomat and traveller, Anton Prokesch von Osten, in a broader context of Austria Near Eastern policy of the 19th century.

Marián Gálik, Nietzsche's Reception in China (1902–2000) 51-64

The aim of this article is to point out the most important books, articles and translations concerned with the reception of Nietzsche's works in twentieth century China – mostly among men of letters, literary critics and aestheticians and, in recent years, among philosophers.

Stanislav Segert, Aramaic Poetry in the Old Testament 65-79

The article deals with the Aramaic poetry in the Old Testament. Poetic passages can be recognized as such by their structuring; poetic verses mostly consist of two cola, and the relations between the cola are relevant. The author cites examples from the 1977 edition of *Biblia Hebraica Stuttgartensia* to demonstrate Aramaic influence on the Hebrew poetry in the Old Testament.

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Walther Sallaberger:

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Mesopotamien 117-124

Why are there so few texts of Early Mesopotamian rulers which describe historical deeds? Were they considered to be unimportant? What can we find in the very heart of such texts, historical description or timeless cultic representation? These and similar questions are touched upon in this article.

Hans van Ess:

Der Sinn des Opfertraktates *feng-shan shu* des Ssu-ma Ch'ien ... 125-132

The treatise on offerings *fengshanshu* is one of the most important sections of Sima Qian's monumental historical work *Shiji*. During the 20th century, in Western Sinology a tendency developed to read this text as a source of information on state ritual in early China; in Chinese tradition it was mostly understood as a criticism of the policy of the Han emperor Wu who reigned in the time of Sima Qian. While the article respects the traditional evaluation, it also tries to solve a question which remained undecided in many traditional contributions: Did Sima Qian principally reject the staging of *feng* and *shan* ceremonies as presented by emperor Wu or did his criticism refer to another matter? The latter seems to be correct. In his treatise Sima Qian wanted to differentiate between legitimate and illegitimate offerings, whereby the *feng* and *shan* ceremonies are classed as legitimate offerings.

Heiko Frese:

Rituale in den Later Chronicles Nepals 133-139

The article deals with the representation of rituals in the Later Chronicles of 19th century Nepal. How can such controversial concepts like historiography and ritual interact? What are the historical circumstances under which this interaction took place? The author tries to find answers to these and related questions and sets up a first attempt of a theoretical frame.

Alexander von Rospatt:

Priesterliche Ritualchroniken als besonderer Fall südasiatischer

Geschichtsschreibung 140-146

Some of the renovations of the Svayambhū Stūpa of Kathmandu, which have been carried out periodically since the 13th century, were recorded by the participating priests in diary-like chronicles. The focus of these records is on the complex rituals performed on these occasions. The paper explores how and why these rituals became an object of historiography.

Petra Vlčková:

Royal Canopic Jars from Abusir 147-162

This article focuses on the set of royal canopic jars from Abusir. The canopic jars originate from the mortuary complexes of King Neferefra, Queen Khentkaus II, the so-called nameless queen from the

Lepsius Pyramid No. XXIV. and from the mastaba of Princess Khekeretnebty. It is shown that there is a certain paradigm for the burials of kings and queens during the first half of the 5th Dynasty, concerning sarcophagi and canopic jars.

Jana Korínková:

A Note on the Date of RS 20.182 A (+) B: A Supplement 163-168

The accurate dating of certain Akkadian texts from the archives of Ugarit has been a subject of intensive discussions since their discovery. The paper deals with a particular fragmentary letter RS 20.182 A (+) B which was found during the 20th campaign in the so-called "House of Rap'anu". Although the text has been discussed several times mainly from the historical point of view, there has only been a lackadaisical debate concerning the date. The aim of this article is to point out a specific phenomenon which could facilitate the exact dating of the above-mentioned text.

Jaroslav Vacek:

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of *neytal* 169-186

Discussion of the main types of complex syntagms formed with the *neytal* flower in the context of formal grammatical and semiotic interpretation. Questions of the existence of *formulae* in Sangam are raised together with questions of orality vs. originality, and questions of semiotic processes involved in the symbolic function of literary meta-signs of the type of *neytal*, and of the significance of literary signs in general.

Halka Varhaníková:

Salman Rushdie: *The Moor's Last Sigh* 187-194

The article introduces one of Salman Rushdie's most critically acclaimed novels, its literary influences and predecessors. It tries to present the novel's formal aspects as well as themes the novelist employed, including the representation of India.

Zdenka Klöslová:

The Czechoslovak Legion in Russia and Korean Independence Movement
(A Contribution to the Earliest Czech-Korean Contacts) 195-220

The article deals with the earliest Czech-Korean contacts which took place in the years 1918-1920 in the Far East where the Czechoslovak Legion in Russia met Korean fighters for independence. Certain aspects of these contacts are well known in the Republic of Korea nevertheless no special study has so far been written by Korean researchers. The article is based on primary sources in Czech, which are unknown in Korea, as well as on Russian and Korean sources.

Review Articles

Václav Blažek:

Indo-European Conference at UCLA 221-230

The volume containing 18 contributions from the 11th UCLA Conference held in Los Angeles in 1999 represents a valuable cross-section of contemporary Indo-European studies. There are articles devoted to the study of Indo-European phonology (McCall, Liberman, Petrova, Rasmussen, Yakubovich), morphology (Justus, Koch, Nikolaev), lexicon (Huld, Ivanov, Katz), plus external,

Finno-Ugric-Indo-Iranian / Germanic relations (Koivulehto), text and its structure and interpretation (Jamison, Reichardt), comparative mythology (Leavitt), archaeology (Olsen) and the history of some Indo-European entities (Atkins, Wilhelm).

Blahoslav Hruška:

Adapa und der Südwind. Neues zur altorientalischen „Weisheit“ 231-238

According to Babylonian legend, Adapa was the ancient “wise man” or “sage” of Eridu, the legendary Sumerian city, and later one of the Seven Sages. Having broken the wings of the South Wind, Adapa was summoned for punishment by the god Anu. Anu offered the sage the bread and water of eternal life. Adapa refused, thus losing the chance of immortality. The author of the book under review analyses the boundaries of human knowledge and wisdom.

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Funerary Boats and Boat Pits of the Old Kingdom	269-290
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The article deals with the problem of boats and boat pits of royal and non-royal provenance. Starting from the observation that in the Old Kingdom most of the boats from boat graves come in pairs or in a doubling of a pair the boats of the royal domain are compared with the pictorial representations of the private tombs of the Old Kingdom where the boats appear likewise in pairs and in ship convoys. The analysis of the ship scenes of the non-royal tomb complexes of the Old Kingdom leads to the result that the boats represented in the tomb decoration of the Old Kingdom are used during the night and day voyage of the tomb owner. Accordingly the ships in the royal boat graves are considered to be boats used by the king during his day and night journey.

Miroslav Bárta:

Sociology of the Minor Cemeteries during the Old Kingdom. A View from Abusir South	291-300
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In this contribution, the Abusir evidence (the Fetekty cemetery from the Late Fifth Dynasty) is used to demonstrate that the notions of unstratified cemeteries for lower rank officials and of female burials from the residential cemeteries is inaccurate. It will be shown that even cemeteries belonging to lower ranking officials were strictly governed by hierarchical principles.

Vivienne G. Callender:

A Contribution to the Burial of Women in the Old Kingdom	301-308
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In the Old Kingdom Egyptian cemeteries, the majority of tombs belong to men, and one would expect that the wives of these men would be buried in the tomb. Frequently, however, this is not the case. Although a large number of these male tomb owners had representations of children in their tombs, they had made no provision for the burial (and often the funerary cult) of their wives. Conversely, female tomb owners make no mention of their husbands, and these women, too, are usually the sole occupant of the tomb. This state of affairs has been found in both the Saqqara and Giza cemeteries up to the mid Sixth Dynasty. This article will focus not on the decoration of the tombs, but on the shafts that indicate burial arrangements. Sometimes a second burial shaft is present in a tomb but, as the cemetery of the children of King Djedkara at Abusir has revealed, each of those tombs has a dummy shaft that leads nowhere and was never intended for burial. Therefore,

we should not automatically expect that a tomb with two shafts indicates the burial of a husband and his wife. In the later Sixth Dynasty, however, single tombs for women are less frequent, and burial in family tombs predominates.

Filip Coppens:

The Wabet. An Old Kingdom Mortuary Workshop
in a Graeco-Roman Temple? 309-318

The Egyptian term *wab.t* occurs from the Old Kingdom onwards as a designation for the "mortuary workshop" where both the mummy was embalmed and craftsmen were engaged in a variety of activities related to funerary practices. In Graeco-Roman times, the same term was used in a number of temples to designate the architectural ensemble of an open court followed by an elevated chapel. In this locality, the statues of the gods were purified, adorned and provided with the necessary protective equipment before being united with the sun disc. The present article examines the possible connections between the *wab.t* in the temple and its mortuary counterpart.

Peter Der Manuelian:

An Approach to Archaeological Information Management:
The Giza Archives Project 319-328

With the aid of a grant from the Andrew W. Mellon Foundation, the Museum of Fine Arts, Boston, is engaged in creating an integrated scholarly research Web site of all of the Giza excavation archives assembled by George Reisner between 1902 and 1942. The project is scheduled for completion in 2004, and will include thousands of glass plate photo negatives, maps, plans, excavation diaries, object register books, recent colour photography, published and unpublished books and manuscripts, and a number of immersive photography technologies.

Aidan Dodson:

Duke Alexander's Sarcophagi 329-336

A discussion of the modern history of the sarcophagi once owned by Alexander, tenth Duke of Hamilton (1767-1852). One was that of Pabasa, from TT279, which he acquired some time before May 1834, and the second was a Ptolemaic piece, probably from Saqqara, acquired as the result of a major misunderstanding between the duke and the British Museum in 1837. The former piece is now in the Kelvingrove Museum and Art Gallery, Glasgow, but the second was employed for the duke's own burial and, following the subsidence of his mausoleum, is now buried in a public cemetery near Glasgow, Scotland.

Peter Jánosi:

Aspects of Mastaba Development: The Position of Shafts
and the Identification of Tomb Owners 337-350

The article surveys the position and number of shafts within a mastaba and the problem of identifying the owners of these shafts in the "core cemeteries" at Giza (Fourth Dynasty). When man and woman shared one tomb it is generally assumed that the larger and better built substructure, mostly situated under the southern part of the mastaba, belonged to the tomb owner while the lesser part pertained to his wife. It can be shown that such generalisations are misleading and do not reveal the different stages and aspects of tomb-development (one-shaft mastaba, twin-mastaba, two-shaft-mastaba and the distribution and positions of shafts/burial chambers) during this period. Every funerary structure demands a careful observation and consideration of all the available architectural and archaeological evidence in order to establish the identification of burials within one structure.

Kamil Omar Kuraszkiewicz:

Inscribed Objects from the Old Kingdom Necropolis West
of the Step Pyramid (with remarks on their coating) 351-376

This paper is a presentation of inscribed objects discovered in Saqqara by the Polish-Egyptian Mission during the years 1998–1999. The objects, originating from cult places of the tombs of middle-rank officials, date to the final phase of the Old Kingdom or slightly later. The significance of white colour in the funerary context is also discussed.

Teodozja Izabela Rzeuska:

The Necropolis at West Saqqara: The Late Old Kingdom Shafts
with no Burial Chamber. Were they False, Dummy, Unfinished
or Intentional? 377-402

While carrying out archaeological research at West Saqqara, the Polish-Egyptian archaeological mission unearthed a necropolis dated to the late Old Kingdom. One of the common architectural features of the mastabas are false shafts situated to the South or Southeast of the burial shafts. These shafts are usually interpreted as unfinished. The deposits found inside the false shafts at the necropolis of West Saqqara may help to answer the question whether they were unfinished or planned.

Eugene Strouhal:

The Relation of Iufaa to Persons found beside his Shaft-Tomb
at Abusir 403-414

The skeletal remains of Iufaa found inside his intact shaft-tomb at Abusir in 1998 by the Czech Institute of Egyptology have been compared with two adult skeletons unearthed in a corridor adjoining the shaft-tomb, discovered in 2001. Craniometrics show a striking proximity between an old male Nekawer and a mature female Imakhkheretresnet. At the same time, the young adult male Iufaa, due to the very broad and low neurocranium and broad face, reveals a two and half bigger distance from both of them. If only splanchnocranic dimensions (except bizygomatic breadth) were compared, the three persons appear very close, with Iufaa resembling more Nekawer (both males) than Imakhkheretresnet (female). Similarities between the three individuals can also be detected in cranial indices, cranial profile angles, cranioscopic features and postcranial skeleton (cranial variation of the spine and foramen arcuatum atlantis). Craniometric comparison was not possible for a fourth person, a male Padihor, found in another tomb 25 m to the east of Iufaa's tomb, because of the fragmentary state of his skull. The skeleton as well as his body build and stature revealed no features similar to any of the other three persons, making any blood relationship with them improbable. The anthropological results are discussed in light of the archaeological and textual evidence.

Miroslav Verner:

Forty Years of Czech Excavations in Abusir 415-425

In his paper, Miroslav Verner, presents an overview and appraisal of the forty years of excavation by the Czech archaeological research in the pyramid necropolis at Abusir. Among the major results of the Czech team in Abusir have been the discoveries of several hitherto unknown cemeteries and pyramids, including the pyramid complex of Neferefre, spectacular tombs of high officials dating from the Old Kingdom, Late Period shaft tombs – including the intact burial of Iufaa and the shaft tomb of Udjahorresnet. Other results have included discoveries of invaluable royal sculptures, papyrus archives, etc.

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Petra Müllerová:

Religious Motifs on Vietnamese Popular Graphic 451-480

Outline of the historical development of prints in Vietnam. The tradition of producing prints in Vietnam dates back to the beginning of the 11th century. The oldest themes displayed in prints were auspicious and religious topics. Workshops producing prints first emerged in areas rich in wood used to make matrices and in the vicinity of large cities: in Dong Ho village, Kim Hoang village, on Hang Trong street in Hanoi and in Sinh village. Cult of ancestors and decoration of altar of ancestors. Religious motifs: sacred animals (dragon, dragon horse, turtle, phoenix). Mythical creatures: fish, bat, crane, tiger. Goddess of Mercy. The cult of mediums. Princes. Basic religious symbols and their meaning.

Klára Břeňová:

The Reminiscences of the Deities of Death in the Old Testament . . 481-488

The literature of the Near East provides us with abundant comparative material which we use in the study of the religion of ancient Israel. This is especially the case with mythological imagery connected with death and underworld. The Canaanite Mot is discernable in Biblical verses Hab 2, 5; Prov 27, 20 and Num 16 referring to death as an insatiable monster prepared to swallow its victims. Ps 118, 5; Prov 13, 14 and 14, 27 portrays death as a hunter, equipped with nets and snares, coming unpredictably. The Mesopotamian demon Lamaštu should be propably recognized behind the verses describing Death climbing through the windows, entering the fortress and cutting the children in Jer 9, 20. There are also many Biblical allusions to Resheph, Molek and Rephaim.

J. D. M. Derrett:

Christ, the Messiah, and Bodhisattvas Descend into Hell 489-504

Plato, Theravāda and Mahāyāna Buddhists, early Christians and Jews have imagined that sinners might be redeemed from torment whilst still in hell. The absurdity of the idea has not prevented its travelling. Two passages in *1 Peter* and a sermon in *P'siqṭā' Rabbatī* have puzzled scholars particularly. The notion that a saviour should actually descend into hell for such a purpose is found in Buddhism, early (but not primitive) Christianity, and then in Judaism. It seems that Christian creeds and articles of religion have actually adopted an idea which originated amongst Buddhists, and flourished particularly in early centuries of our era.

Aftandil Erkinov:

The Anonymous Translation of Gulistān by Sa'dī Šīrāzī
into Chighatay from the Berlin State Library Stock 505-512

The article introduces a manuscript from the Berlin State Library Fund which contains an unknown translation of Šīrāzī's famous work. The language of the translation is close to the Chighatay language of the end of the 14th or beginning of the 15th centuries. Oguz and Kipchak elements from Turkic languages appear in the text. The text resembles a translation done by Sayfi Sarai, nevertheless, the place and time of creation of the introduced translation cannot yet be stated. The investigation of such translations can have a bearing on our knowledge of literary texts which have been translated into medieval Turkic languages.

Rudolf Veselý:

Zwei Opera Cancellaria Minora des Šihābuddīn Ahmad

b. Faḍlullāh al-ʿUmarī 513-557

The article introduces transcript of two manuscripts of Ibn Faḍlullāh, one from the Chester Beatty Library, Dublin, and other from the Bibliothèque Nationale, Paris, which contain unknown office handbook (*dastūr*).

Hana Navrátilová – Roman Mišek:

Alois Musil and the Rise of Czech Oriental Studies: A Perspective

of a Non-classical Orientalism 558-564

The academic discipline of Oriental studies in Prague had a particular impetus after the First World War. One of the leading figures then was Alois Musil, a prominent Orientalist, Biblical scholar and historian. He represented the deep interest in the Orient, and moreover was able to find support in society for his educative and political goals, which were strongly in favour of Oriental societies. Thus he represents a case for a non-classical approach to the Orient, seen in the context of the common European attitude of his time, marked by the survival and lingering traces of Colonialism.

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Geremie R. Barmé, *In the Red. On Contemporary Chinese Culture*. (*Helena Heroldová*) 580-582

Jennie I. Litvack – Dennis A. Rondinelli, *Market Reform in Vietnam. Building Institutions for Development*. (*Petra Müllerová*) 583-584

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