

*Aegyptia* 3 (1993): 139; A. B. Lloyd, "Once More Hammamat Inscription 191," *The Journal of Egyptian Archaeology* 61 (1975): 61.

P. 129: Zu *imrw* 'astringierender Verband mit Metallspänen' vgl. T. Hofmann, "Honig als 'Specificum', pEdwin Smith und die moderne Medizin," *Zeitschrift für Ägyptische Sprache und Altertumskunde* 135 (2008): 43 n. 13. Der fragend für möglich gehaltene etymologische Zusammenhang zwischen *šmꜣi* 'necrotic/abnormal' und *šmm* 'be hot, have fever, become feverish' dürfte auf eher schwachen Füßen ruhen. Die ebenfalls genannte Verbindung von *šmꜣi* mit den *šmꜣw*-Dämonen ist wohl vorzuziehen.

P. 145: Zum Wort *br* 'Auge' vgl. O. Rössler, "Das Ägyptische als semitische Sprache," in *Christentum am Roten Meer*, ed. Fr. Altheim und R. Stiehl (Berlin: de Gruyter, 1971), 312.

P. 180, §16: Hieroglyphische Umschrift nicht ganz korrekt!

P. 248: Zu *hntꜣ* 'Igel' (?) vgl. von V. Droste zu Hülshoff, *Der Igel im alten Ägypten* (Hildesheim: Gerstenberg Verlag, 1980), 13–16; A. Strandberg, *The Gazelle in Ancient Egyptian Art, Image and Meaning* (Västerås: Edita Västra Aros, 2009), 20; H. Buchberger, *Transformation und Transformat: Sargtextstudien I* (Wiesbaden: Harrassowitz Verlag, 1993), 226/544; zu *hntꜣ* 'Eidechse' vgl. W. Westendorf, *Grammatik der medizinischen Texte* (Berlin: Akademie Verlag, 1962), 40; P. Kaplony, "Strukturprobleme der Hieroglyphenschrift," *Chronique d'Égypte* 81 (1966): 86.

P. 253: Zu *ḳšn.ti* 'Ocker' (?) vgl. Chr. Leitz, "Aromatische Substanzen," in *Altägyptische Enzyklopädien: Die Soubassements in den Tempeln der griechisch-römischen Zeit*, ed. A. Rickert und B. Ventker (Wiesbaden: Harrassowitz Verlag, 2014), 513; zu *wšb.t* 'Mineral' (?) vgl. W. Westendorf, *Handbuch der altägyptischen Medizin* (Leiden: Brill, 1999), 1. Band, 497.

P. 279: Die Verbindung zwischen den Wörtern *šꜣr* und *škr* geht wohl auf den Lautwandel zwischen *ꜣ* und *ḳ* zurück; vgl. Westendorf, *Grammatik der medizinischen Texte*, 19/20.

P. 280: Zu *šḥr* 'Schwellung' vgl. E. A. E. Reymond, *From the Contents of the Libraries of the Suchos Temples in the Fayyum*, Part I (Vienna: Verlag Brüder Hollinek, 1976), 161.

P. 287: Zu *nfrfn* 'Stoff rollen' vgl. J. F. Borghouts, *The Magical Texts of Papyrus Leiden I 348* (Leiden: Brill, 1971), 59.

Die Lektüre des Buches kann ohne Zögern weiterempfohlen werden. Der Leser kann sich an vielen Beispielen vom hohen Stand der ägyptischen Heilkunde überzeugen. Der interdisziplinäre Ansatz hat sich in jeder Hinsicht auszogahlt. Die Autoren können zu der Kooperation nur beglückwünscht werden.

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*Das Grab des Königs Ninetjer in Saqqara: Architektonische Entwicklung frühzeitlicher Grabanlagen in Ägypten.* By CLAUDIA M. LACHER-RASCHDORFF. Deutsches Archäologisches Institut Kairo, Archäologische Veröffentlichungen, vol. 125. Wiesbaden: HARRASSOWITZ VERLAG, 2014. Pp. 295, 44 pls., plans. €247.

This volume represents an outstanding study of the mortuary complex of the Second Dynasty ruler Ninetjer at Saqqara. It provides a detailed and systematic presentation of the architectural and archaeological evidence associated with the structure as well as thoughtful consideration of the various components of the tomb and the significance of its plan in terms of the development of afterlife beliefs. In this sense, it is a truly "architectonic" study, following from the philosophical foundations of Kant, who emphasized relational logic in the analysis of complex systems and proposed that "the purpose of any member can be derived only from the complete concept of the whole" (Kant 2004: 4: 263).

Second Dynasty tomb architecture links the mastaba tombs of the preceding period to the royal pyramid complexes of the Third Dynasty. The scarcity of architectural remains from the transitional period has compromised attempts to understand this development and its significance. Given the limitations of the available evidence, Lacher-Raschdorff's extensive record of research and publication relating to royal tombs of the Second Dynasty at both Abydos and Saqqara places her in an ideal position to examine the architectural developments that took place immediately prior to the Third Dynasty. Her

volume on the architecture of the tomb of Ninetjer sets forth the results of seven seasons of systematic excavation that the Deutsches Archäologisches Institut Kairo carried out between 2003 and 2010.

The publication includes a series of fourteen color-coded plans contained in a folder at the back. These plans depict the diachronic development and features of the Saqqara necropolis as well as the architectural details of the structure of Ninetjer. Plans 10–14 compile architectural data from known tomb structures of the First through Third Dynasties, including both royal and private examples from Saqqara and elsewhere. They identify specific features and trace their occurrence in different contexts. The plans as a group present the data at the heart of the author's analysis of the design principles of Early Dynastic mortuary architecture, and they comprise an especially useful resource for future scholarship on this topic.

The volume provides an overview of the development and utilization of the Saqqara landscape from the Early Dynastic through Late Antique periods, considering the topography and the built environment of the site as well as the phases of utilization of the Ninetjer complex area over this long span of time. The tomb's architecture and the techniques utilized in its construction are discussed in detail, along with later phases of use. A comprehensive inventory of the associated artifactual material is provided in chapter 6, with exquisite illustrations of objects found *in situ* in the excavated subterranean chambers. Chapter 8 provides an analysis of the alignment, orientation, and measurement system used in the construction of the immense complex (the aggregate volume of the subterranean components is 176064 cubic meters [p. 123]), as well as a discussion of the organization and administration of the construction process. The succeeding chapters of the volume provide Lacher-Raschdorff's interpretive analysis of the structure. The identification of subterranean room groups comprising a model palace, a model cult place, a model residence, and a magazine area in the tomb of Ninetjer (chapter 9) relates directly to the existence of an "ideal plan" governing the organization of Early Dynastic royal tombs (pp. 79, 137ff.). The author's meticulous publication of the raw data allows for a meaningful assessment of her interpretations.

Perhaps the most important element of Lacher-Raschdorff's noteworthy study is her discussion of the superstructures of the Second Dynasty royal tombs at Saqqara (chapter 10). She presents the available evidence associated with the tomb of Ninetjer, including unpublished results of 1983–86 SCA fieldwork and of the Berlin/Hannover mission in 1995–96 and 2001. The highly disturbed and fragmentary archaeological remains are illustrated in detailed plan and section views. While the remains are indicative of the existence of a superstructure that likely incorporated an enclosure wall, an offering place with false door and niche stele, a mortuary temple and serdab/statue chamber, they do not provide many indications regarding the architectural layout of the superstructure.

Previous studies on the topic are briefly summarized, but Lacher-Raschdorff's crucial new contribution to the discussion is her systematic investigation of each of the available lines of evidence that can be used to reconstruct features of the superstructures of the royal tombs of the Second Dynasty at Saqqara. The *comparanda* are as follows: 1) the royal tombs at Abydos, 2) private tombs of the First through Third Dynasties in North Saqqara, 3) the "South Tomb" of the Djoser complex, 4) early Fourth Dynasty private tombs, and 5) the tomb of Shepseskaf. Each of these lines of evidence results in a different hypothetical reconstruction of the superstructures of the tombs of Ninetjer and Hetepsekhemwy, articulated in a series of detailed plans (Abb. 58, 62, 68, 71, and 74). Lacher-Raschdorff discusses the viability of the different reconstructions, excluding the royal tombs at Abydos as a prototype due to the poor correlation of their proportions with those of the Saqqara tombs' substructures. Of the other potential reconstructions, she expresses a preference for options based upon the "South Tomb" of Djoser and the mastaba of Shepseskaf, which in her view provide the best fit with the creative, functional, and religious requirements of the new royal building type in Saqqara (p. 197).

The final chapters of the volume address the broader issue of tomb development in the Early Dynastic Period. The most significant aspects of this analysis are the points of interplay and divergence identified between royal and non-royal tomb architecture in the Second Dynasty. According to Lacher-Raschdorff, the tomb of Ninetjer marks a major development of the labyrinthine substructure to incorporate a model palace/residence and cult place associated with renewal rituals, as well as magazines that attest to monumentality in the royal context (p. 253). After an interlude in which the Abydos tombs

of the last two rulers of the Second Dynasty returned to the pit-tomb traditions of the First Dynasty, the two distinct traditions of North and South were merged in the Djoser complex (p. 253).

While these conclusions are not new, Lacher-Raschdorff's examination of the relationship between these changes and the development of non-royal tombs is thought-provoking. She suggests that there was a phase of architectural innovation in private tomb architecture at Saqqara beginning in the second part of the First Dynasty, and that the plan of the tomb of king Hetepsekhemwy drew upon this "creative impulse" (p. 253). This theory of the adoption of non-royal architectural innovations in royal tomb construction is interesting and has important ramifications for the "democratization of the afterlife" concept, potentially contributing new architectural data to the now generally accepted idea that the afterlife was not an exclusively royal prerogative in early Egypt, to which non-royal individuals only gradually gained access (Hays 2011). Identifying specific precedents for changes in royal tomb architecture within the private context is a significant contribution of this study, and one might wish for further elaboration on this topic.

By the Third Dynasty, according to Lacher-Raschdorff, the influence of private mortuary architecture on the royal tomb complex ceased (p. 254). The implications of this change for understanding social relationships as well as changes in the conception of the royal afterlife are explored briefly in the penultimate chapter of the volume, which deals with the evaluation of the research results. In Lacher-Raschdorff's view, the subterranean model cult place and residence areas in royal Second Dynasty tombs secured the king's right to rule in the afterlife. By the Third Dynasty, private tomb design highlights the importance of the offering cult and social position through the inclusion of above-ground offering chapels, while royal tomb complexes increasingly highlight the astral associations of the king's afterlife (p. 254).

It is somewhat surprising, given the far-reaching analytical scope of the research, that the theoretical approach it adopts is not more clearly addressed. One important study of central relevance to the issues raised in Lacher-Raschdorff's analysis is Wengrow 2006, which provides a sophisticated investigation of the continuities and contrasts between the Early Dynastic mastabas at Abydos and Saqqara, on the one hand, and the mortuary complexes of the succeeding Third Dynasty, on the other. Wengrow concludes that although both types of structure articulate "the idea that death and sacrifice give rise to a new physical structure that dominates the world of the living," the presence of internal space and the physical separation of that space from the burial itself in the Third Dynasty and later mortuary enclosures indicate a development that "went beyond the visual domination of space to encompass embodied performances" (Wengrow 2006: 258). The architectural changes that occurred between the First and the Third Dynasties may in this sense be related to developments in conceptions of the afterlife and relationships between the deceased and the living, and may also reflect political and social changes taking place over that formative period. Despite the fact that more explicit engagement with the emerging theoretical research dealing with such issues might enrich the analysis, however, Lacher-Raschdorff's study unquestionably belongs among the most important examinations of ancient Egyptian architecture to date.

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