

slaughter of Tiamat in *Enūma elish*. Yoder has not forgotten that episode, but doesn't come to it until pp. 118–21. Since much of the lexicon and rhetoric are the same regardless whether the gods are punishing humans, nations, or supernatural beings, the distinctions become murky from a literary standpoint.

Finally, chapter 6 analyzes how the prophets use fishing imagery to express devastation—the failure of the Egyptian fisheries in Isa. 19 and the reduction of Tyre to a fishing village in Ezek. 26—to divine judgment. It also discusses Ezek. 47's image of the waters of the temple flowing to cause the Dead Sea to flourish and support fish like the Mediterranean, as a unique example within the Bible of fishing imagery used positively, to express divine restoration and blessing. Here too one is dealing with potentially broader topics—the devastation and restoration of the natural order, which is often discussed under the aegis of “proto-apocalyptic” but is in fact a widespread theme in ancient Near Eastern texts, particularly for the purpose of royal propaganda.

Despite the minor reservations, the book is written well enough to be easily readable start to finish, and so it rewards the patient reader with a full picture of the motif of fishing as it was used rhetorically in the Bible. It does an excellent job surveying the landscape of secondary literature, as well as identifying and analyzing the relevant primary texts. It makes useful contributions to our knowledge of social history, and especially literary mythology in the ancient world. It will certainly be a touchstone for any future studies on the topic.

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*Der Sarkophag der Gottesgemahlin Ankhnesneferibre*. By MAREIKE WAGNER. Studien zur spätägyptischen Religion, vol. 16. Wiesbaden: HARRASSOWITZ VERLAG, 2016. Pp. xii + 618, portfolio of 16 pls., CD-ROM. €168.

This book presents the revised edition of the author's dissertation at the Eberhard-Karls-Universität Tübingen published in the series *Studien zur spätägyptischen Religion*, which focuses on the primarily philological publication of ancient Egyptian religious texts. The volume contains the *Neubearbeitung* of the inscriptions on the sarcophagus of the God's Wife Ankhnesneferibre, dating to Dynasty 26, and a discussion of their parallels, making them available through photos (CD-ROM), drawings (portfolio), and a complete philological edition in accordance with Egyptological standards. The edition is the first comprehensive study of the inscriptions since the publications of Budge (1885) and Sander-Hansen (1937), which both focused on the hieroglyphic transcription, transliteration, and translation. A philological commentary on the texts and their contextualization within the religious beliefs of Late Period Egypt remained a desideratum; this is the aim of the book under review here (p. 3).

Following a preface (pp. xi–xii), the book is divided into five chapters. The first chapter, *Einleitung*, gathers brief information on the person Ankhnesneferibre (pp. 1–2), a description of her sarcophagus and its inscriptions (pp. 3–10), a discussion of Ankhnesneferibre's burial place (pp. 11–13), as well as preliminary remarks on the disposition and reading direction of the religious texts (pp. 14–18).

Ankhnesneferibre was the daughter of Pharaoh Psametk II and his wife Takhuit. Following priestly traditions, she was adopted by the high-ranking priestess of the Theban Amun cult, Nitocris I, and first held the position of Divine Adoratrice before she became God's Wife of Amun between 584 and 526 BCE. Ankhnesneferibre's well-preserved sarcophagus (London, British Museum EA 32) is characterized by thoroughly incised reliefs of hieroglyphic inscriptions and representations of the deceased (upper face of the lid), the goddesses Nut (lower face of the lid) and Imentet (inside the chest). The siltstone sarcophagus was usurped at the time of Augustus by a high-ranking Theban priest called Pamontu, who added a short horizontal text for the afterlife including his titles (pp. 7–10) and altered some of the feminine personal pronouns on the inside and outside of the chest.

In the third sub-chapter, the author considers the find-spot of the sarcophagus, which was found in Deir el-Medina tomb 2003 by the French Archaeological Mission in 1832, as the original burial place

of Ankhnesneferibre and not Medinet Habu, as attributed by other scholars. The final sub-chapter contains an overview of the division of the inscriptions.

The second chapter, “Bearbeitung der Texte,” is divided into four sections corresponding to their location: 1) exterior of the lid (pp. 19–168), 2) exterior of the chest (pp. 169–328), 3) interior of the lid (pp. 329–62), and 4) interior of the chest (pp. 363–470). In each section, every single text is discussed in its hieroglyphic transcription, transliteration, and translation, including footnotes on lexical and grammatical aspects followed by a commentary on the addressed topics within the text and its general content. The exact position of the respective text on the sarcophagus is illustrated in a sketch.

The first section, “Inschriften der Außenseiten des Deckels,” contains ten texts—or rather formulae—focusing on glorification and resurrection:

1) The depiction of the deceased on the lid is accompanied by three short texts: the embrace of the goddess Hathor (pp. 19–21), salutation in the nether world (pp. 21–24), as well as the separation of the *ba* and the corpse (pp. 24–27).

2) Four spells from the *Glorifications II* (*s3h.w*) focusing on the resurrection and integrity of the deceased: spell 18 = PT 723 (pp. 28–33), spell 19 = PT 690 (pp. 33–40), spell 23 = PT 532 § 1261b-c (pp. 41–43), and spell 24 = PT 477 (pp. 43–51). The discussion of the parallels to these spells is given in the footnotes and commentary; the hieroglyphic synopsis can be found in chapter four (pp. 485–504).

3) Ankhnesneferibre’s journey to the west in her association with Osiris-Onnophris (pp. 52–55).

4) Speech of Nut (pp. 56–57).

5) Offering litany for Ankhnesneferibre as Osiris-Onnophris (pp. 58–67).

6) Myth of the attack of Osiris by Maga (pp. 68–87), not often attested so far.

7) Spell 136A and B of the *Book of the Dead*, in which the deceased is traveling with the sun-god in his barge (pp. 88–120). The discussion of the parallels to these spells is given in the footnotes and commentary; the hieroglyphic synopsis can be found in chapter four (pp. 505–32).

8) Hymn to Osiris-Tatenen (pp. 121–34).

9) Text of the Ninth Hour of the Day of the *Ritual of the Hours* (pp. 135–47). The discussion of the parallels to the text is given in the footnotes and commentary.

10) *Book of Glorifying the Spirit* focusing on repelling the enemies and the justification of Ankhnesneferibre (pp. 148–68). The discussion of the three attested parallels is given in the footnotes and commentary.

The second section, “Inschriften der Außenseiten der Wanne,” contains six texts or rather units from the context of the embalming and burial:

1) Thirteen spells from the *Hourly Vigil* (*Stundenwachen*) starting with the decree of Ra-Atum followed by twelve speeches of deities (pp. 169–242). The discussion of the parallels to the text is given in the footnotes and commentary.

2) Speech by Thoth (pp. 243–51).

3) Supply and equipping of, as well as tribute to, Ankhnesneferibre (pp. 252–82).

4) Liturgy (pp. 283–91).

5) Hymn to the deceased (pp. 292–300).

6) Hymn to the deceased in the embalming place (pp. 301–21), including an excursus on corn mummies of Osiris and the Choiak rites (pp. 321–28).

The third section, “Inschriften der Unterseite des Deckels,” contains four short texts:

1) Speech of Nut, identified as mother of the deceased (pp. 329–32), carved above the depiction of the goddess Nut.

2) Glorification spell (pp. 333–36).

3) Hymn to Osiris as fertility god (pp. 337–45).

4) Lamentation (pp. 346–62).

The fourth section, “Inschriften der Innenseiten der Wanne,” contains twelve texts mostly for the protection against hostile entities:

1) The depiction of the goddess Imentet on the bottom of the chest is accompanied by three short texts: speech of Nut (pp. 363–65), spell 4 of the *Glorifications II* (*s3h.w*) = PT 422 § 762a–764b (pp. 366–69), and formula on the four sons of Horus (pp. 369–74). The discussion of the parallels to these

spells is given in the footnotes and commentary; the hieroglyphic synopsis can be found in chapter four (pp. 498, 502).

- 2) Spell for repelling enemies (pp. 375–82).
- 3) Spell for concealment and protection by the Ogdoad (pp. 383–90).
- 4) List of manifestations of Ankhnesneferibre (pp. 391–413).
- 5) Spell for defending fury (pp. 414–22).
- 6) Invocation of Horus-Dati (pp. 423–38).
- 7) Spell for protection against all entities and foreigners (pp. 439–48).
- 8) Spell for protection against deities and foreigners (pp. 449–56).
- 9) Spell for defending the *akh* (pp. 457–60).
- 10) Spell for protection against snakebite (pp. 461–64).
- 11) Speech of the *Ihet*-cow (pp. 465–66).
- 12) Spell for annihilation of Apophis (pp. 467–70).

The third chapter, “Analyse des Textprogramms” (pp. 471–84), comprises an overall assessment of the texts and their topics on all four surfaces with particular reference to the transmission of the parallel texts. The author underlines the consistency and religious clarity of the texts among themselves and regarding their position on the sarcophagus: The focus on glorification, resurrection, and participation within the solar cycle of the texts inscribed on the lid can be seen in connection with its orientation toward the sky. The exterior of the chest is decorated with texts concerned with the embalming and protection of the deceased as well as her acceptance into the community of deities. The protective texts against hostile entities written on the interior of the chest are directed toward the deceased in order to reinforce the efficacy.

The fourth chapter, “Synopsen” (pp. 485–541), contains the hieroglyphic synopsis of the *Pyramid Texts* and *Book of the Dead* spells inscribed on the exterior of the lid.

The fifth chapter, “Verzeichnisse und Indices,” contains lists of abbreviations (p. 543), figures (p. 544), and plates (p. 545), as well as a concordance of the lines given in the publication by Sander-Hansen (pp. 546–48), a word-index (pp. 549–72) and the bibliography (pp. 573–618).

Overall, this book is a solid edition with an abundance of information, which offers a large amount of interesting material for discussion. Only very minor points of criticism can be raised: A tabular summary or overview of the key aspects and concepts discussed in chapter two highlighting the use of traditional text material would have been desirable. An index of place names and subjects and a list of sources would have improved the handling of the comprehensive book. At a time of notebooks, tablets, and laptops without CD-drive, the lack of plates with photos of the sarcophagus is a major shortcoming of the edition. The specification of the sigla used for the parallels in the synopsis is missing in chapter four. Finally, a rather subjective criticism is the absence of references to the reviewer’s own dissertation on the *Embalming Ritual* published in the same series, given the importance of that text for interpretation of some of the inscriptions. Although the author cites the edition in the bibliography, as she does the thesis of Christoffer Theis, “Magie und Raum,” both books appear not to have been taken sufficiently into consideration.

Nevertheless, this book will be of great interest to scholars working on religious and funerary beliefs in Late Period Egypt and the approach taken toward older text compositions during that time.

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