

Shih-Wei Hsu. *Bilder für den Pharao, Untersuchungen zu den bildlichen Ausdrücken des Ägyptischen in den Königsinschriften und anderen Textgattungen* (Probleme der Ägyptologie 36). Leiden: Brill: 2017. Pages VII-XXIX, 1-531. ISBN 978-90-04-34779-3. € 105.

The review evaluates the revised version of the doctoral dissertation of the author, having been submitted 2013 to Freie Universität Berlin. The study deals with the Egyptian figurative expressions in royal inscriptions and other text genres, covering a timespan from the Old Kingdom to the Ramessidic period.

In the introduction, some preliminaries are clarified. In a brief overview the history of previous research is touched on.

In chapter 1, steps are taken to define figurative expressions. The comparison is interpreted as figure of thought caused by approach or contrast of two objects/images, which has the aim to highlight the effectiveness of an intellectual idea (18). The metaphor can be seen as part of the rhetorical figures (18). The components of comparisons and metaphors are represented by source and target domain (23). The *tertium comparationis* can be added as third factor, which forms the link between the subject and object of the comparison (24). In excursus 1, the “Cognitive Conceptual Metaphor Theory” is demonstrated by two examples. The conceptualisation of the death is dealt with, which can be imagined as journey or conveyance (32-33). The conceptualisation of the Egyptian kingship is analyzed briefly, the focus being shifted on the personal power of the king (33-34).

In chapter 2, a general impression of figurative expressions in different text genres is provided. The teaching of Ptahhotep from the end of the 5<sup>th</sup> dyn. is the earliest example of this literature type, in which the use of figurative language can be observed (46). The elaborations in the teachings of Merikare and Amenemhet I. from the Middle Kingdom served to paint an ideal picture of the kingly behaviour (46). The figurative expressions in the love songs work as medium to conceal the erotics, describe the loving couple, and create tension (55-56). In narrations, myths, fairy tales and fables figurative expressions can be seen with an average frequency (75). In scientific texts, figurative expressions appear mainly in the medical literature (111). In private letters, figurative expressions can be detected rather sporadically (122).

In chapter 3, significance is attached to figurative expressions in royal inscriptions. The different text types show a varying degree of these features, the overwhelming majority being found in king novels (155). The usage of figurative expressions in royal inscriptions had reached a peak in Ramessidic times (155). The divine descent of the king could be circum-scribed by the use of such

figurative expressions as “egg“, ”water“, and ”fruit“, respectively (167). The figurative expressions for the main characteristics of the king such as power, strength, bravery (189-200), dangerousness (200-204), anger (204-209), quickness (210-211), protection (211-217), beauty (218-224), cleverness (224-226), duration (226-230), youth (230-231), strongness (231-232), leadership (232), death (232-234), years/ anniversaries (234-236), horses (236-237), arrows (237), army (238-239) are typified by single text examples. The material has been collected from the world of gods, animals, nature, body parts, and other objects. The figurative expressions for the enemies of the king are categorized, which refer above all to helplessness (251-255), extermination (255-257), obedience (257-259), flight (259), countlessness (259-261), stupidity (261), and fear (261), respectively. The terms have been chosen again from the area of body parts, of the world of plants, and the world of animals. The figurative expressions for the enemies of the king comprise “crocodile”, “bird” and “dog” as special terms for Asians (250-251). The enemies could be stigmatized by the comparison with fishes and birds as symbols of weakness (253-255). The figurative expressions for architectural monuments of the king are tackled. Their resistance (273-276), breadth/height (276-278), beauty (278-280), and amount (280-281) were praised. Before the time of the 18th dynasty, relatively few figurative expressions are attested in royal inscriptions, the only exception being names of the rulers (287).

The catalogue serves as an important part of the study with the presentation of the hieroglyphic head-words and their textual attestations (350-464). The entries have been arranged in thematic object groups.

The book is completed by bibliography (465-511), quoted internet addresses (512-513), directory (514-520), names (521-529), and text informations (530-531).

The following remarks may shed light on some smaller details:

- 51: for the translation “dove“ for “ꜥbw“ instead of “raven“ c. K. Widmaier, *Landschaften und ihre Bilder in ägyptischen Texten des zweiten Jahrtausends v. Chr.*, Göttinger Orientforschungen IV. Reihe: Ägypten 47 (Wiesbaden, 2009), 115
- 63: for the person of ”Mehi“ see W. Helck, Probleme der Königsfolge in der Übergangszeit von 18. zur 19. Dynastie, *MDAIK* 37 (1981), 212
- 99: for ”ꜥrm“ ”mercury“ c. J. Osing, *Hieratische Papyri aus Tebtunis I, Text, The Carlsberg Papyri* 2, CNI 17 (Copenhagen, 1998), 256h
- 196: for the king as “ꜥḥḥ“-griffin see H.-W. Fischer-Elfert, *Lesefunde im literarischen Steinbruch von Deir el-Medineh*, *KÄT* 12 (Wiesbaden, 1997), 88; for the “ꜥḥḥ“-griffin in general c. S. Gerke, *Der altägyptische Greif, Von der Vielfalt eines Fabeltieres*, *BSAK* 15 (Hamburg, 2014), 89-93
- 208: The word ”nš“ “robbing“ might be rather a secondary form of “sš” “spreading (of the claw)”.

- 238: for comparisons with the army see H. Altenmüller/A. M. Moussa, *Die Inschriften der Taharkastele von der Dahschurstraße*, SAK 9 (1981), 66
- 250: The verb “bhꜣ” “to fly” should be applied to the hippopotamus!
- 357: The phrase „šḥm.t m ḥꜣ” should be rendered “the mighty one in fight”!
- 359: The translation of “ip.n=i d.t=i” should be corrected to „after having counted my body“!
- 365: The translation of ”ḥwi” ”hit of the wing (of a falcon)“ should be altered to ”hit of prey (of a falcon)“!
- 367: for “hśmḳ” “to storm (?)“ c. W. Helck, *Die Beziehungen Ägyptens zu Vorderasien im 3. und 2. Jahrtausend v. Chr.*, 2., verbesserte Auflage, ÄgAb 5 (Wiesbaden, 1971), 517; E. Edel, *Die Stelen Amenophis II. aus Karnak und Memphis mit dem Bericht über die asiatischen Feldzüge des Königs*, ZDPV 69/2 (1954), 140-141
- 444: for comparisons of the king with the “dpi”-crocodile cf. now W. Guglielmi, *Die „Ich bin“ Prädikationen der Hatschepsut auf dem Block 146 der Chapelle Rouge, Ist die Rhetorik um eine innenpolitische Metaphorik bemüht?*, in: C. Di Biase-Dyson/L. Donovan (eds.), *The Cultural Manifestations of Religious Experience, Studies in Honour of Boyo G. Ockinga*, ÄAT 85 (Münster, 2017), 343

The book turns out as solid work. The text can be read fluently. The arguments are put forward in a convincing manner.

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