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ABSTRACTS

original". Since figurative language serves an important rhetorical role – metaphors are used persuasively to convey core evaluations and ideologies that are intimately connected to plot structure – a crucial point that has been disregarded by the recent cognitive semantic interest is metaphor.Therefore, idiomatic translations of metaphoric passages not only erase any evidence that a passage was originally metaphoric, but, in addition, impoverishes the ancient author's rhetoric.

Moreover, while Sokolova's statement that literary works and their metaphorical elements cannot be examined and analysed by standard methods alone is correct (2014: 101), she does not advocate an alternative method for producing more accurate translations of metaphoric passages beyond close reading. It is the aim of this paper to present the Metaphor Identification Procedure (MIP), formulated by the Pragglejaz Group (2007), as an alternative translation method. I will illustrate how MIP works and its benefits through its application to several passages from ancient Egyptian literary texts, including: *The Maxims of Ptahhotep, The Teachings of Amenemhat I to his Son, The Prophecy of Neferty*, and *The Admonitions of Ipuwer*.

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■ Hetephathor or Hathorhetepti: Tackling the Spread of the Stative
  in Middle Kingdom Personal Names

Alexander ILIN-TOMICH (University Mainz)

THE PAPER focuses on the diachronic development of personal names, particularlythe theophoric names with the verb *ḥtp*. It is hard to discern the names of the type *ḥtp-* (divine name) from those of the type (divine name)-*ḥtp (.w)* (with the stative), as the divine name tends to be always placedat the beginningin honorific transposition regardless of the actual reading order. Acknowledgedly, Old Kingdom theophoric names did not utilize the stative. In the New Kingdom, the use of the stative is proved by cuneiform renderings of Egyptian names. The change must have taken place in the Middle Kingdom, and the corpus of Middle Kingdom names was examined totackleit. One way of analysis is the study of names honouring female deities. Most Middle Kingdomattestations of names of

the type (divine name)-*ḥtp.tỉ* date from the 13th Dynasty. Such names are almost completely absent in the12th Dynasty and disappear in the 16th-17th Dynasties, again replaced with names of the type *ḥtp*- (fem. divine name). Similar trends are observable in the temporal distribution of anthroponymsbuilt with the names of male deities andspelled without the transposition. Such spellings can be read only as *ḥtp*-(divine name), and they occur mainly before and after the 13th Dynasty, confirming the findings based on names with the female subject. Rather than testifying to a unidirectional development, this evidence suggests that the preferred form of names fluctuated over time without affecting their meaning.

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■ New Ways to Think about Egyptian Science

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THE AIM of this presentation is to introduce our new research project on Ancient Egyptian Sciences. Based on a definition once given by Jens Høyrupwe analyse which bodies of written texts are part of Egyptian science. Until recently, the selection of texts that belong to a domain of "rational practices" was largely influenced by the existence of modern successors like mathematics or medicine. In the beginning of the historiography of ancient Egyptian medicine the presence of magic led to a modern separation between empiric-rational versus magical-religious areas. While the magical parts of medical texts have since become accepted as part of Egyptian medicine, from an emic perspective, other magic texts presumably should be considered to belong in the category of healing practices/ prevention as well. In addition, further bodies of knowledge might be included in the domain of rational practice texts, e.g. descriptions of the netherworld and wisdom teachings. Furthermore, beyond establishing a canon of disciplines that belong to the Egyptian sciences, we aim to analyse the formal and conceptual features, and search for common elements within the individual disciplines, but also between all disciplines. This research shall be carried out in collaboration with