Current Research in Egyptology XVI

Oxford, 15–18 April 2015

Travel in Ancient Egypt
What are these foolish journeys which they have had you make?

*Wenamun* 2.22
## Past CRE conferences

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<th>Location</th>
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<tr>
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<td>University of Oxford</td>
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About CRE

Organised by students, Current Research in Egyptology (CRE) is a conference that aims at promoting bonds between major centres for Egyptological research worldwide with offering the opportunity to postgraduate students, early career and independent researchers to present their research, exchange ideas, and build a network with their peers.

The first edition was launched in 2000 by two postgraduate students of the University of Oxford—Dr. Angela McDonald and Dr. Christina Riggs. Following the success of the conference, it has become an annual event hosted by different universities within the UK and was opened to students from abroad in 2003. In 2010, it was held for the first time outside the UK, in the Netherlands (University of Leiden), and since then, any university is encouraged to submit a bid to host the conference. The bids are submitted to the vote of the attendees during the Annual General Meeting (AGM) of CRE every year. The conference is then organised by the elected Committee and assisted by the Permanent Committee (members elected at the AGM for three years).

In the past fifteen years the event has considerably expanded and gained international recognition. Its growth and success were reflected by CRE XV 2014 in London, with sixty-eight speakers from nineteen different countries amongst the one hundred and fifty participants. Moreover, various recognised institutions are supporting the event, such as the Egypt Exploration Society, the Institute of Classical Studies and the London Centre for Ancient Near East.

Through the hard work and enthusiasm of its successive committee, there is no doubt that the conference will keep running annually and travel successfully in the upcoming years to promote the current research in Egyptology.

http://cregyptology.org.uk

https://www.facebook.com/CREgyptology

https://twitter.com/CREgyptology

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Foreword

CRE XVI Committee would like to warmly welcome all the participants to the sixteenth annual Current Research in Egyptology (CRE XVI) conference hosted by the University of Oxford.

This year's conference would not have been possible without the help of various institutions and many individuals. The organising committee would like to thank the Faculty of Oriental Studies at the University of Oxford, the Griffith Institute, Merton College, the Taylor Institution, the Ashmolean Museum, the Ioannou Centre and the Queen's College for facilitating the organisation and allowing us to host the conference in Oxford. We are grateful to the Griffith Egyptianological Fund, the Egypt Exploration Society, the Institute of Classical Studies and the London Centre for the Ancient Near East for renewing their financial support through bursaries and funding.

The committee would also like to acknowledge the invaluable help of the University of Oxford administrative and academic staff. We would like to thank Doctor Elizabeth Frood for her initial input and Professor Richard B. Parkinson for his precious advice all along the process. Our sincere thanks go to Sarah Ballstadt, Finance Officer of the Faculty of Oriental Studies, for her help and patience with our regular requests and to Sarah Daley, Conference and Events officer at Queen's College, for her kind assistance from the inception and her great help with the organisation of the conference dinner. We would also like to acknowledge the help of the conference managers of our venues: Richard Stayt at the Taylor Institution, Ilaria Perzia and Claire Burton at the Ashmolean Museum, Kate Del Nevo at the Ioannou Centre and Caroline Massey at Merton College. We are thankful to Charmian Maskell and Linda McCluskey of the University of Oxford online store, who were most helpful with the management of CRE registrations.

We would also like to thank Liam McNamara, curator of the Egyptian Department at the Ashmolean Museum as well as Elizabeth Fleming and Cat Warsi from the Griffith Institute Archives for their time in organising the tours. We also wish to thank our keynote speakers Professor Richard B. Parkinson, Professor Emeritus John Baines and Doctor Angela McDonald for agreeing to take part in CRE XVI, and presenting fascinating lectures.

Many students from the department have shown their support to CRE and volunteered in various tasks before and during the conference: Ambrose Boles, Loretta Kilroe, Francesco De Magistris, Manon Schutz, Thais Rocha da Silva, Chiara Salvador and Elsbeth Van der Wilt. We are really grateful to all of them. Last but not least, we are indebted to Justin Yoo, who advised and offered his help all along.
Finally, we would like to thank all the participants who contribute to the success of CRE XVI.

CRE XVI Organising Committee
Christelle Alvarez & Solène Klein (Co-Chairs), Ann-Katrin Gill, Marwan Kilani

Egypt Exploration Society
http://www.ees.ac.uk

Institute of Classical Studies
http://icls.sas.ac.uk

The Griffith Egyptological Fund
The Griffith Institute – Faculty of Oriental Studies
http://www.orinst.ox.ac.uk

LCANE
London Centre for the Ancient Near East
http://banealcane.org/lcane/
Egyptology in Oxford

Egyptology is taught at all levels, from undergraduate through masters to doctoral levels in the department of Egyptology and Near Eastern Studies of the Faculty of Oriental Studies, and there is a strong tradition of post-doctoral research on all aspects of Egyptian culture. Students are attached to colleges but almost all teaching is done centrally in the Griffith Institute. Teaching and research are supported by the Sackler Library, an unrivalled resource for Egyptian and Ancient Near Eastern literature, languages, history and archaeology that also houses primary collections of books on Assyriology, Ancient History, Classics, Art History, and Eastern Art.

However, in Oxford, Egyptology manifests itself all across the city, in the form of various buildings and institutions, often related to famous figures in the field.

Francis Llewellyn Griffith and the Griffith Institute. Francis Llewellyn Griffith (1862–1934) was the first professor of Egyptology at Oxford and founded the eponymous Griffith Institute that has been the home of Egyptology and Ancient Near East Studies at the University for over 75 years. As well as being a teaching space, it provides world-famous resources for the study of the history and culture of Ancient Egypt and the Near East, which can be accessed online. Among current projects, two are particularly noteworthy: the Digital Topographical Bibliography of ancient Egyptian hieroglyphic texts, reliefs, and paintings (‘Porter & Moss’), which has been running for more than a century; and the Online Egyptological Bibliography (OEB) which makes more than 75,000 references dating from 1822 to 2015 available online as a subscription service. The Institute has also published numerous important books in Egyptology, including Gardiner’s Grammar.

The Institute also contains an archive that houses the papers of some of Egyptology’s greatest scholars, including Francis Llewellyn Griffith, Sir Alan Gardiner, and Jaroslav Černý; it is perhaps best known for Howard Carter’s archive and the records of his excavation of the tomb of Tutankhamun.

Elias Ashmole and the Ashmolean Museum’s Egyptian collection. Although Elias Ashmole was not an Egyptologist, his name is associated with the Ashmolean museum, founded in 1683, which holds an outstanding collection of Egyptian artefacts.

The Ashmolean—Britain’s first public museum—presented initially a collection of miscellaneous specimens and curiosity from all around the world. In the 19th century, its collections were merged with those of the University, to become what is today the Ashmolean Museum of Art and Archaeology, and houses objects from Eastern and Western civilisations, from the Neolithic age to the present day, including an important collection of Egyptian and Nubian antiquities. As for its Egyptian collections, although the first objects arrived in the museum early in 1683, the majority come from British excavations conducted in Egypt from the 1880s to
the late 1930s. Bodies such as the Egypt Exploration Fund and the British School of Archaeology in Egypt (directed by W. M. F. Petrie, the founder of Egyptian field-archaeology) received financial support from the University for their excavations. In the early 20th century, the University of Oxford sent expeditions to Lower Nubia, directed and largely funded by Francis Llewellyn Griffith. These excavations brought some material to the expanding collections of the museum. Sir Alan Gardiner, the greatest twentieth-century English philologist, also contributed to the development of the museum with donations of papyrus which joined the extensive collections of ostraca, wooden labels and writing boards of the museum and Bodleian Library. Other famous Egyptologists, Oxford scholars and individuals such as H. M. Kennard and J. Haworth have also enriched the Ashmolean holdings with many donations and bequests.

*Sir Alan Gardiner, Thomas Eric Peet and The Queen’s College.* The Queen’s College is one of the colleges in Oxford linked with Egyptology and it houses an Egyptological library, the Peet library, which can be used by all university members, and whose core was donated by Sir Alan Gardiner (1879–1963) in memory of Thomas Eric Peet (1882–1934). The Fellows of the College include the Professor of Egyptology, and Queen’s has a strong tradition of Egyptology undergraduate and graduate students; it offers a scholarship for postgraduate students beginning to study Egyptology at Oxford: the Barns Fund, named in memory of Prof J. W. B. Barns (1912–1974).

*For more information:*

**Faculty of Oriental Studies:** http://www.orinst.ox.ac.uk/eanes/index.html

**Griffith Institute:** http://www.griffith.ox.ac.uk;

**Tutankhamun’s digitalized archives:**
http://www.griffith.ox.ac.uk/discoveringTut/
http://topbib.griffith.ox.ac.uk//index.html

**Online Egyptological Bibliography:** http://topbib.griffith.ox.ac.uk//index.html
and http://oeb.griffith.ox.ac.uk

**Sackler Library:** http://www.bodleian.ox.ac.uk/sackler

**Ashmolean Museum:** http://www.ashmus.ox.ac.uk

**The Queen’s College:** http://www.queens.ox.ac.uk


**Peet library:** http://www.queens.ox.ac.uk/library/special-collections/
**Bursaries**

The Egypt Exploration Society (EES) and the Institute of Classical Studies (ICS) renewed their support to CRE with grants for participants presenting a paper or poster, to help defray attendance costs.

**EES award recipients**

- Dr Ola Elaboudy, University of Cairo
- Elizabeth Eltze, University of Auckland
- Julia Hamilton, University of Auckland
- Dr Ahmed Mekawy Ouda, University of Cairo
- Shantanu Subramaniam, Independent researcher
- Dr Maha Yehia, Sadat City University
- Dongni Xu, Chinese University of Hong Kong
- Lawrence Xu, University of Auckland

**ICS award recipients**

- Julia Chyla, University of Warsaw
- Cheryl Hart, University of Wales Trinity Saint David
- Emmet Jackson, Independent researcher
- Kata Jasper, Eötvös Loránd University Budapest
- Katarzyna Kapiec, University of Warsaw
- Cindy Nuoffer, Independent researcher
- Angela Stienne, University of Leicester
- Daniel Takacs, University of Warsaw
- Filip Taterka, Adam Mickiewicz University
- Elena Tiribilli, Independent researcher
- Lawrence Xu, University of Auckland
- Justin Yoo, King's College London
**Programme**

**Wednesday 15th April**

**Conference registration**
Merton College, Porter's Lodge
14:00–17:00  **Registration**

**Tours**
14:00–17:00  **Griffith Institute Archive guided tours**
Sackler Library,
Meeting point: Sackler Library entrance

**Egyptian galleries guided tours**
Ashmolean Museum
Meeting Point: Ashmolean Museum, Main entrance

**Conference opening**
Merton College, TS Eliot Theatre
17:30–18:30  **Professor Richard B. Parkinson**
University of Oxford
*‘Now, Voyager’: The Poetics of Place in Ancient Egypt*

18:30–19:30  **Welcome drinks**
Generously sponsored by the Griffith Egyptological Fund

**Late registration:**
Thursday 16th, 9.30–11.30: Taylor Institution, Room 3.

Friday 17th – Saturday 18th: Taylor Institution, Room 3.
You will be able to register during the coffee breaks. If you arrive before or after a coffee break, you are welcome to join the session.
### Thursday 16th April

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<td><strong>Theme</strong></td>
<td>Ioannou Centre, Lecture Theatre</td>
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<tr>
<td><strong>Time</strong></td>
<td><strong>9:30–10:00</strong></td>
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<tr>
<td><strong>Speakers</strong></td>
<td>Sarah Shepherd</td>
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<tr>
<td><strong>Institution</strong></td>
<td>University of Hull</td>
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<tr>
<td><strong>Theme</strong></td>
<td><strong>10:00–10:30</strong></td>
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<tr>
<td><strong>Speakers</strong></td>
<td>Kimberley Watt</td>
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<tr>
<td><strong>Institution</strong></td>
<td>University of Cambridge</td>
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<tr>
<td><strong>Theme</strong></td>
<td><strong>11:00–11:30</strong></td>
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<td><strong>Speakers</strong></td>
<td>Emmet Jackson</td>
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<tr>
<td><strong>Institution</strong></td>
<td>Independent Researcher</td>
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<tr>
<td><strong>Theme</strong></td>
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<td><strong>Speakers</strong></td>
<td>Christelle Alvarez</td>
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<tr>
<td><strong>Institution</strong></td>
<td>University of Oxford</td>
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<td><strong>Theme</strong></td>
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<td><strong>Speakers</strong></td>
<td>Ann-Katrin Gill</td>
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<td><strong>Institution</strong></td>
<td>Eötvös Lorand University</td>
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<td>Time</td>
<td>Session 1</td>
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| 14:00–14:30| Elizabeth Eltze, University of Auckland  
*There and Back Again: Tanutamani’s Travel into Egypt* | Sarah Doherty, Gebel el Silsila Survey Project  
*Travelling to Work: Provisioning an Egyptian Quarry Workforce* |
| 14:30–15:00| Filip Taterka, Adam Mickiewicz University  
*Hatshepsut’s Expedition to the Land of Punt—Novelty or Tradition?* | Vincent Oeters, University of Leiden  
*A Journey through Time: 40 Years of Fieldwork in the New Kingdom Necropolis at Saqqara by the Leiden Mission* |
| 15:00–15:30| Marwan Kilani, University of Oxford  
*Between Geographical Imaginary and Geographical Reality: Byblos and the Limits of the World in the 18th Dynasty* | Julia Chyla, Wojciech Ejsmond, University of Warsaw  
*By Ship or Foot—Gebelein Crossroads* |
| 15:30–16:00| **Coffee Break & Poster presentation**                                   |                                                                          |
| 16:00–16:30| Ahmed Mekawy Ouda, University of Cairo  
*The Writings of Ahmed Lutfi el-Sayed Pasha (1872–1963) on Ancient Egypt* | Jónatan Ortiz García, University of Valencia  
*The Journey to the Afterlife under the Protection of the Mistress of the Sea: A “New” Funerary Belief from Roman Memphis* |
| 16:30–17:00| Sherine El-Menshawy, Qatar University  
*Heritage and Knowledge Seekers: Traveling within Egypt for Discovering the Past* | Loretta Kilroe, University of Oxford  
*Packing the Kitchen Sink: Accessing the Identity of Nubian ‘Colonial’ Towns through Their Pottery in the New Kingdom* |
| 17:00–17:30| Jennifer Carrington, Cornell University  
*Sight-Seeing and State-Branding: Diplomatic Travel in Egypt under the Ptolemies* | Marsia Bealby, University of Birmingham  
*One Man’s Trash Is Another Man’s Treasure?—The Aesthetics of Egyptianising Antiques on Crete* |

**Keynote Lecture**
Taylor Institution, Main Hall

17:30–18:30  **Professor Emeritus John Baines**
University of Oxford  
*Biographies: Journeying Through Life and Creating a Memorial*
### Friday 17th April

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<td>Cross-Cultural Studies</td>
<td>Taylor Institution, Main Hall</td>
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<tr>
<td><strong>9:30–10:00</strong></td>
<td>Ola Elaboudy&lt;br&gt;University of Cairo&lt;br&gt;<em>The Use of the Waterways in the Warfares of the New Kingdom</em></td>
<td>Alessandra Colazilli&lt;br&gt;Sapienza University&lt;br&gt;<em>Weep and Laugh as Demarcating Points of the Journey to Rebirth. Textual Analysis and Overview</em></td>
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<tr>
<td><strong>10:00–10:30</strong></td>
<td>Christian Langer&lt;br&gt;Freie Universität&lt;br&gt;<em>The Motif of Forced Migration in New Kingdom Sources</em></td>
<td>Kata Jasper&lt;br&gt;Eötvös Lorand University&lt;br&gt;<em>Did the Ancient Egyptian Traveller Count on Ha, God of the Western Desert, While Traversing his Domain?</em></td>
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<tr>
<td><strong>10:30–11:00</strong></td>
<td>Justin Yoo&lt;br&gt;King's College London&lt;br&gt;<em>Greek Traders and Visitors to Late Period Egypt</em></td>
<td>Zsuzsanna Végh&lt;br&gt;Ludwig Maximilians University&lt;br&gt;<em>The Role of Re in the Abydene Osiris-Festival</em></td>
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<tr>
<td><strong>11:00–11:30</strong></td>
<td>Elettra Dal Sie&lt;br&gt;Ca’ Foscari University&lt;br&gt;<em>Girolamo Segato: Some New Egyptian Documents</em></td>
<td>Solène Klein&lt;br&gt;University of Oxford&lt;br&gt;<em>A Journey Through Burial Practices: The Evolution of Viscera Protection in First Millennium B.C.</em></td>
</tr>
<tr>
<td><strong>12:00–12:30</strong></td>
<td>Amara Thornton&lt;br&gt;University College London&lt;br&gt;<em>Flinders Petrie’s Periodical Egypt</em></td>
<td>Uta Siffert&lt;br&gt;University of Vienna&lt;br&gt;<em>The Material Culture of the Egyptian Funeral and the Decorative Programme in Middle Kingdom: A Case Study of Representations of the Deceased</em></td>
</tr>
<tr>
<td><strong>12:30–13:00</strong></td>
<td>Beth Asbury&lt;br&gt;University of Oxford&lt;br&gt;<em>Pitt-Rivers in Egypt and Egypt in the Pitt Rivers</em></td>
<td>Sarah Chapman&lt;br&gt;University of Birmingham&lt;br&gt;<em>At Life’s Crossroads: Reconstructing the Travels of the Corpse During Mummification</em></td>
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#### Theme
- **Cross-Cultural Studies**
- **History of Egyptology**
- **Ancient Egyptian Beliefs**

**Coffee Break & Poster presentation**
Taylor Institution, Rooms 2 & 3

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<th>Ancient Egyptian Beliefs</th>
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**13:00–14:00**  **Lunch break**  (not included)
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<td>Theme</td>
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| 14:00–14:30 | Martina Bardoňová Charles University  
Curious Routes of Barley and Emmer—The Transport of Cereals in the Middle Kingdom Era | Lawrence Xu University of Auckland  
Narrative Time Lord—The Manipulation of Time and Chronology in Two Demotic Stories |
| 14:30–15:00 | Dongni Xu The Chinese University of Hong Kong  
Travelling Networks of Precious Metals: Sketching Wealth Movement in New Kingdom Egypt | Hany Rashwan University of London, SOAS  
Rethinking the Role of Cognates in Reading Ambiguous Ancient Egyptian Literary Passages |
| 15:00–15:30 | Ilaria Incordino University of Naples  
African Aromata in Pharaonic Egypt. Cultural and Commercial Travel of Luxury Products | Gaëlle Chantrain Université Catholique de Louvain  
Travel in Space and Time: Between Concrete Realities and Mental Representations in Ancient Egypt |
| 15:30–16:00 | Coffee Break & Poster presentation  
Taylor Institution, Rooms 2 & 3 |

**Keynote Lecture**  
Taylor Institution, Main Hall  
16:00–17:00 **Doctor Angela MacDonald**  
University of Glasgow  
*Travelling Ideas in the Written World of Ancient Egypt*

**Conference Dinner**  
Queen’s College  
19:00–19:30 **Pre-drinks** in the Fellow's Garden (weather permitting)  
19:30–21:30 **Dinner** in Queen’s College Dining Hall  
Dress code: Smart
### Saturday 18th April

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<tr>
<th>Location</th>
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| Ashmolean Museum, Headley Theatre | Museum studies | Angela Stienne  
University of Leicester  
Issues Related to the Relocation of the Musée du Louvre Stored Collection | Marco Baldi  
University of Pisa  
The Journey to Sacred Experience in the Napatan-Meroitic World: Pilgrimage and Other Expressions of Popular Devotion |
| Taylor Institution, Main Hall | Ancient Egyptian beliefs | Shantanu Subramaniam  
Independent Researcher  
Travelling exhibits and Cultural Intercourse—A Cultural and Contextual Study of the Egyptian Travelling Exhibition to India | Julia Hamilton  
University of Auckland  
Visitors’ Graffiti, Movement, and Performance in the Teti Pyramid Cemetery, Saqqara |
|                |                        | 10:00–10:30  
Shantanu Subramaniam  
Independent Researcher  
Travelling exhibits and Cultural Intercourse—A Cultural and Contextual Study of the Egyptian Travelling Exhibition to India | 10:00–10:30  
Julia Hamilton  
University of Auckland  
Visitors’ Graffiti, Movement, and Performance in the Teti Pyramid Cemetery, Saqqara |
|                |                        | 10:30–11:00  
Thais Rocha da Silva  
Independent Researcher  
Egypt Made in Brazil. Challenges and Possibilities | 10:30–11:00  
Jacquelyn Williamson  
Brandeis University/University of Harvard  
Haunting Amarna: New Evidence for Private Mortuary Cults in the Amarna Period |
|                |                        | 11:00–11:30  
Coffee Break & Poster presentation  
Taylor Institution, Rooms 2 & 3 | 11:00–11:30  
James Bennett  
University of Durham  
Travelling Through the 21st Dynasty with Amenemope: Archaeological Reality or Didactic Fantasy?  
Cindy Nuoffer  
Independent Researcher  
The Journey of Egyptian Art to Roman Art: Egyptianizing Patterns in the Roman Wall Paintings in Rome and Campania |
|                | Ancient Travel         | 11:30–12:00  
James Bennett  
University of Durham  
Travelling Through the 21st Dynasty with Amenemope: Archaeological Reality or Didactic Fantasy? | 11:30–12:00  
Cindy Nuoffer  
Independent Researcher  
The Journey of Egyptian Art to Roman Art: Egyptianizing Patterns in the Roman Wall Paintings in Rome and Campania |
|                | Cross-cultural Studies | 12:00–12:30  
Elena Tiribilli  
Independent Researcher  
Travelling in Space and Time. The West and East Nomos of the “Harpoon”: Two Geographic Division of the Same Province or Two Different Regions? | 12:00–12:30  
Hannah Sonbol  
Freie Universität  
Medieval Arab Travelers in the Oases of Dakhla and Kharga |
|                |                        | 12:30–13:00  
Lunch break (not included) | 12:30–13:00  
Lunch break (not included) |
Conference closing
Merton College, TS Eliot Theatre

13:30–13:45  **Doctor Chris Naunton**
Director of the Egypt Exploration Society

13:45–14:00  **Liam McNamara**
Director of the Griffith Institute

*The Griffith Institute: past, present and future*

14:00–15:00  **Annual General Meeting**
Please be there to vote for the host of CRE XVII 2016.

15:00–16:00  **Send-off drinks**
Generously sponsored by the London Centre for the Ancient Near East
Featured Speakers

CRE XVI Committee is delighted to have the following speakers giving keynote lectures at CRE XVI Oxford:

**Professor Richard B. Parkinson**, University of Oxford

‘Now, Voyager’: *The Poetics of Place in Ancient Egypt*

The topography of Egyptian texts is often analysed in terms of binary oppositions—‘real’ or ‘imagined’—but a more nuanced perspective can be suggested as a way of outlining the mindscapes of Ancient Egypt. Physical contemporary places (such as Oxford) are themselves cultural constructs, and their significance is shaped by fictionalised representations. The lecture will discuss some well known travellers in ancient Egyptian (and other) literatures, and their interactions between physical and imagined localities.

**Professor Emeritus John Baines**, University of Oxford

*Biographies: Journeying Through Life and Creating a Memorial*

Pictorial and textual self-presentations are rich sources for studying what mattered to Egyptians. Their creation preoccupied people during life and involved those attending to them after death. From the central elite to relatively modest levels, people were depicted in tomb decoration, on stelae, and in statuary. Biographical inscriptions, which developed slowly, complemented images, becoming widespread with diverse content. Longer texts have travel as a significant theme. Biographical practice sat in contexts of material culture and performance. This paper surveys examples from more than two millennia, aiming to situate the phenomenon in relation to general cultural forms. Biographical markers could be accumulated throughout a life. Texts created for leading individuals draw upon vast cultural depth.

**Doctor Angela McDonald**, University of Glasgow

Co-founder of CRE

*Travelling Ideas in the Written World of Ancient Egypt*

A slight detour from the colloquium’s theme leads to travels of a more metaphysical sort. Since the Egyptian script’s inception, subtle journeys had been taking place between words and their determinatives. These intellectual pathways often became well-established, but equally could be unique and idiosyncratic. The arrival of ideas in the wake of people’s travels further stimulated the creation of new pathways that could describe incoming technologies and novel experiences. Thus, touching upon both the familiar and the strange, we map out some of the journeys that took place within the written world of ancient Egypt.
Presentation Abstracts

Pathways to the Gods: Traveling Through and Between Theban Temples of the New Kingdom
Kelly Accetta, University of Cambridge
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The word ‘travel’ often suggests voyages to far away locales or trips of long durations; but in truth it is just another way to describe a journey. One of the most important journeys in ancient Egypt was between the realms of the profane and the sacred. These journeys could be long and far, but many of them occurred every single day, as the priests and the king entered and negotiated pathways within the gods’ sacred sphere of the temple. In this paper, I suggest that the construction and adornment of temple doorways was not simply formulaic or decorative, but rather specifically designed to indicate these pathways of travel through the temple, and sometimes even between temples. The specific adornment chosen may have been capable of influencing movement by informing the entrant to the purpose, significance, and activities which would take place in the space beyond. I will present a few of the most significant patterns and explain how they reveal pathways of movement in the Theban ritual landscape, and how this affected or reflected activity in the temples. As a result, I hope to show that these doorways are a crucial indicator of movement and travel within the ritual landscape.

An Epigraphical Journey in the Pyramid of Ibi: Textual Transmission and Possible Mistakes
Christelle Alvarez, University of Oxford
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The texts in the pyramid of king Ibi (8th Dynasty), Saqqara, have hardly been the subject of research and are usually ignored in research about the Pyramid Texts. The main reason for this is the difficulty of identifying and understanding the content of these inscriptions. The texts are heavily damaged and contain several unusual features, such as the absence of any dividers between spells, especially on the south wall of the burial chamber. Most of the spells on this wall are either unidentified or show parallels with other Pyramid Text spells but are not identical to them. This paper will focus on a selection of spells on the south wall, which illustrate various unusual aspects of Ibi’s texts. In particular, I will investigate Jéquier’s observation (1935) that some spells were shortened or copied on the wall in a wrong order. I will analyse and compare these spells with parallel versions in the Pyramid Texts and the Coffin Texts. My aim is to discuss the ways in which spells were compiled and inscribed on the south wall. I will also explore the implications of this analysis for the reconstruction and identification of the texts of Ibi, as well as the broader issues of textual transmission that are raised by this case study.
The Pitt Rivers Museum is one of seven museums and collections within the University of Oxford and was founded in 1884. Although not well-known for its Egyptology collection, it actually holds nearly 12,500 objects from Egypt and Sudan, around 230 of which were collected by Pitt-Rivers himself, mostly on a ‘Cook’s Tour’ in 1881. The General gave a significant paper as a result of this trip, which established for the first time the existence of a Palaeolithic period of Egyptian history, something which had not yet been accepted even by Mariette. His paper also showcased an attractive Early Dynastic period ripple-flaked knife, which he acquired from “Mr McCallum, the artist”. Andrew MacCallum (1821-1902) was “that indomitable Painter” with whom Amelia Edwards famously sailed a thousand miles up the Nile in 1874 and who would not even let the discovery of a painted chamber at Abu Simbel get in the way of his lunch.

In addition to official cults, the Napatan-Meroitic kingdom yielded several evidences of popular devotion, which were often encouraged and supported by the royal court. The pilgrimage to sacred places allowed the direct contact with the royal religious world to common people, who could not enter the temples. The several graffiti on walls of the Great Enclosure in Musawwarat es-Sufra highlight the flow of pilgrims and the heterogeneity of their faith, like votive offerings found in worship areas throughout Nubia. Moreover, heterogeneous contra-temples assured the meeting with gods through intermediaries as divine and royal statues, reliefs on external templar walls, outer high altars. At the same time, distinctive amulets as grave goods in low and middle social classes tombs can be probably included in a mainly apotropaic sphere. The proposed paper will offer a picture of the Napatan-Meroitic popular religiosity, dwelling upon its different expressions and main worshipped deities. It is rarely considered in archaeological research, nevertheless it involved a very relevant part of the local population; our comprehension of such a phenomenon is therefore essential for an exhaustive characterization of the Kushite world.
Curious Routes of Barley and Emmer—The Transport of Cereals in the Middle Kingdom Era
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Ancient Egypt was, like the majority of preindustrial societies, a pre-eminently agrarian economy. Amongst the agricultural products acquired from the Egyptian land the cereals and cereal-based produce, such as bread and beer, stood out due to their economic significance. All were employed as medium of exchange and as a basis for wages. However very little is known about how the crops were transported, even though this theme touches two interesting travel topics: travel of commodities and victuals needed for travelling. I would like to present a classification of sources (iconographical and textual) concerning Middle-Kingdom barley and emmer transport, a critical assessment of reliability of these sources and information they offer. Eventually, among different aspects of Middle-Kingdom cereal transport, I would like to focus on an interpretation of technical and spatial aspects of the barley and emmer haulage, as the cereals were conveyed to granaries and as they were carried by expeditions.

One Man's Trash Is Another Man's Treasure?—The Aesthetics of Egyptian/ising Antiques on Crete
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Many Aegyptiaca from Crete are labelled in archaeological catalogues (e.g. Phillips 2008) as 'antiques' or 'possible antiques'. Firstly, the author will explain the process of how a finished item - and specifically a 'transcultural' object associated with Egypt - is labelled as 'an antique in its context' by archaeologists who specialise in Bronze Age Crete. Secondly, she will differentiate between the various types of Egyptian/ising antiques on Crete (e.g. antiques in their archaeological context, items transported from Egypt to Crete as antiques, modified antiques, etc.) and re-evaluate their value and desirability. Additionally, motivated by modern interpretations of antiques, the speaker will talk about 'souvenirs', 'Egyptian and Minoan bric-a-brac' and even 'Egyptian and Minoan kitsch'. This paper will cross between the disciplines of archaeology and art, psychology and philosophy, museum studies, and even neuroscience.
Travelling Through the 21st Dynasty with Amenemope: Archaeological Reality or Didactic Fantasy?
James Bennett, University of Durham
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In conjunction with a wider research project assessing the settlements and settlement patterns of the Third Intermediate Period, the usage of the ‘town’ list recorded on the Onomasticon of Amenemope for 21st Dynasty settlement patterns has been a primary source. It has been classed as didactic in nature, with some of the locations reported as not being able to support settlements, while even river branches are mentioned. Using the concrete idea of travel this paper uses the ‘map’ created by Amenemope to travel through the listed towns in both the Nile Valley and Delta. Analysis of the archaeological evidence from the listed locations supports the notion that this ‘didactic’ teaching list is representative of an archaeological ‘reality’ on the ground at the start of the 21st Dynasty. Furthermore it also highlights, in conjunction with the archaeological and textual data a number of possible explanations for the reasons behind the listing of the towns and locales in relation to ‘real’ settlement patterns. Finally the list demonstrates a Theban perspective for the understanding of a ‘new’ Egypt in which they inhabit at the start of a new political era and the important relationships of towns and cities.

Ancient Egypt and India: the Role of Networks in Shaping Culture
Gautam Bondada, University of Oxford
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An active engagement with diverse cultures and distant regions since early on characterise both Egypt and India, and led to the development of elaborate networks in the ancient world. Their key geographical positioning enabled them to participate in the circulation of goods, ideas, knowledge, myths and beliefs through these networks which in turn shaped their own identity over time. In the immediate aftermath of Alexander’s conquest, direct links were deliberately established between Egypt and India and literary sources and archaeological evidence attest the pivotal role played by the Egyptian ports in the trade between the Roman Empire and the Indian subcontinent. The current paper looks afresh into the interaction between these two centres in the Graeco-Roman period, and by extension, into the complex ways in which the Mediterranean and Indian Ocean networks were combined to create a nearly pan-global nexus that catered to a wide range of communities and their diverse requirements, and in particular, the reception and role of exotic imports in India.
Pariamakhu and his Colleagues. The Role of Physicians in Late Bronze Age International Relations
Sara Caramello, Independent Researcher
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The Late Bronze Age represents a crucial point in the development of international trade and diplomatic relations as we know it today. Among the primary sources, the royal archives reveal us not only a precise landscape of the LBA international diplomacy, but they also provide us with an overview of the demand for raw materials and luxury goods, and estimates of their value. As a consequence, the interest of scholars is often focused on these economic and diplomatic aspects, leaving out other sociological considerations. However, analyzing these corpora, it is also possible to isolate the ‘material’ or ‘economic’ role played in some cases by different kinds of specialists, and – in this specific case – by the physicians. Physicians were sent to a faraway royal court, where a foreign king required their help, becoming an exchange good; but they also acquired an extra-value thanks to their skills and, at the same time, they automatically increased the power and the reputation of the king (and of the reign) who had sent them (as a kind of luxury good). As they were expected to return home sooner or later, these specialist exchanges can be considered as a sort of ‘temporary (and human) gift exchange’.

Sight-Seeing and State-Branding: Diplomatic Travel in Egypt under the Ptolemies
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Both documentary papyri and classical literary accounts attest that foreign diplomats undertook sight-seeing excursions and visited cultural displays within Egypt during the Hellenistic period. While such evidence has previously been studied within the framework of Roman tourism in Egypt or as part of broader Roman discourses on Eastern luxury, no study has addressed the role and objectives of the Ptolemaic state in the organization of these travel experiences. This paper argues that the Ptolemaic dynasty engaged in a new diplomatic strategy that leveraged the historical and cultural landscape of ancient Egypt as a form of political capital. Close analysis of the sources indicates that foreign ambassadors were encouraged to travel to both the newer monuments of Alexandria as well as pharaonic sites in Memphis and the Fayum, allowing the Ptolemaic dynasty to assert its connections to and continuance of the ancient past of Egypt. Recognizing this promotion of Egyptian travel and cultural heritage to diplomats allows new insight into Ptolemaic political display and use of Egyptian traditions.
Ancient Egyptian mummification required the use of a variety of facilities in order to accomplish the required technical and ritual aspects of the process. Successful execution of embalming a corpse and the accompanying religious rites occasionally dictated a change of venue, such as the need to be near a source of flowing water for the preliminary purification and the requirement of enclosed space for the final application of resins, protective amulets, and invocations. Since much of the procedure of human mummification remains a mystery, an analysis of the journey taken by the corpse to each successive location in the process is greatly beneficial to furthering our understanding of ancient Egyptian embalming practices. The aim of this paper is to reconstruct the travels of the corpse along its route through the embalming process using evidence from extant Egyptian texts on the subject (both religious and administrative documents) and available archaeological evidence.

How did the ancient Egyptians perceive the notion of travel? What kind of mental representation did they make of it? How did they describe it? I here propose a lexical approach to the thematic of travel, based on recurrent lexemes and locutions associated to it. The study will focus on texts from the Middle Kingdom and the New Kingdom, and consider several parameters: the complete cotextual environment, the aspectual tenses, the chronological distribution and the distribution by genre. I will also take into account the use of the semantic classifiers as possible witnesses of the relations between space and time. This study is thus consistent with the Time is Space Hypothesis in general linguistics, especially in the cognitive models. Interferences between space and time can be traced in the language, in the aspectual-temporal system, of course, but also in the lexicon. In this respect, the study of phraseology and metaphors seems to be particularly rewarding as they open an interesting window to the ancient Egyptians’ mental representations. This study, which takes as its starting point the literary motive of travel, could later expand to some other still unexplored quarters of the mental spaces of the ancient Egyptians.
By Ship or Foot—Gebelein Crossroads
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Due to its advantageous location and natural features Gebelein was predestined to control navigation on the Nile and land routes in the area. The two rocks which are dominating the local landscape made it a strategic location where fortress once stood. The place was also important for religious reasons. Next to the river bank there is a small speos dedicated to Hathor “lady of Gebelein”. It is possible that during the annual transportation of the statue of Hathor from Dendera to Edfu the sacred image was housed in the temple. Recently, new works have been initiated at Gebelein whose aim is the documentation and protection of the archaeological objects in the area. During these works some previously unknown graffiti were discovered, e.g. one which documents the expedition of Ramses IV to the south. In addition to this an analysis of papyri helped to reconstruct ancient waterways in the region. The reconstruction could be paralleled to the results of field works, during which the remains of some channels where discovered. In the paper, we would like to present the results of recent and upcoming research from the 2015 winter season.

Weep and Laugh as Demarcating Points of the Journey to Rebirth. Textual Analysis and Overview
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According to the Esna cosmogony weep and laugh are creative acts performed by the primeval god. Looking closely at the text can help to disclose the condition at the moment of creation: the sun god cries because of a temporary blindness and rejoices when he regains sight. Even though the result of new elaborations, latest sources incorporate earliest religious concepts never changed. Transition from darkness to light recalls the journey of the sun as well as that accomplished by the deceased through the netherworld, where the enlightened souls rejoice seeing Re while they are in grief when he moves away leaving darkness behind. In the Litany of the Sun, Osiris and Re meet to be united and interchangeable, so weep and laugh evoking darkness and light, blindness and sight, death and rebirth cannot be separated. As part of a current PhD research on the expression of feelings in Egyptian literature, the purpose of the paper is to investigate the deeply rooted dichotomy of weep and laugh in Egyptian belief as demarcating points of the journey to rebirth, with the support of a careful philological analysis.
Girolamo Segato: Some New Egyptian Documents
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I focused my studies on Girolamo Segato, a Venetian traveller from Belluno who spent part of his life in Egypt (1818-1823). One must contextualize his travels shortly after the Napoleonic Expedition, when scholars began to found modern Egyptology. Segato crossed Egypt and reached the inner Nubian area; he took part in the archaeological excavations of the Step Pyramid in Saqqara and helped the hydrographical and cadastral studies of the Country. His travels are an accurate picture of the ancient ruins and the only evidence of disappeared Nubian traditions and villages. He was one of the early scholars who collected scientific data during an archaeological excavation and who preferred comparisons between archaeological finds in order to explain their functions. I collected most of Segato’s drawings, published and unpublished, finding out some forgotten sketches in the Libraries of Lucca and Siena; they include objects from the first Egyptian Collections (now in Turin and Berlin) and we can recognize different artistic techniques. I think they are still up to date information for those who study the origin of Egyptology and they enrich the documents of Venetian travellers who had contact with Egypt from the time of Serenissima onward.

Travelling to Work: Provisioning an Egyptian Quarry Workforce
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Known to the ancients as Khenu or Kheny, the site of Gebel el Silsila features ancient Egypt’s largest series of sandstone quarries running for c. 2.5 km on both sides of the Nile. Quarry working was state controlled, but it is likely that quarrying only occurred on an “as needed” basis, e.g. constructing monuments. Papyri describe many hundreds of personnel coming to work at quarries. However, it is probable that the quarry workers were not local, but were specialists brought in to work at quarries. Recent work undertaken at Gebel el Silsila directed by Dr. Maria Nilsson (Lund University) has revealed a series of encampments above the quarry faces along both banks of the River Nile. Scattered in and around these huts are a variety of Ramesside and Early Roman era pottery. The sherds analysed so far seem to suggest differing functions for the camps, with perhaps a storage facility, a “wine bar” and overnight campsites occurring in different locales. This paper aims to consider where these quarry workers obtained their foodstuffs, and will suggest how they provisioned and used their working landscape, based on archaeological and ceramic evidence obtained during the 2014/5 seasons at Gebel el Silsila.
Heritage and Knowledge Seekers: Traveling within Egypt for Discovering the Past
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Discovery, curiosity, the need to explore and learn from one’s past has been the fundamental motivator for ancient Egyptian educated class to travel. Like some travelers now, they needed to unearth and satisfy their needs to understand and appreciate their ancestor’s legacies’. Literary and physical evidence speaks of how the ancient Egyptians appreciated their past, and what their ancestors have achieved. Number of these textual evidences will be appraised, identifying, the motivation for travel, the identity of the travelers and their social standing, heritage sites visited. The Attempts to answer wider questions such as of how the ancient Egyptian viewed their heritage and how the past formed integral part of their making and knowledge will conclude this paper.

The Use of the Waterways in the Warfares of the New Kingdom
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The waterways played crucial role in the different military campaigns in the New Kingdom. They were generally quicker and more comfortable than walking on the sandy or dusty roads, so they did save time and effort. In this paper, I investigate the use of the waterways from late of the Seventeenth Dynasty, i.e. King Kamose (1555-1550 BC) to the End of the New Kingdom. My focus will be restricted to their use in the battles, transporting the troops and exploring the forces of the enemies, though the many other uses of them e.g. trading, funerary aspects. I divided these waterways into two categories: (1) inside Egypt, where the Nile was the centre of the different local battles, (2) outside Egypt where the Mediterranean Sea and some shallow rivers were the foci of the conflict between the Egyptian army and the ‘sea people’ and others. However, the ancient Egyptian scenes on the walls of the temples and tombs did not provide us with clear and detailed evidence on the battles, apart from the scenes of the battle of Ramesses III with the ‘sea people’ at Medinet Habu, which is the clearest attestation for the using of the waterways in a war, the written attestations are crucial sources in this subject. I also focus in this paper on the verbs which are used in a military context on the walls of the temples and other written sources e.g. ὲδιπποιὸν xnt ‘sailing southward’, ἐνὶ ἄνακτὶ xnt ‘sailing southward’.
There and Back Again: Tanutamani’s Travel into Egypt
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This presentation addresses the great expedition of Tanutamani, final king of the Kushite Twenty-Fifth Dynasty of Egypt. Travelling or “going forth” of the king was an important motif in literary documents of ancient Egypt. The king’s movement was a driving force physically and metaphysically. Tanutamani came to power during a time of upheaval and strife for the Twenty-Fifth Dynasty. Tanutamani’s textual representation upon his “Dream Stela” is especially significant in light of his position as king within the framework of this fraught contemporary socio-political context. The bulk of the text depicts Tanutamani’s journey from the South (Kush) northwards into Egypt, in order to establish his dominance of those territories. By examining the literary devices used within this text to move Tanutamani forward in space, I examine how he is also moved forward ideologically. Tanutamani’s procession reinforces his sovereignty and advances the narrative. The landmarks within the text map out the significance of events physically and metaphorically. Furthermore, in travelling from South to North, the king is also symbolically and ideologically elevated. In the analysis of Tanutamani’s travel, I suggest that this journey was not only geographical, but also functioned as a royal narrative and ideological tool within the text.

A Mention of the Gods Shai and Reret in the ‘Great Ceremonies of Geb’ or Rather an Important Stage of the Journey of the Osiris-Mummy?
Ann-Katrin Gill, University of Oxford
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This paper will focus on a passage from the so-called ‘Great Ceremonies of Geb’, an Osirian ritual text, whose content is still largely unknown. The relevant passage is preserved on two papyri, dating to the 4th/3rd century BC: P. BM EA 10252 and P. Berlin P. 3057. Although the majority of this text is unpublished so far, part of it, including the passage in question, had been published by Burkard in his Osiris-Liturgien. So far, this section, which offers a number of unusual hieratic writings, considered as being corrupted, had been connected with the gods Shai and Reret. A closer examination, however, shows distinctly what becomes also apparent in numerous other cases in the ‘Great Ceremonies’, namely that the text cannot be explained as corrupt, but it uses a difficult and unusual orthography, which distinguishes the complete text. Therefore, this paper will offer a completely new reading and interpretation of this passage and connect it with other parts of the text, which shall highlight at the end of the paper that reference is made to one of the places of the journey of the Osiris-mummy, offering at the same time a rare mentioning of a clear location for this ritual.
Visitors’ Graffiti, Movement, and Performance in the Teti Pyramid Cemetery, Saqqara
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The ancient Egyptian tomb is situated at the intersection of two separate, yet complimentary forms of travel in the funerary landscape: the otherworldly travel of the deceased to afterlife, and the travel of kin and dependents of the deceased to and from the cemetery. This paper explores the latter of these forms within the Teti Pyramid Cemetery, Saqqara, with a particular emphasis on how visitors’ graffiti within the tombs of Mereruka and Kagemni is evidence for such movement. Scholarship concerning these tombs has predominantly considered the artistic achievement of the late Old Kingdom tomb reliefs and the monumental inscriptions accompanying them, but the occurrence of graffiti and later inscriptions within these tombs has been consistently overlooked. This paper offers an original examination of these inscriptions, and attention will be placed on the differences in attestations between the two tombs and show how these inscriptions reveal a glimpse of a living community moving and operating within a funerary landscape. The inscriptions will be situated within the broader context of other performative activities in ancient Egyptian cemeteries, including feast-day processions and offering rituals, and the experience of movement within a funerary landscape.

Travelling to the Afterlife: an Analysis of the Rosette Motif as a Symbolic Aspect of the Journey of the Deceased in the Ancient Egyptian Iconographic Repertoire
Cheryl Hart, University of Wales Trinity Saint David
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My PhD research, which investigates the prolific use of the rosette motif in the Near East, Egypt and the Aegean regions during the Bronze and Early Iron Ages, utilises a multi-disciplinary approach to the visual interpretation of the motif, encompassing archaeology, art history, anthropology, and even studies into human perception and cognition, in order to examine the role of this particular motif from a broad contextual and conceptual background. In this paper, I intend to focus on an analysis of the role of the rosette motif in ancient Egyptian funerary beliefs. More specifically, I aim to examine artefactual evidence in which the rosette appears as an inherent artistic element of iconographic depictions portraying the journey of the deceased to the afterlife. From this perspective, I will discuss the wider significance of the motif as a means of non-verbal communication, and question its significance within the Egyptian mortuary sphere.
‘Enough Danger to Make it a Very Exciting Business’: the Egyptian Travels of Lady Harriet Kavanagh
Emmet Jackson, Independent Researcher
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This paper will focus on the Egyptian travels of Lady Harriet Kavanagh and her family from 1846-1848. Drawing upon newly transcribed family letters and diary entries along with sketches and paintings this paper will trace Lady Harriet’s journey from Alexandria to the third cataract. It will also examine the ancient Egyptian artifacts that Lady Harriet amassed through her stay, which now forms part of the Egyptian collection at the National History Museum of Ireland. The collection, along with her travel diaries and sketches from that time, cements Harriet’s position in the historical narrative of early Victorian travellers to Egypt. This paper, therefore, will both add to existing research in the area of women’s travel in Egypt, but will also highlight the significance of Irish Egyptology as a new and valuable source of research on 19th century Egypt.

Did the Ancient Egyptian Traveller Count on Ha, God of the Western Desert, While Traversing his Domain?
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Concerning Ha, God of the Western Desert, one may pose the question, what kind of relationship he might have had with the territory associated with him, and how did this relationship influence the travelling attitudes of Egyptians at the time? Investigating published graffiti from the Western Desert and the venerated deities of the oases situated there, one finds no references to Ha earlier than the Saite Period. Namely, Ha appears quite late in the textual citations of the region he personifies. Furthermore, this late appearance concurs with the first comments on his cult. The lack of sources referring to Ha probably not only suggests that the perception of deities of abstract conceptions differed from that of the gods possessing cultic veneration, but also indicates that Ha can hardly be associated with real, physical travel. Nevertheless, the god of the Western Desert very much gives the impression of being involved in a metaphysical journey throughout the desert of the afterlife. I intend to ascertain the essential differences in the attitude of the ancient Egyptian traveller towards the deities while traversing the two realms. This new approach offers a deeper understanding regarding the nature of the god Ha.
Between Geographical Imaginary and Geographical Reality: Byblos and the Limits of the World in the 18th Dynasty
Marwan Kilani, University of Oxford
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Since the Old Kingdom, the Egyptian geographical universe was delimited by two specific entities: the land of Punt in the South and Byblos in the North. Described as “Divine lands”, they enjoyed a special place in the Egyptian mental representation of the universe, half way between myth and reality. With the advent of the 18th dynasty, and of Hatshepsut and Thutmose III in particular, reaching and conquering the “limits” of the world became an ideological imperative. If the “conquest” of Punt never went beyond mere and occasional explorative and commercial missions, the case of Byblos was different. Reached by the first kings of the dynasty, the Northern Levant and Byblos itself were eventually integrated by Thutmose III into his nascent empire. These conquests brought the Egyptians into contact with a whole new world and redefined their geographical ideas. This paper explores this process, this dialogue between geographical reality and ideological representation, focusing in particular on how the new knowledge of the Levant acquired during the 18th dynasty triggered a deep reshaping of the Egyptian conception of the world, and on how this, in turn, affected the regional and international role and development of Byblos itself.

Packing the Kitchen Sink: Accessing the Identity of Nubian ‘Colonial’ Towns through Their Pottery in the New Kingdom
Loretta Kilroe, University of Oxford
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The move towards permanent Egyptian settlements in Nubia in the New Kingdom was accompanied by a sharp increase in Egyptian cultural items. In particular, the pottery found in such ‘colonial’ towns during the Eighteenth Dynasty is frequently Egyptian in style, decoration and origin, suggesting the inhabitants identified as Egyptian. However shifts to more Nubian material across time points to changes in identity and culture. Recent fieldwork in Sudan has thrown up a substantial amount of ceramic material which assists our understanding of said cultural shifts across the lifespan of such settlements, making this an ideal time for study. This paper will discuss the type of vessels imported or imitated in a range of towns across Nubia under varying degrees of Egyptian control. By examining which fade out of the repertoire and which are transformed and retained, cultural etiquettes and preferences around food and identity shall be revealed. In particular, this will be compared to the ceramic changes throughout Nubia during its occupation in the Middle Kingdom. It is increasingly apparent that pottery remains provide an insight into aspects of culture not usually accessible in the archaeological record, and this paper hopes to demonstrate the utility of a ceramic-focused approach.
A Journey Through Burial Practices: The Evolution of Viscera Protection in First Millennium BC
Solène Klein, University of Oxford
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Intended for holding the embalmed internal organs of the deceased, canopic jars are an integral part of funerary equipment. In comparison to their consistent use in earlier periods, the first millennium BC seems to be characterised by a wider range of possibilities for preserving and protecting internal organs. The most significant changes in burial practices, and thus in viscera protection, occur in the Third Intermediate Period and Saïte Period. Indeed, although they were not systematically used anymore, canopic jars were still produced. During the 21st Dynasty, they were sometimes replaced by figurines of Horus' sons placed directly inside the body, whereas, from the 26th Dynasty onwards, viscera chests were used as repositories for the organs. In order to understand these variations in use, it is essential to consider these elements within a wider funerary context. In this paper, I will observe the funerary equipment of a selection of burials from these periods in order to discuss the differences in protecting the viscera and to identify patterns of production and use. Then, I will offer explanations for this diversity, emphasising how these changes reflect wider evolutions in funerary practices and beliefs.

The Motif of Forced Migration in New Kingdom Sources
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Forced migration, the forced travel of individuals, today is predominantly perceived as a phenomenon accompanying the modern globalized world. Contrary to this common perception it has been an essential part of human history through the ages. Its driving forces are social and natural conditions. A comparison between forced migration on a theoretical level and various New Kingdom sources conveys different types and causes pertaining to it for that time. Royal inscriptions give information on the deportation of foreign captives in order to use them as complements to the Egyptian labour force or as a punitive measure. While inter- and intrastate wars were the foremost cause for forced migration of foreign populations at that time, another major reason was the framework of the Egyptian economy. For instance, the development of settlements, and military and security infrastructure led to the relocation of Egyptians and foreigners alike. Furthermore, administrative sources like purchase contracts for the acquisition of individuals as private property and, therefore, unfree labourers reveal the practice of human trafficking. As a result there was an extensive movement of populations of different origins throughout the Egyptian, Nubian and Levantine regions which, in turn, proved to be a crucial factor of inter-cultural exchange.
Were the Kings of the Late Bronze Age Levant Able to Effectively Control the Entire Extension of the Land of their Kingdoms and Secure their Commerce?
Francesco de Magistris, University of Oxford
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The hierarchical organization of Late Bronze Age societies saw the LUGAL.GAL, powerful “Great Kings” – like the Pharaohs, ruling over a number of LUGAL (local kings of the Levantine city-states), local chiefs, and ḫupšu, farmers of the kings’ land. But the territory of the Levant was not limited to well-built cities and fertile plains. Outside the palatial world, but still comprised in what the major rulers considered to be “their” territories, there was the nomadic reality of Suteans, Shasu, and ‘Apiru. Living in the Levant’s highlands and mountains, far from the king’s direct authority, they are often referred to as a troublesome and unruly minority, source of freebooters and bandits. This paper will identify the difficulty of the palatial societies in controlling their land and maintain commerce and communications. It will describe the physical environment, the nature of the nomadic tribes, the socio-political system. It will report known attacks to caravans, messengers, to the same authority of the great kings. It will outline some attempts the palatial states made in order to address the situation.

The Writings of Ahmed Lutfi el-Sayed Pasha (1872–1963) on Ancient Egypt
Ahmed Mekawy Ouda, University of Cairo
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Ahmed Lutfi el – Sayed, was an Egyptian intellectual, anti-colonial activist and the first director of Cairo University. He is widely considered one of the most influential scholars in the history of Egypt. His writings on Ancient Egypt were produced during an era when the contributions of leading Egyptian academic figures were sadly overlooked. Egyptian academics, largely marginalised within their own field struggled to obtain positions whilst foreign Egyptologists actively excavated and governed the direction that the development of Egypt's heritage would take. The writings of Ahmed Lutfi el – Sayed implored Egyptians to visit pharaonic and Islamic archaeological sites and embrace the unique aspects of their culture and heritage. He used these values to evoke the spirit of Egyptian nationalism which could be used for the development and the progress of their country in order to free Egypt from the British occupation. This paper will examine the content and context of his writings in a tumultuous period of Egypt's history.
The Journey of Egyptian Art to Roman Art: Egyptianizing Patterns in the Roman Wall Paintings in Rome and Campania
Cindy Nuoffer, Independent Researcher
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Following the battle of Actium in 31 B.C., there was an increase in patterns with egyptianizing characteristics in ancient Italy. These references to Egypt are widely present in Roman wall paintings and manifest themselves in different mediums such as nilotic scenes, egyptian style gardens, fictitious buildings inspired by the Hellenistic architecture of Alexandria as well as solitary scenes and patterns with egyptianizing characteristics. Following the conquest of Egypt, Egyptian art traveled to Rome, transformed and integrated itself in the Roman culture. Analysing the solitary scenes and patterns with egyptianizing characteristics in Roman wall paintings in both Rome and Campania, one can see that the journey of the Egyptian art is depicted in Roman art. Between the battle of Actium and the eruption of Vesuvius, we see in these paintings with egyptianizing characteristics a stylistic evolution and a presumed functional evolution. This paper deals with the voyage and transformation of Egyptian art in Roman wall paintings in order to demonstrate the integration of Egyptian art into Roman culture.

A Journey through Time: 40 Years of Fieldwork in the New Kingdom Necropolis at Saqqara by the Leiden Mission
Vincent Oeters, University of Leiden
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Since 1975 excavations are conducted at Saqqara in a New Kingdom cemetery, located south of the causeway of Unas. Until 1998 the excavations were carried out by a joint mission of the Egypt Exploration Society (EES) together with the National Museum of Antiquities (RMO) at Leiden. The fruitful cooperation between these two parties ended in 1998, when the concession was taken over by a joint mission of the RMO and Leiden University. Forty years after its commencement, the Leiden mission is still unearthing new and long-lost tombs at the New Kingdom necropolis. This paper will present a journey through time: starting back in 1975 when the fieldwork at Saqqara started, up till today with the most recent made discoveries. As we travel through time an overview of the most important finds made in the past and present will be given. During the first decennium of the excavations the Anglo-Dutch expedition unearthed tombs of important New Kingdom officials (ca. 1550-1070 BC), such as the tombs of Horemheb and Maya. More recently the tombs of Meryneith and Ptahemwia have been found, both dating to the Amarna Period. Every year the expedition tries to travel back to Saqqara to continue to make discoveries.
The Journey to the Afterlife under the Protection of the Mistress of the Sea: A “New” Funerary Belief from Roman Memphis
Jónatan Ortiz García, University of Valencia
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The study of Egyptian personal religion in 3rd century AD presents an interesting opportunity to explore the processes of cultural interchange between Egypt and the Roman Empire. The religious situation was more complicated and variegated than the textual evidence inform us, and in some cases we are aware about the existence of certain beliefs only through iconography. In this talk, I aim at presenting an exceptional depiction of Isis *navigans* that appears on a mummy wrapping found in Saqqara and deals with a particular Late Roman funerary belief attested in the Memphite region, mainly concerning with the protection of the dead’s bark in the journey to the afterlife.

The Ancient Egyptian Book of the Moon: Coffin Texts Spells 154–160
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Spells 154–160 of the Coffin Texts have long been known to form a unified composition since most of them promise the knowledge of sacred localities. The main purpose of these spells is, however, not to draw up a mental map of places of ritual import but to describe a more tangible yet still grandiose journey, the wanderings of the moon across time and space. After the introduction (spell 154) which explains the origins of the month, the separate texts represent the successive stages of the monthly cycle: the period of invisibility (spell 155), waxing (spell 156), events around the full moon (spell 157), waning (spell 158), the arrival of the last crescent to the eastern horizon (spell 159), and again the conjunction of the sun and the moon when a solar eclipse can occur (spell 160). The references to the moon in the texts are sometimes straightforward, while to grasp the lunar content of other passages a greater understanding of ancient Egyptian astronomical concepts is required. The spells present a hitherto unsuspected coherent account of lunar phenomena and can appropriately be dubbed the Ancient Egyptian Book of the Moon.
Rethinking the Role of Cognates in Reading Ambiguous Ancient Egyptian Literary Passages
Hany Rashwan, University of London, SOAS
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Cognates are words in two or more languages that share a related phonological shape with similar meanings, indicating that they descend from a common ancestor. Comparative linguists have worked on uncovering cognates between Ancient Egyptian and other members of the Afro-asiatic phylum, especially the Semitic languages. However, they did not address how these cognates can reveal an important function in tracing the semantic development of these words, in different contexts, inside the hosting languages, i.e. how a language adopted-developed the meanings of those loan words to form part of a new cultural-linguistic dynamic. This paper tackles the additional semantic perspective of the word Xnw, by examining the cognates of this word in Akkadian, Colloquial Egyptian Arabic, Andalusian Arabic, and Levantine Arabic. It solves the puzzle of two stanzas in the Chester-Beatty1 papyrus, verso-section-C. The word Xnw occurs twice in the seven love songs but following the exact meanings given in the dictionaries has caused great confusion in interpreting the context of these two stanzas. The methodology I propose offers a new approach and process, and challenges the contemporary methods for revealing different semantic aspects of the AE words.

Egypt Made in Brazil. Challenges and Possibilities
Thais Rocha da Silva, Independent Researcher
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Traveling to Egypt was part of the European elite culture in the 18th century and it has been imported to Brazil in the very beginning of the 19th century. The Egyptian collection in the National Museum of Rio de Janeiro started under the rule of D. Pedro I, Brazilian’s first emperor, in 1827. D. Pedro II, his son and successor, traveled to Egypt in 1871, meeting Egyptologists such as Marriete and Brusgh. In his following visit in 1876, he wrote a diary with draws and notes about his observations in Egypt. However, although Brazil has received the first Egyptian collection in America, it did not develop Egyptology as a discipline until very recently. I intent to explore some aspects of D. Pedro’s travel and the impact the study of Ancient Egypt – as an European-orientalist discipline - had in Brazil during the 19th and 20th century. Ultimately, would be possible a Brazilian Egyptology?
The Metamorphosis of Anubis or: how Anubis Learned to Sit
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Since the Old Kingdom Anubis appears as a guardian in the funerary context like, for instance, on the coffin of Meresankh II now in Boston (MFA 27.441a-b). There, he is depicted in his typical form as a lying jackal with the bushy tail of that canidae race – this iconography can be traced throughout the history of Egypt. On a late coffin fragment currently housed in the Museu Egipci in Barcelona (E-575), however, the two jackals are sitting antithetically with their thin lion-like tails elevated. This depiction type becomes especially popular during the Roman Period on coffins, shrouds, and mummy masks of the Thebais. This paper aims to investigate the reasons for this development. An analysis of sitting leonine guardians and the Sethian animal shows, for example, clear parallels for the position of the jackal; the posture as such follows, thus, Egyptian cyphers. However, the iconography and role of the Greek sphinx shall be analysed as well as they might give further hints to the meaning of this new appearance. Hence, only after a journey through time and space will it be possible to assemble the different pieces of the puzzle and find a possible explanation for the metamorphosis of the god.

A Friendly Invasion? Soldiering in Egypt c.1836–1918
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Troops arriving in Egypt were amazed by the sights and sounds of Cairo and plenty of spare time enabled the opportunity for sightseeing and travel. Most of this was spent in Cairo where there was Ancient Egyptian temples, pyramids, Eastern curios, priceless fabrics, beautiful pottery, good coffee, bad liquor, donkeys, dirt, vermin and ear-splitting noise. In Cairo there were many things to do and to spend money on. There was beer to be bought, horse races to bet on, (fake) antiques to buy and pyramids to climb. For the amateur archaeologist a short horse ride with a guide who claimed to know the location of a well-known tomb and under half an hour of digging later a dozen scarabs would be found which would be traded or find their way home as campaign souvenirs. The study of Conflict Archaeology is a developing area within Egyptology and this paper will be the first step of an endeavour to embark on a comprehensive study surrounding the shared experiences of soldiers serving in Egypt during the period 1836 – 1918 and their apparent and well documented interest in the heritage and archaeology of Egypt.
The concept of death and the perception of the deceased change significantly from the Old Kingdom to the Middle Kingdom. In the Old Kingdom death was interpreted as a form of sleep and therefore corpses were prepared and positioned in the tomb according to this conception. During the First Intermediate Period and the Middle Kingdom corpses get defined as mummy and are fitted with additional attributes like masks and jewellery. At the same time a transformation of funerary equipment is recognizable: Anthropoid coffins, mummy shaped statues, and canopic jars with a human head as lid appear. Furthermore innovations in the decorative programme of Middle Kingdom tombs of officials take place and new themes and scenes concerning the deceased and the burial itself develop. These developments demonstrate a dominant mythological conception of the afterlife. The progress leads to a standardisation and visualisation of the concepts of death and the deceased. My PhD-thesis aims at exploring these changes. The two-dimensional representations of the deceased will be studied in relation to the three-dimensional objects, with special reference to their development in comparison to the Old Kingdom and the First Intermediate Period. The intention is to investigate the changing role and meaning of the deceased.
Medieval Arab Travelers in the Oases of Dakhla and Kharga
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In my master thesis I have been conducting research about nine medieval Arabic texts that offer interesting details on the Egyptian western oases, with especial focus on Dakhla and Kharga. These texts reveal previously unexplored evidence in the fields of cultural studies, anthropology, Arabic Studies and Egyptology, demonstrating that such sources provide a sort of information as reliable as the details proceeding from Greek historians and early European travelers. In my research, I have focused on the various roads leading to the oases and their identification and correspondences with those in ancient Egypt. Furthermore, in my study I have been able to correlate ancient and medieval traditions in these areas, from archaeological structures to local myths. In addition to the texts, some well preserved Arabic maps from the same period supplement the textual descriptions and contribute to understanding how medieval travelers saw their own world and deciphered pharaonic and coptic Egypt. Therefore, the information gained in this study does not only provide an interpretative frame for Islamic and Medieval studies, but can also offer a substantial collection of sources for the understanding of the ancient Egyptian culture and its reflections in later literature and art.

Issues Related to the Relocation of the Musée du Louvre Stored Collection
Angela Stienne, University of Leicester
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This paper will address the Musée du Louvre’s plan for the relocation of the entire stored collection of Egyptian material culture by 2018 to a storage centre in Lens, north of France. The travel of objects to and from museums is usually considered as a positive process of exchanging ideas. However the relocation to a remote location is threatening the department’s object-based research. I want to make a case that the presence of collections in storage rooms on-site has a value in allowing movement of objects (from galleries to conservation and research spaces) and ideas (from department offices to public galleries, from curators to visitors) at the benefit of the public and the academic community. The relocation will create a physical and intellectual fracture with the externalised objects which will lead to a gap in research from internal and external researcher. Using museum studies research on the role of storage rooms, examples of international museums which have externalised part of their collections, and my experience as a collection assistant in the Egyptian antiquities department at the Louvre, I want to discuss the limitation of movement of objects and the necessity of the implementation of a strategic plan to ensure sustainability of research.
Travelling exhibitions have acted as bridges connecting geographically distant cultures through their material objects. Metaphysical concepts of a culture such as mythology, ethics, aesthetics and philosophy amongst others, embodied through material artefacts travel over large distances in geography and time with an aim of endearing and educating a global audience. In a similar attempt of cultural communication, a large number of Egyptian antiquities from the British Museum travelled overseas to Mumbai, India, where they were displayed for three months at the CSMVS Museum attracting crowds from all sections of society. The exercise brought two culturally rich ancient civilizations in contact with each other and offered a platform for cultural dialogue and interchange. These dialogues were seen both in the tangible aspects of curating, display design and diffusion and in the intangible aspects of attempting comparative narratives. This paper investigates into the cultural and contextual dialogues that were woven during the travelling exhibition using surveys, responses and interviews, excerpts from print and digital media amongst others. It attempts a review of the role of a travelling exhibition in the dissemination of knowledge, the demystification and articulate presentation of Ancient Egypt’s socio-cultural and religio-political dynamics to an Indian audience.

Hatshepsut’s Expedition to the Land of Punt—Novelty or Tradition?
Filip Taterka, Adam Mickiewicz University
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The aim of the paper is to present Hatshepsut’s expedition to Punt in comparison with the other known expeditions to this distant land. The results of the current research have shed new light on the problem of the Punt expeditions in the Egyptian religion and ideology of kingship. The documentation of the reliefs from the so-called Punt Portico of Hatshepsut’s Deir el-Bahari temple in order to prepare their new publication, undertaken by the author, also brings attention to some often overlooked aspects of Hatshepsut’s Punt expedition. It will be argued that Hatshepsut’s expedition to Punt was not dictated by her affection towards exotic lands or by her peaceful attitude preventing her from organising the military expeditions as it used to be interpreted in the past. Instead, sending an expedition to Punt appears to be an important religious and ideological obligation of the king as the servant of the sun god. That way Hatshepsut, trying to restore Egypt’s glory after the Second Intermediate Period, repeated the achievements of her great predecessors from the Old and Middle Kingdoms which in turn strengthened her own kingship.
Flinders Petrie’s Periodical Egypt
Amara Thornton, University College London
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This paper will examine a wide range of digitised periodical sources to analyse how Flinders Petrie was portrayed in the popular press. It will situate the archaeologist as traveller, evaluating how regular seasonal travel between England and Egypt was interpreted by and for the press. A key question that this paper seeks to address is how this foreign travel affected the way that archaeologists were perceived and promoted. The paper will also examine how news about Egyptian archaeology travelled across the UK, mapping the range of popular periodicals publishing on Petrie’s work, and the contexts in which that information was presented. Full length features were only one way of publicising archaeology – other periodical sections make a valuable contribution to the analysis of the frequency and variety of “archaeological news”.

Travelling in Space and Time. The West and East Nomes of the “Harpoon”: Two Geographic Division of the Same Province or Two Different Regions?
Elena Tiribilli, Independent Researcher
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According to the textual sources of the Late Period, the “Western Harpoon” (VII nome) was located in the westernmost part of the Delta, while the “Eastern Harpoon” (VIII nome) occupied an area in the south-eastern Delta. However, a single province of Harpoon without east-west distinction is known from the Fourth Dynasty sources, recorded in an ostrakon (Leiden J427) and on the walls of the Old Kingdom tombs at Saqqara and Abusir. At the end of the Fifth Dynasty, a province called “Harpoon, side west” appeared in the archaeological documentation, on the wall of the tomb of Akhethetep at Saqqara. The east side of the Harpoon is attested only in the Sixth Dynasty tomb of Mehu and it does not seem to refer to the eastern part of the Delta, but simply to an eastern extension of a unique province, the Harpoon. The aim of the paper is to explore the relationship between the west and the east Harpoon (in archaeology and philology), in order to explore the movement of these two nomes across time, in real geography, and inside the theological imaginary of the people (priests), who re-designed the religious topography of the Delta.
The Role of Re in the Abydene Osiris-Festival
Zsuzsanna Végh, Ludwig Maximilians University
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From the New Kingdom on there are many references in the funerary literature on the (temporary) union between Re and Osiris during Re’s nocturnal journey. However, it is debated to which extent this idea was developed during the Middle Kingdom. While the possible references to this voyage in the Coffin Texts are already collected and well-researched, the references in the Middle Kingdom Osiris hymns are not yet analyzed. These hymns were recorded mainly on Abydene stelae. According to the accompanying texts on some of the stelae, they were sung during the various processions on the yearly festival of Osiris in Abydos. As Re is otherwise just scarcely attested on the Middle Kingdom Abydos stelae, his prominent role in the Osiris-Hymns is therefore more remarkable. The aim of this paper is to reconstruct the role of the sun-god in the cult structure of Abydos by collecting the Abydene references to Re and to his nocturnal journey, and to modulate our understanding regarding how the connection between Osiris and Re was developed during the Middle Kingdom.

From Egypt with Love
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A look at what a series of travel postcards from the early 1900s can tell us about the state of Egypt and Egyptian monuments at the time. It also gives interesting insights into how Egypt was presented to Western audiences at that time. I had access to two postcard albums with images from the travel of a Scottish lady in the early 20th century. Clearly she was from a well to do family as she could apparently afford to travel extensively throughout Europe as well as enjoy an extended stay in Egypt and Sudan. There are approximately 300 cards from Egypt, covering a plethora of subjects: all the major archaeological sites, everyday life and scenic paintings. A thorough examination will not only bring to light details of 20th century Miss Dunlop’s travels to Egypt through her correspondence, but also show how Egypt was shown to the rest of the world. For example, there are many ‘staged’ photographs showing Egyptians and Bedouins acting out their ‘daily’ routines in their best folkloric attire. They aimed to display ancient monuments in a mystical fashion as well as to depict contemporary life as full of colour, mystery and exoticism. They are all available at http://www.kimberleywatt.com/antique-postcards/.
Haunting Amarna: New Evidence for Private Mortuary Cults in the Amarna Period
Jacquelyn Williamson, Brandeis University/University of Harvard
williamsonjacquelyn@gmail.com

Amarna period inscriptions, from the Tomb of Ay and the site called Kom el-Nana at Tell el-Amarna, will be reviewed for their funerary nuances. In his Amarna tomb Ay indicates that his continued existence after death is sustained by his spirit travelling to the site of the Sunshade at Kom el-Nana to receive offerings from Akhenaten. This Sunshade of Re temple at Kom el-Nana, likely of Nefertiti, appears to have played an active role in the maintenance of the funerary cults of the elite at Tell el-Amarna. Other examples of the dead traveling to Sunshade of Re temples as spirits in the 18th Dynasty will be reviewed to provide context for this discussion. As there is almost no evidence regarding the funerary practices of private individuals under Atenism, this will provide a new perspective on the afterlives of the deceased at Tell el-Amarna. It appears the deceased were expected to travel to the Aten temples as spirits in order to receive their eternal sustenance directly from the king.

Travelling Networks of Precious Metals: Sketching Wealth Movement in New Kingdom Egypt
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tzedakah0321@gmail.com

Economy in ancient Egypt has conventionally been understood with a top-down model of vertical collection/distribution between social ranks. By placing precious metals at the center of focus and constructing a "network model" according to their mobility in travelling domestically and transnationally in New Kingdom period, this paper proposes an alternative perspective on the movement of wealth, aiming to do justice to the horizontal, as well as the underground, outside-establishment, movement less discussed in the conventional framework. Whether in the form of raw material or artifacts, precious metals’ mobility varies according to how much circulatory function they have. Temple sculptures and funerary equipment are accordingly expected to have the lowest mobility, whereas daily objects have relatively more potential to travel. In addition to domestic vertical redistribution, precious metals in this period often travel horizontally as transnational gifts, tributes, and plunder. Meanwhile, market expansion provides the foundation for circulating precious metals during economic exchange among the middle-lower classes. Cases of temple and tomb robbery in the late Ramesside period indicate that some immobile precious metals can be converted, against their original aim within the distribution system, into circulation. The materialistic attitude of those involved calls for reflection.
Greek Traders and Visitors to Late Period Egypt
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justin.yoo@kcl.ac.uk

Greek travel to Egypt during the Late Period is well attested by literary sources. Herodotus suggests that Ionian and Carian plunderers and mercenaries played an integral role in the foundation of Naupactus and supported the Saite rulers militarily—which in turn possibly gave Naupactus a privileged position as a trading emporium for Greeks. Various Greeks also tell the tales of individuals’ travel to Egypt: e.g. Kolaios the Samian nautikēros originally bound for Egypt; Charaxos of Mytilene who reputedly visited Naupactus; Solon’s travels in the region; and Sostratos the wealthy Aeginetan trader. Literary tradition suggests that travel to Egypt was done variously at times by plunderers/pirates, mercenaries, individual travellers, and traders. All participated in some form of trade, either outright or via gift-exchange. This paper examines some of the modalities of economic exchange between Greeks and Egyptians during the Late Period and attempts to correlate the literary tradition with the archaeological finds, mainly Greek trade amphorae from Naupactus, Heraklion and other Delta sites, to determine qualities of this exchange, who the traders and travellers were, and moreover, whether archaeology substantiates the historical view of Naupactus’ privileged position as Egypt’s primary Greek trade empōrion.
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Taylor Institution, Room 2                                    |
| 11:10-11:15 | Silvana Cincotti  
University of Montpellier III  
*The Journey of a Collection: The British Excavations in the Manuscripts of Jean-Jacques Rifaud* |
| 11:15-11:20 | Julia Hamilton  
University of Auckland  
*An Antipodean Traveller in Egypt in the 19th Century: Sir John Logan Campbell* |
| 15:30-16:00 | Coffee break  
Taylor Institution, Room 2                                    |
| 15:40-15:45 | Liesel Gentelli, Colleen Westmore, Hal Bonnette  
University of Western Australia  
*Excavation of a Hellenistic Structure at Tell Timai* |
| 15:45-15:50 | Katarzyna Kapiec  
University of Warsaw  
*Travel of Artifacts—Objects from Hatshepsut’s Temple in Deir el-Bahari in the Museums’ Collections Around the World* |
## Friday 17th April

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<td><em>The Travel of an Idea: How the Environmental Explanations for the End of the Late Bronze Age Have Spread to Discussions of the Political Decline in Twentieth Dynasty Egypt</em></td>
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Poster Abstracts

Crafts and Professions—The Permanent Ambassadors of the Ancient Egyptian
Amira Sadik Aly & Shereen Abdel Halim, CULTNAT-Bibliotheca Alexandria
ameraseddik@cultnat.org, shereen.abdelhaleem@cultnat.org

Basketry, rope making, woodwork, and sandals were among the pioneering productions done by our ancestors. The techniques of manufacturing, materials, and tools were handed down from one generation to another; each adding his input. Wooden models of workshops, mural decoration scenes, tools, and objects depicts those techniques and materials that are still used by the Egyptian society till now. Ethics, framework, and administrative structure that deals with professions; such as the medical hierarchy, shows many similarities with the modern ones. Part of the Ancient Egyptian nutrition system, the ways of cooking, and the manners of eating are still recognized in the repertory of the current daily life. Even the teaching methods they used to highlight the value of learning and culture in ironic ways, and the studying of parts of the old texts are still applied in the current Egyptian curriculum. Customs and unwritten laws related to those crafts and professions; especially in the field of agriculture are still the same. The Center for Documentation of Cultural and Natural Heritage (CULTNAT), documents twelve of the fundamental crafts and professions in Ancient Egypt and their evolution through time; unveiling that they were the permanent ambassadors of the Ancient Egyptian civilization.

The Journey of a Collection: The British Excavations in the Manuscripts of Jean-Jacques Rifaud
Silvana Cincotti, University of Montpellier III
silvana.cincotti@hotmail.it

The analysis of the Fonds Rifaud held in the University Library of Geneva represent an important and privileged source of information to study the excavations and explorations in Egypt during the first half of the Nineteenth century. The unpublished French manuscripts, studied now for the first time, contains information about the British excavations, the life of the Consul Henry Salt and the journey of masterpieces that will compose the Egyptian galleries of the British Museum.
**The Role of Osiris in Italian Peninsula: Travels, Routes and Diffusion’s Ways**

Maria Diletta Pubblico, University of Naples  
diletta.pubblico@gmail.com

In the Ptolemaic Period, the cult of Osiris was subject of many syncretisms that changed its aspect; but the cult’s diffusion in the Roman Period, in the Italian peninsula, was driven by a return of origins. This phenomenon encouraged the revival of Osiris’ image in Greek-Egyptian religion. In the Imperial Era, the trade activities and way were improved. The maritime ways were matched to the roadways, and the roads became the main ways to carry primary and luxury goods. Trade was the main activity that helped the cult of Osiris to diffuse in the Italian Peninsula and the archaeological finds are the proofs of this osmotic process. The analysis of finds, the archaeological contexts and the interpretation of the Osiriac finds in Italy, shows that the Osiriac cult had some aspects and rituals similar to those of Pharaonic Era. By the way, in Italy Osiris acquire salvific and regenerative value thanks also to its emblem: water. In Italian peninsula, it was in connection with Occidental concept of *refrigerium*, understood both in funeral meaning: as rebirth in the Afterlife; in ritual meaning: as spiritual renewal; in material meaning: as regeneration of Nature.

**Excavation of a Hellenistic Structure at Tell Timai**

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Tell Timai is the remains of Thmuis, a Graeco-Roman city in the eastern Nile Delta. A unique opportunity to excavate an entire Egyptian Hellenistic structure became available after a magnetometry survey of a part of the tell revealed structures beneath the ground. One of these structures was excavated in its entirety over three field seasons, and its function, construction method, dates of occupation and potential reasons for its perceived sudden abandonment were all investigated. The structure has been found to have been domestic in nature, with a possible small commercial food operation being run out of the northeast rooms. It was constructed in the third century BCE in two parts, the original house, followed by an extension to the west, as well as a possible second storey addition. A sudden abandonment around 175BCE occurred, for reasons unknown, but some historical events may have contributed. The excavation and interpretation of this structure has proved to have been a unique opportunity to further understand Hellenistic Egypt in the Nile delta, an aspect of ancient Egypt which has not been thoroughly studied nor completely understood.
An Antipodean Traveller in Egypt in the 19th Century: Sir John Logan Campbell
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This poster-aided presentation is a richly illustrated enquiry into the mid-19th century Nile voyage of Sir John Logan Campbell, the ‘Founding Father’ of the city of Auckland, New Zealand. Drawing on the Campbell Papers and Pictorial Collections held at Auckland War Memorial Museum, this research interprets the achievements of a significant pioneer settler who was also one of New Zealand’s earliest travellers to Egypt. Campbell visited the ruins of ancient Pharaonic cities and was entranced by the obelisks there. To Campbell, the obelisk was the most admirable of Egyptian monuments: “clean, sharp, [and] beautifully proportioned.” Upon his return to New Zealand, Campbell commissioned several Egyptian-style public monuments in Auckland, the most ambitious of which is the immense obelisk for One Tree Hill (Maungakiekie), erected for Auckland’s centenary to commemorate Campbell’s admiration of “the achievements and character of the great Maori people” of Auckland (Tamaki-makaurau). This presentation is a unique opportunity to examine the concept of travel on two levels: primarily through the journeys and experiences of an Antipodean traveller to Egypt, but also through an Egyptian influence on the landscape of colonial Auckland, manifest in Campbell’s commissions, which were a direct result of his travels.

Travel of Artifacts—Objects from Hatshepsut’s Temple in Deir el-Bahari in the Museums’ Collections Around the World
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Artifacts discovered during the long-term excavations in the area of Hatshepsut’s Temple in Deir el-Bahari often took a long travel around the world. Their fates depend on several factors, including times when the excavations took place, agreements with the Egyptian government or the political situation. Collections of objects from the Temple of Hatshepsut are stored outside Egypt for instance in the British Museum in London, Egyptian Museum in Turin or Museum of Fine Arts in Boston. Apart from the time of Hatshepsut, they come almost from every era after Hatshepsut’s reign, with the majority of artifacts dating back to the Third Intermediate Period and the Coptic Period. Database of all these collections and reconstruction of their journey from Egypt to the current storage location will be an important and useful tool for researchers. The paper aim is to present the story of finding and acquiring artifacts from the period after the age of Hatshepsut, which were included in the museums’ collections around the world outside Egypt. It is a part of the emerging database, which will be posted on the website of Polish–Egyptian Archaeological and Conservation Mission in the Temple of Hatshepsut at Deir el-Bahari www.templeofhatshepsut.uw.edu.pl.
Roman Pottery Production Centres and Trade Routes in the Egyptian Western Desert
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This poster is mapping pottery production and manufactural areas in the Egyptian Western desert in the Roman period, and connection between them. It also tries to solve an question: whether pottery that was found in individual Roman localities in the Western desert was of local origin or imported and what could its production say to economical situation in the area. Poster deals also with the classification and typology of different ceramic types in the area, its coexistence in localities and trade routes between them. Summary of ceramic spectrum analysis enables us to confirm where were located principal production centers and how they communicated together and how are attributed to the rest of Roman settlement. As a reference group would be used pottery from Bir Shovish/el Hayz Oasis. Later pottery kilns there document steps during production of local pottery, concentration of shards in their vicinity but also shed light to other goods imported from Northern Africa. Evaluation of the traffic of pottery in Mediterranean plays important role in assessing contacts of Western desert with Nile Valley and other areas of Roman Empire in the Eastern Mediterranean.

The Travel of an Idea: How the Environmental Explanations for the End of the Late Bronze Age Have Spread to Discussions of the Political Decline in Twentieth Dynasty Egypt
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A wide variety of explanations have been proposed to account for the political decline that occurred during the Twentieth Dynasty. These range from a collapse of the social and moral order to the rise of the High Priests of Amun and their usurpation of royal power. The most recent explanation to receive relative acceptance argues that a period of severe climatic change affecting the entire Eastern Mediterranean caused an agricultural, and thus economic, collapse that fatally weakened the king’s power. Unlike the existing explanations for the decline in royal power that have come from within Egyptology, this interpretation employs an idea that is currently used to explain the collapse of the Late Bronze Age states across the Eastern Mediterranean. This paper will examine how this idea of a decline associated with a period of climatic change has grown in popularity as an explanation for the end of the Late Bronze Age and how this idea has travelled across into Egyptology. Crucially, this paper will also assess the value of this idea as a means to explain the political decline in the Twentieth Dynasty.
A Journey of Conventions
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In ancient Egypt, certain conventions were used throughout the entire history of written sources. These conventions made the hieroglyphic system able to provide for a complex society in all of its needs. The peculiarities of this system though gave rise to questions about the cognitive realities behind their formulation and development. From the first times when linguistic signs were separated from mere drawings, to the Ptolemaic era’s highly innovative texts the connection between what is said to be “drawn” and what is said to be ”written” never completely left the system. To how far extent is it possible to trace cognitive/linguistic realities behind the rules which allow one “text” to be interpreted? Can we speak about gradual grammaticalization of signs? Is it possible to see a parallel between the motives behind the linguistic cycle of grammaticalization and the recurring usage of some conventions of writing? To these and similar questions this preliminary study searches the answer.

The Title 𓊈𓏏. Its Function on Expeditions in the Middle Kingdom
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A somewhat puzzling title clearly connected with traveling to the boundaries of Egypt during the Middle Kingdom. In the Middle Kingdom, Several new titles appeared at different levels at the royal court. This title was found in an isolated geographical context from which we can draw rough inferences that those places may have been a traveling or expedition’s routes. It always found on stelae and tablets there. Unfortunately we know so little as to be unable to predicate his functions. The reading and the meaning of the title is problematic and uncertain among scholars, it has been translated by Gardiner as “Domestic of Reis” since then no attempt has been made to define the meaning and function of it. It occurs alone, or in the addition the Syrian aAm, but the commonest occurrence of this title is in the compound Hrj-Pr. Eventually it was occupying a prominent place in the full records given of the composition of the expeditions. The present study will examine the title in combination with several domains and locations of these institutions, in an attempt to solve the ambiguity of the title and to discover his function that he conducted in these isolated institution in the Middle Kingdom.
Conference Proceedings

The participants who presented at CRE XVI are invited to submit their paper for publication in the conference proceedings published by Oxbow.

If you wish to do so, please submit your paper to CRE XVI Editing Committee before **July 15, 2015**. You will be notified, via email, by **September 1, 2015** regarding the acceptance or rejection of your paper.

More information will be published on the CRE XVI Oxford page on the website (http://cregyptology.org.uk) following the conference.

If you have any questions regarding the publication process, please contact the committee at crevioxford@gmail.com.
Where to eat?

Three restaurants (indicated with the numbers in the map below) have kindly offered a discount to all the participants of the conference:

1. El Mexicana
2. Taylor's
3. The White Rabbit

Remember to have your badge with you and the discount card of the welcome pack!
El Mexicana

The restaurant El Mexicana, famous for its fresh and colourful burritos, tacos and chilli, will offer a 15% of discount to all CRE participants. To claim this discount, you will just need to present the CRE badge with your name. No special card needed here.

Taylor’s

Taylor's, an Oxford's family owned gourmet sandwich and deli company, will instead offer a free hot drink to anyone who will spend £5 or more in any of their stores. Remember to bring with you the card you received in your welcome pack to claim this discount.

The White Rabbit

If instead you fancy relaxing a bit in a traditional pub, the White Rabbit will offer a free drink to everyone who will buy a pizza (and their delicious pizzas are really among the best in Oxford!). Here as well, remember to bring your CRE badge and the White Rabbit card that you received in your welcome pack.

Other suggestions:

In addition, other restaurants and fast-food stands can be found in the area of Gloucester Green (Noodle Nation), George Street and Cornmarket Street (Itsu, Prêt à Manger).

Finally, a traditional market takes place every Wednesday, Thursday and Saturday in Gloucester Green square. There you can find not only some nice souvenirs, but also several stands selling excellent street food from various countries of the world (ever tried some Nepali momos, or some Peruvian anticuchos?).
Maps

① Griffith Institute / Sackler Library
② Ashmolean Museum
③ Taylor Institution
④ Ioannou Centre
⑤ Queen’s College
⑥ Merton College
Your Radiocarbon Results
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