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BOOK OF ABSTRACTS



PAPERS

An inscribed fragment of a polychrome painted mummy's linen bandage from the tomb QH31 (Sarenput II) in Qubbet el Hawa

Alba Gómez, José Manuel

In 2015, the Project el Hawa excavated the shaft and the chambers of the tomb of Sarenput II (QH31). During the archaeological works in one of the secondary funerary areas, the antechamber denominated S1, were found several fragments from a very fragmentary and inscribed polychrome painted linen (QH31/15/S1/UE16/INV13).

Even if this example is not well preserved, the fineness of the cloth and the inscriptions have been read and have been analyzed the pigments that were used for its decoration. Most of the paintings in cloths or linen were a form of artistic expression and decoration. The explanation and purpose of this unusual painting is problematical. Probably, this example might be used as a shroud or as a linen bandage covering a mummy in its coffin. That is the most plausible reason, even if there are not so many examples of decorated shrouds similar to these fragments. It seems a funerary custom, following the offerings' formula, *hṯp-di-nsw*, usually found in steles or coffins, which exemplifies the reception of food offerings by the deceased.

The paper focuses on an overview of material recovered from the antechamber (S1) in particular the elaborate inscribed bandage and its reconstruction. The study of the inscriptions, the pigments of the linen bandage and the cultural material associated, dated this example in New Kingdom (Eighteenth Dynasty, about 1450 BC), during the reuse of the tomb after its use in Middle Kingdom (during the reign of pharaoh Senusret III of the 12th Dynasty).

Hetepdief and the spoonbill – the earliest private statue of ancient Egypt

Allan, Scott

Discovered in 1888 near Cairo, the statue that has become known as Hetepdief has never been accurately published, despite sitting prominently in the entrance of the Egyptian Museum. Well known for the inscription on its shoulder naming the first three kings of the Second Dynasty, the base inscription has never been accurately transcribed. As one of if not the earliest non-royal statue of the Early Dynastic period, Hetepdief's base inscription portrays two features not seen elsewhere in Egyptian statuary or hieroglyphic inscriptions. This paper will provide a modern transcription of the base text and a possible translation that could help to identify who Hetepdief was and his relationship to the three kings. It will further detail the unusual features of the inscription which have not been attested in any other statuary, from any period of ancient Egypt. It is hoped, with the first accurate transcription, that the statue of Hetepdief will provide a better understanding of Early Dynastic and Old Kingdom statuary, the relationship to their inscriptions and the development of early hieroglyphs.

Iconoclasm in Old Kingdom élite tombs: Methodology and issues in approaching damaged wall reliefs

Allen, Vera Elizabeth

Iconoclasm is an ambiguous term, mostly used in connection with two welldefined historical-cultural periods in time – the Byzantine iconoclastic wave of the 8th and 9th centuries, and the Protestant Reformation of the 16th and 17th centuries – and is particularly associated with the religious sphere.

Failing to stop and reflect on the etymology of the term, one might be surprised to discover that 'iconoclasm' actually embraces an extremely vast semantic sphere. As the Greek matrix of the word proves (εικῶν 'image' + κλάω 'to brake'), iconoclasm can refer to many different types of objects and the actions carried out upon them -from violence committed on

monuments and decorative features, to the systematic tearing down of sculptural-architectural complexes.

Scholars have often spoken about iconoclastic acts in ancient Egypt in connection to the New Kingdom period (1550-1069), and especially concerning two important royal (and divine) figures such as the usurper queen Hatshepsut or the heretic pharaoh Akhenaton.

However, this specific historical and cultural background is not the only one to have witnessed an iconoclastic manifestation in ancient Egypt, although it most certainly represents a monumental high point.

Equally interesting are the private, élite tombs belonging to the Old Kingdom (2686-2181), which also display vast iconoclastic scars: through various examples traced back to Vth Dynasty tombs in Saqqara, the focus of this survey will be set on the methodology used in approaching the intentional damages recorded on tomb wall reliefs, and the issues that may come to surface during this process.

Prospectors, interpreters and nomads: The cultural milieu of ancient Egyptian mining frontier regions

Alù, Cristina

The ancient Egyptian mining activity is widely attested – since the early dynastic period – all over the Eastern desert and the Sinai Peninsula. These areas on the margins of Egypt were actual crossroads for mutual exchanges, especially with the Levant. They were also inhabited by Bedouin-like people and considered as negotiation centres visited by different ethnic and social communities pursuing their own interests for the mines exploitation. Therefore, contact and mixture of various cultures in these regions were inevitable. As has been demonstrated by archaeological investigations, epigraphic evidence and material culture analysis, the members of the Pharaonic mining expeditions worked side by side with local communities. The combined sources reveal a complex reality, in which “invisible actors” like pastoral and semi-nomadic populations (e.g. Nubians and Canaanites) played a consistent role in the creation and spreading of innovation, ideas and goods. The aim of the paper is to reconsider the importance of local

nomadic populations in the process of raw materials acquisition, focusing on the social and cultural context behind ancient mining activity.

Not to see *isefet*: Symbolic links between eyesight and *bwt* in the Coffin Texts

Apolinário de Almeida, Ana Catarina

Bwt is the most regularly used verb to introduce *isefet* in the Coffin Texts, yet another verbal form can be found closely associated with *bwt*, often showcasing a parallel or causal relation with it, which is *n m33* (not to see). This paper aims to explore such links by addressing a selection of spells (CT40, CT307, CT510, CT540, CT789) under the hypothesis that the eyesight can be an operative concept to discuss the symbolic embodiment of *bwt* and to some extent the nature of *isefet*. At a mythological level, most relevant themes featured in the immediate context of these spells are the Solar Boat, Maat and the Creator / Creation. Nevertheless, both “*bwt*” and “*n m33*” convey a general meaning of rejection, thus leading to a basic assertion that *bwt* implies a certain degree of dissociation and interdiction from creation and that this dissociation materializes in hiding from sight. At a funerary ritual level, the functioning eyesight is essential. Mummies (and the coffin as a prosthetic ritual body) are represented with their eyes open and to open the dead’s eyes is a metaphor for awaking. In this vein, the understanding of the hereafter rests on the idea that the dead will be able to see the gods, go through their paths and live among them. Therefore, an *akh* has no limits to its eyesight and finds no obstacle (IV117): he who sees will never die, while the dead *mwt* are conceived as blind. Those who exist see and can be seen. This paper wishes to hint at how these concepts might be symbolically translated within the Coffin Texts at the interplay of the mythological and ritual levels.

Vessels for the queen – evidence from the pyramid complex of Khentkaus II

Arias Kytnarova, Katarina

The main aim of this paper is to re-examine first-hand the rich ceramic assemblage from the pyramid complex of Queen Khentkaus II in Abusir Centre. During the original excavation in the 1970s, the pottery finds were documented only very briefly and no full-scale drawings were made, thus the limited amount of vessels published in the final monograph were based only on sketches. Due to the fact that the laws of that period allowed for the division of some finds between the Egyptian and Czech side, numerous vessels and their fragments were transferred to the Czech Republic and are presently stored in the National Museum – Náprstek Museum of Asian, African and American Cultures in Prague. This provides an ideal opportunity to examine not only the archival evidence, such as the original field diaries, notes and find cards in the Archive of the Czech Institute of Egyptology, but also to fully document, draw and photograph the vessels themselves, including the unpublished complete or partially preserved examples. This will enable the exploration of not only their typology, but also offer a metrical analysis and a detailed study of their material and manufacture. Finally, and most significantly, the author would like to compare them with the abundant ceramic finds from the cemetery of high officials in Abusir South and the royal cemetery at Abusir Centre, based on the author's personal experience, and thus also study the spatial distribution and relation to the possible evidence of ritual activity in the pyramid complex of the Queen.

The perception of bodily fluids in ancient Egypt

Audouit, Clémentine

The purpose of this conference is to understand the representations and the functions of body fluids in the ancient Egypt. Indeed, no body fluids are perceived objectively: they indicate the cultural identity of the society. For example, urine, sweat or spit have a large presence in medical and magical

texts. Sperm, blood and milk are directly related to the family sphere, to the sexuality, to pregnancy and maternity. In addition, all the hidden fluids of the body are integrated into a collective form of thought mostly when they are found outside their environment. They penetrate therefore the social field. Finally, all these physiological and social experiments find an echo in the religious sphere. Fluids that flow from deities can be fertile but may also be destructive. This study is a work in progress and will offer an introduction to the exploration of these “Being parts” in the ancient Egyptian world through lexicographical, medical, social, political and religious studies.

Reconsidering the Lake Mareotis region in the Byzantine and Islamic Period

Barański, Tomasz

The semi-dry zone located on the south-west shores of the Lake Mareotis (Egypt) is the so called Mareotide. This land has been a main support area for the city of Alexandria. The political history of Medieval Egypt is quite well known. The run of events in the region is attested widely by the History of the Patriarchs of Alexandria. However, the social phenomena of interactions between sedentary people and Bedouins as well as the economic changes and their reasons are much less known. There are at least three important factors that deserve to be studied concerning the Post-Antique period, which can be reconstructed by investigating both written sources and archaeological records.

Firstly, the sanctuary of Abu Mena which was visited by a great number of pilgrims in the Late Roman period. Its history in the times after the Arab conquest is less understood. Although it is said to have declined during 9th c., there are some traces among Arabic written sources and excavation reports which allow to speculate it may have been in use longer.

The next issue is a substantial settlement area located on the lakeshore less than 20 km north of Abu Mena. For the last 19 years, the archaeological work of the Polish mission has been conducted on the spot associated with Marea. Nevertheless it has not yet been definitively demonstrated whether the identification is correct. Comparing Medieval

Arabic written sources, Modern descriptions and scant archaeological remains allows us to seek different possibilities as well.

Finally, the agricultural hinterland used to be adapted for wine production on a broad scale during the Greco-Roman period. The Mareotic wine was highly appreciated by the Antique writers for instance Stabo. It is believed to have become extinct quickly after the Arab conquest but some toponymic clues impel us to reconsider the history of the whole region.

Byzantine pottery from Asuan region

Barba Colmenero, Vicente / Alba Gómez, José Manuel

This paper presents an advance of the current research on the typology of Byzantine pottery in the area of the first Nome of Egypt, Aswan region. Thanks to the latest research and archeological works carry on by the *Proyecto Qubbet el-Hawa* in the area, it has been possible to investigate about a pottery workshop and production center in the area.

During late Roman times several Christian monasteries are known in the region of the First Cataract. In those centers several workshops have been located, for example, in Elephantine Island, San Simeon or Anba Hadra, -which still remain unpublished-, Qubbet el-Hawa and in al-Kubbaniya. They were in charge of the pottery production and distribution around Egypt. Most of this pottery is found in almost all the Byzantine sites around Egypt and in a large part of the eastern Mediterranean basin.

In this preliminary research we would like to expose the pottery types made during the Byzantine period in this region. Some of the most known examples for fine tableware used in a ritual or in a liturgy were: *Aswan Red Egyptian Sigillata*, *Aswan Coated Pottery*, *Aswan Coated and Painted Pottery* and *Aswan Coated and Mould Decoration Pottery*, among other types.

Thanks to this research it is possible to propose a ceramic production and distribution centers/workshops in the First Cataract region. These centers produced and distributed strategically the pottery from Nubia through Egypt and the Mediterranean basin.

The birth of the Roman pharaoh. The royal titulary of Augustus and the Egyptian kingship

Barbagli, Nicola

A major change of the Roman conquest of Egypt was the replacement of the Ptolemaic king with a prefect appointed by Augustus. Nevertheless, the emperor was regarded as a full-fledged pharaoh: he received the royal titulary and his images were carved on temple walls all over the province. Therefore, even if the ruler distanced himself from Egypt, pharaonic kingship did not disappear at all; on the contrary, it lasted still for almost three centuries.

This paper examines the traits of Egyptian kingship under the Romans as expressed by the hieroglyphic royal titulary, elaborated under Augustus and bestowed to his successors, focusing on the Throne name. Roman titulary has been the subject of intensive research: the current view is that changes in its contents attest a direct intervention of Augustus aimed at “Romanising” them, most notably in the case of the throne name, distinguished by the onomastic element *Autokrator*. This might have caused a deep break with traditional kingship.

This interpretation, which heavily depends on the view of Romanisation as an entirely top-down process, considers neither the authors and the audience of the titulary nor the historical context where it was created and used. An approach which takes into account all the participants in this process and their cultural context would result in a more balanced view. Comparing the epigraphic evidence of the Roman titulary with that of the Ptolemaic period I would argue that the peculiarity of the throne name of Augustus is strictly related to inner developments of the hieroglyphic titulary in the first century bc. It will therefore become clear that Augustus' reign marked the transition to a new and long-lasting phase of the history of Egyptian kingship.

Family business at Lahun

Bardoňová, Martina

With its approximately 200 excavated houses and numerous recovered papyri fragments, Lahun represents the best understood Middle Kingdom settlement. This is reflected by the large number of published studies, which begs the question whether such a well-studied site could have much left to offer. And yet this well-known town's life, topic of the proposed paper, attempts to do just that.

This paper is a detailed analysis of one document from Lahun, namely the property transfer made by the priest Wah for his wife (UC32058). I will discuss whether this document could in fact be a part of a marriage contract – the first of its kind – and the implications for this identification would help understanding of the late Middle Kingdom “families” and “households”.

The *ba* houses in the Egyptian Museum, Cairo

Bdr El Din, Marwa

The Houses of *ba* are one of the models which they have a great funeral and religious importance. They were kept in the private tombs and cemeteries from the end of the Old Kingdom to the Thirteenth Dynasty, serving the soul of deceased “*ba*”. The performance of some rituals on them could grant the eternal life for the deceased in the afterlife. The Houses of *ba* were made of pottery. They were discovered in a wide range of sites in Lower, Middle, Upper Egypt, Nubia and at the Oases. They took many shapes like oval, semi oval, rectangular, circular. They could take the shape of circular plate, pear and house. They were placed in different locations inside the tombs like above the tomb's surface, in حَمْشُوْتthe tomb's surface, in the cations inside the tombs like above the tomb's surface, in the place of one of the stones making up the tomb from outside and also inside the tombs facing west. These models of the houses of *ba* were used in some rituals, this inference could be deduced from the offerings which were represented on them e.g. the foreleg of the ox and the vessels. These vessels were used in the purification and the ritual of spilling. The models have channels which are

engraved on them which mean that they played an important role in the houses of *ba*.

***Ip.t nsw* at the end of the Eighteenth Dynasty**

Bělohoubková, Dana

The designation of *ip.t nsw* has been translated in literature in many different ways, but the most commonly used is royal harîm. This translation appeared for the very first time in a study on the Turin legal papyrus by T. Devéria (1868, p. 343), reporting about some incident in the palace, probably the assassination of king Ramesse III. This interpretation of the term was generally accepted and continues to be in use to the present day. The use of this particular interpretation has led to the biased conception of this institution as the harîm of the Ottoman rules, a forbidden sacred enclosure, where women were held. There is no conclusive evidence for this kind of institution in ancient Egypt, therefore the interpretation of this term as the king's apartment occurs nowadays more frequently. Even though various new studies on the New Kingdom administration have appeared recently, the *ip.t nsw* itself has remained a rather neglected topic. The main purpose of proposed talk is to discuss the function and the structure of *ip.t nsw* by analysing sources from the officials attached to it. This includes written sources, as well as archaeological sources from their respective tombs, but also the analysis of other monuments: the palaces at Gurob, Amarna and Malqata with remains of both sets of data represent another crucial part of the analysis. The specific timeframe chosen, namely the end of the Eighteenth Dynasty, also incorporates questions related to whether and in what manner this institution was influenced by the major social and religious changes taking place during the Amarna period. Thus, the talk aims to touch upon the problem of the *ip.t nsw* in general, but also on the adaptation strategies applied by the officials to the new world order and the subsequent attempts to return to older traditions.

Vowel representation and pre-Coptic Egyptian dialects: The value of Greek transcriptions of Egyptian names

Blasco Torres, Ana Isabel

Since vowels are not generally represented in the hieroglyphic, hieratic or demotic writings, the study of ancient Egyptian dialects has traditionally been based on Coptic. However, the Greek transcriptions of Egyptian personal names and their different variants reflect the pronunciation of the Egyptian words contained in the anthroponyms and allow to establish some dialectal isoglosses for the Egyptian spoken at least five centuries before the origin of Coptic (cf. for instance the isogloss a/o in anthroponyms containing the name of the Egyptian god of fate $\xi\zeta\gamma$ (e.g. $\Psi\alpha\iota\varsigma/\Psi\omicron\iota\varsigma < P\beta-\xi\zeta\gamma$), as pointed out by J. Quaegebeur). Because the dating and the provenance of Greek documentary papyri can be more easily determined than those of literary Coptic texts – the traditional sources for the study of dialects –, the geographical areas where some dialects were spoken and the transitional zones between them can be established. In addition, other linguistic phenomena, such as the nature and the position of the Egyptian accent or the pronunciation of non-stressed syllables, are also revealed by vowel representation in Greek transcriptions.

“Father of the Fathers and Mother of the Mothers” in the religious hymns of the New Kingdom (c. 1550-1069 BC): Creator’s non-gender binarism or expression of an all-encompassing deity?

Borges Pires, Guilherme

In Egyptological literature, the Creator deity is often presented as an “androgynous” being, concentrating in himself both the masculine and the feminine potential. The demiurgical masturbatory act without any further intervention of a female sexual organ which, according to the Heliopolitan creative cycle, engenders the first couple of gods, has been understood by scholars as an attestation of the non-binary quality of the Creator’s gender.

In the religious hymns of the New Kingdom (c. 1550-1069 BC) one finds expressions that may be seen as a reinforcement of this perspective,

such as “Father of the father and mother of the mothers” (*jt jt.w mw.t mw.wt*, Papyrus Leiden I-350, V,3-V,4) or “You are the father and the mother of the Humankind” (*ntk jt mw.t hnm.t*, Ostrakon Cairo 25209). The use of the word “mother” when referring to a male deity as Creator and Lord of the Universe has been pointed as an evidence for the cumulation of both male and female features in a single god.

In this paper, however, I intend to consider different possible readings of this reality, addressing this issue through a set of questions: is this phraseology the clear and self-evident expression of an ambigender nature of the Demiurge or can it be envisaged as a religious idea of an all-encompassing and protective deity instead? What does it mean in the context of the changes on the religious perception of the Creator deity that occurred during the New Kingdom? Can we suggest some other possible explanations?

Preliminary results of a non-invasive analysis of animal mummies in the collection of the National Museum in Warsaw

Braulinska, Kamila

Animal mummies only recently have gained the proper scientific interest, in comparison to human remains. Although an Egyptian mummified cat was X-rayed as early as 1896, it was rather examined as a random object, next to... a child's knees, and the investigation did not have any wider continuation until the last decades. Regrettably, at the peak of the early animal findings, their mummies were mostly neglected, barely recorded, used as ship ballast, brought from Egypt as curiosities (for the luckiest specimens), or to be grinded into fertilizer, and find its final “resting” place in the fields.

The collection of the National Museum in Warsaw comprises of both, complete human and animal mummies, as well as parts of the former. 18 objects were claimed to be animal mummies, including mammals, birds and a reptile. Before the current research, only cats were studied based on X-ray images and the ram. The assemblage as a whole has never been investigated before.

The mummies were CT-scanned, X-rayed and extensively documented photographically. The images analysis and reconstructions followed, bringing interesting results. Some objects revealed to be repaired, other proved to be of different nature than previously suspected. The initial number of 18 specimens must have been revised, which however did not result in a significant change. Two mummies are particularly interesting in terms of their contents. The objects are under further in-depth investigations.

Towards the Mountain. Architectural features and materials of a new building at Jebel Barkal

Callegher, Silvia / Gottardo, Martino / Iannarilli, Francesca / Pancin, Federica

The Season 2018/19 of the Italian Archaeological Mission in Sudan – Jebel Barkal – focused on a new area, temporarily leaving the Royal Palace of Natakamani (B1500) and moving towards the mountain.

Excavations revealed an impressive structure characterised by several sectors, different masonry, and the presence of monumental stone architectural elements. The unearthed materials, such as fragmentary faience vessels and finely decorated pottery, indicate a high level of craftsmanship and the large amount of plaster suggests that the whole area was probably affected by the presence of water. This idea is supported by the closeness of the already investigated “Royal Hammam” (B2200), thus denominated for the presence of two sandstone ritual basins.

The paper is firstly meant to provide an overview of the latest results from the fieldwork; secondly, it aims at the integration of the structures within the context of the royal district, putting it in relation with the Palace; and finally, it deals with the proposal of some interpretations about the functional features of the newly found structures, focusing on topographical, architectural and productive aspects.

Rethinking the materiality of Abydos stelae

Calomino, Eva Amanda / Scaro, Agustina / Salem, Leila

The historical-archaeological analysis of a site artifacts propose conceptualizations and classifications -from selected theoretical-methodological frameworks- for the ordering and creation of databases, among other contributions. Throughout this process the artifacts are included in categories (and subcategories) that in many cases become diffuse. This presents different problems; on one hand that of defining objects as actors of a particular technological, social or ideological function; when they are supposed inseparable in practice. On the other hand that of differentiating features that have utility value from those that do not. The use of functional terms for certain artifacts supposes an analytical functionality by providing categories of analysis that suppose and presuppose a direct relation between their form and function.

In the field of Egyptology, the case of the Abydos site is a good example of an uncritical application of the stelae concept. Since the first excavarion works started in the mid-nineteenth century by Auguste Mariette and Flinders Petrie, and more recently by the University of Pennsylvania research group, hundreds of these objects have been found, rendering it an important case study. In this paper, we first present the multiplicity of categories and the absence of clear theoretical frameworks that allow to systematize and problematize the stelae. Secondly, we will consider the theory of materiality, allowing us to advance in new theoretical-methodological proposals for the reconceptualization of the stelae of Abydos.

The relief of Maat from KV17 in the National Archaeological Museum of Florence: Some new perspectives

Cariddi, Ilaria

The portion of a wall relief with the delicate profile of the goddess Maat, brought from the tomb of Sethi I (KV17) by the Franco-Tuscan expedition of J.-F. Champollion and I. Rosellini in 1829, is one of the most illustrious pieces

of the Archaeological Museum of Florence, and the emblem of its prominent Egyptian section. The fragmentary inscription accompanying the goddess describes her as “the mistress governing the land of Igeret” (“*ḥmwt ḥry-tp ꜥ n Iwgrt*”). The epithet is extremely unusual for Maat: at the present stage of our knowledge, it is not attested elsewhere, and the issue has not received scholarly attention. The paper will offer some proposals to explain the correlation between the “Silent Land” and the deity, in comparison with similar appellations of other goddesses in New Kingdom sources, and taking into consideration a number of distinctive Ramesside phenomena -such as the expansion of the sphere of influence of the concept of silence, and the literary exploration of both pessimistic and eulogistic conceptions of the quiet of the netherworld.

The recent research carried out by the team of the University of Basel for the project “Scanning Seti”, that has shed new light on the original placement of the fragment, provides also an opportunity for a reassessment of the role and significance of Maat in the decorative programme of Sethi's tomb, especially in relationship with the tombs of Nefertari (QV66) and Ramesses II (KV 7).

Archive of memory, mark of social identity: Decoding the Queens’ Valley landscape

Casini, Emanuele

The landscape is an archive of information, a product of human choices, the result of the combination of anthropic activity and natural topography, a container of cosmological and symbolic meanings. The landscape can tell a story but its interpretation is not always direct, as this contribution on the Queens’ Valley landscape will show. The Queens’ Valley has changed its interface over time. However, it is during the modern investigations of the 20th century that this landscape was profoundly transformed. At present, a paved path crosses the main wadi, walls protect (and highlight) the entrances of the tombs, the ground floor of the valley has been cleared from debris and rubble, the guard house on the southern slope likely covers a tomb: this is a modern creation that has nothing to do with the original

landscape. Thanks to a few photographs likely taken by F. Ballerini in 1903, it is possible to rewind the tape of time and imagine what the Queens' Valley original landscape may have looked like. Starting from this virtual image, the present contribution aims at presenting a key to decode the Queens' Valley landscape. Some remarks will highlight the sacredness of this place and the reason for its choice as burial ground. Furthermore, the Queens' Valley landscape is an archive of memory that can be read by means of interpretative models, like the one elaborated by W. Knapp and A. B. Ashmore that will be addressed here. Finally, a comparison with similar Theban funerary landscapes will show how a specific landscape can identify the social identity of its 'inhabitants'.

Methodology and concrete applications in Egyptian lexical semantics: From archaeological sources to digital corpora

Chantrain, Gaëlle

In this talk I will present some of the outcomes of my current postdoctoral project. This project consists in a contextualised lexical analysis of Egyptian funerary texts from the Late Period. The final aim is an amendable and annotated online publication of these text. The first corpus I studied in the frame of the project is made of the texts coming from the tombs of Menekhibnekau and Iufaa in Abusir.

The database on which the online interface will be developed is structured as a tool to carry out a very precise lexical, textual and transtextual analysis. It is composed of four interconnected tables that correspond to the four main levels of analysis: lemma, current clause, text, document.

Each table includes several fields displaying the complete information related to the corresponding level of analysis.

Within the general study, I chose two specific focus of investigation, which will respectively constitute the topics of two subsections of my talk. The first one is the analysis of the classifiers/determinatives usage and their link with the thematic economy of the texts.

The second one is the cognition and cognition-related corpus. This includes the nouns and verbs strictly belonging to the semantic domain of cognition, but also the related locutions and attested metaphorical transfers (which build bridges between a semantic category and another).

Results of field survey at Gebelein’s Eastern Hill in 2019

Chyla, Julia

Gebelein field survey is an ongoing Project since 2014. With the use of digital methods and mobile GIS we research and document information about this multichronological area, trying to recognize its role in the history of Ancient Egypt. What we call “Gebelein Archaeological Complex” contains remains of much past human activity spread among two hills (Western and Eastern). Until now, the Gebelein Project documented most of the archaeological remains visible on the Surface of the Western Hill.

At CRE 2017, I had the opportunity to present the results of historical and field reconnaissance of the Gebelein Eastern Hill. This year, my paper’s goal is to share results of the field survey done during the Winter of 2019. The survey was conducted not only on the possible location of the Graeco-Roman city of Pathyris, the temple and speos of Hathor or the fortress of Menkheperre, but it reached also the south of the hill where numerous rock cut tombs and mud brick mausoleums were noticed, however never have been documented, analyzed or dated before.

Towards a prosopography of the priests of Akhmim from the Late Period to the Roman Period

Claude, Marion

This paper aims at presenting my current post-doctoral research project. In the last centuries of the pharaonic period in Egypt, Akhmim was a very important city and its temple of Min, Horus and Isis was one of the largest sacred areas of the country. Unfortunately, the history of this sanctuary and its priests is not very well-known, mostly because the many objects

belonging to the priests that were found during excavations at the end of the 19th Century are now dispersed throughout the world. As a part of my doctoral thesis, I endeavoured to gather many of these objects in order to study the temples, divinities and priestly titles of the city. But the funerary material of the priests also allows for a reconstruction of the families and a prosopographical study of the priests through an analysis of their career, the inheritance of their titles from father to son and mother to daughter, their matrimonial strategies and so on. In this paper I will give you an overview of the results of this study and highlight the importance of prosopographical research for the field of Egyptology and the knowledge of the Egyptian society.

Evidences for medical relations between Egypt and Hatti: A brief overview

De Pietri, Marco / Urzì, Elena

Many ancient documents, both on the Egyptian and the Hittite sides, refer to interchanging of medical knowledge and discipline. On one hand, Egypt conveyed physicians and medical ingredients to the Hittite land; on the other hand, the Hittite Empire provided Egypt with many raw materials used to prepare pharmacies and remedies for healing health. The Egypto-Hittite correspondence exchanged between Ramses II and Ḫattušili III quotes the dispatch of medicines to fix the sickness of Hittite royal members and the Amarna letters refer to the exchange of medical knowledge in the time of Amenhotep III and Amenhotep IV/Akhenaten. Furthermore, Egyptian physicians were also required by the Hittites on many occasions, for instance to solve a problem of fertility of an Hittite queen, wife of Ḫattušili III. On the other side, the precarious health conditions of Amenhotep III led the Egyptians to ask from the Hittite land (or, in general, from the Levant) the delivery of a statue of the goddess Ištar, with the purpose of fixing the health of the sick pharaoh. Despite the official and propagandistic accounts of many battles and military confrontations (such as the Battle of Kadesh, as the best example) these two countries shared also other contacts, in the respect of the medical discipline. This contribution aims to offer a brief

overview of such contacts, reconsidering some previous studies (such as the seminal ones by Elmar Edel) in the light of both the Egyptian hieroglyphic and Hittite cuneiform documentation. A history behind and besides the official accounts, which provides us with a further insight on ancient medical practices and relationships.

From ancient Egyptians to modern Arabians: A reinterpretation of evidence

Delpeut, Lonneke / Hettema, Hylke

The pharaohs were able to extend the Egyptian empire by harnessing the Arabian horse to their chariots and relying on his power and courage”, claims Judith Forbis in her book *The Classic Arabian Horse*. This Orientalist view is based on the fact that some of the ancient depictions share visual characteristics with the current phenotype of many an Arabian horse, and is strengthened by the fact that Arabian horse breeders tend to favour such a desirable ancestry. Tracing the history of the Arabian horse all the way back to ancient Egyptian horse imagery by comparison of visual characteristics is an example of ‘backprojection’, as we project a current idea onto something from the past. The ancient Egyptian reliefs contain all kinds of information, including what the horses of that era might have looked like, but using the shape and form of the animal as a reliable source to determine their exact phenotype would be incorrect. Considering the depictions of horses were representations of a concept rather than a specific animal, we cannot simply assume that these shapes are naturalistic without taking its intended message and target audience into consideration. In this presentation, we aim to introduce the misinterpretation of the scenes and the involvement of the depictions in the debate surrounding the mysterious history of the Arabian horse. Subsequently we will shed light on how the idea of an ancient Egyptian Arabian horse was gradually fabricated and then successfully exploited by many breeders, resulting in a sub type “Straight Egyptian”, which is currently by far the most expensive breed in the world and still marketed as “the Pharaoh’s horse”.

Interaction and regionalism in the First Cataract. Material examples from tomb QH35p of Qubbet el-Hawa (Aswan, Egypt)

Díaz Blanco, Ana / García González, Luisa M.

In this paper, we will be discussing topics concerning group interactions and influences between Nubians and Egyptians during the Middle Kingdom. It is very well known the impact that Egypt had in Nubian territories, attested since Predynastic times. However, until recently, fewer studies have been carried out concerning the influence that Nubia had in Egypt. New theories and ideas from postcolonial and frontier archaeology tendencies have proposed a wide range of methodologies to try and explore these issues.

It seems rather appropriate to attempt the application of these ideas in areas such as the First Cataract, especially Elephantine, due to its economical but also political importance throughout Ancient Egyptian history. Because of this, the necropolis of Qubbet el-Hawa, resting place of the governors of Elephantine, offers a numerous amount of material and information concerning this topic. For this presentation, we will study possible evidence of these interactions through ceramic examples and other materials from tomb QH35p. This particular tomb has a great potential due to its impressive conservation state but also for the excellent range of materials found within. These may stipulate new work hypotheses concerning social and cultural interaction during the Middle Kingdom in the area.

Geography of power during the 13th Dynasty: A new approach for political issues interpretation

Eid, Ali Hassan

The 13th Dynasty is still an obscured period in the ancient Egyptian history. Successive studies tackled this dynasty in the light of Turin King-list, despite the numerous doubts around (Ryholt 2004: 152). The recent discovery of a new cemetery of the rulers of the 13th Dynasty at Abydos opens the way for more questions about the political situation during the late Middle Kingdom (Wegner 2015: 68-78). This paper presents a different and a new approach

to understand the political status of the country in one of the most overlapped periods in the ancient Egyptian history. It aims to dismantle the hypothetical links, which were proposed by scholars, in the list of the 13th Dynasty kings in Turin King-list (Ryholt 1997: 3-13, 69-75, Allen 1999: 49-52). This research reforms the political situation during the 13th Dynasty, based on the distribution of the power geographically in the different regions. The study focuses mainly on finding relationships in the geography of power, especially between the locations of cemeteries, implications of the location of residence, and relations between regions. The unrevealed turning point between the end of the 12th Dynasty and the beginning of the 13th contributes strongly in the unknown identity of the Thirteenth Dynasty's head. The research presents more justifications to find out the criteria which determine who is the head of the Dynasty.

Origins of the saff-tombs in the light of the current research at Gebelein

Ejsmond, Wojciech

A saff-tomb is a kind of a sepulchre consisting of a courtyard surrounded from three sides by a wall, portico with transversal corridor, chapel(s), and burial chamber(s). The most well-known examples of such sepulchres were found at el-Tarif in Thebes and are dated to the First Intermediate Period.

Another concentration of such tombs is located at the Northern and Central necropoleis of Gebelein. There were at least four saff-tombs at the Northern Necropolis which are dated to the First Intermediate Period, and some Old Kingdom tombs as well which seems to herald the arrival of such type of a sepulchre. At least two more saff-tombs were located at the foot of a pyramid-shape rock at the Central Necropolis. They exhibit a unique confluence of architectural and landscape features.

The aim of this paper is to provide information on saff-tombs at Gebelein based on the current research of the Gebelein Archaeological Project. The author will present the chronology of the development of the Northern Necropolis, where some Old Kingdom tombs exhibited features which will be distinctive for saff-tombs in the following period.

Spell 125b of the Book of the Dead

El-kemaly, Radwa

The Book of the Dead is one of the most important funerary and religious corpora of texts, named "*prt m hrw*" in ancient Egypt. It was the principal collection of funerary literature that was used from the New Kingdom to around the birth of Christ. It consists of approximately 200 spells which are accompanied by vignettes or illustrations. The texts are mostly written in Hieroglyphic, Hieratic and Demotic on papyri, tomb walls, shabtis, heart scarabs, coffins and on temple walls.

Spell 125b of the Book of Dead is one of the most important and interesting spells that reflects the religious and ethical thoughts of ancient Egypt. The general concept of this spell is to emphasize the deceased's innocence through 42 claims to the court judges of the netherworld. Here, the deceased addresses each of the 42 judges by his name and cult centre. Each address is followed by the deceased's denial of having committed a specific sin; hence term "Declaration of Innocence".

Although this spell was extensively studied, there is no distinct research about its judges. The aims of this present research are to study those judges and focus on: their role, epithets, sequence in which they appear, iconography, the places to which specific sins are connected that the deceased declares he did not commit in their presence. In addition to presenting the relationship between the three parts of the declaration (the judges, the places, and sins), texts in relevant documents which are dated from the New Kingdom to the 22 Dynasty are analyzed and compared.

Woodcraft in Deir el-Medina: Reassessment and research perspectives

Eschenbrenner-Diemer, Gersande

The woodcraft productions discovered in Deir el-Medina have been the subject of several studies, mainly devoted to wooden furniture preserved in museum collections. If coffins constitute the majority of the corpus, the wooden objects of Deir el-Medina are diverse and finally unknown. The

reassessment of this dossier within the framework of the French misión of Ifao directed by C. Larcher since 2017, is closely linked to the project PÉRCÉA Bois (*Projet d'Étude et de Restauration des Collections Égyptiennes Anciennes, Bois* IFAO/UCL) that I developed at Ifao since 2018 and whose objective is the restoration and study of the wooden collections of the Institute. The vast majority of the PÉRCÉA Bois collection is made up of wood fragments of Theban origin and is closely linked to Deir el-Medina.

A research team made up of three Egyptologists (Anna Giulia de Marco, Lisa Sartini-University of Pisa, and myself) and a restorer (Jan Cutajar-UCL) was formed to take over the study and analysis of wooden furniture. The team collaborates with researchers who work on the village as Paolo Sartini, specialist of shabti boxes (University of Pisa). This vast project aims to make the link between the abundant material still preserved in situ, largely unpublished, and museum objects. Combining archaeometric analyses, technical, stylistic and prosopographical studies, our main objective is to highlight the economic and social dynamics of the wood of the village of Deir el-Medina. This project will lead to an important publication in the IFAO presses by 2022.

This presentation will be the occasion to present the project and our first results which are linked to a wider project dedicated to a societal analysis of Egyptian woodcraft I am conducting.

The South Gate of the pylon of the temple of Khonsu in Karnak

Fernández Pichel, Abraham

From the Middle Kingdom to the Roman Period, the Amon-Ra complex in Karnak underwent an extensive architectural refurbishment, including restorations and the dismantling of existing buildings. In my presentation today, I will deal with one of the less known and less frequented sectors in the ancient Amon-Ra's *temenos*: the southwest sector whose centrality during Greco-Roman times is specially remarkable.

Within Amon-Ra's southwest sector, the temple of Khonsu, dating back to the XX dynasty, went through several developments and rebuilds until Augustus' reign. Among these, I will focus on the pylon doorway on the

south side of the temple. The body of evidence I will present today has remained unpublished in spite of its relevance. This evidence allows us to verify various construction and decoration phases that were started during Herihor's reign, and which continued during Pinedjem I's and, mainly, Alexander the Great's. In this latter period much of the gate was dismantled and rebuilt, probably due to its poor state of conservation. Various architectural and epigraphic signs confirm these vicissitudes.

The study of this evidence in the framework of the epigraphic work of the Projet Karnak has also allowed us to correct wrong bibliographic attributions in relation to certain divine and royal figures represented in some of the scenes decorating the jambs of the Khonsu's gate.

Votive offerings to Hathor from the shrine of the Henket-Ankh

Franco González, María

The Temple of Millions of Years of Thutmosis III located in the Western Bank of Luxor was consecrated to the main deity of the Theban area, the god Amun, and the king. However, they were not the only entities that received a worship in the Henket-Ankh. Inside the enclosure a small sanctuary dedicated to the goddess Hathor was built during the last constructive phase of the temple. Although some data about its plan and aspect are known, not much of this building is preserved today. Nevertheless, the material evidence related with the presence of this shrine is numerous and significant. Indeed, they are a very important part of the material corpus documented in the temple during the current project. The objects found in the Henket-Ankh thus join the list of known votive items consecrated to the goddess, enlarging the knowledge that we have about such artifacts and the personal religious practices inherent in those offerings.

The aim of this presentation is to show some of the most representative votive elements dedicated to Hathor, many of them unpublished. A symbolical and social study, as well as a comparative work with other collections found in shrines and temples of the goddess, will be shown. The temples of the nearby site of Deir el-Bahari are the main contexts used in this comparative analysis.

The image of Egypt in Neo-Assyrian royal propaganda

Galuzina, Maria

The image of “conquered Egypt” was an important tool of the Neo-Assyrian royal propaganda under Esarhaddon and Ashurbanipal, aimed at the vassal and enemy states in the Levant and Syria. This paper takes a closer look at the passages describing Egypt in the Neo-Assyrian royal inscriptions and analyzes the primary text, including its composition, vocabulary, style and communicative function. In spite of specific character of the Neo-Assyrian sources as well as complicated political situation in Egypt and lack of Egyptian evidence it seems possible to reconstruct how the Assyrians perceived their confrontation with Egypt and how they skillfully transformed the reality for the sake of imperial propaganda during the period of 681-664BC.

The Neo-Assyrian conquest of Egypt, as it is traditionally described in history books until today, is largely a product of a smart and efficient Assyrian propaganda. Comparing the linguistic analysis of original texts to the archeological material available from Assyria, Egypt and the Levant, we realize that in fact Assyrian army suffered more defeats than victories in Egypt and Egyptian rulers were not loyal to the Assyrian king. Neither Esarhaddon nor Ashurbanipal was able to hold Egypt firmly and it never became the Assyrian province incorporated into the empire. However, it was extremely important for the Assyrian kings to create another image of Egypt – the image of conquered country. Deeper analysis of the Neo-Assyrian royal inscriptions shows how this image was created and then exported to the world.

The pursuit of knowledge: Coffin Text sequence 154-160 contextualized

Gospodar, Kyra Maren

The Coffin Text sequence 154-160 is better known by its central and constantly repeated textual passage of “Knowing the *ba*-souls” of various locations in Egypt. The inherent element of knowledge forms a guiding

theme throughout the cohesive sequence of spells. By virtue of his newly acquired superior knowledge, the deceased is now able to transform himself from his *conditio humana* to get admittance to the as *ba*-souls identified gods.

Beside the better-known versions of the text attested on the coffins of Nachti (S2P) and Mesehti (S1C, S2C), more than 20 additional coffins from Assiut, Deir el-Bersha and Meir bearing the remarkable sequence are known today. According to the latest research, this corpus can be dated to the 11th and 12th dynasty. Later evidence, e. g. from the Book of the Dead, shows that the composition of CT 154-160 underwent editorial revision, which also gives rise to questions concerning templates (so called “*Vorlagen*”) and their transmission.

Alongside new translations and interpretations, this paper aims to present the corpus of attestations and to contextualize the CT sequence 154-160 in regard of provenance, affiliation and transmission.

Dual presence – origins of liminal space beyond architecture

Götz, Matthieu

Much of the material legacy passed down on us from Pharaonic Egypt is at least partly associated to the negotiation between the here and now and the netherworld. This can well be seen in tomb or temple architecture, where space is used, organized, and manipulated in order to be part of both realms at the same time. If this mediating role of architecture is to be analyzed integrally, thus also diachronically, one is confronted with a problem: too little is known about the concepts behind Early dynastic monumental tomb architecture and only very little traces of early temple architecture have endured until today. We can however find the motif of liminality in other types of artefacts that are older than pharaonic monumental architecture, one of them being cosmetic palettes used in Predynastic Egypt and the monumental commemorative palettes, that evolved out of them. This presentation, conceived as prolegomenon to a grammar of liminality in ancient Egyptian architecture, will show that the “monumental discourse” (as stated by Jan Assmann) might have shifted

from one medium to another, that palettes might have been replaced by monumental architecture in their role of carriers of the “eternalized forms”, being present in both realms. In order to achieve this, this presentation will first trace the motif of liminality in cosmetic palettes by inspecting the existing theories aiming to explain the design of some well known examples. Several strands of tradition will then be followed beyond too narrow object categories. This will reveal that a tradition of dual presence, a belonging to the here and now as well as to the realm of eternity as found in liminal architecture can be traced back to earlier times than the architectonic remains.

The *ḥnr.wt*: The unsuspected role of a multi-secular religious institution

Guegan, Izold

This study sheds a new light on the role and evolution of the *ḥnr* women from the Old Kingdom to the New Kingdom. Previously considered as members of the king's harem, more recent studies have revised their identity and religious role and now regard them as dancers and singers involved in Hathoric rituals. Based on these previous studies, in addition to omitted iconographical and philological data, this paper shows how the *ḥnr* has evolved over time and how more diverse and complex were the rites and rituals in which its members were involved. The study of the full scope of representations of the *ḥnr* contradicts many of the previous interpretations and raises questions concerning the way private and official people experienced religion in many different contexts. It shows that women's roles in many different religious rituals were more fundamental than previously thought. It also reveals new unsuspected bonds between the royal family members and the commoners. In addition, this study reassesses the role of men among a group usually perceived as entirely female.

Magicians, physicians, scribes: Instructions of Coptic magical formularies requiring the intervention of ritualists

Hevesi, Krisztina

Formularies – collections of recipes and spells – occupy an important place within the corpus of Coptic magical texts between the 5th and 11th–12th century. They can be easily distinguished from personalized amulets by their most common features: extensive size frequently constituting rolls or codices, several separate recipes or spells aiming at various purposes and often written by different hands, and references to the patients as “NN, child of NN”.

The work of ritual specialists did not end with the composition of formularies in scriptoria, since their intervention is implied in many of the instructions of spells and recipes in order to provide successful outcome. Their person is intertwined with these ritual activities, since it was the responsibility of their scholarly social group to find a cure or a solution for the given problem. Which phrases might be addressed to the ritualists in Coptic magical manuscripts? What sort of information these instructions for ritual practices can tell us about the preparation and use of formularies? How did the scribal milieu shaped the transformation of Coptic magical texts? Do Coptic formularies share characteristics with their ancient Egyptian antecedents?

Throughout my investigation, I examine published material as well as unpublished texts from the Bibliothèque nationale et universitaire de Strasbourg. The primary aim of this study is to point out what kind of social role Coptic ritualists held and what was the effect of their work to the development of magical texts.

Syncretism or dualism? Reinterpretation of Dual Maat (*m3^cty*)

Higo, Tokihisa

The ancient Egyptian goddess Maat is a personification of the concept of *maat*, that is generally understood as the order of universe, justice and truth. She appears in numerous sources including funerary literature and

reliefs in temples throughout the history of Egypt. As seen in Chapter 125 of Book of the Dead, she also occurs in a special form called Dual Maat (*m3ꜥty*) in some textual and iconographic sources. The Hall of Judgement is called the Hall of the Dual Maat. The dual form of the goddess has been discussed in the literature since the early 20th century (e.g. Breasted 1912). It seems that the dual Maat reflects the Egyptian notion of Dualism. Bleeker 1929 gave strong evidence that Dual Maat represents the mistress of life and death. Other scholars have classified the two goddesses in the light of syncretism (Altenmüller 1975). In addition, Cortegianni 2007 has pointed at some interesting illustrations of Dual Maat as a male and a female form. The meaning of the reduplication of the goddess Maat is not clear yet.

This paper will reconsider the attestation of *m3ꜥty* in the Pyramid Texts, Coffin Texts and later sources, and attempt to make a consistent understanding of this special form of goddess Maat. It is argued that *m3ꜥty* appeared intricately synthesized by notions of syncretism and dualism in the earlier texts, and in later sources the notion was simplified, so that characteristics of syncretism were largely replaced by ideas of dualism.

Anat in LBA Egypt: Some preliminary remarks on the audience, agents, and importance of a foreign deity in a new land

Huwlyer, Jacqueline M.

During the Late Bronze Age (LBA), which spanned from roughly 1550 to 1150 BCE, the flourishing level of cultural contact between Egypt and its neighbors paralleled the introduction of six Near Eastern deities into the Egyptian pantheon. For the first time in known history, the Near Eastern goddess Anat began to appear in Egyptian artwork and textual sources, especially within royal and elite circles. However, to-date, no in-depth analysis of the players involved in her transmission to and use within Egypt has been conducted.

This lecture, which is part of a larger doctoral dissertation, attempts to return agency to the people involved in her transmission and Egyptian use. After a brief overview of the textual, archaeological, and visual

evidence of Anat's appearance in Egypt, the preliminary results of a complex database built to analyze these examples will be discussed.

The results offer new and exciting conclusions about Anat and her Egyptian appearance, including but not limited to: 1) the geographic spread of the goddess within Egypt, including chronologically, 2) trends in the known Egyptian Anat record, with regards to owner(s), commissioner(s), creator(s), and audience, and 3) the potential factors in her transmission, with a special emphasis on the goddess as a tool for active identity construction and maintenance.

Understanding the Late Neolithic society at the south Western Desert, Egypt, in the light of recent archaeological research

Ibrahim, Hebatallah A. A.

The Neolithic pastoral societies of the south Western Desert of Egypt have been recognized since 1970s, when the archaeological research activates commenced in the Nabta Playa Region by the Combined Prehistoric Expedition. Furthermore, a number of prehistoric localities have been discovered in the vicinities (Gebel Ramlah basin and Bargat El-Shab playa). This area has one of the most complete sequences of the Holocene human culture known in the Sahara (ca. 11,000-5500 Cal. BP/ 9000-3100 Cal. BC). Nevertheless, there are few sites related to the last two phases of the Neolithic period, Late and Final Neolithic (5400-3100 Cal. BC), and they still need to be well-refined.

Recently, new sites were recorded at this region, by the CPE. Some of them were excavated and provided a new set of data about the Neolithic settlers. The studied materials will lead to a better understanding of their culture. Site E-16-02, one of the recent studied sites, will be the focus of this research. It is a settlement locality that includes various types of materials. This archaeological evidence will contribute to our knowledge about the Late Neolithic occupation and their life style, including the ceramic production they were manufacturing as well as their lithic tool kit.

The emergence of “Strong of voice” and “Desert governor” titles during the IIIrd Dynasty

Incordino, Ilaria

This paper aims to present some results of an ongoing lexicographic analysis of two administrative titles possibly established during the IIIrd Dynasty, as some preliminary observation deriving from the writer's PhD research have already pointed out. The references to the titles of “Strong of Voice” and “Desert Governor” known so far, in fact, seem not to be dated before the Vth Dynasty, with some significant exceptions deriving from the Djoser's rock relief from Sinai (Wadi Maghara) and some seal impressions from the IIIrd Dynasty Beit Khallaf necropolis (20 km north to Umm el-Qa'ab). The latter in particular could be considered as new indirect evidence for a 'royal' character of the necropolis, already suggested by the writer in 2008. The analysis of later occurrences of those two titles (mainly dated to the final phases of the Old Kingdom) has grounded the interpretation of their functions as a direct consequence of the possible revival of the Sinai mining area exploitation at the beginning of the IIIrd Dynasty, after a possible break during the IInd Dynasty. The foreign policy of the first kings of the IIIrd Dynasty has, in fact, gained vitality by the new reigning house (possibly derived from a secondary branch of the IInd Dynasty rulers), as other seal impression from Beit Khallaf necropolis seem to confirm.

The Royal Exit scene and the origins of the purification sequence in Graeco-Roman temples

Ivanov, Konstantin

In temple decoration, the scenes depicting the purification of the pharaoh often appear as part of a sequence. Initial observations suggest that in the Ptolemaic and Roman temples this sequence follows a common format, displaying minimal variations between examples. There is a general tendency that the episodes of pharaonic purification, coronation and introduction to the patron-god become more simplistic, compared to their corresponding predecessors. The complete opposite is true for the first

episode in the sequence – the scene depicting the exit of the pharaoh from his palace becomes more complex in comparison to its earlier equivalents.

The presentation will discuss certain features of the purification sequence with a focus on the transmission of certain features within the Royal Exit scenes. This ultimately aims to explore a possible origin of the common Graeco-Roman format, in light of evidence from temple structures at Philae, Karnak, Hibis and Kawa.

Ceramics, contexts, and convergences – a case study on the Early Dynastic cemetery of Helwan

Junge, Friederike

Since people, things, and spaces are entangled with one another, archaeological findings are not only valuable for typological and chronological issues but can also reveal information about the social identity and religious beliefs of their senders and recipients by considering contextual information. The paper will discuss, to what extent such a socio-cultural approach can be applied to the ceramic findings in Operation 4 at Helwan as a case study. For this purpose, some burials will be analysed in detail taking into consideration all available contextual information like human, faunal, and botanical remains, architectural and topographical features as well as the distribution and preservation of artefacts. Accordingly, it begins to emerge, that pottery vessels could have had notable, supra-regional implicit meanings beyond their formally prescribed functions. They were applied as symbols and communicators of status and identity – for one thing concerning the deceased, but first and foremost the individuals arranging and attending the funeral.

From the Arabian Peninsula to Upper Nubia. The reuse of tombs and the Bronze Age to Iron Age transition

Kaczanowicz, Marta

From the 21st dynasty onwards, the dominant burial rite in Egypt became the reuse of earlier tombs, with a very limited number of new sepulchres being constructed. Reuse of tombs is attested throughout Egypt in all the major necropolises: Qubbet el-Hawa, Thebes, Abydos, Memphis, and many more. Even after the construction of the new sepulchres was resumed in the Kushite era, the popularity of the tomb reuse did not decrease, reaching its peak during the Ptolemaic and Roman periods.

The practice of converting earlier sepulchres into new, mass burial sites, however, is not a phenomenon encountered in Egypt only. There are numerous examples of Iron Age cemeteries with attested reuse of earlier tombs, both from the Middle East and the North Africa. It would seem, therefore, that the sudden interest in the older tombs and reusing them for new burials was a part of a much larger process, possibly a response to the changing circumstances of the transition from the Bronze Age to the Iron Age, or Karl Jasper's 'axiality'.

Erasures of Hatshepsut's depictions based on the example of the Southern Room of Amun in the temple of Hatshepsut at Deir el-Bahari

Kapiec, Katarzyna

Thutmose III carried out a broad and effective project of erasing the proofs of Hatshepsut's existence in the temple decoration. Alterations were applied with various extent and methods – from changing only the name up to re-carving the whole figure with the use of various tools, reflecting Thutmose III's evolving ideas in the course of entire process. Many stages of these actions are attested in the Southern Room of Amun in the Temple of Hatshepsut at Deir el-Bahari.

On the west wall of the room in question Hatshepsut's figure had been replaced with an offering table. During the epigraphic work carried out

by the author it was possible to record remaining traces of the original relief. It enabled the reconstruction of the queen's depiction. Other representations of Hatshepsut in this room were left untouched, with only her names changed for Thutmose II's. Newly prepared documentation allows the detailed study of erasures executed with various techniques, which were often determined by the scope of the modified surface. The question arises on what basis the extent of re-carving area was selected and how it was connected with the development of Thutmose III's approach towards erasing the memory of Hatshepsut.

The aim of the paper is to discuss Thutmose III's changes in the decoration of the Temple of Hatshepsut at Deir el-Bahari basing on the unpublished material from the Southern Room of Amun as well as to present the possible relative chronology of the modifications in order to determine Thutmose III's concept of Hatshepsut's temple after her demise.

Egyptian wardrobe based on selected inscriptions from Tutankhamun's tomb

Kasprzycka, Katarzyna

The meaning of many words related to the clothing of ancient Egyptians remains not fully unambiguous to this day. New opportunities for interpretation of the names of textiles and clothing are provided by inscriptions from selected wooden labels from Tutankhamun's tomb. By reading them and taking into account contemporary knowledge of the Egyptian language it is possible to arrive at a probable translation of the names of different garments of ancient Egyptians from the New Kingdom period in relation to fabrics and garments found in the tomb. These inscriptions are exceptionally important written documents. Thanks to them one can attempt to clarify the meaning of words associated with the names of fabrics and costumes written on labels, and reproduce the original inventory of the caskets deposited in KV62, on which the said texts were written.

“Nursing Bes”: Tracing theological and iconographical developments in small scale works of art

Koch, Elisabeth

Although the iconography of the Egyptian pantheon might, at first glance, appear to have withstood change, a closer look reveals that it developed significantly alongside the conceptual changes which the ideas of the gods and goddesses underwent. Egyptian theologians of all periods concerned themselves with interpreting and explaining their beliefs, as can be traced both in art-historical developments as well as in religious texts. This paper focuses on Late Period depictions of Bes belonging to the so-called “nursing Bes”-type. It offers new evidence for interpreting this motif and argues that, in this very specific iconography, Bes represents the (re)generative aspects of the sun god. The paper further compares the "nursing Bes"-motif to other Egyptian depictions of breastfeeding, and suggests that Late Period artisans intentionally obscured Bes' gender identity in these images. To understand why this might have been of importance, it is necessary to examine the role of the sun god as creator and its development that culminated in the hymn to Amen-Ra incised into the West wall of the hypostyle of Hibis temple in el-Kharga. In connecting those types of sources, it will become evident that even small scale works of art can be laden with theological knowledge compiled over the course of millennia.

Spatial analysis of the Predynastic Cemetery B at Naqada: Trial examination for possible binary prehistoric social structure

Kuronuma, Taichi

Spatial analysis of the cemetery is one of the effective way to confirm the social structure in a prehistoric society. In prehistoric archaeology in general, it has been argued that the usage of disposal area was deeply associated with the lineage, or genealogy. However, for the Predynastic Egyptian studies, few cases tried to understand the social structure by focusing on the spatial usage of disposal area. While quantitative analysis for Predynastic funerary equipment was well carried out to understand the

social stratification, spatial analysis has little been explored due to the inadequate state of publication and difficulty for applying relative chronology.

This paper aimed to reveal the possible social structure in a rural Predynastic community through the spatial analysis of Early Predynastic Cemetery B at Naqada in Upper Egypt which was formed of 135 graves and excavated by W.M.F. Petrie in 1894. The characteristics of this cemetery are adequate information and applicability of relative chronology. Although published information is fragmentary, there are unpublished notebooks and pottery type lists which make possible to give the chronological date of each grave. This paper applied the latest 'Abydos Chronology' which improved the chronological vagueness from Naqada I to IIB periods so that it is very suitable for settling the date of Cemetery B. The trial application revealed that the Cemetery B can spatially be divided into 2 groups. These 2 groups are firstly founded in 2 places of central area, and one group diachronically moved to the north and another moved south. Therefore, clear separation of spatial usage could be confirmed in disposal area. This indicates the binary social structure in Cemetery B community such as lineage as well as 2 social strata. Binary social structure may be a standard in Upper Egyptian rural Predynastic society.

Those whose names will always be alive and remembered: Case study of private funerary Middle Kingdom stelae form Archaeological Museum in Zagreb

Kuznicov, Tatjana

Private funerary stelae represent significant sources that can be used to investigate multiple aspects of culture that produced them. Therefore, each stela is a product of intentional or unintentional cultural codes and decorated with carefully detailed displays and texts (variants of the offering formula or hymns). In this paper, 8 private funerary stelae, displayed in the Archaeological Museum in Zagreb, are examined in the context of funerary customs of the historical period from which they originate. To get better insight in funerary customs, which elements reflect on stelae, it is important

to inspect three omnipresent categories, i.e. people, deities, and food on the offering tables. The questions are who are those non-royal individuals that stelae from Zagreb commemorate, and what can be told about their funerary rites and beliefs during one of its most crucial epochs i.e. Middle Kingdom. Thus, the aim of this paper is to indicate the funerary practices within dated time frame, based on the three categories displayed on the inspected stelae.

Occupation and usurpation of funeral spaces from the end of the Middle Kingdom to the Late Period: The case of the hypogeum QH33 in the necropolis of Qubbet el-Hawa, Aswan

Martínez de Dios, Juan Luis

In the ambit of the Qubbet el-Hawa Project that carries out the University of Jaén in the necropolis of the governors of Elephantine, and substantially, in the research of the hypogeum QH33, where governors were buried and high officials of Elephantine, we have managed to know a chrono-stratigraphic sequence that covers from the end of the XII Dynasty, until the Late Period, XXVI and XXVII Dynasties within the pharaonic period.

Since the original occupation of the end of the Middle Kingdom there have been other reuses or reoccupations of these same funerary spaces, these spaces have been dated, on one hand, at the beginning of the New Kingdom (Dynasties XVII-XVIII) and on the other hand during the Late and Persian Period (Dynasties XXVI and XXVII).

Regarding the secondary use of the necropolis in a global way and specific funeral spaces, there are testimonies of a large part of the funeral structures documented so far in Qubbet el-Hawa. Discerning if there was a consented reuse of the funeral spaces or on the contrary underlies the concept of usurpation, is promoted as the axis of our investigation. If the hypogeum has been submitted by the influence of robbery or looting, then admitting its reuse as its previous symbolic value dissipates and remaining in a state of semi-abandonment.

It is reason for interpretation, the reasons that cause these reuses in the aforementioned necropolis and specifically, in the hypogeum QH33.

Family or parental relationships, the sacred symbolism to occupy a space already used, including the economic component is present in the reuse of certain tombs.

Searching for A5

Massiera, Magali

This contribution is a discussion on the hieroglyph A5 (Gardiner Sign-List). As a matter of fact, while working on a new digital tool allowing to easily type hieroglyphic texts that includes a new digital font with an innovative design, our team has stumbled upon an obstacle: the already existing fonts are mostly based on the lead cast iron and not on the hieroglyphs themselves. Hence, as part of this project of typesetting software launched between the University of Montpellier 3 and ARCANAÉ, under the aegis of the Labex ARCHIMEDE and the SATT AxLR, the project's team has begun the study of different hieroglyphic signs. Following the implementation of the VEgA dictionary, that focuses on the words of the vocabulary of Ancient Egyptian, the ARCANAÉ team became interested in the study of hieroglyphic signs for themselves.

This project has raised many questions regarding the signs: the continuity and the permanence of the classification, the choices behind the first sign list of Gardiner, the design of the signs. I will present the case of the hieroglyph A5 gathering most of the problems listed below with the main question: where is the hieroglyphic source for this sign? This quest through the Egyptian documentation has raised questions such as: is A5 a usual sign or a variant? Finally, the only question that this work is trying to answer is: does the A5 Gardiner Sign really exist?

Monkeys and make-up: Simians in decoration of Middle to New Kingdom cosmetic containers

Matić, Uroš

This paper analyses a corpus of Middle to New Kingdom cosmetic containers (cosmetic vessels, kohl pots and kohl tubes) decorated with simians. These cosmetic containers are found on sites in Egypt, the Levant and Nubia. They were produced in different materials such as wood, clay, different stones and faïence. So far these finds have not been studied altogether as a corpus. Therefore, the paper will first deal with basic questions of chronology, context, typology and distribution of such cosmetic containers. The decoration of cosmetic containers with simians is going to be compared with depictions of simians with cosmetics and cosmetic containers in iconography, especially that of the private tombs and stelae. On the tomb walls or stelae, different simians are found as house pets depicted under the chair of the deceased together with various cosmetic utensils, such as kohl pots and mirrors. Other motifs occurring on cosmetic containers with simians, such as Taweret, lotus flower, water lines, a column etc. are also going to be examined in order to fully understand all possible meanings associated with these vessels. Particular emphasis will be put on the possible associations these motifs could have had with the cosmetic substances which were stored in these cosmetic vessels (e.g. galena). Bearing in mind that cosmetic containers decorated with simians are also found outside Egypt, sometimes together with other Egyptian cosmetic utensils, this paper will explore their local usage and meanings in the Levant and Nubia.

The Book of the Twelve Caverns in the tomb of Petosiris (Tuna el-Gebel)

Méndez-Rodríguez, Daniel Miguel

The Book of the Twelve Caverns is a litany of the deities who dwelled in these regions of the ancient Egyptian Underworld. This cosmographic composition which belongs to the Books of the Netherworld allowed

helping the deceased traverse the caverns of the Duat and receiving diverse kinds of benefits when it was used in a funerary context. It has been attested in a certain variety of media (papyri, mummy wrappings, etc.). One of these sources is a depiction from the tomb of Petosiris -High Priest of Thoth in Hermopolis- located in Tuna el-Gebel in Middle Egypt. This communication will focus on the main features of this "*pars pro toto*" example, the adaptation of the book to this specific context as well as the model used in the history of the transmission of the composition: the Osireion of Abydos.

Architectural models of ancient Egypt. The soul houses from the Rijksmuseum van Oudheden. The value of miniatures and their role in the reconstruction of ancient architecture

Mi, Filippo

Ancient architectural models can be either understood as useful tools for the architect representing his project, or as representations of already existing buildings. In both cases, they provide crucial information on the perception that ancient peoples had of architecture. Their character greatly contributes to the integration of elements and features that were not preserved with time and are not any more ascertainable from archaeological contexts. Therefore, it is most important to understand what their reference was to surrounding reality and their degree of objectiveness in the miniaturization of architecture. The corpus from Egypt, commonly labelled as "soul houses", constitutes a very important example, yet geographically and chronologically limited, of the funerary practice of the Middle Kingdom. Discoveries of soul houses and their widespread presence in almost every Egyptian collection in the world have generated interest in scholars, who tried to understand the nature of the representation. Two main interpretational lines prevailed: scholars weighted their ritualistic context and sphere of action and interpreted them as representations of contemporary rock-cut tombs; others, stressing the presence of distinguishable domestic features, recognised clear indications of household architecture. The collection of soul houses from the Rijksmuseum in Leiden is used as the main reference and starting point for

the present research: the great number of specimens is thoroughly described, analysed, and compared to other known examples from other museum collections and excavations. The revaluation of physical and symbolic characteristics, as well as manufacture techniques, provenance and archaeological context plays a key role in the reinterpretation of the soul houses as representative of a not clearly recognisable architectural reality.

Miniature vessels – funerary practice and ritual context

Michel, Vera

The miniature vessels are well known from the funerary equipment since the predynastic Period till the Old Kingdom and later on. They received a specific status on the one hand due to their “non-functional” character and on the other through their deposition in the tombs. As a result, they are considered as a symbolic supplementation to the general pottery assemblage at burials.

Furthermore, miniature vessels are part of the so-called offering pits in Avaris, which among other things are also related to the burial customs during the Second Intermediate Period. Part of my thesis includes the pottery and sherd material from a quarter in Avaris of the same time period that contains similar miniatures. This investigation along with the interpretation of the offering pits embeds the vessel type within a cultic usage as well.

It seems that no evidence is present in the iconographic and written sources from Egypt that might refer to the purpose or deposition of the artifacts. A possible explanation might be found through a comparative analysis with the depictions of the offerings in the Old Kingdom tombs. According to them, the miniature vessels show a connection to the offering ritual and especially to the offering lists that in turn suggests a usage as a ritual device and provides a link or rather locates them within the funerary practice.

Rṯnw, *Dʒhy*, *Ḥʒrw*: Palestine and Southern Levant in ancient Egyptian sources

Michelini, Laura

The exact interpretation and geographical explanation of the Egyptian terms for southern Levant (Palestine, Syria and coastal Lebanon) has long been debated, and does not find a solution even nowadays.

Scholars cannot agree about the three names that followed one another, from Middle Kingdom to New Kingdom, and that Gardiner pointedly analyzed seventy-one years ago in his *Onomastica Gardiner Alan H.*, *Ancient Egyptian Onomastica*, I, Oxford, 1968 [orig. ed. 1948]: *Rṯnw* (*Retenu*), *Dʒhy* (*Djahy*), *Ḥʒrw* (*Khor*).

So far, the oldest attestation (*Retenu*) has been found in the “Tale of Sinuhe”, a very popular piece of literature commonly dated between the 12th and the 13th Dynasty, but the historical value of this tale has been repeatedly questioned. Furthermore, geographical boundaries have changed during the centuries.

Following Gardiner's theory, this study wants to explore the three terms in order to try to understand if they are synonyms or describe different places. Special attention is given to the epithet *ḥrt* associated with *Rṯnw* and that it supposed to mean “upper land”. Comparison with important Egyptian sources such as The Annals of Amenemeth II, the Asiatic Campaigns of Thutmose III (The Armant Stela), the Inscription of Ahmose (or the Autobiography of Ahmose) and the Memphis Stela (Mit Rahina Inscription) complete the examination.

The methodology focuses on the linguistic analysis of the three words and a proposed geographical reconstruction of southern Levant using Egyptian place names and the sources mentioned above.

Relying on these observations, it is expected to have a better view of southern Levant during Middle and Late Bronze Age (Middle Kingdom and New Kingdom respectively for Egyptian chronology) according to Ancient Egyptian sources, to test their historical and cultural value.

It has not been seen until today: Some myths from the texts of the outer sarcophagus of Iufaa

Míčková, Diana

The shaft tomb of priest Iufaa, located at Saite-Persian cemetery at Abusir, contains, besides parts of known textual corpora many hitherto unknown texts. The presentation will focus on some of these texts from the inner side of his outer sarcophagus, which mention some aethiological myths or their parts. Such myths are typical for priestly manuals, mythological handbooks or funerary papyri from the Late Period onward (e. g. pBrooklyn 47.218.84, pJumilhac, pNew York 35.9.21 etc.), but to have them carved in one's tomb is rather unusual. Iufaa's outer sarcophagus contains e.g. a cosmogony based on the background of Heliopolitan religious ideas, written as a speech of Thoth to the Ennead, and text about Tutu and his group of protective demons connected with the new year, mentioning also their connection to the fight of Ra and Apophis, as well as the personified eye of Ra. Another interesting example is a text connected to the Memphite region, mentioning the myth how multitude and deficiency came into being through the power of the words of the creator god; or the myth about the origin of one of the epithets of Thoth. Based on the concrete examples from the tomb of Iufaa, parts of these texts will be presented. Besides the translations, the mechanisms of the work with religious texts, their content and grammatical structure in the Late Period will be demonstrated.

Assessment the physical and mechanical properties of pharaonic masonry tombs: A case study

Mohamed, Mohamed Refaat Taha

Historical monuments of the Saqqara region are affected from weathering and man-made actions resulting in different types of deterioration in the long run. Accordingly historical masonry tombs in Saqqara demand a full characterization of the materials used for their construction, before any restoration processes. The assessment of the mechanical and physical characteristics of the building materials is based on visual observation,

sampling of the building materials used and laboratory testing of the samples (XRD, XRF, SEM, Compressive strength, Tensile strength).

The work described is concerned with the restoration and reconstruction of a masonry tomb in Saqqara (Tomb of Queen Khenut) which over the years suffered significant damage due to various actions. The paper describes the early preliminary steps of the rehabilitation work concerned with the description of the structural system, the mapping of damage and the documentation of the materials used.

The pharaonic legacy in the cinema of Shadi Abdel Salam

Montes Ibars, Samuel

Throughout the 20th century, the Egyptian film industry has systematically dispensed with the pharaonic past. The prevalence of the Egyptian cinema production in the Arabic countries from the 1920s to the 1970s was marked by the production of amusement movies, being the great majority of them music films and comedies regarding amorous tangles or productions at the service of the *nokta*.

The coming of power of Gamal Abdel Nasser in 1954 involved the implementation of economic measures with a clear socialist inspiration, and the introduction of an essential ideological component, the Arab nationalism. These policies had two fundamental consequences: on the one hand, the nationalization of the film industry and, on the other, the promotion of historic cinema by the State itself. The historic cinema was used as an ideological reinforcement of the Arab nationalism, the central emphasized idea being that Egypt was an independent Arab nation. On this basis, most of the Egyptian filmmakers decided to focus their films on historical milestones connected explicitly with the Islamic past, except for Shadi Abdel Salam.

Shadi Abdel Salam is currently considered one of the most singular filmmakers in Egyptian cinema. His cinematographic work is short, including one feature film, one short film, five documentaries, and an unfinished large project. In relation to the cinema production of his period, Abdel Salam devoted most of his life to recovering the legacy of ancient Egypt and to

propose lines of thoughts on the particular influence that such an impressive ancient civilization had on the historical, political, and social developments of contemporary Egypt and on its people.

The coffin set of Hori JE 29619 in Cairo Museum from the 21st Dynasty

Mostafa, Hala

The anthropoid coffin set of Hori consist of the outer coffin (lid & case), the inner coffin (lid & case) and a third innermost coffin. It was found in 1891 in the cache of Bab el-gusus tomb at eldier elbahary, its now on display in cairo museum JE 29619.

Hori belonged to the ruling family of thebes as he was the son of Menkheperre the high priest of Amun and brother of painodjem II. He held numerous titles related to Amun, Mut, Khonsou, Anubis, Sobek(?), Seth and Hathour.

The coffin has never been studied before, it's the first time to publish its texts and scenes, its very distinguished and unique from all the 21st dynasty coffins as we found:

- 1- the elbows are stretched out the borders of the lid.
- 2- the hands of Hori hold the royal insignias heka scepter and nekhekh
- 3- the third innermost coffin consists of two pieces replacing the usual mummy board.

The aim of the study is to analyze each single text and scene and how they were arranged and distributed, what was the vision of their orientation and how they helped the deceased in his journey in the afterlife, also comparing this scenes with the other 21st dynasty coffins and mythological papyri.

Some considerations on the funerary amulets

Muñoz Pérez, Carmen

This paper discusses the evolution of Egyptian funerary practices through some amulets found on mummies. Despite their small size, amulets provide significative information about Egyptian funerary rituals. Indeed, these small objects were essential to accomplish the mummification practices in order to guarantee the rebirth of the deceased. Also for the Opening of the Mouth ritual, amulets had an important role.

Amulets were placed directly on the body between the mummy's bandages to extend their apotropaic properties to the deceased. For this purpose, their form, their material and even their colour were precisely chosen according to their magical attributes. In other words, the selection of a precise amulet was not due to a pure chance, just as its position on mummies.

We have to point out the work of Sir Flinders Petrie, dated in 1914, specifying the typology but also the position of a selected group of amulets on Late Period's mummies, as the reference in this field. Currently, the interdisciplinary examination of mummies, especially the application of radiological methods, has produced different results.

Considering some amulets found on mummies from different sites and periods, we would like to present a new understanding of funerary amulets though some examples from the remarkable collection of the Egyptian Antiquities Department of the Louvre Museum.

Officials under queen mother Ahhotep

Noria Serrano, Beatriz

Female pharaohs have been the subject of several studies, particularly Hatshepsut, focusing on the iconography, the phraseology, the relationship with the successor or the actions conducted inside and outside the country. However, little attention has been paid to the officials, male, who had to serve under a female ruler and how they perceived them. Queen Ahhotep probably reigned Egypt as co-ruler for around twenty years, including the

end of Hyksos' domination and the beginning of the XVIIIth Dynasty, since the pharaoh, his son Ahmose, was still a child when he acceded to the throne. Ahhotep was glorified by her son in the stela that he erected in Karnak (CG 34001) and she is depicted and mentioned together with him in different sources after the expulsion of the Hyksos. However, Egyptologists have discussed mostly her burial site and the existence of one, two or more queens called Ahhotep. Furthermore, the administration in the early XVIIIth Dynasty has barely been analysed. This talk will examine the evidence regarding the officials of the early XVIIIth Dynasty and how they related to King Ahmose and to the king's mother. It will focus on the officials who explicitly link their office with the Queen Ahhotep in opposition to those who mention King Ahmose or his successors. It will be argued that the link between officials and the kingship is more complex than it is commonly assumed. The importance of the role of the Queen Mother in the reorganization of the country after the Second Intermediate Period will also be addressed.

The social status of “physicians” in the Old Kingdom

Nováková, Věra

Our knowledge of Egyptian physicians derives from variety of sources, including not only medical papyri (Smith, Ebers, Kahun, etc.), paleopathology, but also textual evidence in private tombs. Besides funerary priests, who were essential for maintaining the cult of the deceased, another important individual regularly occurring within the iconography of high officials' tombs is a person with the title *swnw* “physician”. He belonged to educated members of a particular household; his role was to take care of his master during his life as well as in the afterlife. Moreover, as a representative of an important branch of ancient Egyptian scientific knowledge, he embodies the endeavour of Egyptian culture to preserve the life created by the gods.

Ancient Egyptian physicians has been studied in general by Frans Jonckheere (1958), Paul Ghalioungui (1983) and more recently also by O. A. Jarman and G. L. Mikirtichan (2015, 48-61). Nevertheless, a general

evaluation concerning physicians dated to the Old Kingdom in particular has been almost absent from scholarly publications. Therefore, the focus of the present paper is to scrutinize the “physician” of that time from three main perspectives. Firstly, to examine the social hierarchy reflected in the scenes in the high officials’ tombs in order to reconstruct the specific position of the “physician” within other depicted persons. The paper will likewise examine the social standing of the “physician” by concentrating on known tombs of physicians, specifically tombs that contain a complete list of titles. At that point, a new light can shed recent discoveries in Abusir South, including several tombs belonging to physicians (e.g. Neferherptah (AS 65), Ptahhetep (AS 36) or Shepseskafankh (AS 39). Special attention will be also paid to the social standing of the “physician” in provincial tombs, with respect to the occurrence of a component *pr* ʿ3 referring to the Great House.

Networking at its best: Interpersonal relationships between Jean Capart and his colleagues abroad

Oeters, Vincent

After a doctorate in Law, Jean Capart (1877-1947) travelled to various European cities to study Egyptology: Leiden, Bonn, London and Paris. Here, he befriended the greatest scholars of his time, from the British Flinders Petrie to the French Gaston Maspero. Queen Elisabeth of Belgium, accompanied by her son Leopold (the future King Leopold III), traveled with Capart in Egypt and remained closely connected to him until his death and granted both moral as well as unwavering financial support.

This paper investigates how the founder of Egyptology in Belgium, Jean Capart was influenced by, and influenced other Egyptologists in the first half of the twentieth century. To this end the networks of interpersonal relationships between him and his colleagues abroad will be inventorized, key themes in their research will be defined, and placed within the context of the then current academic debates and approaches in archaeology, the history of religion, social anthropology and art history. An attempt is made to trace Capart's accumulated network and intellectual evolution which in the end proved him able to give Belgian Egyptology the prominent position

it finally acquired, with Brussels occasionally even being referred to as “the capital of Egyptology”.

The research discussed takes place within the framework of the EOS project “Pyramids and Progress. Belgian expansionism and the making of Egyptology, 1830-1952”, a joint-project of the Katholieke Universiteit Leuven (KUL), the Université libre de Bruxelles (ULB), the Universiteit Gent (UGent), the Royal Museums of Art and History and the Musée royal de Mariemont.

One mastaba, two dynasties: A new tomb of Niankhseshat (AS 104) excavated in Abusir South

Odler, Martin / Peterková Hloučová, Marie

In the spring season 2018, the mission of the Czech Institute of Egyptology, Faculty of Arts, Charles University excavated a large tomb (29.60 × 13.20 m) designated as AS 104, being the 104th explored structure in this area.

As the works revealed, the mastaba belongs to the so-called transitional type of structures combining features of the Early Dynastic and Old Kingdom tombs. Thus, it can be dated to the beginning of the Fourth Dynasty, most probably to the reign of King Snofru. The main cultic area of this period was a cruciform chapel located in the south-eastern part and accessed via an entrance from the north. The original owner was the official Niankhseshat whose name is attested on an offering basin found in the chapel.

However, it became apparent that the mastaba was (re-)used in the following dynasty again. One of three niches in the eastern façade of the tomb, near the north-eastern corner, contained a spectacular stela combining an offering scene and two engaged statues of a dignitary Sekhemka and his spouse Henutsen. On the basis of its stylistic features it can be dated to the Fifth Dynasty, referring thus to the second phase of burial and mortuary activities in this tomb.

Three deep shafts (shaft 1: 17.5 m, shaft 2: 14.5 m, shaft 3: 16.5 m) were uncovered in the substructure of AS 104. Burial chambers at the bottom of

these shafts were looted but some items of an original burial equipment were present. Also the substructure was used at least in two phases.

The paper aims at presenting some preliminary observations on the archaeology and architecture of mastaba AS 104, with an analysis of the significant finds, providing thus a contribution to the tomb typology and burial customs of the Old Kingdom.

The myth of the mundane: The materiality of mudbrick and the meaning of royal palaces

Osorio Guimaraes da Silva, Luiza

In studies of ancient Egyptian architecture, stone is almost exclusively associated with the divine and eternal. While this is perhaps a consequence of its usage in overwhelmingly royal and divine buildings, stone is not the only material featured in such constructions. Mudbrick also composed structures such as temples and palaces, but its meaning as a building material has not been carefully considered. The Egyptological truism that it was simply “mundane” limits our understanding of the material and how it functioned in architecture—particularly royal palaces, which are also often simplistically classified as representative of the “mundane” side of kingship.

By focusing on the symbolic meanings of mudbrick, I will show that the materiality of brick—at least in the royal and divine spheres—went beyond its tie to the mundane and its practical functions. Mudbrick was associated with creation and fertility, as well as evocative of archaic, brick-built architecture fundamental to the definition of kingship. This is clear in the mud from which bricks were made, which came from the inundation of the Nile; in the molding of bricks by the king in foundation rituals; in the presence of model bricks and brick molds in foundation deposits; in the personification of bricks as a goddess of birth; and in the placement of magical bricks in tomb walls. This reconsideration of mudbrick adds greatly to our understanding of royal palaces and their role in ancient Egyptian cosmology; its ramifications for the functioning of those buildings will also be addressed here.

Orthography as a variable in the language of the Ramesside royal inscriptions

Paksi, Julianna

In Ramesside times, the simultaneous use of two written linguistic norms resulted in profoundly diverse linguistic typologies. The interaction of Middle and Late Egyptian is seen to take particularly rich and productive forms in the language of the Ramesside royal inscriptions. Detailed analysis of individual texts demonstrates that the linguistic heterogeneity of these inscriptions is apparent not only in their grammatical but also in their lexical and orthographical selections. It is thus not only the Late and Middle Egyptian grammatical constructions that appear side by side in these texts: relatively new words are mixed with older ones and novel or unconventional spellings with more traditional ones. This paper focuses on one of the three linguistic dimensions, orthography, and has a double objective: besides providing a short description of the orthographical choices in these texts, it aims at investigating the factors that influenced them.

The large amount of grammatical, lexical, and orthographical data gathered from ten case studies shows a stronger positive correlation between the orthographical and lexical choices of the Ramesside royal inscriptions than between their grammatical and orthographical selections. Nonetheless, orthography appears relatively independent of the other two linguistic variables and seems to provide endless possibilities for the visual enhancement of the message of these texts. Several orthographical solutions demonstrate the impact of their immediate environment: the contents of the corresponding passage or a word nearby. While playful graphical solutions reveal the visual creativity of the composers, the principled placement of different orthographical variants of a word illustrates their awareness of the various aspects of text-internal hierarchies. In short, a better understanding of the orthographical choices of the Ramesside royal inscriptions constitutes an important step towards a more nuanced appreciation of their language.

The semantic field of *hetep*. An anthropological approach

Perazzone Rivero, Emma

The concept of *hetep* was central in ancient Egyptian religious practices and rites. The Egyptians used the word *hetep* to define the offerings made to their dead and their gods. The hieroglyphic sign for *hetep* (R4 in Gardiner's sign list) is actually a small offering sitting on top of a surface, an altar or an offering table. These were deposited in the tombs or in the temples, following the recitation of said offerings. The words were often carved in the walls, which means we have a great amount of evidence of the actual use of the word in its most decisive framework.

In diverse contexts, the word *hetep* can have different meanings. It is sometimes translated as “to be at peace” or “to be satisfied”. As such we find that it expressed appreciation and greetings in social settings and personal relations. In political environments the word, translated as “peace”, brings a totally distinct importance attached. Nevertheless, the most interesting aspect of *hetep* is not its intangible representation.

Hetep as an object is a present. Gifts were offered in diverse occasions both among the elite and the lower classes. From an anthropological viewpoint a gift-exchange is but another type of economic exchange. The connotations that arise from said exchange are what define it as something less economic and more closely related to kinship and the creation of bonds. The primary work of anthropologist Marcel Mauss *Essai sur le Don* (1925) focuses on the system of economic gift-exchange. His as well as other elemental figures of economic anthropology such as Marshall Sahlins, Karl Polanyi, Maurice Godelier and Raymond Firth will be our guides in this approach to the concept of *hetep* and its semantic field.

Mentuhotep II's jigsaw puzzle: An attempt at reconstructing Brussels fragment E.5261

Praet, Maarten

The Art and History Museum in Brussels preserves a peculiar column fragment originating from the mortuary temple of Mentuhotep II in Deir el-

Bahari. It is the only piece of column from this temple which is currently known for being decorated with the *nsw.t-bi.ty* name of Mentuhotep II. However, due to the ruined state of the building, it cannot be unambiguously reconstructed within the decoration scheme on the columns in the temple. For many years, this lack of certainty seems to have discouraged scholars to study the thousands of fragments which originally belonged to the decoration of this early Middle Kingdom mortuary complex. In other words, the jigsaw puzzle was deemed too difficult to solve. However, through the painstaking process of combining archival research with hunting down similar relief fragments from the same temple in several museums worldwide, and comparing these pieces with similar scenes from other contexts, a plausible reconstruction of this column fragment can now be put forward. Therefore, this case study shows that it is still possible to draw meaningful conclusions about the original decoration of the mortuary temple of Mentuhotep II, consequently contributing to our understanding of the temple's remarkable position in the evolutionary process of royal funerary architecture from Old Kingdom mortuary complexes to the New Kingdom "Houses of Millions of Years".

Collective identities in the early 2nd Millennium BC: Egypt as part of the Mediterranean

Priglinger, Elisa

Egypt was a dynamic player in the eastern Mediterranean, long before the so-called imperialism of the New Kingdom. Intensive contacts with the Levant have already been sufficiently documented for the Old Kingdom and demonstrate the close cultural ties of these regions. Especially, events at the end of the third and early second millennium have led to a further development of this relationship, which has also contributed significantly to the emergence of multiple identities.

Climatic and environmental changes brought about adaptation measures in some regions of the eastern Mediterranean, which have promoted the movement of resources, people and ideas. Increased trade, both by land and by sea, has allowed the perspective on the foreign and the

“other” to change over the centuries. There are strong indications that the initial exchange contributed to increased connectedness on different levels. The trade network and diplomatic relations of the early second millennium opened up the scope of action, which, among other things, brought also new meaning to mobility.

In Egyptian texts we read of several Levantine people who came to Egypt to live here: they worked and founded families without necessarily denying or giving up their origins. On the other hand, of course, it is very difficult to locate various identities in the archaeological material. Anthropological and sociological studies have shown that identity is fluid and situationally contingent, which raises the methodological question of how these individuals and/or groups of people can be identified at all.

In this contribution, the role of Egypt will be examined in more detail and an attempt will be made to focus on the collective identities of this time. On the whole, it is less about the question of where exactly individual groups come from than about the process of cultural interaction and its possibilities of expression.

The Egyptian Constellation of the Sheep: A new identification

Priskin, Gyula

The ancient Egyptian astronomical diagrams often depict the figure of a sheep next to the constellation of the boat, which has recently been identified with the three brightest stars of the modern constellation of Libra. It follows from this that the constellation of the sheep must be located in the sky in the immediate vicinity of Libra, among the star groups that rise after that constellation. Evidence shows that the Egyptians, like other ancient cultures, determined their constellations by looking out for the outlines of stars that resembled the shape of an object or animal. Therefore identifying the constellation of the sheep means finding a series of stars that form the shape of the animal further to the east from Libra. On these premises, the paper argues that the Egyptian sheep was a huge celestial figure that included certain stars from the modern constellations of Scorpio, Sagittarius, Corona Australis, Telescopium, Ara, Scutum, Serpens,

Ophiuchus, Aquila, Aquarius, and Capricorn. Later, the zodiacs of the Graeco-Roman era do not include the sheep constellation, but associate part of it (Capricorn) with a goose. An explanation for this omission is offered by arguing that the homonymous Egyptian expressions for the two animals led to the transformation of the original constellation of the sheep into a goose. Visual and textual clues support these interpretations, greatly enhancing our understanding of the Egyptian celestial diagrams.

Where do you come from, Bastet?

Pubblico, Maria Diletta / Vittori, Stefano

The name of Bastet is shown in written sources from the Early Dynastic Period to the Greek-Roman Period, and it has many different graphic forms. Phonetically, two forms of the name have been proposed: Ebastet and Webastet. But its exact etymology is still unknown.

Some scholars proposed that the origin of the name comes from the toponym *B3st*. This hypothesis was probably based on the antiquity of the toponym, dated back to the Naqada IIIa2, and from the important amount of both historical and archaeological information about its Bubasteion.

However, the differences between the spelling of the toponym and the name of the goddess, that since the first half of the third millennium BC was often written using the sign *b3s*, suggests that the name of Bastet was linked to her protective role as guardian of *Df3.w* and *grg.w*. This is confirmed by some brief inscriptions on fragments of stone vases found in the Memphite necropolis. These finds and many other sources indicate Memphis as the oldest and perhaps the main place of worship of Bastet, at least until a certain period.

The aim of this speech is to analyse the graphic forms of the name of the goddess and the archaeological sources connected to its diffusion in order to attain a coherent idea about its geographical origin.

The royal Ramesside epithet “victorious lion, lord of the strength” and a statue of Ramses VI: Another case of “monumental cryptography”?

Renaud, Pietri

“The victorious lion, lord of the strength” (*mꜣj nḥt nb ḥpš*) is a common epithet of the king in the Ramesside Period, emphasizing the military function of the Pharaoh, triumphing over Egypt's foes and maintaining Maat's rules. This epithet is part of various royal eulogies during the Ramesside Period, sometimes abbreviated as “lion, lord of strength” (*mꜣj nb ḥpš*), even on several small artifacts such as a spearhead.

The purpose of this paper is to analyze a statue depicting Ramses VI, now kept in the Luxor Egyptian Museum, which shows the king subduing an enemy, accompanied at his left side by a walking lion, and holding a weapon in his right hand. The King is protected by the god Horus depicted as a hawk above his head. The whole statue can be read as a monumental and 3D version of the royal epithet, and can be related of course with other “monumental cryptography” cases dating back to the Ramesside Period, as the well known statue of Ramses II protected by the god Hurun. Finally, other examples of royal statues “writing” the same epithet will be compared to the Luxor one.

The demon-deity Maga: Geographical variations and chronological transformations in ancient Egyptian demonology

Rogers, John

The study of ancient Egyptian demonology is complicated by the tendency of entities to transcend modern conceptual boundaries and the paucity of easily-interpretable evidence; often liminal entities maintain a certain anonymity and are expressed only through repeated instances of a complex iconography without direct explanation. However, a way forward may be found in the liminal entity Maga, whose forms and functions changed entirely between the New Kingdom and Roman Egypt. Maga is spoken against and protected against as a demon and yet is separate from other

demons; his named appearance is paralleled only by Sehaqeq and Apep. He cannot be fully contained by deities, and inimically features in mythological cycles. During the Graeco-Roman period he becomes an apotropaic being: a comprehensive transformation without specific parallel. Furthermore, Maga is widely-attested, in multiple iconographic schemes (such as temple reliefs and votive stelae), texts (sarcophagi, apotropaic spells, calendrical papyri), and different material spaces (private tombs and temple areas throughout Egypt) across a large timespan. The range of evidence for his ontological transformation offers a remarkable opportunity to map the fluidity and dynamism of liminal-entity characteristics, particularly in demon-deity relations. Therefore the temporal transformation of his forms and contexts is examined, allowing an analysis and interpretation of his changing nature and roles. These changing aspects demonstrate the politicisation of evil and illustrate the changing interactions between the human and divine in later Pharaonic history, when traditional understandings were re-imagined and adapted as part of new meanings and experience. His inclusion in such multifarious contexts as the Harris magical papyrus, the sarcophagus of Ankhnesneferibre, and his own shrine at Athribis reveals the pervasiveness and flexibility of demonological conceptions in Egyptian worldviews.

The women who gathered at Edfu: An archaeological perspective on an assemblage of female figurines

Sarrazin, Emilie

Between 1937 and 1939, more than 90 female figurines, dated to between the Middle and New Kingdoms, were excavated by the Franco-Polish mission working at the necropolis of Tell Edfu. This assemblage was an important reference for early works on this type of artifact; however, such studies were more concerned with general typologies than with the precise contexts of the objects. Then, mentions of the Edfu female figurines remained quite sparse until some 70 years later when, between 2007 and 2011, the team from the Oriental Institute of the University of Chicago excavated around 70 additional examples. This time, these clay statuettes

did not come from the ancient cemetery, but from late Second Intermediate Period-early New Kingdom contexts in the settlement area. Other examples have further been uncovered during the 2018 season. Published assemblages of female figurines found by modern excavations, particularly from ancient settlements, are still quite rare, and this paper aims to contribute to the recent effort made by scholars to address this issue. The goal of this presentation is to focus more closely on the provenience of such artifacts, so as to strengthen our knowledge of their chronology and contexts of deposition. The finds from the tell of Edfu will be closely analyzed and compared with the funerary material in order to highlight the particularities of this assemblage of statuettes, especially in terms of their stylistic and spatial groupings. This analysis, complemented by data from other relevant sites, will allow us to further reflect on the general distribution of female figurines, and discuss their possible patterns of use and disposal.

Painting peculiarities in TT84 (Sheikh Abd el Qurna)

Sartori, Marina

Theban tomb 84, belonging to the First Royal Herald and Overseer of the State Granaries Iamunedjeh, was built late in the reign of Thutmose III and it was investigated first by the German Archaeological Institute and more recently by the mission of the University of Basel. One of the peculiarities of the decoration of the tomb is the color palette chosen for the paintings: the predominance of blue and red tones and a tendency toward the absence of yellow. TT 84 shares this rare characteristic with only a handful of other Theban tombs, all close to each other in time: TT29 (belonging to the Vizier and Governor of Thebes Amenemopet), TT104 (belonging to the Overseer of the treasuries Thothnefer), TT412 (the only one in El-Khokha; belonging to the royal scribe Qenamun) and TT -555-, also investigated by the University of Basel.

How can we explain such an isolated choice? The paper will show the precise characteristics of this painting style, analyzing the rendition of single hieroglyphs and figures where the common yellow is substituted by red

pigment, and try to look at the similarities between these five tombs to find an answer to this “artistic movement”. The technological aspect of painting will also be taken into consideration, together with the symbolic importance of the color selection, which apparently allowed room for experimentation and was not as static as previously thought. As contemporary tombs show, this choice was in fact not caused by a scarcity of the yellow pigment (always available in the nearby Valley of the Colors), but was the result of a conscious attempt in innovation, and studying it will hopefully bring us closer to understanding better the personality and role of 18th dynasty painters.

Paser in the Goldhouse, or: The yoke of tradition in the New Kingdom and beyond

Schneider, Jakob

One of the most prominent concerns of Egyptology are questions on the role of tradition in ancient Egypt. The nature of tradition and its interplay with concepts of innovation often governed the manifold examinations of the mechanics of transfer, revival and history. One particular depiction can be found fairly often at the centre of such discussions and is believed to serve as a concise illustration of the relationship between the Egyptians and their tradition. The depiction is shown in the tomb of Paser (TT 106) who served as a vizier in the 19th Dynasty. Paser is shown visiting the royal goldhouse, saying to a stonemason about a statue of Seti I: “How beautiful is the statue of the lord you have done! Let it be like the old one!”. Many Egyptologists took this statement as a proof for the exuberant influence of tradition in ancient Egypt and interpreted ancient Egyptian culture as being obsessed with recreating its own past. For the New Kingdom this is of special importance, since it is commonly believed that the Second Intermediate Period and the Amarna Period formed considerable breaks in the Egyptian tradition which had to be overcome by the following generations. However, the last decades of research in Memory Studies could show that a tradition is by no means a monolithic and independent entity. Instead, it is constantly created and re-created by the culture in which it is entangled. This

consideration led to the Translational Turn in the humanities which focusses on the human agents and social processes responsible for the temporal and spatial movement of culture. The talk will explore this turn and its underlying paradigms in order to give a new and interdisciplinary interpretation of tradition in the New Kingdom and beyond.

Beds and the sound of silence?

Schutz, Manon

When we think about beds, we usually imagine a silent and hence sleep-beneficial environment. In ancient Egypt, sleep and death—two sides of the same coin—are generally connected to quietness as well, which is for instance expressed in Osiris' epithet *nb sgr* “the lord of silence”. However, the decoration of beds (and also headrests) seems to convey a different imagery. The most obvious representation of sound in connection with beds is probably the music playing and dancing Bes which frequently adorns these pieces of furniture. But the rendering of the tongue sticking out of the mouth of deities like Bes, Taweret, and lion-Bes can likewise be interpreted as noise, namely as roaring. In this paper, I would hence like to analyse the meaning of sound in connection with beds. On the one hand, these deities are clearly apotropaic. Their frightening appearance and accompanying sounds are meant to scare demons, revenants, and other evil spirits away, as is known from other cultures as well. This function is further highlighted by the fact that they often carry knives and *z3*-amulets. On the other hand, one might wonder whether the different sounds and noises are intended to guarantee the sleeper-deceased waking up in the morning. Again, the belief that noise could reach and awaken the departed is well attested in societies all around the world. In the case of Bes, however his music and dancing might also already refer to the successful transition of the sleeper-deceased from sleep to waking up, from death to rebirth. Thus, the main aim of this paper is to show that the idea of sound in connection with sleep is not counterproductive, but that it can be incorporated into the overall interpretation of beds.

Copper for eternity. The cupriferous objects during the Protodynastic period: A state of the question

Ségalas, Bastien

Ever since the discovery of the Predynastic culture at the end of the 19th century in Naqada, large quantities of copper objects were found, most notably in North Saqqara and Abydos. However, few studies have been dedicated to copper until recently with some exceptions. The study for such objects reveals for early periods new aspects of the material culture. First, it has become possible to have a better insight on the beginnings of the metallurgy in Egypt thanks to chemical and physical analyses since the very end of the 19th century. Then, by the study of the potential sources, it has been possible to trace back the provenance of the metal or the mineral from which it has been extracted. This allows the scientific community to have a better understanding of the relationships between Egypt and its neighbours in that time. But no synthetic work was published since the first discoveries of copper objects by Petrie and Quibell. This paper aims to do a state of the question, summing up briefly the situation from the Badarian period until the end of Naqada II. The core of the paper will be dedicated to the Protodynastic period. First, a general presentation of the different classes of objects and their context of discovery will be done. Then, more attention will be given to the context of use of the objects. Although the vast majority of the artefacts which were recorded in a database for a PhD work are from funerary context, little has been said about 'why were they deposited in the tombs?' Following that question, I will try to give some new insights and possible ways of research on that matter.

A dangerous seductress? Re-reading the Tale of the Herdsman

Serova, Dina

The Tale of the Herdsman is one of the most enigmatic and intriguing compositions of Middle Egyptian literature not least due to its fragmentary state but also because of its ambiguous content. Until today there is a considerable debate about the grammar and understanding of this text as

well as the identification of its protagonists and addressees. The tale describes an encounter between a herdsman and a female figure called *ntr.t* in the marshes. Most of the discussions revolve around the identity of this female, who has been interpreted either as a beautiful seductress or as a terrifying and animal-like demon. The description of her loose hair and presumably naked skin have (mis)lead the modern reader to a sexualized and biased reading of the tale, which is still prevalent in the Egyptological discourse. Such a reading, advantaged by the fragmentary state and the brevity of the text, strongly corresponds to specific modern concepts and partly reflects male heterosexual imaginations transferred to the ancient material. However, the co(n)text of the tale and text intrinsic information point to a more complex reading and indicate that hair and nakedness are not necessarily mono-functional references to eroticism as usually argued.

Based on new lexicographical analyses of the verbs *sh3i* “to denude” and *h3i* “to be naked”, the grammar and meaning of the controversial text passage in lines x+24-x+25 can be clarified more precisely. Pursuing an in-depth study of the lexical inventory of the text and its meaning, an alternative understanding of the Tale of the Herdsman will be proposed.

An unpublished 21st Dynasty coffin set in the Nicholson Museum, Sydney University

Smith, Danielle

The 21st Dynasty was a time of intrigue and change, not only politically but economically and archaeologically. Funerary practices, including the production of coffins and their decoration altered producing some of the most beautiful and densely decorated material. The coffin set of Meruah NMR.27 housed in the Nicholson Museum, Sydney University is one such example. This coffin set includes a trough, lid and mummy cover and is one of the museums most prized artefacts. Despite the prominent position it holds in the museum, there has been little research conducted. This paper aims at providing a first look at the coffin set with a translation of the texts and analysis of the scenes to discover not only who Meruah was but also the association this coffin set has with others around the world.

Hathor, the Golden One: Aspects of liminality in ancient Egypt

Takacs, Daniel Viktor

Liminal entities – like daemons or gods – are part of belief systems in many cultures of the world. They are present in spaces and times which are on the boundaries of two distinct states: they usually dwell in locations on the edge of society – between habited and uninhabited land, working their magic at times of transition like the passing of the old year and the coming of the new. They were invoked at contact zones between worlds, like a necropolis where people have the opportunity to meet their deceased ancestors.

Hathor, the daughter of the sun god Ra, was an essential element in different festivals connected with liminal times and locations: The Beautiful Festival of the Valley, The Festival of Drunkenness, the New Year's celebrations and the royal Sed Festival all saw the presence of the goddess in her specific aspect, "The Golden One" in the 18th dynasty and later. Her role of a negotiator between worlds and states was used in these revelries with a slightly different aim in each case eg. in the Festival of the Valley the emphasis fell on the communication with the deceased while in the Festival of Drunkenness the successful continuation of the cosmic order was more at the stake. Common parts of the myth of the "wandering Solar Eye", Hathor's liminal aspect, manifested themselves differently in these festivals attesting to common conceptual origin with different goals.

The aim of this paper is to provide a detailed analysis on the role of Hathor in these festivals shedding light on the complex concept of liminality in ancient Egypt. The structural analysis will involve methodological and theoretical points of Eliade, Van Gennep, Victor Turner and Charles Stuart.

The Land of Punt: To the South or to the East of Egypt?

Taterka, Filip

One of the most widely discussed questions related to the land of Punt is the problem of its exact location. Although most scholars agree that Punt should be sought for in Africa, others argue that it was located in the Arabian Peninsula. Unfortunately, available sources are quite ambiguous in this

respect as some seem to locate the land of Punt to the south of Egypt, while others associate it rather with the eastern horizon of the sky. The aim of the paper is to propose an explanation of the alleged contradiction of the available source material. By using various kinds of sources (including unpublished material from the Punt Portico of Hatshepsut's temple at Deir el-Bahari) the author will try to demonstrate that various sources emphasise different aspects of the land of Punt by referring to both real geography (in which the land of Punt is a southern foreign country) and to the symbolic one (in which Punt is a mythological place strongly associated with the sun god).

The Heh group in the Book of Shu

Tempesta, Mirko

The so-called “Book of Shu” could be regarded as a peculiar portion of the Coffin Texts, offering a fascinating insight into the theology of the god Shu, from his genesis to his generation process. Within this process Shu is frequently supported by a particular group of divine creatures known as Heh.

The purpose of my research is to highlight the most salient aspects of this Middle Kingdom divinity group from a theological and cosmological perspective and their relationship with the theological conceptions of the god Heh.

Evidence to support the research will be primarily grounded on the evaluation of the available hieroglyphic textual corpus; the theological analysis will take into account the literature and theories previously produced by scholars.

The main intent of my work is to provide a detailed and updated work on the Heh group inside the “Book of Shu”, considering their cosmological features and their theological relation with the figure of the god Heh and the one of the god Shu.

The feminine touch: Aspects of the role and status of women as evidenced in ancient Egyptian personal correspondence

Thorpe, Susan

Prompted by a person's need to communicate in writing to a recipient at a distance, private letters have been an important source of social and historical information. The personal letters from ancient Egypt exemplify the extra insight such correspondence can provide, especially from the perspective of knowledge regarding the role and status of women in ancient Egyptian society.

This paper will look at a selection of letters covering such aspects as a woman's authority and active participation within both the familial and religious sphere, the responsibilities of a married woman with regard to matrimonial property, the presence of women in the letters as the reason, or part of the reason, for writing. Also discussed will be the societal status of women indicated in the correspondence, the question of literacy and their title and occupation as writer or recipient.

Other studies of ancient Egyptian letters have identified and discussed references to women and their role, but within the context of a specific topic and period. This paper will research and analyse differing aspects from individual letters across a timeframe from the Eighteenth to the Twenty-first Dynasty. This approach will confirm the importance of personal correspondence as a primary source of information – in this instance regarding the status and responsibilities of women in ancient Egyptian society.

“Directive speech acts” in Egyptian wisdom texts: Morphology, semantics and classification

Thuault, Simon

Many advices, recommendations and warnings in Egyptian wisdom texts are introduced by verbal lexemes in the imperative mode (included by linguists in the whole “directive speech acts”): *s3w tw...*, “Keep yourself from...” (Kagemni II, 4), *šsp rd.t=f*, “Accept what he gives” (Ptahhotep 6, 11), *m jr tnh*

s.t., “Don’t look at her” (Ani 16, 13), *m mḥ jb=k...*, “Don’t trust...” (Amenemhat II, 4), etc.

The dozens of imperative lemmas in these texts offer a great diversity of writings, syntactic constructions and semantic contents. Indeed, a same lexeme can appear in several forms in the same text, with various phonograms and classifiers. This is the case, for example, of *s3k jb*, “focus” in Ptahhotep: see (11, 9) vs. (14, 10). From a semantic point of view, there are also interesting differences, like the various meanings of *s3(w)* which is usually translated by “refrain from”, even if it is clearly polysemous: “Hold back from X” (advice), “Keep yourself from X” (warning), “Don’t do X” (order), etc.

This talk will give an overview of a new project aiming to fill a gap in the Egyptological literature concerning the directive speech acts in wisdom texts, with a focus on the imperative mode. Grammar analysis, graphemic comparisons, lexicographical and semantic study... every aspect of the related verbal lexemes will be presented, as well as its stimulating issues and potential conclusions.

This project will surely bring discussions and interesting exchanges between various scholars, linguistic and grammatical studies usually encouraging such debates, thus enabling the research to be improved and developed.

Back to the future: New discoveries and past excavations at Heliopolis (area 232)

Ugliano, Federica / Dietze, Klara

The aim of this paper is to shed light on the relationship between past investigations carried out at Matariya/Heliopolis and the archaeological excavations currently being conducted at the site by the Egyptian-German mission, led by Dr. Aiman Ashmawy and Dr. Dietrich Raue.

The focus of the talk will be the case study of area 232, where a settlement with industrial workshop of the temple industry of the late period was recently discovered in the main temple precinct of the sun god. A special attention will also be dedicated to monuments and artefacts

unearthed by the Italian Archaeological Mission, led by Ernesto Schiaparelli (director of the Museo Egizio, Italy) between 1903 and 1906, as some significant parallels – from the architectural and material culture points of view – have already been detected in the field.

Thanks to an ongoing dialogue between past and current excavations, it is now possible to understand the architectural evolution of the site and situate some of Ernesto Schiaparelli's most remarkable finds within their original archaeological context.

Presenting the four coloured linen in Ptolemaic temples

Wollnerová, Dorotea

Linen, in a great variety of size and shapes and designated by a large number of diverse terms and appellations, is one of the most typical and forever occurring offerings presented to the gods in many temple rituals. One recurring type is four stripes of linen, each in a different colour. This group of linen forms for instance an essential part of the daily temple sanctuary ritual, is kept in the *meret*-chests (in the joint rite of Consecrating the *meret*-chests and driving the calves) and also occurs in the Ritual of the Opening of the Mouth. My paper intends to focus on the presentation of the four coloured linen depicted on the temple scenes in the Edfu temple, but I will also take into account the presence of these reliefs in others temples of this period. In this type of scenes the king is offering the white linen, the green linen, *jrtjw*-linen and *jdmj*-linen, with the recipient of this offering being either only the god Horus or Horus in the company of another deity or deities. Based on a comparison of the associated inscriptions and iconography I will focus on every single variety of linen and its meaning, the presence of different deities and the arrangement of this offering scenes within the individual chambers as well as within the entire temple.

POSTERS

The perception of Egypt by Russians and French travellers in the first half of the 19th century

Aksenova, Anastasia

The 19th century Egypt saw an increase in the influx of visitors, both secular and religious, along with scientific expeditions particularly by Russians and French travellers, which defined the view of the Middle East which signified the end of a of a self-identification phase of their culture. This work aims to explore and analyse the views of these Russian and French travellers under the theme, “Egypt in the works of the Russian and French travellers in the first half of the 19th century”. A comparison between these representations is conducted which reveals the cultural and social aspects of Egypt in the point of view of Russians and Europeans. This analysis will help to establish to what degree the image of Egypt in the Russian and French perception has influenced the distribution of an “egyptomanie” and the development of Egyptology as a science.

The underlying purposes of the travellers to Egypt along with itineraries and the collected Egyptians objects is investigated, where the focus is on the first half of the 19th century, during the period of political tension between Russia and the Ottoman Empire. Extensive list of primary and secondary sources such as the accounts of the French travellers and pilgrims such as F. Chateaubriand, F. Michaud, F. Poujoulat, J.-J. Rifaud, I. Taylor and, the Russian travellers such as A. Norov, A. Rafalovitch, A. Oumanets, O. Senkovsky etc will be analysed. Furthermore, these sources will be provided in a searchable database format.

In conclusion, a general comparison will be carried out on these two views of Egypt from a western and eastern perspective as well as the role played by these travel memoirs as scientific sources in the 19th century.

Dancing for the dead: The *muu* dancers in New Kingdom scenes from a symbolic approach

Bueno Guardia, Miriam

The *muu* dancers are one of the frequent elements within the funeral processions represented in the private Theban tombs from the New Kingdom, especially in the XVIIIth dynasty. The current study is part of the result of a doctoral research still in progress on the representation of dance in the New Kingdom and aims to analyze the main characteristics of this type of scenes, focusing on the representation of these male characters, related to the ancient pilgrimage to Sais and Buto, in the Delta, and whose origin goes back to the Old Kingdom. According to their iconography, they can be classified into three different groups that played different roles within the funeral procession: as dancers with a characteristic vegetal headdress who receive the deceased when he arrives at the necropolis, as static characters located in the so-called "hall of the *muu*" and like a couple of dancers facing each other with a characteristic pose. This paper will also try to understand the ritual meaning of these dancers through the images and texts found (such as the inscriptions in the tombs, the Pyramid Texts or The Story of Sinuhe), something enigmatic that has been interpreted in different ways by several authors. On the other hand, the distribution of these scenes within the Theban necropolis will be analyzed to understand the diffusion of this type of representations.

How the temple of Millions of Years of Thutmose III at Luxor may have looked like? Some hypothesis about the decorative program on sandstone remains

Chapon, Linda

Archaeological fieldworks begun in 2008 in the *Henket-Ankh*, the Temple of Millions of Years of Thutmose III situated between El-Assasif and El-Khoka have given a great amount of fragments belonging to the limestone and sandstone reliefs of the temple. Some reliefs were already published by Ricke in the 30's. However, a comprehensive study and proposals about the

general decoration of the temple which include the new fragments and blocks discovered was still lacking. While part of the sanctuary would have been probably made of limestone, most of the decorated walls of the temple would have been in sandstone. The sandstone material is very fragmented and very little remains of the original walls of the temple. However, some hypotheses and reconstruction proposals about some of the scenes represented in these walls may be put forward, such as the massacre and list of enemies or battle, a festival calendar, processions, the *Ished* tree or the king in the *Heb Sed* robe. They would have been combined with scenes of offerings to the gods, in particular to Amun, guarantor at the same time as recipient of the deeds of the king. Each of these iconographic elements would respond to an intentional ritual and symbolic program. Despite interpretative limitations imposed by the conservation of the material, the reliefs discovered in the *Henket-Ankh* evidence the complexity of the decorative and symbolic program, as well as the quality of the relief and polychrome, which once existed in the temple of Millions of Years of Thutmosis III. This study contributes to the already known XVIIIth dynasty iconographic corpus as well as to the understanding of the function of this construction as Temple of Millions of Years.

Miles above earth: Exploring Hermopolis (el-Ashmunein) from space El-Behaedi, Raghda (Didi)

The longstanding settlement of Hermopolis, ancient Khemenu, is situated in the small Middle Egyptian village of el-Ashmunein, Minya. Continuously settled from the Old Kingdom to Greco-Roman era, Hermopolis served as the main cult center for the Ibis-headed god, Thoth. Today, the archaeological site is comprised of a stratified mound, which covers an area of approximately 1 by 1.5 km. Sadly, only a fraction of the mound is accessible nowadays, as a result of rapid urban encroachment and increasing water damage from the rising water table. Consequently, work on this site is more vital than ever due to these mounting anthropogenic and environmental progressions. To help further explore and delineate the urban layout of Hermopolis, spectral enhancement using iron oxide and

infrared percentage vegetation indices coupled with minimum noise fraction analysis, edge detection and hybrid classification of WorldView-3 satellite imagery was conducted. The results derived from this remotely sensed analysis were validated against findings from previous excavation seasons undertaken in the 1900s by the Roemer-Pelizaeus Museum and the British Museum. Through this analysis, a number of linear, rectilinear, and circular urban features were newly uncovered. Most notably, evidence of a dense sub-surface network of urban structures lying outside the Thirtieth Dynasty temple enclosure wall was identified. Considering a thick layer of vegetation largely conceals the remnants of Hermopolis, which is a unique phenomenon for an ancient settlement in Egypt, this research strives to demonstrate the effectiveness of using certain landscape specific remote sensing techniques to explore environmentally similar sites.

Nespahtwi's mystery: An explication at mummy and cartonnage – case of lady Nespahtwi from Egyptian Museum, Cairo

García Jiménez, Laura

Egyptian Museum, Cairo (EMC) houses an unpublished coffin ensemble containing an anthropoid coffin, cartonnage-case and mummy of *Ns-P3-htwy* (SR 643, TR 3/16/11/21) dating to Third intermediate period, Dynasty 22. This study has shed some light on mummy and cartonnage-case; there are iconographical indications on the coffin ensemble that suggest a Theban origin; probably early 8th century BC.

Here, this study will be discussed two topics: Firstly, by performing X-Ray radiography on the mummy together with the cartonnage-case, the mummy is certainly for a young adult, the gender was as expected lady – the wrapping mummy sealed inside the wooden cartonnage – case which made of monolithic wood. The body extended in anatomical position placed very carefully and symmetrically thanks to the bandage. However internal conservation seems poor. It seems likely that there was neither brain extraction nor thoracic and ventral evisceration. The findings indicate her age at death was likely at least 22. Out of the ordinary, an object with an anthropomorphic shape between the legs is sensed. Could be an ushebti or

a mini-coffin of an unborn baby or newborn. Giving to think in this last case that the cause of the death of the woman could have been because of the parturition. Secondly, this study identify on cartonnage case follows the decoration scheme of 22nd Dynasty used in Thebes.

Litany of the Underworld. Forms of Osiris represented in the inside of some XXIst Dynasty coffins

Haładaj, Dagmara

Inner walls of some XXIst Dynasty coffin cases are densely covered with representations of mummiform entities surrounding the mummy of the Deceased. Their iconography consist of many abstract features expressed by heads shown in shapes of symbols, objects or dangerous animals, supplemented by snakes or lizards appearing in hands. While their religious significance is still a matter of discussion, the litany-like list of figures resembles the composition called the "Litany of the Sun" which shows numerous forms of Re and is a popular motif in decoration of coffins and papyri of the period. The identification of representations of entities from the inside of some coffin cases as forms of Osiris in the mirror image of the "Litany of the Sun" can be justified by the significant impact of the Solar-Osirian unity and the idea of duality, widely represented in the iconography of the period.

During this speech, author will present the preliminary results of the study aiming to identify and to classify the variety of representations present on coffins, the role these entities perform in relation to the coffin owner and their religious significance, that could be understood as a mirror image of the "Litany of the Sun" listing numerous forms of Osiris.

Speaking bodies: An approach to the Egyptian and Aegean ritual gestures of the Bronze Age (preliminary remarks)

Kekes, Christos

This poster constitutes a preliminary study of my doctoral dissertation in progress which focuses on a comparative study of the Egyptian and Aegean ritual gestures during the Bronze Age. It addresses questions of terminology, research methodology and typology in the study and interpretation of the ritual gestures in the Egyptian and Aegean world. The research also expands into certain thematic areas, such as the ritual significance of the human body in the Egyptian and Aegean perception, the hand as a symbol of power, the identification and analysis of potentially common Egyptian and Aegean ritual gestures and their implementation in the scope of various ritual proceedings. My research is indented to cover a research gap, since a comparative study of ritual gestures in the Egyptian and the Aegean world has never been implemented before.

For the limited space of this poster, I will confine myself to certain case studies, such as the presentation of the structure of my doctoral dissertation, of the problematic terminology that is usually used in order to describe and classify the ancient gestures and of certain Egyptian and Aegean ritual gestures as well as the ritual context in which they were performed.

My doctorate research is carried out at the Department of Mediterranean Studies of the University of the Aegean, under the supervision of Dr. Panagiotis Kousoulis and it is supported by the Hellenic Foundation for Research and Innovation (HFRI) and the General Secretariat for Research and Technology (GSRT), under the HFRI PhD Fellowship grant (GA. no. 867).

Social role and meaning of the jewellery in the Old Kingdom

Kovalovská, Soňa

We can consider jewellery as a part of the cultural values of mankind, not only because of its aesthetic function. This work offers a view into the

representation and function of the jewellery in the Old Kingdom. My purpose is a comprehensive insight of the importance of jewellery in the Old Kingdom. The meaning of jewellery is associated with a social role of the tomb owners. The primary source of knowledge of the functions of the jewellery are the iconographic sources in the Old Kingdom nonroyal tombs, including the scenes of the jewellery workshops and reliefs with the representation of the wearing jewels.

Preliminary study about offering trays in Qubbet el-Hawa

Lechuga Ibáñez, Cristina

This preliminary research is focused on some pottery offering trays found in the necropolis of Qubbet el-Hawa. Pottery Offering trays are found in burial context mainly. The origin is in the stone offering tables, and the development of this clay models is because a cheaper elaboration (Petrie, 1907).

There are a lot of typology of trays and we can see several shapes, some with complex structures "Soul Houses" and other with simple pottery models of food. Between this kinds of models, we can find many types that respond to the creativity of the craftsman, among various reasons. So, we find a problem for ordering a typology (Leclère, 2001).

This work will review the offering trays found by Elmar Edel during his works and in addition, other offering trays found during the recent works in the archaeological site by the Proyecto Qubbet el-Hawa, mainly in tomb QH33.

The purpose of this research is to establish a formal typology and chronology of the pottery offering trays in Qubbet el Hawa. Moreover, this paper is the first step of my master's thesis.

Dedicatory inscription in the Hatshepsut complex of the royal cult – meaning and role

Madej, Adrianna

A large dedicatory inscription was carved on the western wall of the courtyard of the Complex of the Royal Cult of the temple at Deir el-Bahari. It is preserved in poor condition: only the lower part of the wall endured *in situ* and a small number of blocks connected with the inscription. Such location of this type of text is unique. A partial reconstruction of the text was made based on analogies, especially from the monuments erected during the reigns of Hatshepsut, as well as Thutmose III and from the previous period. Interestingly, it seems that the text content does not refer to the ritual area associated with the mortuary cult. It is also not a description of the whole temple. Why, then, was it decided to carve it the Complex?

The aim of paper is an indication of what was the proper meaning of the dedicatory inscription – is to indicate what was the proper meaning of this dedicatory inscription – which parts of the *Djeser-djeseru* have been mentioned and what is their ritual significance. Are they somehow connected to the Complex of the Royal Cult or are they cited elsewhere accidentally? What was the ideological meaning of the inscription and is there any correlation between it and other dedicatory inscriptions from the temple of the queen?

Like mother. Like daughter: The identity of the quartzite bust depicting a young Amarna queen

McGuinness, Kevin

Found amongst the ruins of the abandoned city of Akhetaten, the unfinished quartzite bust depicting an anonymous royal woman is one of the most beautiful treasures to be unearthed from the Amarna period. Most Egyptologists have mistakenly identified this sculpture as Nefertiti, the Chief wife of Akhenaten, as the facial features appear to coincide with known portraits of the queen, and the missing headpiece which originally adorned

the statue was likely her trademark flat-topped tall crown. However, stylistic properties of the bust date from the mature Amarna period, placing it at a late production date, one which would make the queen much older than the youthful subject in the statue. Instead, I suggest that this bust is a depiction of Meritaten, the eldest daughter of Nefertiti and Akhenaten, who rose to power during the late Amarna period just prior to the abandonment of Akhetaten. Analysing the physical properties of the bust, I will demonstrate that Meritaten attained extraordinary political power during her lifetime, ruling as co-regent to her mother who reigned as pharaoh. This research will help to forge a new understanding of the final years of the Amarna period before the collapse of the Aten cult and the return to Thebes.

Some observations on Early Dynastic funerary landscape of Gebelein

Rochecouste, Olivier / Ejsmond, Wojciech

At several sites, i.g. Naqada, Armant, and Elkab, early dynastic elite tombs were constructed in certain distance from the main necropoleis of the local populations. The current surveys of the Gebelein Archaeological Project led to the discovery of a concentration of early dynastic pottery in the western part of the Northern Necropolis of Gebelein. Geomagnetic prospection conducted there revealed existence of two distinctive anomalies of rectangular shapes. These may be brick lined tombs because unfired mud brick has magnetic properties which makes it clearly visible on geomagnetic map with the background formed by a sand and limestone, which form the ground at Gebelein. The sepulchres were robbed, what is indicated by characteristic 'crater-like' pits and artefacts scattered around.

If the anomalies are in did tombs and are related with the early dynastic pottery from the area, this may mean that Gebelein is another site with large tombs separated from the main cemetery area. In the case of other sites this phenomenon was interpreted as evidence of implementation of new elites in provincial centres by the royal court. The aim of the poster is the presentation of the results of the current research

at this part of the Northern Necropolis in wider context and discuss preliminary conclusions.

Performance of modified lime mortar for conservation of ancient buildings

Russlan, Amr Hussein Ali

In this paper the efficiency of using different clay based binders was explored to modify the main properties of air lime mortar which is commonly used as binding materials for conservation of ancient buildings.

Two different types of Kaolinite and Metakaolin were used for the proposed modification in addition to Hib (*Heeba* in Arabic), Burned Hib and fine crushed clay bricks (*Homra* in arabic). The Kaolinite, Hib and Homra were selected as they are usually mixed -locally- with lime mortar to provide suitable binding properties. The influence of burning Kaolinite and Hib on different properties of the binding mortar mixes was explored.

On the other hand, different lime replacement ratios were also explored in the proposed mixes. Fresh properties of the proposed mortar mixes were evaluated such as setting time and flowability. On the other hand, main physical and mechanical properties of the hardened mixes were evaluated such as density, water absorption, porosity and strengths (e.g. compressive strength and tensile strength) at different ages.

Chemical analysis was performed for the raw materials used to make the different mixes. During this study, mainly natural materials were used to produce binding mixes having wide range of strengths. Such mixes can be applied for the conservation cases to be compatible with the original ancient material's properties.

On the other hand, all the proposed mixes showed a remarkable reduction of setting time, porosity and water absorption-compared to the control lime mix providing faster hardening and more durable conservation applications.

Reception of Antiquity. Tutankhamun in Portugal. 1925: The first translation to Portuguese of the “Great Hymn to the Aten”

Sales, José das Candeias / Mota, Susana

From the end of 1922, there are, in the Portuguese press (newspapers and magazines), regular news about the “wonderful discovery in the Valley” made by Howard Carter on the 4th of November: the discovery of the tomb of Tutankhamun.

From 1925, *Diónyssos*, an important magazine published in Coimbra which brought an innovating contribution to the Portuguese academic and scientific scene, also gave considerable attention to that discovery. In three of its issues (two from 1925 and one from 1926) there are small essays dedicated to Tutankhamun and Amenhotep IV, written by Humberto Pinto de Lima, that was then an assistant Professor in Historical Sciences in the Faculty of Letters in the University of Porto.

Being more drawn to Amenhotep IV than to Tutankhamun, Pinto de Lima was very aware to the issue of the solar cult to Aten. Because of that, he did a profound analysis of the origins and motivations of this cult, and, with the help of renowned French and English Egyptologists of their time, he translated to Portuguese the fundamental Great Hymn to the Aten. Historically, it's the first translation to Portuguese of that document clearly influenced by the enthusiasm towards the Egyptian civilization that emerged from the discovery of the tomb of Tutankhamun.

Reflections of Egypt. Nilotic landscapes in Roman iconography

Volta, Eleonora

Within the rich and multiform landscape of images forged in the Roman world, for their originality stand out the iconographies inspired by the land of the Pharaohs. Indeed, the representations of the Nile landscapes evokes a “different world” through the diversity and the immense distance from the real world where the ancient Romans lived. The aim of this paper is to show a selected array of nilotic compositions, created in the Roman world,

so to present an iconographic interpretation crossed with the decorative system and with the functionality of the archaeological context.

Moreover, the landscapes of the Nile can be evoked by a certain number of stereotyped figures; a collection of the topical details in the horizon of the Egyptian river is fundamental to reminiscing about this land. In this sense, a catalogue of these functional figures had been elaborated for an "*identikit*" of the Egyptian iconographic compositions.

It is undoubtedly fascinating to conceive this repertoire of pictures as an open window on the roman history, capable of telling, through Roman iconography, the daily life of those who had lived along the banks of the Nile river.



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