CURRENT RESEARCH IN EGYPTOLOGY
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Virtual Conference

BOOK OF ABSTRACTS
Under the aegis of

Current Research in Egyptology

SCHOOL OF HUMANITIES
DEPARTMENT OF MEDITERRANEAN STUDIES

Aegean Egyptology

&

The Laboratory for the Ancient World of the Eastern Mediterranean
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Foreword

CRE Organizing Committee would like to warmly welcome all the participants to the Current Research in Egyptology 2020/2021 conference, which is hosted by the Department of Mediterranean Studies (DMS) of the University of the Aegean. Unfortunately, the covid-19 crisis prevented the organization of a live conference. We are truly crashed that we did not manage to meet all of you on our beautiful island, Rhodes. However, we do believe that this virtual meeting presents many advantages, as it can ensure safety and convenience for all participants and it can grant more people the opportunity to attend one of the most interesting conferences in Egyptology.

In the following days, we will have the opportunity to attend more than 100 oral or poster presentations by scholars from almost 70 Universities, Institutes, Museums, Archaeological Missions and Organizations as well as independent scholars across the world, which makes this conference a truly international meeting in spirit. We will have the chance to attend the results of ongoing research on different topics of Egyptology and related fields, get new insights, share knowledge and discuss about politics, society and economy, religion magic and medicine, architecture, art and iconography, human and nature, material culture and interconnections. We have also experts from across the field who will be staying with us for the next days, sharing their expertise through their vital keynote lectures.

This year's conference would not have been possible without the support of the University of the Aegean and the assistance of many individuals. We are very grateful to Prof. Panagiotis Kousoulis, Vice-Head of DMS, Director of the Laboratory of the Ancient World of the Eastern Mediterranean and founder of the Aegean Egyptology Research Group, for his valuable assistance and continuous support throughout the organization of this venue. Many thanks are due to the Dean of the Faculty of Humanities, Prof. Ioannis Seimenis, and to the Head of DMS, Prof. Aikaterini Frantzi, for making this Conference happen. Our special thanks go to Dr. Mina Vafiadou and Mr. Panagiotis Agouras for their technical support.

The heart of a conference though is its speakers. We would like to thank all the speakers that have come from all over the world to share fresh knowledge from ongoing research on different topics of Egyptology. We are particularly grateful to all prominent scholars from Greece and abroad who kindly accepted our invitation and participate as keynote speakers in this conference (namely and in the order of appearance), Prof. Joachim Friedrich Quack, Prof. Diamantis Panagiotopoulos, Prof. Panagiota Sarisouli, Asst. Prof. Myrto Malouta, Prof. Panagiotis Pachis, Prof. Panagiotis Kousoulis, Dr. Virginia Webb and Prof. Olaf Kaper. We are sure that all participants will benefit a lot and get new insights from their expertise on various debate issues, especially on ancient Egyptian interconnections as well as language and texts.

Special thanks are due to the chairs of the sessions: José Manuel Alba Gómez, Clémentine Audouit, Martina Bardoňová, Marwa Bdr El Din, Mariano Bonanno, Linda Chapon, Wojciech Ejsmond, Ronaldo
Gurgel Pereira, Taichi Kurumna, Dimitra Makri, Uroš Matić, Vincent Oeters, Marie Peterková Hlouchová, Gyula Priskin, Mohamed Raafat Abbas, Hany Rashwan, Dimitrios Roumpekas, Raúl Sánchez Casado, Valeria Tappeti, Eleni Tsatsou and Justin Yoo.

Last but not least, we would like to acknowledge the valuable assistance of the following individuals: the members of Aegean Egyptology Research Group, Dimitris Garoufalis, Dimitris Georgiou, Emmanouil Lambrakis, Grigorios Kontopoulos and Christina Papadaki; Michalis Papantoniou for the permission to use his photographs from Rhodes and Anastasia Michail for the beautiful logos/banners of the conference. Special thanks go to Eirini Skaroglou (postgraduate student at the DMS), Katerina Sofianou (graduate of the DMS, MA Egyptology of Leiden) and Maria-Antigoni Katsigianni (PhD student at the DMS and member of Aegean Egyptology Research Team) for their significant contribution.

We sincerely wish you all a successful and fruitful event and we are looking forward to meeting all of you in person in next year’s CRE!

On behalf of the CRE 2020/2021 Organizing Committee
Electra Apostola
Anna Kalaitzaki
Christos Kekes
About CRE

Current Research in Egyptology (CRE) is a postgraduate conference set up to facilitate research and promote bonds between British and international universities worldwide who are conducting research in Egyptology or any other related field of study. Originally established by the students at the University of Oxford in 2000, the conference has since then been annually hosted by major Universities, firstly in the UK and from 2010 onwards in Europe. Among British Universities, CRE has been hosted by the University College London and Kingston College, University of Cambridge, University of Birmingham, Oxford University and the University of Liverpool. More recently and outside UK, CRE has been successfully hosted by the Jagiellonian University in Kraków (2016), University of Naples “L’Orientale” (2017), Charles University in Prague (2018), University of Alcalá in Spain (2019), and many others which can be seen at the official CRE website.

Each conference brings something new and unique to the CRE organisation and we hope that this will continue by ensuring that the conference continues to be held annually. CRE accepts all forms of academic research about Egypt, Sudan, and the surrounding Oases ranging from Prehistory to the Islamic Period. CRE, although originally intended to be a postgraduate conference, encourages anyone with an interest in Egyptology, Egyptian Archaeology and interconnections, or with a simple fascination with Ancient Egypt and Sudan to attend!

CRE is set up in a democratic fashion. Any university wishing to host the conference can submit a proposal and a presentation during the Annual General Meeting (AGM). The vote of the assembly will then decide the winner after the presentations are completed. A committee representing the successful university will arrange the conference of the following year, while a permanent committee provides assistance and works on the long-term issues related to the conference. In order to allow a wider involvement of students in the CRE organisation, from 2009, each member can remain in the permanent committee for a total of two years, either in one or several positions.

CRE official website: http://cregyptology.org.uk/
CRE on Facebook: https://www.facebook.com/CREgyptology
Contact: crepermanentcommittee@gmail.com
The Department of Mediterranean Studies

The Department of Mediterranean Studies (DMS) was founded in 1997 and began its operation in the academic year 1999-2000. It is part of the School of Humanities of the University of the Aegean, together with the Department of Primary Education and the Department of Pre-school Education and Educational Design. The School of Humanities is housed in two renovated buildings next to the Medieval Town of Rhodes.

The mission of the DMS, as it is generally stated in the Presidential Decree 316 (Gazette Issue 223, 4/11/97) is “to develop and promote the knowledge about the language, ancient and modern history, ancient civilisation, economic and political structures of the Mediterranean countries, with particular emphasis on the south and south-eastern part of the Mediterranean area”. The study, teaching and research of these issues, which was attempted for the first time in an academic department of Greece, have given a unique and innovative character to the DMS. In the beginning of the fifth semester of study all students are required to choose one of the following three scientific divisions: 1. Archaeology, 2. Linguistics of the South-Eastern Mediterranean Area and 3. International Relations and Organizations. The Department has six Laboratories: Laboratory of Archaeometry, Laboratory of Mediterranean Politics, Laboratory of Informatics, Laboratory of Linguistics, Laboratory of Environmental Archeology, Laboratory for the Ancient World of the East Mediterranean.

The DMS conducts innovative research in all the sub-fields it specializes in, so as to offer high-quality studies to its students. Moreover, the studies offered by the DMS have a modern, dynamic and competitive character. Students are encouraged to marginalize mediocrity and to develop their critical skills, in order to be able to achieve the “optimal” outputs. DMS seeks to foster a spirit of modern tendencies and pioneering studies, focusing on training activities and expanding scientific horizons, challenging punditry and searching for empirically tested points of view. In today’s globalized world, the DMS aims at educating scientific personnel that will manage to effectively deal with the rapidly expanding and changing technological environment. The modern educational demands call for interdisciplinary and insightful executives who will contribute to Mediterranean region development, especially in the fields of international economics, politics and diplomacy, languages, literature and the civilization of the South-Eastern Mediterranean region, as well as to the communication among different cultures.

DMS official website: https://dms.aegean.gr/en/

DMS on Facebook: https://www.facebook.com/Τμήμα-Μεσογειακών-Σπουδών-Πανεπιστήμιο-Αιγαίου-773228073056657

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Aegean Egyptology (AE) is the official Egyptological Research Group of the Department of Mediterranean Studies (DMS) of the University of the Aegean. It was back in 2002 and the bright vision of the members of the DMS Temporary Academic Committee, predominantly among them Prof. Ioannis Seimenis (Head of DMS, 2001-2003) and Prof. Socrates Katsikas (Vice Rector of the University of the Aegean, 2000-2003), that inaugurated Egyptology as an academic discipline in Greek academia. In 2003, Dr. Panagiotis Kousoulis was elected as Lecturer in Egyptology and established the credentials for the formation and development of AE on Rhodes. Since then, AE has been rapidly expanded with an active team of researchers, research collaborations with Greek and foreign Universities and Institutions.

AE aims at the promotion of Egyptology in Greece through the elaboration and implementation of pioneered international and interdisciplinary research projects, the organization of international scientific colloquia, conferences and specialized seminars and workshops (predominantly among them the first specialised Egyptological symposium Ancient Egyptian Theology and Demonology, Studies on the Boundaries between the Demonic and the Divine in Egyptian Magic in 2003 and the prestigious Tenth International Congress of Egyptologists in 2008), the development of specialised Egyptological courses in undergraduate and postgraduate levels, e-learning programmes and summer schools.

More recently, AE is implemented by the first Postgraduate Programme (Master of Arts) in Eastern Mediterranean Archaeology in Greek academia, entitled Archaeology of the Eastern Mediterranean from the Prehistoric Era to Late Antiquity: Greece, Egypt, Near East (2014 onwards), and the Laboratory for the Ancient World of the Eastern Mediterranean (LAWEM, 2015 onwards). Doctoral and postdoctoral research in Egyptology and related fields was inaugurated in 2006 and it is characterised by an exceptionally high standard of originality and focus on a variety of often unexplored fields in Egyptology, archaeology and the ancient world of the eastern Mediterranean. Three doctorate titles were awarded so far: Pavlos Antonatos (2012), Electra Apostola (2015) and Grigorios Kontopoulos (2020). Current doctorate candidates include Dimitrios Garoufalis, Dimitrios Georgiou, Anna Kalaitzaki, Maria Katsigianni, Christos Kekes and Manos Lambrakis. Postdoctoral research is carried out by Dr. Pavlos Antonatos, Dr. Electra Apostola and Dr. Christina Papadaki.

AE areas of research focus especially on the ancient Egyptian belief system (ontology, ritual, magic, demonology, religious language and texts, foreign elements, personal piety), language and script (hieroglyphic, hieratic, Ptolemaic inscriptions, language semantics), funerary ideology and practice, Egyptian interconnections and cross-cultural interactions in the southeastern Mediterranean region, archaic Aegyptiaca in continental and insular Greece, sociopolitical and religious networking in Eastern Mediterranean Antiquity, archaeological field work and epigraphy.
AE is a modern research and educational body, which serves and promotes Egyptology in Greece, re-enhances the research profile of the DMS and places University of the Aegean in a predominant position within the vast and rich Egyptological community and tradition worldwide. Follow us for modern Egyptological studies in the cradle of knowledge!

On behalf of the AE and LAWEM,
Dr. Panagiotis Kousoulis
Director / Professor of Egyptology

Aegean Egyptology official website: http://aegeanegyptology.gr/
Aegean Egyptology on Facebook: https://www.facebook.com/aegeanegyptology
Contact: egyptology@aegean.gr
Abstracts of papers

The entrance to the School of Humanities
New Perspectives on Ancient Egyptian Monumental Architecture

Sergio Alarcón Robledo
Harvard University

Archaeologists have long attempted to escape their modern biases when reconstructing the dynamics of the past. Often unconsciously, modern architectural practice has heavily conditioned the perception and interpretation of building archaeological remains. The main goal of this research questions a series of assumptions that have governed our understanding of ancient monumental architecture. Using the case study of the Temple of Hatshepsut in Deir el-Bahari, this paper will propose an approach that moves beyond the dominant consumption-centered approach to buildings. Instead, I will look at the construction of the structure in detail, challenging the usual view of this process as the mere means to obtain an end-product that is ready to be used. The analysis of extant evidence of various sets of foundation deposits on the one hand, and of modifications made to the structure in various stages of its construction on the other, allow us to gain a better understanding of the processes that led to the conception and shaping of the temple. Based on the results of the research hereby proposed, this paper will finally challenge the differentiation between vernacular and monumental architecture, arguing that their conception implied intellectual processes of comparable merit.

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Theorizing models of cultural interaction on the margins of ancient Egypt

Cristina Alú
University of Pisa - Universität zu Köln

The Eastern desert of Egypt and the Sinai Peninsula were not only important sources of raw materials but also actual crossroads between the Nile Valley and more peripheral regions. These marginal areas were inhabited by non-sedentary populations and acted as negotiation centres for the different ethnic and social communities pursuing their own interests for the mines exploitation. 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 native groups (e.g. Nubians and Canaanites) played a consistent role in the creation and spreading of innovation and goods. The aim of my presentation will be to propose a theoretical framework fitting the social and cultural phenomena underway in Wadi el-Hudi and Serabit el-Khadim mining sites, taken into account as case studies.

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An Encyclopedia of the body in Ancient Egypt and Ancient Near East
Clémentine Audouit
UMR 5140 – Université Paul Valéry Montpellier III

I would like to present a very new project, supported since September 2019 by the LabexArchimede (at Montpellier University) and supervised by Professor Bernard Mathieu. Our project aims to create an encyclopedia of the body in Ancient Egypt and Ancient Near East (Assyro-Babylonian and Hittite worlds). This interdisciplinary and collective work will list the bodily fluids, the limbs and the organs mentioned in all kinds of sources (medical/magical texts, literary texts, funerary corpora...). Every entry will specify the vocabulary used but will also provide an anthropological overview of the representations and functions of the item concerned for each civilisation. The glossary, will involve some 60 to 80 authors for more than 200 records. Besides, our purpose is to build a network of scholars from Ancient Egypt and the Near East, working on the body and its components in order to create a truly international research team. Thus, participating in the Rhodes C.R.E. will allow me to present our methodology, our objectives and our partners, and it will also be an opportunity for listeners to contact us more easily if they wish to join the contributors list.

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From scarab seals to roman gems
Dominique Barcat
University of Fribourg

In the frame of a four years research program dealing with the reception of Egypt in roman glyptic, the scarab offers a particularly significant case study. Roman gems of the imperial period, and especially the so-called "magical gems" raise the question of the continuity with the ancient Egyptian amuletic tradition. Even though this question of the continuity has no evident response, there is quite a few relations between the two groups. In both cases, we are dealing with personal objects which fulfill often a protective function. Above all scarabs and gems share a same kind of ambiguity, since both could have to do with the categories of seals and amulets. We will give an overview of the presence of scarabs in the iconographical compositions developed on of roman gems and we will see, particularly, to what extent roman glyptic attests or no to the perpetuation of the memory of scarab seals.

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‘Nothing that surrounds us is object, all is subject’: Does a tomb has a biography? The case of QH 35n
Martina Baroňová
Czech Institute of Egyptology

As the above quote suggests, some opine, that not only persons, but also objects have lives. Importantly, these objects’ lives intertwine with those of humans who created, used and disposed of them and therefore they represent important pieces of evidence in the quest for the understanding of lives of past and present communities and individuals. My paper concerns a biography of one particular tomb – QH 35n – located in the Qubbet el-Hawa necropolis, in the vicinity of Aswan. The history of this monument literally spans millennia. The QH 35n was built at the break of the First Intermediate Period. At a later point it was enlarged, it lived through several episodes of reuse and looting and, lastly, it experienced modern day excavations in several occasions. In my paper I will I focus on the four following questions: 1) How the tomb was constructed and intended to be used? 2) How and by whom was the tomb reused? 3) How it was looted? 4) What traces were left in the tomb by modern day archaeologists? Answering these questions, I will demonstrate, which are the key types of information a biography of QH 35n provides regarding the persons who interacted with it – builders, interred individuals, robbers and archaeologists, and why they are important.

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Where have all the women gone? The so-called Royal Harem Suite in Malqata Palace
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The Malqata Palace, built by king Amenhotep III, is one of the best preserved palaces from the time of New Kingdom. It is therefore an important site for the study of the Royal Harem. Since the publication of the excavation report by Tytus in 1913, several rooms of a similar ground plan have been connected with this institution. The designation of the central part of the palace as the Royal Harem is still used in Egyptological literature without ever having being the subject of a deeper critical study. The aim of my paper is to challenge this theory by an in-depth investigation of the individual rooms, also to take into consideration other palaces from New Kingdom Egypt (e.g. Amarna palaces). The study will point out problematic associations of the use of rooms and introduce a different view on this part of the Royal Palace.

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Most ancient Egyptian anthroponyms had a grammatical structure composed of one or several terms. Some of these terms differ depending on the chronological period: as a consequence, personal names seem to reflect the lexical change and the evolution of the Egyptian language. Nevertheless, some terms characteristic of Old, Middle and Late Egyptian have been fossilized in specific anthroponyms attested in the Graeco-Roman period – written in both the different Egyptian scripts (hieroglyphic, hieratic and demotic) and Greek transcription and, later, in Coptic. In this period, the personal name Ḥr-sȝ-Ỉs.t >Ἁρσησις, “Horos, son of Isis”, is attested together with the anthroponym Ḥr-pȝ-šr-n-_IMPLIES_Ƞς >Ἁρψενησις, “Horos, the son of Isis”. Apart from the use of the term sȝ instead of šr for “son”, the lack of definite article, which did not exist in Middle Egyptian, is in fact reflected in Ḥr-sȝ-Ƞς >Ἁρσησις. In this paper, we will examine the lexical change in the Egyptian language reflected by Graeco-Egyptian anthroponyms together with the lexical fossilization of Old, Middle and Late Egyptian terms and their pronunciation, which is usually revealed by Greek transcriptions (cf. -sȝ > -σ-) some centuries before the origin of Coptic.

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Being annihilated or being satisfied in the Duat. About the dynamic of the sw.wt in the New Kingdom Books of the Underworld

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Amongst the components of the Egyptian funerary personality, the shadow is probably the most elusive. In fact, as one of the elements with greater mobility, the shadow is a first-order component to preserve the integrity of the deceased. That is why a deceased (or a god) with a “powerful shadow” or who can keep it in the Hereafter, guarantees to join the crew of the disk and therefore regenerate. On the contrary, with the annihilation of the shadow, the condemned are executed and included among those that do not exist-. This article proposes a study of the vicissitude of the shadows in the context of the Duat in the funerary literature of the New Kingdom. Consequently, an analysis of the mobility acquired by the Duat in this period is presented.

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‘And all large and small cattle’ - Is there a ‘zoogony’ in the Religious Hymns of the New Kingdom (ca. 1539-1077 BC)?

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Animals are part of the Creator deity’s demiurgical activity. This feature is explicitly mentioned in some religious hymns of the New Kingdom (ca. 1539-1077 BC), with greater or lesser details given. Indeed, this creative outcome can be mentioned alone (e.g., Hymn of Tura, 22), together with anthropogeny - that is, the creation of humans (e.g., Cairo CG 58038, VIII.2) - or even in the context of the so-called “catalogue of creatures”, where their creation is presented alongside with both humans and deities (e.g., BM EA10684 recto, VII.5-6). The words mnmn.t and aw.t, often translated as “big” and “small” “cattle/herds/flocks”, respectively, are the most common terms in reference to this phenomenon. However, one may also find mentions to other elements of the animal kingdom, such as fish (rm.w), birds (Apd.w; qy.w), mice (apn.w) and various reptiles and insects which translation is often tricky to precise (e.g., apnn.t, xnws, Ddf.t, pwy, among others). Furthermore, the references to this process range from a simple mention to more in depth accounts with stronger naturalistic and faunistic concerns (e.g., Great Hymn to Aten, 6-10; Berlin ÄM 6910, 8-9; TT 158(5), 3-4). In this paper, I intend to ponder on the possible meanings and interpretations that arise from the references to this creative outcome in this corpus. I shall consider not only the utilized vocabulary to indicate different animals but also the distinct ways through which they are said to come into existence as well as their ontological position in the hierarchy of beings conveyed by these sources. By evaluating the place of animals in these texts, this talk will navigate through a core question: can one refer to “zoogony” in the religious hymns of the New Kingdom?

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The Hellenistic shades of Napata

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Italian Archaeological Mission in Sudan - Jebel Barkal

The Italian Archaeological Mission in Sudan has been working on the site of Jebel Barkal – ancient Napata – since 1973, focusing in particular on its Meroitic royal district dating to the 1st century CE. This area develops around the Palace of king Natakamani, which appears to be surrounded by several buildings connected to the ceremonial apparatus of the Meroitic kingship – mostly pavilions and kiosks; all these edifices show a clear evidence of foreign influences, not only reflected in their architectural structure but
also in the objects brought to light during their excavation. A model for the royal area of ancient Napata may possibly be traced in the Hellenistic world, especially as regards the architectural and decorative features characterising the Palace of Natakamani, on which the Hellenising influence is clearly recognisable. As far as some of the most important finds are concerned, we can emphasise the presence of specific pottery classes, characterised by an outstandingly fine fabric, probably imported via the Roman world and resulted by the commercial routes established within the Mediterranean area, but also metal objects and decorative stone elements clearly inspired by Hellenistic models. The aim of this paper is, therefore, to present all those connecting elements between the Meroitic and the Hellenistic culture recognisable in ancient Napata during the 1st century CE, focusing on the topography of the site, the main architectural features of its buildings and, finally, on the categories of finds which can express the eclecticism of a culture capable of combining different aspects of an old local tradition with strong external influences.

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Local special findings in domestic contexts of a frontier post in the Egyptian Delta. The small finds of Tell el-Ghaba (North Sinai, Egypt) between the 10th and 7th centuries BC

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In this work we characterize the small finds of Tell el-Ghaba, recovered in the systematic excavations carried out by the Argentine Archaeological Mission since 1995 in the archaeological site. These objects were found in well defined contexts and analyzed and registered under controlled laboratory conditions. This is not a minor matter since in Egyptian archaeology, settlements material remains have received comparatively less attention than temples and tombs. The current excavations in the Egyptian Delta prioritize the reconstruction of everyday life in settlements, the understanding of their functioning and their connections with other areas. As excavations have revealed, Tell el-Ghaba was an Egyptian frontier post, occupied during the 10th and 7th centuries BC, located on the eastern border of the Nile Delta. The site was
connected to Egypt through the Pelusiac branch of the Nile and to southern Palestine through the coastal plain that stretches between the Suez Canal and the Gaza strip. Broadly speaking, the ceramic repertoire of non-Egyptian origin (1.5% of the complete assemblage) corresponds to some well attested types in the Eastern Mediterranean during the first half of the First Millennium BC. Regarding the imported assemblage, the evidence suggests that, at least by the beginning of the 9th Century BC the site had already some degree of interaction with the trade network of the Eastern Mediterranean. In this frontier context both people and goods were in movement and interaction, therefore the predominance of small finds of local origin is striking, including wdjat, figurines, fragments of statues and amulets, scarabs, earrings or pendants, rings, beads, platelets, seals, hooks, game pieces and a spatula. The specific and contextual study of the small finds found in the domestic structures of this border site contributes to understand the daily activities carried out by its inhabitants as well as their characteristics and beliefs.

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**Ancient Hands: An Initial Palaeographic Analysis of Painted Decoration on Twelfth Dynasty Coffins from Asyut**

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Middle Kingdom coffins from Asyut are well known for their deviant style compared with contemporary material across Egypt. The presence of doubled and tripled lines of inscription and the separation from the capital’s decorative traditions has resulted in their exclusion from many typological studies. Consequently, the factors and agents who influenced the development of the deviant traditions present at Asyut are enigmatic. Furthermore, the study of coffins from this period tends to focus primarily on the patron who commissioned the manufacture and decoration of the coffin. Yet, the workshops and artists who created these coffins are often ignored and represent a significantly understudied group. This is primarily due to the limitations of the primary evidence, particularly as the coffins lack artist 'signatures’, which makes distinguishing individuals who decorated the object extremely difficult. This is further complicated by the nature of Egyptian manufacture, with most objects created by a group, and therefore credit is difficult to assign. Although this makes it difficult to identify the nature of workshops and the organisation of the artists of Asyut, who were the agents of the regional decorative tradition, this does not mean that it is impossible. This study has developed a novel methodology to overcome these issues, which has been used to analyse three complete coffins from the British Museum, using a detailed palaeographical and comparative analysis of hieroglyphs. This methodology has successfully and unambiguously identified the
number of artists’ hands identifiable on each coffin, including which sections of work can be attributed to them. This has allowed for a detailed examination of the nature of each coffin, which has significant implications for our understanding of regional coffin workshops and artist organisation.

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**The decoration, function and location of niches in New Kingdom temples: A reappraisal**

Linda Chapon

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Niches are common architectural features of tombs and temples throughout Ancient Egyptian history. Typical of the reigns of Hatshepsut and Thutmosis III are those niche walls that included a character seated in front of an offering table topped with an offering list type C. They may represent the king or another member of the royal family which were participated in rites and offerings intended for the deity. Other niche scenes show the king making a special offering to a deity or embracing it. But further iconographic themes also existed. These niches had undoubtedly a specific and important function within temples architectural and decorative programs. They were often located in areas where offerings were presented to one or more deities. The location and purpose of these niches were seemingly different, depending on the temple arrangement and the function given to different part of building. A reappraisal of the decoration, function and location of niches in New kingdom temples will allow a synchronic and diachronic comparison of niches in temples and tombs, so that to better understand their role in New kingdom temples regarding the funerary and royal cult, as well as the cult given to royal predecessors and the royal family.

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**Water, protection and destiny: an interpretation of the wr.t-demon**

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The *wr.t* is an entity which recurs several times in the corpus of the Oracular Amuletic Decrees. The OAD are a specific group of amuletic papyri characteristics of the Third Intermediate Period. The amulets express the will of a god, who declares he will protect the beneficiary (a newborn child) from supernatural entities, disease and every accident that could happen in life. The *wr.t* until now have eluded every attempt of identification. The first translator of the OAD, Edwards, conceives them as “elves, mischievous demons
who lay in wait for the unwary”. This explanation lies on the fact that in the majority of cases, the Decrees describe the wr.t as a creature belonging to streams and stretches of water, so Edwards sees them as demonic beings lurking in the water. However, the OAD contains also wr.t of the earth, the sky, the Underworld and even of persons. Given that an interpretation as water demons is unsatisfactory, the speech aims to shed light on the nature of these mysterious entities. First, I will extend the analysis to other sources mentioning the wr.t: ostraka and stelae from Deir el-Medina (where wr.t appears to be an entity literally belonging to a person) and demotic texts (where wr.t has become an entirely evil entity, equated in the horoscopes to the Greek “house of the κακητυχη” (bad luck) and opposed to the benevolent špšy). Secondly, I will examine the possible correspondence between the wr.t and the goddess Tawret, who seems to share the connection with the water and the fate of a person, an ambivalent beneficial/dangerous nature and an evident equivalence of name (t3-wr.t). Once included in a broader religious context, the wr.t is a unique case of supernatural being evolution in the daily religion of Ancient Egypt.

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**Grammaticalization and the Linguistic Cycle in the History of the Egyptian Language**

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As the world’s longest attested language, Egyptian offers us a unique opportunity to investigate diachronic linguistic changes over a more extended period than any other language. This presentation will focus on the lengthy process of grammaticalization, commonly defined as the process by which a lexical item becomes a grammatical one, or a less grammatical item becomes more grammatical, and what grammaticalization in the Egyptian language can tell us about broader linguistic patterns. In particular this presentation will use evidence of grammaticalization in the development of Egyptian verbal constructions to observe what this reveals about the ‘linguistic cycle’, a theoretical linguistic pattern formed from the alternation between synthetic and analytic forms in the development of a construction. This will involve the examination of the developments of a variety of Egyptian verbal constructions from Old Egyptian to Coptic, focusing on the linguistic processes involved in their respective grammaticalizations. It will be established whether each linguistic process caused an increase in the syntheticity or analyticity of the construction, and subsequently, for those that did, how this increase was caused. This presentation will also explore the level of uniformity in the changes and processes involved in the grammaticalization of each verbal construction using a comparative approach to establish the extent of the similarities and differences between the grammaticalization process in the different verbal constructions looked at. Thus despite the
fact that Egyptian verbal constructions in each stage of the language have, for the most part, different forms, different meanings, and are found in different contexts, this will allow for a conclusion as to how similar the grammaticalization process was for verbal constructions across the Egyptian language.

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For a Global and Diachronic Approach to Egypto-Aegeans Interconnections (17th-12th c. BCE): A New Methodology

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Separated by Homer's "wine-dark sea" (Odyssey, XIX), communities of Pharaonic Egypt and the Bronze Age Aegean have been in contact since the third millennium BCE. From the 17th century BCE onwards, particularly under the emergence and development of the great powers of the Eastern Mediterranean, these relations would become more frequent and direct, until the collapse of the "International System" during the 12th century BCE. After giving a brief overview of the previous literature on Egypto-Aegean studies, this presentation presents a current doctoral research project undertaken under the auspices of the Institut français d’archéologie orientale (IFAO, Cairo), and untitled "Egypt and the Aegean World (17th-12th c. BCE): a Global and Diachronic Approach to Their Interactions". This project aims at probing and better explaining the polymorphic nature of interactions between Aegeans and Egyptians by assessing their historical context and examining them from a diachronic perspective. The methodology adopted proposes to identify, analyze and compare the different textual, visual and material evidence available. This data will be recorded into a database which could be updated whenever new discoveries are made. It will moreover enable users to visualize the different data in the form of synthetic maps via a GIS. This data will be used to highlight the actors (elites, merchants, sailors, emissaries-ambassadors, artists-artisans, etc.), the drivers (search for raw materials, social distinction, etc.), and the mechanisms (gift-exchange, trade, cross-cultural interactions, etc.) of polymorphic interactions which took place between these two regions over these six centuries. This project also intends to assess the relevance and value of using some anthropological models in the framework of the study and interpretation of cultural exchanges. By seriating, comparing and contextualising the data and thanks to a diachronic analysis of the results within the framework of this interdisciplinary approach, it is hoped that a new, more “global” perspective on the History of Egyptian-Aegean relationships will be attained.

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The Temple Complex at Gebelein in Light of Current Research
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The temple complex located at the top of the Eastern Mountain of Gebelein was the subject of several poorly published excavations conducted at the end of the 19th and the beginning of the 20th century. They filled museums’ collections with numerous artefacts dating back to the time span from the Early Dynastic Period up to the 1st century AD, but they contributed little to the understanding of the religious structures at the site. Thus, to fulfil this gap, the temple area became the subject of a field prospection and studies of archival materials by the present author. The aim of this paper is to present the results of the current inquiries. The religious complex was surrounded by a thick mud-brick wall which plan can be reconstructed thanks to unpublished documents and the results of the current archaeological surveys. It is often mentioned in publications as dating to the times of the 21st dynasty and interpreted as a fortification, but the results of the present works challenged this interpretation. Fragments of limestone and sandstone blocks, dating to the times of the Middle and New Kingdom, as well as pieces of Hathoric bowls, were found within this temenos during recent works. Moreover, granite door sockets were also identified. If these granite blocks are in their original position they indicate the location of an entrance to one of the cult places within this complex. This religious structure was the focal point of a broader sacred landscape which includes two concentrations of petroglyphs and a rock-cut chapel. In the effect of the current research it is possible to partly reconstruct the spatial layout of the temple complex, its history, and its context within the cultural landscape.

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Detection and 3D modeling of New Subsurface Archaeological Structures at Hermopolis (el-Ashmunein)
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The provincial capital of Hermopolis served as an important political, religious and economic center in Pharaonic and Greco-Roman Egypt, however, today the site largely remains unexcavated. With most previous excavations focusing on the western and central portions of the settlement, the eastern flank of the Thirtieth Dynasty enclosure wall has been largely overlooked. For this reason, the principal focus of this study was to explore the eastern quarter of the settlement, especially the southeastern section immediately
outside the temple precinct. To remotely identify potential subsurface archaeological features, a variety of spectral enhancement techniques were utilized to process WorldView-3 satellite imagery. The present study found that the use of spectral enhancement indices, particularly those assessing vegetation robustness and iron oxide presence, were highly successful in detecting unmapped urban features. A number of promising structures were identified based on this analysis, including three elongated installations perhaps utilized for grain storage purposes and a potential casemate foundation structure. These 2D urban installations were then expanded into a geo-referenced 3D interactive model, created using the open-source SketchUp platform. The visual reconstruction of these subsurface features is intended to give a much more tangible and holistic picture of the site. The methodological framework outlined in this paper is highly adaptable and can certainly be used for exploring other archaeological sites with similar environmental parameters as that of Hermopolis.

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Tattoo in Ancient Egypt; of Egyptian or Nubian origin
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We are indebted to Ludwig Keimer (1893-1957); the first who shed light on ancient Egyptian tattoo in his most comprehensive study, examining Amunet; a tattooed female mummy stored at Cairo Egyptian museum in 1938, she was a priestess of Hathor and also a “sole ornament of the king”; who lived at the time of king Nebhepetre-Mentuhotep II, and her mummy was discovered in front of the courtyard of his temple at Deir el-Bahari. From the same time and place of Mentuhotep's temple complex, the metropolitan museum of art keeps two female tattooed mummies who supposed to be of a Nubian origin, those were not the only tattooed mummies of the Nubian origin; many female -naturally mummified- remaining of tattooed women of C-group were discovered from 1910 onwards at Kuppan and Aksha. Recently in 2003 Friedman discovered a remaining of a similar mummy at Hierakonpolis. All these evidences led many scholars to assume that tattoos appeared in Nubia first, and then penetrated into ancient Egyptian society. This paper aims to prove the Egyptian origin of tattoo according to recently rediscover in 2018 of two tattooed natural mummies from predynastic period restored at the British museum over a century ago and discovered at Gebelein, also the Ifao discovery in 2014 of a tattooed mummy of a woman restored at TT291 at Deir el-Medina who might’ve lived at Deir el-Medina during the new kingdom. Comparing that with some female figurines from prehistoric time, also by shedding light on the development of tattoo in ancient Egypt from
The unpublished female figurines of the late period and the Greco-Roman periods:
concept and the function

Khaled Essam Mohammed Ismail
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The nude female figurines are attested from Pharaonic dynasties to the Greco-Roman period in Egypt. The best examples of these figurines were found from the Middle Kingdom onwards. These figurines are made of different materials such as unfired clay, terracotta, stone, faience, and wood. The female figurines of the Late Period resemble the figurines of the New Kingdom: they appeared in a form of carved plaques representing a nude woman leaning on a bed with arms to her sides and a heavy wig to her shoulders. In some examples, these figurines suckle a child or have a child on their feet. The purpose and function of the female figurines of the Late Period and Greco-Roman period are still obscure and debated, at the same time have not yet received the proper scholarly attention unlike the female figurines of Middle and New Kingdom. A large corpus of these female figurines is preserved in the Egyptian museums and storerooms are still unpublished, which will be a very important source for the proposed study. I intend to select various samples of those figurines. I plan to examine according to their typology, furthermore, I plan to explore their function and cultural conception. The analysis of the archaeological contexts of those figurines was found in will shed further the light on the meaning and purposes of those objects. The research project aims to full answer the following questions which were not covered by the previous studies:
1- Whether all types and forms of those figurines are used in all different contexts or there are some specific examples using for identified aspects according to the special conditions.
2- What is the relation between those figurines and the owners / dedicators?
3- Who are the owners of these figurines?
4- What is the function and purposes of those figurines?
5- What is the social, cultural, and ritual meaning of these figurines?

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Soul House belongs to a type of pottery objects which were found in simple tombs at Rifa and had the same function as an offering table. They took the shape of courts filled with offerings and having a representation of a house. During the Old Kingdom food offerings were presented to the deceased on offering tables in front of their funerary stela. The Middle Kingdom fashion was for such clay soul houses, which had been developed from simple pottery offering platters and in which the offerings were placed. The earlier beginning of these models was in the Ninth Dynasty, while the end lasts into the Twelfth Dynasty. As it evolved, the T-shaped basin played a vital role in the process of offering during the New Kingdom. This relationship is revealed in relief carvings of the New Kingdom depicting the placement of T-shaped basins on top of offerings stands which were employed by kings in the act of libation. This paper strives to find the main role of the soul houses. It is highly likely that the Middle Kingdom soul-house served as a mediator between the Old Kingdom offering table and the New Kingdom T-shaped pool or basin that was used for offerings.

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Magicians – Monks: Forms of continuity of magical-religious practices of the pre-Christian tradition in Egyptian monastic environments (4th-7th century)

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Identification of supernatural power and its use for practical purposes is one of the main characteristics of ancient religions. The need to solve social and personal problems through divine intervention has always been addressed through magical rites. In Pharaonic Egypt magical rites were officiated by priests, who practiced both in a public and private sphere. With the advent of Christianity, the need of Egyptian people to overcome diseases through healing rituals does not disappear. Although the hagiographic tradition tells us about a monastic environment made up of men fighting against any pre-Christian worship still present in Egypt, we learn from some sources that among the monks there was the custom of procuring objects, such as protective amulets, for those who requested it. Divination is one of the most widespread magical-religious "services" provided by monasteries; compared to the Pharaonic period, the divine forces changed
but the substance of some divinatory practices remains the same. This is the case of the "oracular tickets" and of the sanctuaries where incubation was practiced (Sts. Cyrus and John in Menouthis, risen on the ancient temple of Isis Medica and St. Phoibammon, installed on the famous sanatorium of Deir-el-Bahari). Furthermore, the preserved corpus of oracular texts suggests that divination was not a clandestine practice, but a service included in the official rituals of some monasteries since early Christianity. My Ph.D. project aims to study all the documentary, literary, archaeological and iconographic sources related to the "magical-religious services" linked to the pre-Christian Egyptian tradition and provided in monastic environments, to understand the extent of the phenomenon within the Christian community of late antiquity.

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The “Commander of the Ruler’s crew”: some remarks about a high military title in the Second Intermediate Period and the Egyptian army in the XVII dynasty

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In the absence of clear and telling evidences in archaeological and literary records it is, regretfully, hard work to give a clear view of Egyptian military organization and warfare in the first half of the II millennium B.C. However, it is possible to produce an overall picture evaluating the amount of records for military-ranked men, their presence in official records/war accounts and their impact on Egypt’s social and political history. Particularly, the role of so-called “commander/instructor” (ḥw) and “follower” (šmsw) officials, starting from a “civilian” background, seems to increase and gain prestige thanks to an army re-organization and to war activities during the Middle Kingdom. Between them, in the Second Intermediate Period, the title of “Commander of Ruler’s crew” (ḥw n n ḫš), likely pertaining to command of navy forces, grows of relevance amongst the high military officers, in importance at Royal Court and in chief of Egyptian troops. While the XIII dynasty records show tight familiar and political ties with the echelons of the Late Middle Kingdom administration, in the XVII dynasty these military officers are thought to be the backbone of Egyptian army officers’ staff, in charge of defense of the Theban Kingdom. In this period, they seem to be, far more then just navy officers, truly the “senior officers” of XVII dynasty army. This contribution aims to explain and highlight the role of the “Commanders of the Rulers’ crew”, considering the emergence of the title, his military tasks and the records in XVII dynasty, as well as his sudden disappearance at the real beginning of the New Kingdom.

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Quartzite or silicified sandstone was extracted from Gebel el-Ahmar quarries in the North and from Aswan quarries in the South. From a geological point of view there are many differences between the two sources, which only scientific analysis can help to discern. This hard stone has been used in Ancient Egypt since Old Kingdom but it is mainly during New Kingdom, 18th and 19th dynasties, that it registers a significant development with a peak under the reigns of Amenhotep III and Akhenaton, heavily influenced by solar beliefs, and a revival under Seti Ist (especially in Heliopolis) and Ramesses II, who wanted to emulate his predecessor Amenhotep III. Its use is centred on statuary but also takes into account other types of monuments. The aim of this research is to present the use of quartzite in royal and divine monuments in Ancient Egypt, related to its solar symbolism, due to the red colour of the stone and the mythical origin of the Gebel el-Ahmar: it is the reason why this high-value stone is almost exclusively reserved for the Egyptian elite.

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The presentation will provide insight into the potential link that this figure had to how Ramesses adjusted the way his children were depicted to the public. This shift in public visibility is further investigated via comparisons between Mehy’s depiction and those of Ramesses’ children. The findings of this presentation will also help provide a hypothesis for the influences behind the changing depictions of royal children during the New Kingdom as a whole.

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The Role of Greek Loanwords in Coptic Magical Texts
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Owing to the well-known fact that Greek loanwords take up approximately one fifth of the Coptic vocabulary, their presence in Coptic magical texts is anything but surprising. Similarly to literary and documentary texts, diverse variants of Greek loanwords are abundant in each and every part of spells and magical recipes. According to the wide-spread theory, these attestations are mostly related to the Greek-Coptic language contact and mainly concern technical terms being untranslatable to Coptic. The presentation focuses on the lexical examination of the Coptic magical material with special interest in the contexts in which Greek loanwords occur. Were these borrowings the mere result of the simple linguistic impact of Greek on Coptic and the influence of Greek magical practice on the Coptic one? Compared to the ancient Egyptian texts, did they always represent a real change in terms of content as well? How is this phenomenon connected to the scribal circle that created, edited and copied magical manuscripts? My intention is to introduce some case-studies of the specific use of Greek loanwords in Coptic magical texts and to draw attention to some of the less studied aspects of the subject such as preferences in those cases where both Coptic and Greek words could have been chosen to express an idea.

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Romans in the house of god – Adaptation in the religious sphere in Roman Egypt as seen through the Latin inscriptions and their context
Jiří Honzl
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The conquest by Caesar Octavian in 30 BCE marked an important turning point for the intensity of Roman influences on Egyptian society. Its impact was stronger in some spheres of life than in others yet, as a
whole, the society mostly kept the same character as it had under the Ptolemies. Among other things, Romans brought with them their own language. The spread of Latin in Egypt was only marginal and even native speakers of Latin regularly used Greek. Even though such adaptation was common in the religious sphere, it is rare but still possible to encounter Latin sacred contexts as well. There is altogether a small collection of Latin inscriptions connected to several temples and sanctuaries, including various dedications as well as visitor’s graffiti, referring to diverse cults and deities. They represent important pieces of evidence for interactions of Latin users with the sacred sphere of Roman Egypt. With the aim to describe such interactions and in particular to identify their various modes, the scope of the current study is mostly limited to sites at which Latin religious inscriptions were significantly present, namely the temples of Luxor, Philae and Dakka, but other sites are also considered. Latin inscriptions from each of the temples are analysed as such and in the context of the particular site and especially confronted with the character of cult(s) practiced at the site as known from other both epigraphic and non-epigraphic sources. Separately and in comparison, case studies of the three sites show a wide scale of behavioural modes by which (not only) Latin using Romans were able to adapt themselves to the pre-existing sacred landscape of Roman Egypt, or on the other hand to accommodate it or even completely overhaul it to serve their own religious practice.

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Changing Burial Customs in the Eastern Nile Delta during the Second Intermediate Period and early New Kingdom

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Peculiar burial customs of the inhabitants of the Eastern Nile Delta attested since the late Middle Kingdom and throughout the Second Intermediate Period are traditionally interpreted as a clear sign of increased foreign influence from the area of Syria-Palestine in this region. They are manifested in specific tomb types, placement of the body of the deceased and grave goods. When the Second Intermediate Period ended with the unification of Egypt under the rule of the 18th Dynasty, the new political situation is supposed to have brought about also changes in cultural orientation of the Eastern Nile Delta. However, the mechanism of this change is still not well understood. The reason is the still comparably poor archaeological exploration of this part of Egypt. We thus lack sources of information that could bring us more diversified insight into the matter than the few preserved propagandistic texts of the elites from the South. Nevertheless, one small window into this transition offer the changes in burial customs observable between the late Second
Intermediate Period and early New Kingdom in the Eastern Nile Delta. I am going to discuss these changes on example of selected burials from Tell el-Retaba and Tell el-Yahudiya, with special emphasis on the changes in burial assemblages.

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Hatshepsut’s Portico of Obelisks: Scenes Connections
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The long west wall of the Southern Lower Portico of Hatshepsut’s Temple at Deir el-Bahari contains not only the well-known and unique scenes of the obelisks’ fluvial transport, but also the more standard scenes of a ceremonial run with field offering, Temple Foundation, and Grand Offering. The remains of the decoration of the portico’s side walls contain a scene with the god Dedwen leading the enslaved personifications of foreign countries and tribes, as well as unpublished scenes of Hatshepsut smiting enemies (south wall) and trampling them in the form of a sphinx (north wall). The latter are more standard and superficially they are not clearly connected to the scenes in the larger wall. In this paper, an analysis of the choice of the scenes will be presented, with an attempt to clarify their connection to one another and to the Northern Lower Portico’s decoration. An explanation of their role in the temple’s decorative programme will also be attempted.

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Light my fire – Notes on burning rituals in Early Dynastic burial contexts
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Based on the case study Operation 4, Helwan, it is evident that fire and heat sources played an important role during the funeral processes in Early Dynastic Egypt. In the 218 tombs in Operation 4, more than 20 complete ceramic lamps and incense burners were found in situ inside burial shafts, subterranean doorways, antechambers and burial chambers that probably had been used as sources of light, scent and purification. By taking a closer look at the depositional contexts and the morphology of these ceramic vessels, certain tendencies regarding their spatial distribution and typological evolution can be observed. Furthermore, almost 30 tombs revealed ashes, charcoal and/or burnt ceramic fragments. These materials had usually been
filled into wine and beer jars that show no traces of burning themselves. These jars were deposited either in the lower fill of pit tombs or in the side chambers of subterranean chamber tombs. On rare occasions, even hearth structures and fire places were identified that could be assigned to specific tombs. The author is investigating if the burning was related to the preparation of food in feasting activities, as is suggested for many other contemporaneous sites, or if it represents a ritual activity in its own right. The phenomena mentioned are not limited to Helwan, but also occur in the greater Memphite region, the Delta and Upper Egypt implying supra-regional practices. The paper will give an overview of these findings and discuss the role of fire in its specific contexts.

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Oils Imported to Egypt – A New Insight to the Origins, Production, and Trade Routes
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Oils constituted popular sacrificial products used in various rituals in ancient Egypt, both in the temple and funerary spheres. Anointing together with clothing were practiced in order to achieve the transformation of both the performer and the recipient of the ritual and proceed further into the clue of the ceremony. Of the wide variety of oils and ointments, seven products were incorporated into the offering list type A by the end of the Fifth Dynasty and created the codified sequence utilized until the Graeco-Roman Period. Nonetheless, the other ones were still used in the ritual. In the Egyptological literature some of these oils are considered to be imported from the Near East (for instance sft) or the foreign countries to the south of Egypt (for instance jbr or hkmw), however, these interpretations are not always based on the evidence from the textual, iconographical, or archaeological sources. The question arises which products were indeed imported, which were produced in Egypt, but with the use of the imported ingredients and how this process evolved over the course of the Egyptian history. The aim of the paper is to present the new interpretation of the textual, iconographical, and archaeological sources in order to define the origins of possibly imported oils or imported ingredients of these products. The outcome of the paper will contribute to the ongoing discussion on the trade contacts between Egypt and its northern and southern neighbours. Furthermore, the collected information will be used in creating a comprehensive map of various foreign sources of the oils or their components imported to Egypt.

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Patterns of exchange in LBA Egypt: Royal gifts in the Amarna Age
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The period from the late sixteenth to twelfth-century B.C.E is generally perceived as the forerunner of international relations. A system of diplomacy inside which powers such as New Kingdom Egypt and its Near Eastern peers (Mitanni, Babylon, Assyria etc.) associated with each other peacefully, instead of using means of rivalry developed during the period of Amarna. Several aspects such as reciprocity, equality and exchange made that system functional. In such a system, where the expression of unbounded love and esteem of one “Great King” to another was vital in order a ruler being accepted as an equal member in the system of “brotherhood” shaped among Kings of equal rank, diplomatic gifts provided a fitting way in order a ruler become able to express such feelings. The purpose of the present paper is to demonstrate the differences of how the act of royal gift-giving was presented in Egyptian and Near Eastern sources such as the Amarna Letters. In addition, it will highlight ambiguities in ideology and aspects of abandonment of Pharaonic power in order to diplomacy prevail.

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The Beginnings of a Consumer Society: Beer Production in Predynastic Egypt
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The consumption of beer in Ancient Egypt transcended many aspects of life. Beer was a staple food item in Ancient Egypt that flowed along the lines of the social hierarchy and was consumed by everyone. It was drunk as part of daily meals, festivals, and funerals and was interlinked with mythology, religion, and medicine. Beer was beginning to be produced at a large scale at some of the earliest centers in Egypt during the Predynastic period. At such sites as Hierakonpolis and Tell el-Farkha the establishment of such food producing facilities offer some of the first evidence for specific divisions of labor. Parallels in the layout and equipment of the breweries suggest shared technical knowledge that is indicative of the interactions between Upper and Lower Egypt and reflects growing complexities in society. The appearance of such breweries coincides with the increasing urban character developing in Egypt and illustrates how food production was being organized in order to supply larger communities. Through such brewery studies, we can try to better understand something deeper regarding the nature of relations between Upper and Lower Egyptians and how shared cultural patterns and values developed at this time and would follow into later
periods of Egyptian society. An understanding of the production of beer might demonstrate the shared position ascribed to it as a prestation throughout Egypt. Beer did not just provide for a source of nutrition but must have played a small but significant effort in the reorganizing of agricultural production, labor mobilization, and centralized distribution. My research reflects the potential purpose served by these large industrial food producing installations as well as illustrates how such technological feats aided in transforming Egyptian society in its early stages, considering the accessibility and potential restrictions that the state imposed on the production and consumption.

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Ceramic assemblage in the Predynastic cemeteries: Morphological combination and consideration on the usage in mortuary context in terms of ideological and social aspects

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This paper analyses the assemblage of ceramics in burials of Predynastic Naqada culture and discusses the difference of usage by possible social stratum to which buried persons belonged. This paper tries to argue that selection of ceramics in a burial was regulated by the socio-economic position of buried person as well as ideological perspective which was shared among the peoples. It has been argued that quantity and quality of goods highly reflect the social stratum among persons in the society of Naqada Culture. This tendency succeeded to explain the transformation of society towards the emergence of complex society. However, the detail of ideological significance of ceramics in a burial context is still in vague. This is due to the inadequate published information on the ceramic assemblages in each grave. Assemblage according to basic morphology is supposed to be one of the aspects to understand the consumption of ceramics to a funerary context and surrounding regulations by the people of Naqada Culture. To approach this, this paper analyses the archival materials of the cemeteries at Naqada and the published examples of the Cemetery U at Abydos. Graves will be selected according to the entire quantity of ceramics per a grave, so that graves with small and large amount ceramics will be extracted and compared according to morphology of each ceramic. By doing so, it is expected that possible difference of ceramic selection by social organisation such as stratum will be revealed and embodied aspects of usage regulation concerning funerary goods among the sites of Naqada Culture with the supplementary contribution to enhance the argument by previous quantitative analyses for funerary goods.

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An already well-known (?) administrative document from Deir el-Medina
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The subject of this paper is the papyrus housed at the Museo Egizio at Turin under the inventory number Cat.1906 + Cat.2047 + Cat.1939/001. It is an administrative document dated to the period between year 7 and 9 of Ramesses IX. The document was first published in the “Catalogo generale dei musei di antichità e degli oggetti d’arte raccolti nelle gallerie e biblioteche del regno”, edited by Fabretti et al. in 1882, with a short description concerning the materiality of the papyrus and the content of the text. The first hieroglyphic transcription of both recto and verso was made by Černý, but never published. His notes, however, were used by scholars to publish the text. Kitchen was the first to formally publish a hieroglyphic transcription and English translation. A German edition of the text was published by Helck in 2002. These editions are undeniably of value; nevertheless, they bear the problem that they are relying on Černý’s notes alone and do not include a thorough study of the manuscript itself. The aim of this paper is to show how much new information can be gathered by a thorough study of the original. A closer look at the papyrus has revealed that the current arrangement of the fragments is erroneous and therefore the entire reconstruction of the text is in need of a revision. Furthermore, as already noted by Černý, the papyrus shows heavy traces of reuse and palimpsesting. This paper will show how fruitful a thorough analysis of the original and the inclusion of modern technologies can be for the proper understanding of an ancient document.

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Arsinoe, Berenike and Cleopatra: Images of an Epoch
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The Ptolemaic Kingdom has left a number of examples of artistic work, which exert a strong power of attraction on the modern observer, because of their special synthesis of old Egyptian tradition and contemporary Hellenistic art. Portraits of Ptolemy II are a case in point. He, following the heritage of Alexander, showed himself in pharaonic dress, but (for example on coins), also appeared with diadem, a lion's mane and the horns of Ammon, like a Hellenistic regent. This shows the art-historical balance between Egyptian continuity and Greek influence. The Queens of the Ptolemaic Dynasty, for example Arsinoe II, also fell back on these different iconographical programs in their self-representation. Arsinoe II is an impressive example for this tradition because of the wide range of kinds of image for her which were
made, and which were copied by her successors like Berenike II or Cleopatra VII until the end of the Ptolemaic Dynasty. The art of the Ptolemaic Dynasty shows an epoch of important changes in the politics of culture-but it also exemplifies the power of the ideas behind the Egyptian art, which takes the new influences for a balance between art and royal ideology, classical and modern art at the same time. The aim of this paper is to present this special artistic combination of Egyptian tradition and Hellenistic influence in the images of the Ptolemaic queens, which followed this kind of royal-self presentation for centuries. The presentation of Arsinoe II., Berenike II or the famous Ptolemaic queen Cleopatra VII should be regarded under the focus of the influence of the Egyptian royal ideological program and the use of artistic methods by presenting a special image of the Ptolemaic Queens in Egypt.

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The Ploiaphesia in the Greek landscape: a local expression of a global festivity

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The Navigium Isidis or Ploiaphesia is the most attested annual festivity honoring Isis, celebrating her powers over the sea and serving as a prayer for the safety of seafarers. Evidence for this festivity comes mainly from Apuleius, who describes the procession held in Cenchreae, and the epigraphic data, that attest to the sites around the Mediterranean where the festivities were held. As the social actors created a vivid network through which a cult form Egypt became global, a dense network of cultural interchanges was created. This growing interconnectedness of material culture led to the adoption of common cultic practices by groups of people that originally had a different cultural background. The chronological frame of this research is set between the Hellenistic and the Roman times. The geographical frame is set around the Aegean and the Greek mainland. In the Greek landscape, the sites of Amphipolis, Eretria, Cenchreae and probably Tenos have revealed such evidence. Therefore, we aim to bring this data together in order to examine the form of this cultic practice in Greece and the public offices that took part in this religious experience. We also focus on each local community in order to understand the relation to its origins. Starting from these sites, the existence of a network between these sites and both Egypt and the western Mediterranean can be explored. In addition, we aim to understand the balance between global engagement and the local community involved in these activities. The last few years have seen a growing body of studies regarding the Isiac deities. As the research evolves, the data of old excavations is being revised and new data is being added. As a result, we take into account old and new evidence in order to gain insights in the public expression of this evolving religious activity.

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Was there an urban policy for the Nile Delta during 3rd millennium BC?
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Although it has managed to break with the definition of Egypt as „civilization without cities”, there are still some difficulties in determining what was the actual degree of urbanization in the country. This problem particularly concerns the Nile Delta in the 3rd millennium BC. Despite decades of research conducted in this area, the history of settlement still contains many white spots, and one of the worst recognized periods remains the age of pyramids. Archaeological data referring to settlements from the period are relatively modest and indicate at least a partial regression of many of them after the half of the 1st dynasty. The number of sites, especially in the densely populated northeastern Delta, is decreasing compared to the state at the end of the Predynastic Period. However, at the same time, an ideology of dualism is developing, pointing to Lower Egypt as an important part of the united monarchy, a counterweight to Upper Egypt. Also, the growing number of written sources makes it possible to recognize an increased number of settlements and to define principles of the territorial organization of the region. This presentation aims to summarize the research carried out as part of my project “The structural variability of the Nile Delta settlements as a part of the Egyptian royal urban policy during the 3rd millennium BC”. Changes within the settlement network and in the structure of archaeologically examined settlements in the Nile Delta were analyzed. The obtain results were then confronted with data on the natural environment, economic potential of the region and individual sites, and the results of research on territorial administration at the time. Nevertheless, is it possible to determine whether there was a central urban policy for the Nile Delta?

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Between Philology and Anthropology: The Animation of the Cult Statue in the Daily Temple Ritual
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In Ancient Egypt, the deity descended each day to inhabit his cult statue, considered as his body and which stood at the heart of the temple. The accomplishment of this daily temple ritual made the god present through the activation of his statue. Insights on the Ancient Egyptian way of representing and interacting with the gods can be found in the formulae of this ritual. My research project aims at understanding the relationship between the divine statue and the officiating priest through the philological and anthropological
study of the formulae attested in the textual sources. To that end, a lexicographic analysis is conducted on
the terms used to express the manifestation of the god and on the context in which these appear: the Eye of
Horus, the ba and the heart (jb) of the god. These elements are given to the god by the priest who plays a
divine role, so that the god may incarnate himself in the statue. What role do these terms play in the texts
and are they equivalent? What special meaning do they conceal? The sensory landscape reflected by the
texts is also addressed, especially sight and smell that condition the divine presence. Part of the reflection
is also devoted to the role of the emotions ascribed to the ritual's actors. Preliminary results of this work
will be presented in this talk and will be put in perspective with previous studies, such as Moret, Lorton
and Assmann’s considerations, some of which are quite old or questionable. How do the hypotheses
formulated explain the theological background underlying the texts? What new elements does this study
highlight? Clearly, the translation and interpretation of the priest's statements about his intentions are
essential to understand the modalities of activation of the cult statue.

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The priesthood of the divine Apis bulls: a prosopography
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Evidence for the divine Apis bulls goes back to the establishment of the ancient Egyptian state around 3100
BCE, and is attested nearly continuously until the beginning of the third century CE at the latest, with an
unsuccessful attempt at reviving the cult in the fourth century CE. The main cultic episodes in the life of an
Apis - birth, coronation/installation, death, and burial - were organized under the general supervision of the
priesthood of Ptah in collaboration with the priesthood of the Inundation of the Nile. Nevertheless, the
separate priesthood of the living Apis bulls is reasonably well documented at Memphis between the
Ramessean times and the end of the Ptolemaic era (1292-30 BCE). However, this topic has never been fully
explored in modern historiography. This paper aims to investigate the prosopography of the title-holders,
especially those bearing distinct titles like “god’s servant of living Apis (hm-ntr hpsn), “guardian of
living Apis (st n hpsn),” and “those that hear the call (sgm rsh).” The study on complex Memphite
priestly hierarchies, mostly during the first millennium BC, is ongoing and needs to be further explored,
but this preliminary analysis will, the author hopes, still be useful for any upcoming discussion.

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Pottery fragmentation and abrasion at third millennium BC Kom Ombo, Upper Egypt

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The paper presents the first results of the analysis of fragmentation and abrasion of pottery from third millennium BC Upper Egyptian town at Kom Ombo. A novel method for documentation of fragmentation and abrasion of pottery sherds is introduced. Fragmentation was measured by calculating the average size of the sherds (ASS) of different fabric groups for each context. Abrasion was measured by calculating the abrasion index (AI). The results demonstrate a clear difference in the degrees of fragmentation and abrasion of different fabric groups. This is taken as an argument against the utilization of simple sherd count in determining relative percentage of vessels. ASS for fabric I. 1 (Nile B1) showed statistically significant difference in contexts inside and outside structures. Furthermore, although ASS was demonstrated not to be significantly different depending on the features of the context, AI was, at least for fabric I. 1 (Nile B1).

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Red images in the Amduat of Thutmose III

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In this paper, I explore some possible functions and registers of images by considering the possible significance of colour in certain contexts. I base my study on the illustrated 'long' version of the Amduat as found in the burial chamber of king Thutmose III, which combines various written elements—continuous text, labels, and transcriptions of cryptographies—with a large number of images. Written elements on Egyptian manuscripts were primarily rendered in either black or red ink. These colours generally served to distinguish text from paratext, while red ink in particular was often deployed or avoided by virtue of the colour's symbolic value in Egyptian culture. In contexts such as wall decoration, red ink was often used to mark out the structure and organization of decorative programmes, and to execute drafts. Colour contributed to the meaning of written compositions, and facilitated the reading and organization of inscribed media. In the tomb of Thutmose III, the illustrated 'long' version of the Amduat uses linear hieroglyphs and 'stick figures' coloured both black and red, evoking the appearance of a manuscript. Although the functions of the colours with regard to the Amduat's written elements often fit wider patterns, their significance in the pictorial domain has not yet been extensively explored. Do colours reflect differences in status between images? If so, how does this relate to the ontological statuses of the images as 'representations'? The findings
may connect with other practices in the Amduat, such as the use or non-use of specific figural forms, allowing us to better understand the system of representation operating in the composition, and perhaps the relationship between the 'long' version and the Amduat 'catalogue'.

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Dining with the Dead: the Totenmahl in Roman Egypt
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The Totenmahl-motif of the reclining banqueteer originated in the eastern Mediterranean in the 8th century BC, first appearing as large stone sculptures in Archaic temples before being adapted for funerary use. The motif is attested in funerary art dating from the 6th century BC to the 3rd century AD, across a wide geographical area ranging from the Black Sea to Britain. There is much variation in the composition and artistic style across different archaeological sites. The majority of Egyptian Totenmahl-images come from the West Delta settlement of Terenouthis, where the motif became popular after the Roman conquest. Whilst the Totenmahl in the eastern Mediterranean typically depicts only male figures reclining, a large number of stelae from Terenouthis depicts women in the reclining position. The deceased is often showing holding a Greek-style kantharos, which evokes the Dionysian pleasure of Greek tradition. Most of the stelae from Terenouthis are inscribed in Greek, though the iconography represents a hybrid of Egyptian and Classical artistic traditions. The deceased are frequently depicted with the Egyptian deities Horus and Anubis in their traditional animal forms. This paper will present some preliminary findings from my ongoing PhD research, exploring what these stelae can tell us about ethnic identity, gender roles and religious identity in Roman Terenouthis.

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Bring me an Amulet for the Afterworld. The Use and Reuse of Egyptian Funerary Amulets in the Mediterranean Area
Carmen Muñoz Perez
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This paper is focused on some Egyptian amulets that have been employed in a funerary context in the Mediterranean area. This particular use proves that they have been appropriated by other cultures who have
used them to accompany and to protect their deceased in the Afterlife. In Egypt, amulets were essential to accomplishing the mummification practices to guarantee the rebirth of the deceased. For this purpose, their form, their material and even their colour were precisely chosen according to their magical attributes. Because of their apotropaic powers, but also their small size, Egyptian amulets have been part of the trade interconnections in the Mediterranean area in different periods. However, close attention to the typology and the form of the amulets exported allows us to consider that Egyptian amulets have been used with a concreted purpose. Thus, we have located similar typologies in tombs outside Egypt. Indeed, they have been found in the East coast near to Egypt, like Chypre and Greece, but also in the far West Mediterranean, like northern Africa, as well as the south of Italy and Spain. In other words, the choice of a precise amulet was not due to a pure chance. We would like to present the funerary use of Egyptian amulets through some examples from the remarkable collection of the Egyptian Antiquities Department of the Louvre Museum and compare them with other similar Mediterranean amulets.

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Reared in prehistory: Uncovering the evidence of prehistoric children in Egypt
Mona Akmal Nasr
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The Archaeology of childhood has witnessed increasing interest during the last few decades with new approaches and methodologies being adopted with the aim of inferring about children in ancient societies, however, such progress is not yet fully reflected through the archaeological work in Egypt nor is it reflected through the published work. The current research therefore represents a step towards the inclusion of subadults into archaeological interpretations with special focus on investigating the evidence of subadults among the prehistoric societies in Egypt. The Mythology of the research relies on conducting a comparative study of all the recorded evidence of infants and child burials in prehistoric Egypt. The temporal frame covers the time span from the Neolithic and towards the predynastic/protodynastic periods, while the spatial context comprises all the recorded evidence from upper and Lower Egypt. The data collected are arranged in database file that allows for extracting comparable attributes including sex, age, body orientation, body treatment, grave goods, type of burials, burials location, and even the pathological evidence recorded on the skeletal remains of subadults. Following this criterion has proved to be highly useful in inferring new data about the development of the mortuary spaces of subadults as well as the developing mortuary practices related to this unique age group.

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The presence of foreigners in Egypt, specifically Nubians and Asiatics, during the Middle Kingdom is a well-known fact among Egyptologists. The expansion of the Egyptian borders produced by the military campaigns of kings like Sesostris I and Sesostris III entailed natural contacts with other people. Many of foreign populations are represented in the tombs of officials delivering royal tributes or as prisoners of war. Several studies have focused on the iconography of these peoples, their presence in the administration, the tributes they had to pay and the continuous increase in Egyptian society. This last aspect has been the most studied, mainly due to the dramatic conditions at the end of the Middle Kingdom, with the establishment of the Hyksos dynasty in Egypt. However, little attention has been paid to the foreign servants who worked and lived in Egyptian households and may have constituted the basis of them, being in close contact with Egyptians, usually of high status, every day. This talk will examine the evidence regarding the mechanisms by which these foreign servants got integrated and worked in Egyptian houses; their titles and duties in the households, their relationship with the other members of the households, their status and whether they continued to maintain their ethnic markers or assimilated any attributes of the Egyptian society. They will be mainly examined through Middle Kingdom stelae. Thus, this study will consider both textual and iconographic evidence and will try to focus on foreign female servants to see if their gender as well as their ethnicity had significance in their roles. Finally, they will be compared with Egyptian servants in order to see differences or similarities on their figures. Thus, the importance of the ethnic origin in a Middle Kingdom Egyptian household will be addressed through a comprehensive analysis of these particular members.

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Not a curse “of” but rather “on” the mummy?! Frans Jonckheere, the alleged mummy of Butehamun, and the rise of the study of ancient Egyptian medicine in Belgium (1939-1956)

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In 1847, the Belgian government bought a coffin with a mummy from Belzoni’s widow Sarah Banne. The coffin belongs to the famous royal scribe Butehamun from the 21st Dynasty. At the time it was assumed,
though without a critical eye, that the mummy was his. Where one normally speaks in movies, comics and popular literature of the curse “of” the mummy, it rather seems there was a curse “on” this mummy, as unfortunately so often seems to be the case. In 1939, it was decided that the mummy should be dissected and analysed by the Belgian medical practitioner Frans Jonckheere (1903-1956), who studied Egyptology with Jean Capart after a trip to Egypt. A complete autopsy was performed causing only the mummy’s head to survive. As if that was not enough, the head also got stolen from the museum and sold in 2015. Fortunately, the curse seems to end there as the mummy’s head got retrieved thanks to law enforcement. Jonckheere’s regrettably destructive and irreversible work was at the same time innovative as it was the first extensive and systematic radiography of a mummy together with a complete autopsy. The application of X-rays aimed at providing new insight in mummification techniques and the conservation of human remains in ancient Egypt. Soon after the experiment, the complete results were published together with the X-rays by the Belgian medical practitioner. In all, Jonckheere wrote 30 articles on Egyptian subjects relating to medicine and science. This paper will focus on the alleged mummy of Butehamun, on the physician fascinated in ancient Egypt who examined this mummy, and on his, despite all its defects, pioneering studies on ancient Egyptian medicine in Belgium until his early death.

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Alexander III of Macedon, the Founder of Alexandria: Reading behind the Obvious through Sources and Statues

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The notorious Egyptian city of Alexandria coincided with the face of the Greek marshal, Alexander III of Macedon, not only because he gave it his name in order to strengthen his posture. The Walls [Teixi/Τείχη», τά (ουσ., ουδ.), IPA: /ˈti.çi/] of the city that Alexander built became the Fortuna [Tyche/«Τύχη» , ἡ (ουσ., θηλ.), IPA: /ˈti.çi/] of the city, which he now represents. As a result, two diametrically different prima facie "signifiers" have acquired the same "signified", in a historical period in which almost every cultural concept is changed in the light of the idea of "Ecumene" and "Multiculturalism". However, in reality, the complex cultural continuum running through the figure of the Macedonian King lends itself to a series of semantically commemorative – and (usually) unreported – from the relevant bibliography of properties that are spirally related to the future course of the thriving city of the Nile during "Hellenistic" times, undoubtedly until the death of the last Queen of the House of Ptolemy, Cleopatra VII Philopator. Many later historians unfold aspects of this semantic and religious-anthropological identity of Alexander III (e.g.
Diodorus Siculus, Bibliotheca Historica; Plutarch, Parallel Lives; Marcus Iunianus Justinus, Epitome Historiarum Trogi Pompeii). Furthermore, rare statuary types of copper/bronze or marble, of votive and/or worship content, speak clearly through many signs, which require a detailed and openminded interpretation…So, Alexander III was another Elect-(son) of Zeus, another historical Hero-Founder of a city, a Benefactor with a hidden dimension very close to the dynamic socio-religious phenomenon of Henotheismus-Kathenotheismus? In other words Alexander of Alexandria was “Aigiochos-Ktistes-Tyche of City”?

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Late Bronze Age Hathoric and female-headed vessels: a formal and functional comparative study of some Eastern Mediterranean materials

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The international vocation of 2nd millennium Mediterranean cultures offers the opportunity to test a comparative approach even with less-studied material classes. Hathoric vessels – an Egyptian continuative production rooted as back as the Predynastic period and widespread almost everywhere in the Nile Valley – have a Mediterranean counterpart in Late Bronze Age female-headed vessels, found in Cyprus, the Levant, Mesopotamia, and also Egypt. Although they belong to a different cultural milieu, they sometimes present evident formal and functional common features, which are worth diachronic and synchronic examination. After a brief presentation and classification of the most relevant materials for the topic, the analysis will focus on the different contexts: not only religious centers where the cults of the main Egyptian and Near Eastern female deities are attested, but also funerary sites and representative areas have shown such evidence in the archaeological record. Comparisons will also be made with other material classes, so to give an overview of the multiplicity of formal expressions the versatile iconographical motif of the divine head could inspire. Further data will be provided by literary and epigraphic sources – especially mythological accounts – and evidence of later periods. The prime aim of the study is, then, to compare iconographies and contexts for a better understanding of the dynamics involving the circulation of objects, styles, trends, practices, and beliefs, in order to outline correlations and/or peculiarities in a moment of shared culture such as the Late Bronze Age in the frame of the Eastern Mediterranean Sea.

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The "Aegyptiaca" found in Turkey: a glimpse on Egyptian and Hittite relationships

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Many Egyptian and "Egyptianizing" artifacts have been recovered in Anatolia (modern Turkey) or Northern Syria, testifying direct contacts between Egypt, the Hittite Empire, and the later Neo-Hittite kingdoms. The present contribution, streaming from a Ph.D. research, aims at presenting the major artifacts (both Egyptian or "Egyptianizing") found in Anatolia, either coming directly from Egypt or locally imitating Egyptian originals. Around 79 artifacts can be recognized as of Egyptian origin or "Egyptianizing": the contribution will provide a complete (as far possible) catalogue about the "Aegyptiaca" found in Anatolia around 1700-700 BC (a period including both the Hittites and the Neo-Hittite kingdoms). The concept itself of "Egyptianizing objects" will be discussed and problematized, aiming at retracing the actual perspective and communication between these two important kingdoms.

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Stars and objects in the Opening of the Mouth ceremony

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It is well-known that mortuary beliefs in ancient Egypt were inherently connected with the starry sky from the very earliest times. A crucial step in the funerary journey of the deceased towards a heavenly afterlife was the Opening of the Mouth ceremony that was performed in order to reanimate the dead body or its representation. During the ceremony different ritual objects were used to this effect. One of these is a peculiarly shaped adze that was touched to the lips of the mummy or statue by the sem-priest. Its form reflected the arrangement of the stars near the celestial pole that is now known as the constellation of the Plough (Big Dipper). In Egyptian sources both the constellation and the adze may be referred to by the same name, mesekhtyu, and the adze was meaningfully made from a material that came from the skies, meteoric iron. The paper argues that another tool customarily used in the ceremony and having the reputed purpose of severing the symbolic umbilical cord of the deceased, the pesesh-kef knife, was also modelled on a star pattern that the ancient Egyptians observed in the northern regions of the sky. Similarly, to the mesekhtyu adze, the earliest pesesh-kef knives were made from flint, a type of stone that had especially strong connotations with the circumpolar stars. The new identification of the pesesh-kef knife with an actual
constellation in the sky thus underlines the ancient Egyptian belief that the primary location of netherworldly existence was the celestial sphere.

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Against literary genre as a theoretical colonisation of modernism: Arabic literariness in the Ancient Egyptian literature

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In more than a century and half since the first translations of ancient Egyptian literature, many generations of Euro-American Egyptologists have investigated ancient Egyptian literary compositions from many different perspectives and by employing several Western analytical methods. The whole discussion of defining literary and non-literary texts in the ancient Egyptian culture has been one-sided insofar as it has mostly concerned itself with applying literary theories that have been extracted from modern Euro-American print culture. This paper offers a literature review that exposes the pitfalls of involving generalized equitation that links ancient Egyptian literariness with the interdependency of the print industry and the rise of the modern concept of literary genre. The paper argues that the Arabic literary theory of balāghah and its criticism have the resources to investigate ancient Egyptian literature from a number of closer perspectives other than a modern, unidimensional approach which takes the ancient Egyptian text as some kind of disembodied propositional truth. This paper seeks to expand scholarship regarding the question of literariness in the ancient Egyptian culture by examining the relation between Arabic literature and its rhetoric.

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Experiencing Privacy in the Amarna Workmen's Village

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This paper explores new dimensions of the domestic experience in the Amarna Workmen’s Village, one not reduced to house units, but which integrates a large dataset from houses (artefacts, architectural features), facilities located outside the enclosure wall (piggens, the quarry, chapels), and official buildings spatially distributed around the settlement. A more anthropologically-orientated framework emphasises the
relational aspect of domestic life and the way people relate to the surrounding landscape. This research approached dwellings as material culture, as a product and the medium of social relations, and not only as containers for social life. In so doing, it is possible to understand activity areas as arenas for social relations. A holistic approach to the village material offers a more complex picture of domestic space that is extended to the entire settlement. The village is then framed as a large domestic unit which conveys various experiences of privacy not limited to space, but to temporality and to status.

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Diodorus Siculus' account of Saite Egypt: A house of mirrors?

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Scholars have marginalised the 30-book Bibliothèque Historique of Diodorus Siculus as a second-rate work for over a century. The consensus is that his work is a simple and muddled copying of older works for long sections, the product of a careless and uncritical writer. This view has meant that Quellenforschung, the study of the sources that shaped his work, has been the dominant focus in analysing the Bibliothèque. In particular, many believe that the account of Egypt in book one is an epitome of the lost work of Hecateus of Abdera; a belief that is now being questioned. In fact, it appears that Diodorus used Hecateus as one among several sources in compiling his account of Egyptian history. This more nuanced approach shows the Bibliothèque to be a more complex work than has been accepted previously, in which Diodorus selected and used a wide variety of sources for a range of purposes. Therefore, this paper, though giving a précis of the various potential sources used by Diodorus, does not focus on Quellenforschung but the composition and purposes of the Bibliothèque Historique itself. In particular, the paper analyses the narrative of Kushite-Saite Egypt in I:65-68 as a case study for non-Herodotean Greek historiography of Egypt, and contextualises Diodorus’ writing within his milieu. While Diodorus’ work should perhaps not be used in historical reconstructions, the Bibliothèque Historique sheds light on late-Hellenistic views of the Kushite and Saite kings, and Egyptian history more widely. In doing so, Diodorus displays the characteristics and stories (whether factual or created) that were considered significant and worthy of mention (and therefore remembering): decisions that reflect his day and place more than the people so vividly described in his work.

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Eggs in Greco-Roman Egypt: Food, Medicine, Ritual
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Eggs represent one of the most nourishing foodstuffs people can consume nowadays. In Antiquity they were thought to be a very nutritive food, available in large quantities, especially where barnyard chicken were kept and wild poultry resided. Ancient Greek and Latin medical authors, naturalists and cooks list eggs among the most nutritious foods, being able to be eaten in various ways and used as medicine against various diseases. Apart from their use as food and medicament, the eggs were considered to be a magical symbol in Antiquity, representing a symbol of fertility, birth, and the life circle. The aim of this paper is to deal with the use of eggs as food, medicament and magical ingredient in the light of the papyrological sources. The documentary papyri of Greco-Roman Egypt, namely list of comestibles, food orders or private letters, represent great sources of information about the consumption of eggs in everyday life (e.g. egg species, ways of cooking, prices etc.), while the study of the medical papyri will shed light on the nutritional qualities and the therapeutic properties the physicians and the pharmacologists attributed to the egg as medical ingredient. Finally, the focus on the magical papyri of Greco-Roman Egypt is to reveal the remarkable role eggs of various animals played as substances in magical recipes and generally in ritual acts.

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Harpocrates vs. The Solar Child: The roles of the Egyptian child deities on a lotus / in a boat (in private, magical practices)
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The aim of this presentation is to analyse sources with mentions of private, magical practices, with a focus on the motif of ‘The Solar Child’ – depicted as (an) Egyptian child deity / deities on a lotus / in a boat. Although in most modern studies, the god identified on the lotus is the young Horus, he is more likely to be a general solar child, who emerges from the primordial water as the rejuvenated sun god; in this concept hides the idea of the Egyptian aging sun god. His attributes indicate that he is not simply the creator, but also the lord and ruler of everything. He brings out the light from the darkness. His uprising causes cheers, joy and let people, animals and plants to exist. He could be found in / on a lot of types of different sources, such as Egyptian solar hymns and cosmogonies; and as temple, house and grave decorations and goods. The young sun on a lotus is present from the New Kingdom to the Graeco-Roman times, not just in Egypt,
but also in foreign lands, such as in the Aegean world, Near East etc.; with gaining more and more meanings in different cultures and contexts. The child on a lotus appears on Egyptian ostraca; Graeco-Egyptian temple decorations, terracottas, bronze statues, cloths, seals, papyri, magical gems; Phoenician scarabs; Roman Imperial coins, etc. Applying interdisciplinary investigative techniques on the study of this motif would provide a better understanding sources featuring this ‘Solar Child’ motif.

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Regulations for the Old Kingdom mortuary cult
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The mortuary cult of the wealthiest dignitaries of the Old Kingdom was supported by a set of properties allotted at sustaining their offering service. In order to ensure the proper development of the mortuary cult, contracts were signed with the officiants designated to undertake this task, most commonly, ka-servants. Some of these contracts or regulations have survived until the present time thanks to some Old Kingdom dignitaries who decided to include them as part of their tomb decoration. These texts offer an important amount of information about various aspects of the management of the mortuary cult, giving clues about the topics that most worried their authors. Facing the information given by the texts, one can also seek for data about the functioning of the mortuary cult by analysing the iconography of the tomb decoration. The combined use of both sets of data would allow us to obtain a very effective use of the sources at our disposal. As a contribution to CRE 2020, I intend to analyse the functioning of the Old Kingdom funerary cult based on the comparison between the information provided by the mortuary dispositions and the iconography of the tombs’ decoration.

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With one mind and one mouth? About the influence on and of Coptic hymns
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In order to better understand the genesis of Coptic hymns (and, on a further scale, "the” Coptic culture as a whole), it is essential to bear in mind the many influences that were in effect both coming from Egypt and reaching outside and coming from outside and reaching into Egypt at different points in time. While this
has to some degree been done for cultures that are considered as classical like Roman, Greek and Byzantine, there are others that have so far been left out for a multitude of reasons. This presentation aims at giving an insight into how taking these into consideration might add to our understanding and open new research questions at the same time.

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Of beds and klinai...

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Amongst the best-known and most frequently found scenes in ancient Egypt are the depictions of the funerary bed upon which the sleeper-deceased rests. This type of furniture—whether equipped with leonine, bovine, or simple post legs—is nearly omnipresent and an integral part of the temple, tomb, and coffin decoration. As beds play an important role in the funerary context from Predynastic times to the Roman Period, i.e. during a very long time span, it is not surprising that their form and function evolves over time. Hence, funerary beds display a bipartite development in Graeco-Roman Egypt. On the one hand, for example, the so-called mummy-beds, which are mainly attested in the Middle Kingdom, experience a revival in a slightly altered form. In short: old motifs are revisited. On the other hand, Greek and Roman furniture types were adopted and adapted. Or expressed differently: new forms are established. Thus, the main aim of this paper is to analyse the incorporation of klinai into the traditional scene repertoire and the implications this adaptation has for the Egyptian belief system. Do these new furniture types still convey the same meaning as their Egyptian counterparts? Are new functions adopted alongside the form? Or do they maybe reflect and unite concepts from these two worlds?

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The Fly on the Wall: foreign intrusion or protective device?

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Flies are probably not the most obvious candidate for cultural diffusion yet fly-shaped beads have been interpreted as military awards in ancient Egypt with the concept apparently originating from Nubia or Mesopotamia. Conversely, in studies of Mesopotamia and Nubia, flies are also believed to be associated
with military activity but Egypt is identified as the source of the idea. However, these views are not based on context-driven analysis of the archaeological, iconographic or textual attestations of flies and the evidence for these views is extremely limited. A complete assessment of flies in ancient Egypt has therefore been undertaken, which draws together information from all known sources during the Predynastic Period to the New Kingdom, and their contexts evaluated to ascertain their forms and functions. The findings have then been compared to data from Mesopotamian and Nubian sources for comparison. This has resulted in the finding of anomalies with the traditional view. For instance, significant numbers of fly beads have been found in the burials of women and children in Egypt and Nubia, who would not normally be associated with military activities in these cultures. Likewise, flies are associated with goddesses, such as Belet-ilí/Nintur, in Mesopotamian texts. This paper aims to debunk the theory that the use of flies as symbols and beads in ancient Egypt were based on Nubian or Near Eastern influences. Preliminary results suggest that there were shared characteristics across these cultures, not as military awards, but as symbols of nature and protective amulets. However, their respective appearances and metaphorical domains were considerably different, suggesting that they most likely formed independently. It is hoped that this paper helps to demonstrate that greater inclusion of Mediterranean cultures in studies of Egyptology may help to develop sounder analysis and cross-cultural conclusions.

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What is in between: Types of liminality in ancient Egypt?
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Liminality as the phenomenon of 'in between' has been researched to a great extent in comparative religious studies but not extensively in Egyptology. This paper would like to reflect upon the different types of liminal spaces, times, states and objects as evidenced in ancient Egyptian material which were found in the course of investigating this phenomenon. As a theoretical background, a comparative analysis of the religious terms of ‘sacred’, ‘profane’ and ‘liminal’ in ancient Egypt is conducted. At the departure of this work, these terms are understood as described by Arnold Van Gennep, Victor Turner and Mircea Eliade who endeavoured to study the similar divisions of the universe as seen by different cultures of the world. In the course of the present paper, their definitions are tested and expanded with the help of Egyptian material. One of the aims is to examine the apparent mutual exclusivity of these terms (somehow ingrained in the previous studies), as the true situation seems to be finer graded. Rather than having permanent qualities (eg. profane) in every case, they might have a relative nature changing with the circumstances.
Similarly, the rigid categories of ‘sacred’ and ‘profane’ can also exhibit a form of graduality. The most emphasis in this study falls on the liminal, and in order to examine these highly theoretical terms, a broad range of religious phenomena are collected, collated and compared with each other in the first part of the presentation. In the second part, detailed case studies are presented comparing the role of liminal agents to each other: The role and functions of Hathor in religious festivals, and the necropolis, the possible role of the winged sun disc on architectural elements, and finally objects of mediation, like false doors or stelae.

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The transmission of themes and motifs between "copy" and "innovation": the decorative programmes of the late monumental tombs

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This paper aims to analyze the decorative programmes of the late monumental tombs of the 25th and 26th Dynasties of the Assasif plain, Thebes, to reconstruct their reciprocal influences and the main models that underlie the elaboration of these iconographic and textual selections. These monumental tombs are characterized by their decorative programmes that draw formulas and pieces chosen by the main Egyptian funerary corpora. These texts and iconographic motifs allude in a renewed key to different traditional elements of the Pharaonic cultural and religious knowledge. The analysis of religious corpora and iconographic themes of the monumental tombs of Assasif, considered according to their architectural and cultural context, can help to better understand the process of transmission and edition of these compositions, as well as the role played by the Theban priestly class in these processes between the Third Intermediate Period and the Late Period. Examining the decorative programmes of the monumental tombs of the Assasif, it will be considered the function of the tomb as possible “archive”, the concept of identity and memory connected to it, and the link of this hypothesis to the process of direct copying and the problem of monuments accessibility. Analyzing these tombs and their decorative programmes (texts and iconographic motifs) as a unitary corpus of material, and systematically comparing the similarities and divergences between the monuments and in their more general context, the analysis will be put into a broader framework, questioning the antithetical concepts of “copy” and “innovation”, so characteristic of the artistic and religious production of the 25th and 26th Dynasties.

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Lycia, at the southwest end of Asia Minor, was an important part of the struggle between the Diadochi since the end of the 4th century BC due to its strategic location. From early 3rd century BC to early 2nd century BC, the region remained under the rule of the Ptolemaic Kingdom for almost a century. Surveys and archaeological excavations carried out in the Lycian region provide us with archaeological, epigraphic and numismatic data which attest this period. In this study, in the light of the data obtained from Ptolemaic coins found in the region - from excavations, surveys and hoards - a general evaluation is made about the hegemony of the kingdom over the region, which we also know from ancient sources, and some problematic coin emissions are discussed.

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An Uncanny Inscription from Hatshepsut’s Punt Portico in Deir el-Bahari

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Among the reliefs and inscriptions carved on the walls of the so-called Punt Portico in the temple of Hatshepsut at Deir el-Bahari, there is one particular text which quite surprisingly does not concern female king’s expedition to the land of Punt but instead mentions royal elephant hunt in Syria. Unfortunately, the text is only partly preserved, but the content has been quite ingeniously reconstructed by Kurt Sethe in the Urkunden. At first, the identity of the king hunting elephants in Syria was a matter of controversy among the scholars: the original publications by Johannes Duemichen and Auguste Mariette showed the throne name of Thutmose II in the first column of text in question, while in the final publication by Édouard Naville the lower part of the cartouche is showed as damaged. The latter fact induced Sethe to suggest that original publications of the text contained an error for the cartouche originally belonged rather to Thutmose I, which has been generally accepted by other scholars. The new collation and re-analysis of the inscription in question in situ turned out to produce some unexpected results. Traces of modification of the original name were observed within the cartouche, but most importantly the whole inscription turned out to be a product of the modification of the original decoration. The aim of the paper is therefore to present not only the results of the new examination of an uncanny inscription of Deir el-Bahari, but most importantly, the
Prompted by a person’s need to communicate in writing to a recipient at a distance, over the years private letters have been an important additional source of social and historical information. The personal correspondence from ancient Egypt exemplifies the extra insight such letters are able to provide. This paper will look at a selection of personal correspondence, from differing periods in ancient Egyptian history, which provide insight into religious festival observance and the related priestly duties. In this context a letter will be discussed which is concerned with the festival of the goddess Anat at Gaza. The content evidences her transition from the Near East together with the ancient Egyptian presence in Palestine. The paper will also focus on letters detailing not only the priestly duties related to religious requirements, but also the other varied duties they had to undertake in addition. Also discussed will be the personalities and relationships of the senders and recipients, the background of other people mentioned in the letter and their relationship to the sender and/or recipient, societal status, historical context. From the religious aspect visual representations on tomb and temple walls and individual stelae have provided considerable knowledge. This information is augmented by the important primary source of personal correspondence – as evidenced in this case by the insight into the religious aspects of festival requirements, the people concerned and their duties.

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Greco Egyptian Magical Amulets: some observations on Greco-Roman gems that are found in situ

Eleni Tsatsou
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The study of gem amulets of Greco-Roman times helps us understand the religious ideas of the time and brings us into contact with the innermost thoughts and desires of hundreds of anonymous, inconsequential people, of which we can gather only titbits of information from the literary or philosophical texts of that time. During the Greco-Roman time, the spread of Egyptian religious ideas and material culture is prevalent. The Egyptian influence on Greco-Roman amulets, that are found particularly in the eastern Mediterranean, can be easily observed since most of the amulets depict new invented images of traditional Egyptian gods (Sarapis, Isis, the so-called Pantheos) or new deities inspired by Egyptian tradition (the Anguiped, Chnoubis). However, it is not clear the role that the Egyptian Pharaonic and Ptolemaic religious ideas played in the significance of the Greco-Roman amulets. Solving this problem is difficult, and the fact that the majority of the gem amulets that reached our age lack secure archaeological context makes it more complicated. We cannot determine where and when they were created or the people who wore them. Nevertheless, there are few Egyptian inspired gem amulets that are found in situ. Aiming to understand the way that Greco-Roman gem amulets functioned to construct cultural and religious identity, I will present the gem amulets from known contexts and discuss important questions about the origin and the significance of the Egyptian inspired images and symbols on Greco-Roman amulets, as well as how much of the original meaning of the Egyptian attributes of the amulets was preserved.

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New Kingdom women burials around the "harim-palace" of Medinet el-Gurob

Claudia Venier
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The site of (Medinet el-)Gurob, at the entrance of the Fayum depression, is associated, from the reign of Thutmose III on (ca. 1479-1425 BC), with a domain and a privileged residence for women of the royal family and the court, often referred to as a "harim-palace". The objects from Gurob, especially those excavated during the campaign undertaken by the British School of Archaeology in Egypt in 1920 (G. Brunton and R. Engelbach), are used as a case study to document the social status of women buried all around this main "harim-palace" building. By searching through the archive materials and the ancient
publications and by directly re-documenting the artefacts in museum collections, this study attempts to
reconstruct coherent sets for each excavated tomb. Excavation marks, directly written on the objects on the
field, play a great role in this context. The robberies, the non-exhaustive character of the excavations, the
type of ancient publications with only typological drawings and the dispersion of the artefacts worldwide
complicate the study. Nevertheless, it is possible to reconstruct relevant material contexts, if these
documentary biases are taken into account. Among these assemblages, the Egyptian collection of the Art
& History Museum of Brussels contains a significant proportion of imported materials from the Aegean
world and the Near East. This will be one of the topics I would like to tackle in this paper. In the absence
of any preserved body from these old excavations, the aim is to focus on what archaeology of funerary
assemblages can bring to our knowledge of the ancient Egyptian elite and court society in the New
Kingdom.

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The primary objective of the proposed research is to ascertain discernible patterns in the relationships
between texts and iconography of the non-stola yellow coffins of the Third Intermediate Period of ancient
Egypt. The identification of these patterns can reveal the factors that impacted the craftspeople’s selection
of particular texts and iconographic images. The research seeks to determine the provenance of the ancient
objects, in terms of specific workshops and even individual artists working in and around Thebes during
the period. The study will facilitate new insights into the relationship, functioning and particularities
between texts and iconography as reflected in and between the non-stola yellow coffins. In particular, I
seek the factors that impacted the selection of texts and iconography. Yellow coffins stand out for their
iconography, which has a deep and complex meaning that is enhanced by the associated textual inscriptions.
Thus, the relationship and functioning between the texts and iconography will be analyzed, rather than
treating them as separate and distinct cultural products. By identifying the different iconographic and
textual patterns used in the decoration and in artistic networks, the study will generate new conclusions
about the operations and organizations of the relevant workshops. In this way, the study will investigate
attitudes and knowledge circulation amongst the craftspeople.

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The study of Meroitic pottery has been poorly considered since the beginning of the last century, when scholars started understanding the complexity production that mixed African and Egyptian-Mediterranean characteristics. This vascular manufacturing has been studied through the vessels forms and the decorative motives, outlining a chronology between the 3rd century BC and the 3rd century AD, and trying to understand if and where the production centres were. During the last decades, using an archaeometrical approach, scholars have increased their knowledge about the distribution of this pottery, defining for the first-time clay sources of Meroitic finewares. Analysing samples of sand and pottery, petrographic features have been identified and the southern and the northern production have been distinguished. However, there is a lack of information about fragments from the area of Napata, near the Forth Cataract. In this context, this dissertation aims characterize, through archaeometrical analysis, a selected group of pottery from the palace B1500 of Natakamani near Jebel Barkal and some sand samples from the same area. The traditional archaeological analysis, which define pottery forms and decorative motives, have been enhances by an archaeometrical approach, determining petrographic characteristics and hypothesizing production techniques. This research is part of the Italian Archaeological Mission at Jebel Barkal of Ca’ Foscar University of Venice with the collaboration of LAMA-LabCoMac laboratory of IUAV University of Venice. The results allow to increase the knowledge in the Napata pottery, adding a minero-petrographical characterisation for the Forth Cataract’s area. Moreover, a northern production from the First Cataract has been identified, revealing the cultural and economic value of Napata during the 1st-3rd century AD.

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El-Salamuni Project: Mountain of the Dead
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The El-Salamuni is the main necropolis of Akhmim during the Ptolemaic- Roman period. The paper investigates the topography of the necropolis, the history of investigations there, the architectural layouts of its tombs, its funerary art and scenes as well as outline the main funerary characteristics of the necropolis which still contain tombs didn’t studied yet. Six new painted tombs are registered there of Graeco-Roman
period; all contains two chambers including funerary scenes, geometrical and floral motifs. Also, the necropolis of El-Salamuni is also remarkable with the largest and the best preserved number of zodiacs and astronomical scenes never discovered in Graeco-Roman necropolis in all Egypt, it fall into a group whose vertical syntax admits both Greek and Egyptian elements. The zodiacs are decorated on both the ceilings of the ante and the burial chambers. El-Salamuni project will enrich our data and knowledge about funerary art and burial traditions in the chora of Egypt as well as define the special funerary characteristics of ancient Panopolis.

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The presentation of inw ceremony: evidence from the 18th Dynasty

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Through the rigorous campaigns of the Thutmoside kings, 18th Dynasty Egypt acquired vast imperial holdings in the ancient Near East and came into contact with the other ancient Near Eastern polities. The 18th Dynasty witnessed an increasing integration in the extensive eastern Mediterranean network of exchange, especially through the extraction of tribute from foreign vassals and the exchange of diplomatic gifts with other ancient Near Eastern Great Powers. Although “tribute” suggests coercion and an overlord-vassal affiliation, while “gifts” implied a degree of voluntarism and equal political/social status, Egyptian texts indiscriminately designate both categories of goods as inw (“that which is/was brought”). The gradual ceremonialization of the tributes/gifts-presentation to the Pharaoh gave rise to the ms inw “the viewing of tribute/gifts” ceremony, which is abundantly attested in pictorial evidence on elite funerary monuments. As a highly orchestrated event, the ms inw ceremony encapsulated the exchange of goods, people, ideas, and culture between Egypt and its foreign vassals and the other ancient Near Eastern Great Powers. A thorough examination of how this ceremony emerged and evolved during the 18th Dynasty could significantly enhance our knowledge of Egypt’s foreign relations and diplomatic practices before and after the period covered by the Amarna letters. This article aims to provide a diachronic overview of the ms inw ceremony during the 18th Dynasty, which will focus on its practical functions in colonial and imperial administration. I will also look into to what extent this ceremony reflected and impacted Egypt’s foreign relations.

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Away from me, O' You Crooked of Lips: Practical and Mythical Controlling Modes of the Post-mortem Insect Colonization

Mohamed Zohair
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A corpse is a large food source for a considerable number of creatures and supports a large and speedily changing fauna as it decomposes. These organisms are attracted to the dead body, colonizing it in a predictable time depending on the emanating odor of each stage. They threaten the integration of the body as the are the main drivers leading to the putrefaction and fast decay. Insect infestation could have started directly after death because of the belated handing of the corpse to the embalmers, during the mummification throughout the time spent before treatment, sourcing trouble to the embalmers, or in the tomb. Examination of certain indications, which vary between spells from Pyramid and Coffin Texts, chapters and vignettes from the Book of the Dead, reveals the tremendous endeavors against the insect colonization. This study aims mainly to investigate the methods that could have been applied for repelling and controlling the corps fauna. In addition to the mythological significance of purification, texts present clear evidences on its practical necessity against putrefaction and the corruption of the body in order to maintain the physical state of the body. This would be through repellent qualities owned by purification substances, which affect the insects through different modes of actions. As the insect infestation has been regarded as a second mischief conducted by Seth and his followers against Osiris in the embalming place, other mythical methods seeking the safety of Osiris are applied. These modes enfolds: guardians, lighting torches and god Horus. Thus, this study proposes a new perspective to our understanding of the purification mediums' insecticidal necessity and their mode of action. Besides, the mythological methods of protecting Osiris during the Stundenwachen.

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Posters
The militant aspect of Anubis in the literary sources
Christina Antoniadou
Independent Scholar

Most of the time when we hear about Anubis, the first thing that comes to mind is the Weighing of the heart (BD 125), the final “gate” between the deceased and the welfare of the Afterlife, or his participation in the ritual of the “Opening of the Mouth”, in which the deceased could “breathe” again. Moreover, the role of Anubis, which is established since the Old Kingdom, could be summarized in six categories:

- Embalming the deceased’s body
- Deceased’s akhification by magical power
- Leading the deceased to the Hall of Truth
- Judgement of the deceased
- Guardian/protector of Osiris and the deceased/tomb
- Militant aspect against the evil spirits and enemies

In this poster, I will present his militant aspect against the evil spirits and enemies of Osiris or the deceased. Specific passages from the afterlife books and Jumilhac Papyrus, refer to Anubis’s militancy. His character as militant deity is documented in a specific passages and posture when it comes to his iconography, from the literary sources, which underlines him, directly or indirectly, as a fighter against the enemies of Osiris, of the deceased, and generally against the wrongdoer ones. This aspect/role of Anubis is always in close relation with his protective aspect. Anubis’s well-known depiction above a shrine is attested in many tombs and amulets, as an apotropaic symbol, and is the first warning before he takes action against the evil spirits or tomb raiders. The first written reference to Anubis’s militancy dates to the Old Kingdom, whereas his later iconography—represented with a few extant examples—comes to support this idea. Furthermore, we can trace his development from a traditional funerary deity to a mighty warrior against evil in the Jumilhac Papyrus of the Ptolemaic Period, an adventure anthology of the Egyptians.

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Water-Jar stands from the Coptic Museum
Hadeer Belal
Curator at the Coptic Museum

When you walk through Egypt streets and find these pottery jars are set up on the street corners in metal or wooden stands and racks located under trees on the pavement to take advantage of the shade and assist in
keeping the water in the clay jars cold. You might ask yourself; what is the function of these potteries? Why are they here? And who is responsible for them? All these questions are important not only because water jar stands provide water for the thirsty to drink, but are part of history, culture and also a part of human heritage. In this poster, we will represent the water-jar stands which preserved in the Coptic Museum. In addition, we will follow the time line of the water-jars stands from the Pharaonic period to the contemporary period in Egypt to give full image of their usage in the society.

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The "Kay Project": The "Cliff tombs" in Theban necropolis
Giacomo Cavillier
Egyptology and Coptic Centre "J.F. Champollion" - Genoa – Luxor

The cliff tombs are structures that exposed a new and particular style of funerary concept which became familiar at the beginning of the 18th Dynasty. These cliff tombs are present in different sectors of the necropolis, but mainly in the Southwestern valley, as burial place of the queens and princesses until the middle of the 18th Dynasty. The first common factors relating to the cliff-tombs are the height and inaccessibility of their location probably to grant their security. There are good reasons to assume a wide relation between the position of them on the middle of the high rock cliff and the ritual concept of “cascade”. From 2015, the archaeological mission of the Centre Champollion directed by the present writer started a new survey of all Cliff tombs in Theban necropolis; the archaeological, architectural, and epigraphic data collected Will be shown during the conference.

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New evidence for the use of Egyptian blue in Crete
Nikolaos Daskalakis
University of Peloponnese

Aim of the paper is to present the first results of the study and the analysis of blue pigments, which were used for the decoration of various objects and frescoes in Minoan Crete. In particular, will be presented the results of archaeometric analyses carried out on objects and frescoes from various archaeological sites of the island and in which was identified the use of Egyptian blue as an individual pigment or in combination
with other blue pigments. The results of this paper give new information and evidence about the use of Egyptian blue for the color decoration of the objects and the frescoes in Minoan Crete.

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Archaeological-philological-ethno-historical study of fundamental aspects of the penis, its symbolism and meaning in Ancient Egypt

Judit Garzón Rodríguez.
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The penis, beyond its primary function as a male organ, plays a fundamental role in the shaping of different categories such as gender, social status or even cultural identity in relation to other social groups. Different social and religious practices and, in many cases, also political, link it in very different ways to the issue of the human body, sex, fertility or power. The examination of the penis as part of Egyptological research is crucial in order to include it as a theoretical reference within interdisciplinary and international research on masculinity or gender. This research must distinguish not only between the different cultural and social contexts in which the penis appears but also between time, space and context. To this purpose, any kind of primary source, be it textual or archaeological, must be taken into account. All this will allow us to see how the penis both its presence and its intentional absence (missing signifier) provides us with very valuable information about the formation of such diverse and, in a certain way, connected concepts as nudity, sex or eroticism, power, social rank, age or religious piety. In order to explain the fundamental aspects, meaning and symbolism of the penis in ancient Egypt an interdisciplinary study is to be carried out including methods from social and cultural anthropology, archaeology or philology among others in order to demonstrate the complex links between the religious, political and social spheres.

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Ancient Egyptian Learning Tool (A.E.L.T.)

Dimitris Georgiou
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Computer based tools and digital technology have opened new avenues for archaeological, linguistic and epigraphical research. This poster, which is part of my PhD dissertation in progress presents a new training digital tool for documenting and learning ancient Egyptian language and script. Ancient Egyptian Learning
Tool (A.E.L.T.) is a management information system that enables distant learning, translation and understanding of a hieroglyphic text. It focuses on the digitization and interactive usage of the Egyptian script for educational and research purposes. The AELT tool aims at the implementation and development of a system capable of recording ancient Egyptian hieroglyphs, placing them in a context and learning to compose and recognize the main terms of a sentence. It will also provide a detailed verb structure and database of Middle Egyptian.

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Amarna, Memphis and Thebes landscapes: a comparison with a multiscale approach

María Laura Iamarino
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We present a comparison between the landscape’s developments of Amarna, Memphis and Thebes during the Amarna period (immediately before and after Akhenaten). Because the specific time scale, and for the continuous occupation until our days at Memphis and Thebes, we will retrieve the elements from each city that help to complete the history of the other sites around the Amarna period. For Amarna city, besides innovations, we expect to find some elements inherited from Memphis and Thebes and, in these cities, elements which were part and consequence of the reform. The available evidence is unevenly distributed across each city. Some areas are better known (as administrative or religious at Thebes and Amarna), while for other areas (such as households at Memphis) there is little evidence. Despite our information is not homogeneous and, even, neither easily compare, we will integrate different spatial scales of occupation because they had been part of each settlement. For the reason that our data is varied and unevenly distributed, we will combine archaeological and textual evidence from the three cities, specially about original buildings locations and their uses immediately before or after Akhenaten. A combination of historical documents and satellite imagery analysis will allow us to trace the existence and placement of planned state elements such as temples, buildings of official character, and palatial complexes at the three cities. In terms of household, less planned, we can identify the differences and continuities between cities about the degree of relationship with the pharaonic state. In other words, we will contribute to the discuss about the strict adherence to Akhenaten principles at Amarna but at Memphis and Thebes too. The final goal is to understand of the degree to which settlement development was affected by political, religious, administrative, and socioeconomic changes of this period.

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Iconographical and iconological study of the snake-footed Anubis in Alexandria: connections and new creations
Beatriz Jiménez Meroño & Francisco L. Borrego Gallardo
Universidad Autónoma de Madrid

Egypt's privileged position between Africa and the Mediterranean has allowed rich and complex connections to be established with both areas over time. It is in Ptolemaic and Roman times when these interconnections increase, especially with the Mediterranean, by incorporating models, conceptions and cultures unknown to the Egyptian population, giving rise to more complex and multifaceted dynamics. In addition to political and economic changes, there were also social, ideological and religious innovations where the Egyptian substratum was not lost but reconfigured to accommodate new beliefs. The similarities and prototypes among deities made several Egyptian gods experience syncretisms or adaptations. The case of Anubis is one of the most remarkable, being the most important syncretism the one carried out with the Greek god Hermes (that gave rise to Hermanubis), according with the functions of psychopomp of the Hellenic deity. However, Egyptology has hardly delved into the richness and new religious creations of that period, when it is possible to find a greater variety than traditionally assumed. In the case of Anubis, the image of the snake-tailed god found in the Alexandrian catacombs of Kom el-Shoqafa stands out. Its analysis must be carried out from an interdisciplinary point of view, studying both the Egyptian implications (serpent divinities and their relationship with Anubis and protection) and the Greek and Roman implications (mainly the Agathos Daimon). Thus, this poster aims to carry out an iconographic and iconological analysis of this figure while considering the Alexandrian realities and creations, within the Mediterranean dynamics, as well as the particular agency and creation of the city's elites.

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Fayum portraits: a comparative study from the Egyptian Collection of the National Archaeological Museum of Athens and the British Museum
Maria Antigoni Katsigianni
University of the Aegean

Buried beneath tons of Egyptian dust, Fayum portraits provide testimony for the residents of the tombs, as well as the artists who painted these objects. Chronologically, placed between two eras, the late Classical and the early Byzantine times, they reflect the artistic blend of different traditional cultures, the Greek-Roman and the Egyptian. Although their artistic value was initially questioned due to the inability to study
and analyze them from a single perspective, however today their value is non-negotiable. The Egyptian collection of the National Archaeological Museum of Athens accommodates Egyptian collection treasures of five specimens of so-called Fayum portraits, till today unknown to the public. It consists of the burial portraits of two female figures and three men (the one of a child), all created with the caustic technique and some by tempera. In our research, the use of modern spectroscopic methods facilitated the identification of ancient pigments from Fayum portraits exhibited in the Egyptian museum collection. Our study confirmed and highlighted the pigments (colouring matter) which further identified resemblance with other patterns of the time. Widespread pigments (gypsum, calcite, carbon) that were introduced during the Greek-Roman period (lead white, lead red) were confirmed leading to the conclusion that local laboratories were operating, mixing materials to produce specific colours (like green or purple). The origin of Pigments may have come from local resources of Fayum city –rich in materials like gypsum. Similar studies like that took place in the British Museum’s portraits have revealed the same manufacturing laboratories thus acknowledging the existence of the same pigments.

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Distribution of the pottery vessels within the graves at Tell el-Murra cemetery

Magdalena Kaźmierczak

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In the course of excavation conducted at Tell el-Murra cemetery (North-Eastern Nile Delta) between 2011 and 2016 a total of 38 graves were explored. Twenty-four of them contain pottery vessels in their assemblages. Among all these vessels a few categories and types according to their shapes have been distinguished. Through the analysis of the exact location of particular categories and types of vessels in each of graves I will make an attempt to answer the questions: Can we observe some regularity in distribution of pottery types on different part of the Tell el-Murra graves? Is there visible rules concerning the placement of specific pottery types in one, strictly defined area? An important issue will be also to present the factors (practical as well as those connected with the beliefs), which probably determined preferable location of particular vessel’s types. Moreover, piece of attention will be also focused on analogical material from neighbouring Tell el-Farkha site as well as other sites located in the Nile Delta.

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The poster presents the analysis of the late Roman pottery – African Red Slip Ware (ARSW) in the oasis of al-Hayz, part of the Bahariya oasis in the Egyptian Western Desert. Most of the findings come from the “House 3” survey in Bir Shawish (al-Hayz), conducted by the Czech Institute of Egyptology in 2007; some of the items, however, were discovered during several seasons of surface surveys. Our goal is to contribute to the dating of the life in the location, based on formal evaluation of the file. The poster also contributes to the question of ARSW production and distribution in the wider area of Roman provinces in Northern Africa. It will also focus on the production areas of ARSW in the broader Mediterranean context, and on the way the North African import hubs communicated with the areas where this type of pottery was produced. The Roman settlement of Bir Showishis located in Al-Hayz, part of the Bahariya Oasis, close to the village of Gharbeja, and it’s situated on the bottom of a large fossil lake. The time span of the settlement stretches between the 2nd and the 6th century AD. The dating is based on the results of prospection which, among other materials, revealed chronologically sensitive African Red Slip Ware (ARSW) and transport amphorae, the latter showing the peak of the settlement during the late Roman period, i.e. between the 4th and the 6th century AD. Inhabitants of the oasis were interconnected with other parts of the Roman world.

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In recent years, we have experienced the development of theories and methods from Computational Sciences applied to Archaeology. The same happens with Social Network Analysis (SNA), influenced by Latourian Actor-Network Theory (ANT). This is the case of Mediterranean Archaeology (Broodbank, 2000; Knappett, Evans and Rivers, 2008; Knappett, 2013; Tartaron, 2013; Leidwanger, 2018; Burghmans et al. 2019): now, everything can be “connected”, through nodes and edges. This means that we can...
interrelate different entities, from communities to ideas or actors to environments, in a simpler but complex system. In turn, this research-shifting focus has enriched the study of land/seascapes where interactions occur. In this context, a landscape must be understood as a space which encompasses different agents and scales (Martín Civantos, 2008; Moreland, 2010; David and Thomas, 2016; Criado-Boado, 2017; Knapp, 2018). Precisely, these different scales mean to focus on a multi-scalar analysis (Tartaron, 2013). Such an approach has enhanced our understanding of what the ancient Mediterranean was: a warped community (Broodbank, 2015). Drawing on these studies, I pretend to deepen on this theoretical approach. My focus here is on the ancient Libyan Sea during the Late Bronze Age and how the Aegean and Egyptian communities interacted through it. I present a reflection on how to understand and study network modelling by using different proxies (e.g. pottery, trade and mobility patterns). With this, I hope to show the new implications and possibilities that open this new approach in the research fields of Egyptian archaeology.

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The preservation and presentation of Self in Egypt and Mesopotamia in the 3rd millennium BC: Portrait aesthetics challenges

Raquel Lavador Novais
NOVA FCSH (Portugal)

Despite developments since the 18th century, currently, the concept of beauty and portrait remains associated with fine arts, the art developed primarily for aesthetics. Consequently, the non-Western arts, like the artwork from Egypt and Mesopotamia, that have a practical function are undervalued. Based on the comparative study of the portrait in Ancient Egypt and Mesopotamia in the 3rd millennium BC we aim to clarify this anachronism. Through the distinction of the properties of the artistic object, that conceive it as a portrait, from the principles of his evaluation as beautiful. Firstly, by revealing the inapplicability of the European beauty concept to non-Western contexts. Whereas in Egypt and Mesopotamia the aesthetic evaluation was based on functionality like wonder, radiance, ornaments, and fitness. Secondly by distinguishing the characteristics of the king’s portrait, through the study of the Statues of Gudea and the bust of Ankhaf, and the elite’s portrait, through the study of the Tell Asmar Hoard and the Reserve Heads. They both have in common the concept of portrait as a self-preservation and self-representation of the Self based, not on realism, but in the sense of the likeness effect. This is achieved through the abstraction, stylization, and geometrization of forms that led to the identification by a minimum requirement of identification, the signature trait, that essentially intends to represent the qualities and functions of the portrayed within the society. In conclusion, this poster states an opposition between mimetic (mimesis)
realism, associated with Western theory, and semiotics (sign - meaning) realism associated with the Mesopotamian and Egyptian mentality. Highlighting the need to establish a local aesthetic vocabulary appropriate for the two civilizations, and also the need for a redefinition of the portrait as a polysemic concept.

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Who’s Been Sleeping in Sitre-In’s Sarcophagus

Kevin McGuiness

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Hidden in the back rooms of the Cairo Museum is the sarcophagus of Queen Hatshepsut’s wet nurse named Sitre-In. However, it is my belief that the woman contained within this coffin is, in fact, one of the missing and powerful Queens of the late 18th Dynasty. My argument is predicated on three characteristics of this mummy: her height, the positioning of her left arm and her overall appearance. Measuring approximately 20 inches smaller than the interior dimensions of her sarcophagus, the mummy clearly was not originally intended to be interred in this coffin and was likely placed in this location at a later date. With her large eyes, prominent cheekbones, full lips, and squared jaw line, this woman was undoubtedly quite beautiful in life, and she resembles certain images of royal women dating from the late 18th Dynasty. Furthermore, following extensive CT scans in 2007 it was determined that the mummy’s left arm was originally positioned across her chest in the traditional pose of a Queen. This practice was reserved for powerful female rulers of ancient Egypt, and it is unlikely that a nurse would be posed in this manner during the embalming process. There are a number of Queens from the late 18th Dynasty who vanished mysteriously and whose remains have not yet been conclusively identified including Meritaten, Ankhnesaumun, and Mutnodjmet, and it is my suspicion that the mummy interred in Sitre-In’s coffin could be any one of these women. Through my analysis of the physical characteristics of this mummy, I intend to provide evidence that this woman is one of the absentee Queens of the late 18th Dynasty and thereby properly identify her as an important ruler of ancient Egypt.

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The Campania Etruscan site of Pontecagnano, in Southern Italy, has a really remarkable necropolis with over 8000 tombs excavated so far, dating between the 9th and the 4th century BC. Thanks to excavations and studies, its interesting stratigraphy can be connected to a quite precise absolute chronology. In this necropolis, Aegyptiaca, mainly consisting of scarabs with hieroglyphic inscriptions on the base, have often been found as a featured element of the tomb equipments in graves dating to the Orientalizing period (725-550 a.C. circa). Despite the Egyptian provenance of some of them, many are actually imitations, possibly made in the east Mediterranean area and imported by the Phoenicians. Continuing the work of the Egyptologist Federico Poole, these aegyptiaca will be studied, dated and their data will be published in the form of a database to facilitate consultation and distribution.

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The poster is intended to present a project of editing unpublished or described Tebtunis papyri from the Berkeley collection, held at the University of Parma (Italy) under an agreement with the Center for the Tebtunis Papyri. The papyri – written in both Greek and Demotic and ranging from the Ptolemaic to the Roman times – are of very different types, encompassing literary pieces and documentary genres such as private and official letters, accounts, petitions, receipts, etc. The presentation will be focused on a selection of specimina, presented in their general outlines and special features in order to illustrate the wide variety of texts and of their interpretive issues.

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Gardens in ancient Egypt are known from the Early Dynastic Period to the Graeco-Roman Period from archaeological, textual, and pictorial evidence. From this evidence, one can differentiate between simple and formal gardens. This thesis exclusively produces a typology of the S- and Domain of Amun formal garden scenes (the hnty-š-, k3mw-, sš-, ẖt-nt-ẖt-, and hrrt-š-formal gardens) represented in the early to mid-late Eighteenth Dynasty Theban private tomb art prior to the Amarna Period (TT E2, TT 39, TT 63, TT 80, TT 81, TT 85, TT 87, TT 90, TT 93, TT 96, TT 100, TT 109, TT 161, and TT 334) by their Egyptian names. These formal gardens are examined in this study through (i) visual analyses and (ii) discussions in terms of their additional extant evidence, tomb locations, flora and fauna they sustained, and wider sociocultural significance and relevance to the tomb-owners’ titles in early to mid-late Eighteenth Dynasty Thebes prior to the reign of Amenhotep IV/Akhenaten. This study concludes that the formal gardens represented as tomb scenes, and the actual ones known from extant textual, pictorial, and/or archaeological evidence of the period, were symmetrical and even sometimes asymmetrical landscapes, that were located in proximity to either private homes and tombs, palatial residences, cult and/or memorial temples/shrines, and domains. The S-formal gardens were first constructed by the pharaohs, who sometimes gifted them to private and royal individuals, and which influenced other elite individuals, who had the power and resources, to construct ones of their own. The hnty-š-, k3mw-, sš-, ẖt-nt-ẖt-, and hrrt-š-formal gardens were principally constructed as monuments (mnw) by the kings for their palaces or for the gods. In the royal and private spheres, the S- and Domain of Amun formal gardens were aesthetic landscapes with numerous features used for sports, leisure, music, song, and dance performances, boat rites, meals, wakes, private banquets, and/or religious festivals and rituals, as well as provided surplus flower, herb, wine, fruit, fish, fowl, incense, and/or honey production for the institution(s) to which they were connected. Important to note is that the native and foreign flora of these formal gardens would have been purchased and/or introduced locally as seeds, fruit, and/or potted young specimens via gardeners or one’s other gardens or via foreign trade. Each of the 42 floral and 11 faunal species identified in these formal gardens have a specific growth and/or development cycle, which only allows them to be in bloom and/or available for harvest during a certain time of the year for use in food, medicine, festivities, meals, banquets, offerings, and floral arrangements, etc. Additionally, these formal gardens and their production were established, constructed, cultivated, maintained, overseen, and administered by intricate networks of individuals who worked in and/or liaised with them directly or indirectly. This relationship was evident in terms of the relevant titles
of the tomb-owners and their colleagues, as well as from the location of the formal garden scenes in the porticos, transverse halls, passages, and chapels of the tombs in proximity to other self-glorifying ‘focal representations’ (Blickpunktsbilder) that would have been regularly viewed by family and community members and ideally visited by the $b^3$ and $k^3$ of the tomb-owner after death.

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**Workers and Workshops of mosaics in Egypt during Greco Roman period**

Eman Mohsen Shahawy

Alexandria Department for Antiquities (ADA)-Ministry of Tourism and Antiquities (MTA)

Neither the literary nor the archaeological sources, supply us with sufficient information about mosaic workshops, which was called Officina, also we don’t know who are the people carrying out the work, whether a single worker by his own or a group. we get some sporadic information about mosaic workers from a few sources, such as: stone inscriptions. Pliny mentioned in his Natural history, the only individual mosaic worker who became a celebrity after his death, he's the Pergamene artist Sossos who made the panel of the pigeons drinking from a vessel. Most of signatures consisted of only the name of the worker and sometimes followed by verb "made" such as the panel of Bernice II from Themuis signed by the Egyptian artist Sophilos, who became famous in the Hellenistic period. Signatures supply us with information about both the social status and place of birth of mosaicists. In the Hellenistic period signatures didn’t give much information except the names of artists and their origins. In the Roman period, the names rarely referred to places. Also workers were changing their crafts, or sometimes the boss would establish a workshop in a new center and train a group of local students. In the west, names on mosaic panels were still inscribed in Greek, which shows the distinguished status of the Greek workers In Egypt or the whole world.

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**Social differentiation in Neolithic communities in the Middle Nile Region**

Reham Zaky

Ministry of Antiquities in Cairo

Throughout the recent archaeological fieldwork in the Middle Nile Region (from the First Cataract to the Sixth Cataract where the White and Blue Nile connected) a better understanding of the past human life during Neolithic could be established. Based on the excavation results and archaeological research,
especially in Neolithic cemeteries (e.g. R12, Kadruka, Al-Ghaba, Kadada and Kadero) researchers were able to study the funeral goods in burials, as well as some social and economic aspects in addition to the funeral practices of the Neolithic communities in the Middle Nile Region in Sudan and Egypt. The current paper is an attempt to highlight the social differentiation in Neolithic communities in the Middle Nile Region based on the analysis of funeral goods (quantity, quality, and materials). Furthermore, to highlight the possible contact between these communities and others.

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Keynote Lectures
A Shrine to a Falcon God at Berenike
Olaf Kaper
Leiden University

In 2019 excavations at Berenike (Red Sea coast) revealed a small two-roomed shrine dedicated to a falcon deity. Finds include a group of headless falcon bodies, a block statue and an intact stela. The stela depicts a falcon god receiving an offering from an unnamed king. Researching this find group has been an exciting process, bringing in evidence from Koptos, Edfu, Heliopolis and even Meroe, and discovering how religious ideas could travel far and wide. Moreover, the shrine sheds light on the religion of the Blemmye people, who inhabited Berenike in late antique times.

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Aegean in Egypt: Current research projects of the Aegean Egyptology
Panagiotis Kousoulis
University of the Aegean

The present lecture will briefly present the current Egyptological projects of the Department of Mediterranean Studies of the University of the Aegean, which mainly focus on the Egyptian interconnections in the Archaic Greece (Aegyptiaca Project), the anti-god perception in the Egyptian belief system (Apophian semantics) and the funerary ideology and practice (21st Dynasty coffins from the Egyptian collection in the National Archaeological Museum of Athens). Moreover, the basic directions of the doctorate and post doctorate research will also be exemplified. An attempt will be made to underline the principal framework of the Aegean Egyptology research profile and to address certain methodological issues, research questions and future developments.

Greek polis, Roman foundation: how Egyptian was Antinoopolis?
Myrto Malouta
Ionian University

Hadrian founded Antinoopolis in AD 130 on the East Nile Bank in Middle Egypt. Its foundation was in line with the urbanization plan that exploited Hellenism as a unifying force among diverse cultures in the Roman Empire. Several studies focus on the elements that made the city of Antinous a Greek polis, as well
as the significance that such a foundation carried, politically in ideologically, within the Roman Empire. Egypt, however, and the precise location where the new city was erected, was not just a geographical backdrop, since many elements that informed its foundational myth were based on (and appropriated from) the Egyptian tradition. This paper will focus on the Egyptian aspects that can be detected in the location and setup of Hadrian’s foundation.

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The Sinaitic “He”-tribe and the genesis of the alphabet 4000 years ago
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In this lecture I am going to discuss the cultural-poetic web between writing, religion and cultural identity in Serabit el Khadim (South-Western Sinai) 4000 years ago. Looking at letters such as Alef, Bet or He, alphabetic writing turns out to be much more „hieroglyphic“ (Hoston, Stauder, What is a Hieroglyph?, 2020) than might be assumed. The choice of signs was semantically motivated while its usage was plainly phonographic. This is very obvious for the alef (𐤆), – a cow’s head associating the goddess Hathor and the intercultural equation Egyptian Hathor – Canaanite Ba‘alat. In this lecture a special focus will be given to the letter He. It can be “read” as a trace of a more local beduinic tribe specifically “inscribed” into the alphabetic signs. Furthermore, we’ll discuss losses in meaning when the alphabet was adopted into the Levantine city states of the LB. In this process the script lost its distinctly Serabitian semiotic flavor, the alphabetic script turned less “hieroglyphic”.

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Social Space and Stratification of Power: Cultural Frames and Generic Space in the Isis-Sarapis Cult during the Graeco-Roman Age
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The definition of space as well as the taxonomic set of “spatialising practices” are considered of paramount importance to human society. The broad tradition of conceptions that dominated during the last quarter of the 20th century contributed to the reinforcement of spatiality theory which actually sheds light on the ways in which peoples realize, interpret and interact with their geographical surroundings. Modern research
argues that there is “no unspatialised social reality.” The process of constructing space takes time, while the very concept of space is fluid, flexible and multiple; that is the reason for focusing on how space/s evoke multiple perspectives, positionalities and dis/continuums. This focus highlights how spatial arrangements underlie social arrangements – mainly, hierarchisation of social relations. The arrangement of space invested with social meanings and social results actually influences not only modern time and thought, but - mutatis mutandis – the ecumenical way of thinking during Antiquity and especially Graeco-Roman antiquity. The aim of this paper is the presentation of the Social Space and Stratification of Power in the Graeco-Roman Age. Our main purpose is to present, in the first part of this paper, the entwining of space with authority-making practices according to data derived from the broader Roman imperium under the perspective of ideologisation of space. The second part of our presentation is dealing with the development of parallel concepts within the environment of the so-called "Eastern cults" (or “immigrant cults”) in the same period and especially in the Isis and Sarapis cult. An effort will be made to illuminate the spatial rhetoric of the social space during this era of Antiquity. In the wider context of spatialised concepts that shaped Graeco-Roman social imaginations, the concept of making social space was constructed through an imagined space, which contributed to the creation of a “‘metaphorical’ understanding exactly of these social imaginations of this world”, which can be regarded as vehicles for new social imaginations, that is, as rhetorical interventions in this imagined context”. These concepts unquestionably affected the overall religious way of expression and perception of people in the Greco-Roman period. Among the most prominent examples of this reality are the deities of the so-called eastern cults whose entire profile were shaped on the basis of this “imagined space”. The deities that were once associated with the fertility of the earth and thus with the local environment (e.g. Egypt), were converted during the imperial period into cosmic deities and found better means of expression within the social imaginations of this era. Thus, Isis-Sarapis as “Romanized” deities (as also other deities of this time, e.g. Mithras) were defined by their intertwinement with the complex networks of obtaining power in the oecumenical world of this era. Therefore, religious symbols and myths became part of an imperial mental space that denoted a “system of power” which was part of a broader cosmic framework thus turning the “imperial space” into an overarching cosmology. It was a mental map of the cosmos as defined by the centre, Rome.

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A Minoan Heterotopia in Egypt (?). On the Toreador Frescoes at Tell el-Dab’a

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The discovery of thousands of fragments of Minoan wall paintings at the Egyptian Tell el-Dab’a (Avaris) in the 1990s was a great archaeological sensation. This first unequivocal case of a foreign culture’s deep impact on Egyptian imagery during the heyday of the pharaonic empire around the middle of the second millennium BCE still puzzles archaeologists on both sides of the Mediterranean. The current debates on the historical explanation of the wall paintings revolve around the traditional questions of context, chronology, style and provenance. This rather traditional questionnaire fails however to do justice to the high historical value and complexity of this phenomenon. The present lecture strives to adopt a different interpretative lens for understanding the Tell el-Dab’a frescoes and transcultural processes in the Late Bronze Age Eastern Mediterranean in general. Based on some recent theoretical models, the main objective of this approach will be: a) to analyse the frescoes from the perspective of the basic triangle of viewer/image/perception and b) to compile a coherent matrix of methodological determinants that may help us to explore the wall paintings’ meaning and perceptual conditions.

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Near Eastern deities in Egyptian magical texts of the New kingdom: Some methodological considerations and a case study on Anat and the servant of Hauron

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It is well known that Near Eastern deities were present in Egypt in the New Kingdom, especially from the time of Amenhotep II onwards. Their textual and pictorial appearance especially in royal and private monuments have been substantially studied during the last decades, in overarching monographs as well as specific studies for individual cases. What has been somewhat neglected so far are magical texts. While they have been duly noted in overarching studies as well as treatments of specific deities, their information has not played a substantial role in the overall evaluation. This is all the more regrettable as the magical texts have the obvious advantage of providing more context and interaction between different deities than e.g. the votive stelae which allow for social studies but hardly any analysis of specific religious conceptions. Furthermore, they offer a wider spectrum of deities than the votive stelae. In those cases where we have several manuscripts, a study of their divergences can highlight processes of adaptation, where e.g.

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sometimes a Near Eastern deity can be replaced by an Egyptian one of similar-sounding name and compatible function. Also linguistic questions are relevant. It can be demonstrated that the magical texts in question always show Late Egyptian language, normally of a relatively early form. This would fit well with a takeover of the main motifs especially during the later 18th dynasty. Getting a clear image of the actual state of the language has also potential repercussions on the correct translation, especially concerning verbal forms. As a case study, the incantation against poison in pTurin CG 54051 vs. 5,6–6,1 will be discussed which so far has received only very limited attention. It mentions Anat (in connection with a textile object) and the servant of a deity whose name, previously unavailable, can be recognized as Hauron. The spell will first be analyzed on its own, and then potential connections with Near Eastern texts especially from Ugarit are highlighted.

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The Greco-Egyptian Iatromagical Formularies in Context
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The present lecture focuses on healing rituals from Greco-Roman Egypt: in these texts, medicine is inextricably bound to religious concepts, but also connected to the art of magic in an ‘unscientific’ way, when viewed from a modern medicinal perspective. Among the extant papyri with a medical or healing intention, we find many texts written in Demotic, which date mainly from the mid-2nd to the 3rd century CE and seem to continue the long tradition of ancient Egyptian curative magic. Greek formularies, however, also contain a fair number of healing rituals, the vast majority of which date from the 2nd century CE and later, up to the 6th/7th centuries, while there are also a few -poorly preserved- texts predating the 2nd century CE. The purpose of the present lecture is to demonstrate that the Greco-Egyptian healing rituals were not simply expected to serve as a substitute for medical cure but were rather seen as a complementary treatment for those suffering from various health problems, aimed at balancing the effect of fear, on the one hand, and the flame of hope, on the other.

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Iron Age Greece lay open to a great variety of influences from both East and West, and material culture from Egypt permeates all periods to a greater or lesser degree. First, a brief survey of Egyptianising material from the early period of the Iron Age in Greece, when such objects probably reached the Aegean via the Levant. A second phase is initiated during the eighth century with the establishment of vigorous trade routes throughout the eastern and central Mediterranean. It is from this point that material of undoubted Egyptian origin begins to appear, especially in the West, while from rich votive deposits in East Greece, we can trace clear evidence of direct contacts with Egypt. This is the evidence I shall be examining, from the end of the eighth century/beginning of the seventh century to the Persian conquest of Egypt in 525 B.C., using material from Rhodes -Ialysos and the Kamiros Well - Samos Heraion, and the Bothros on Zeytintepe at Miletos. All these groups of material throw light on the much debated question of direct contacts with Egypt, how early these should now be considered, and what chronological relationship they bear to the founding of Naukratis.

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