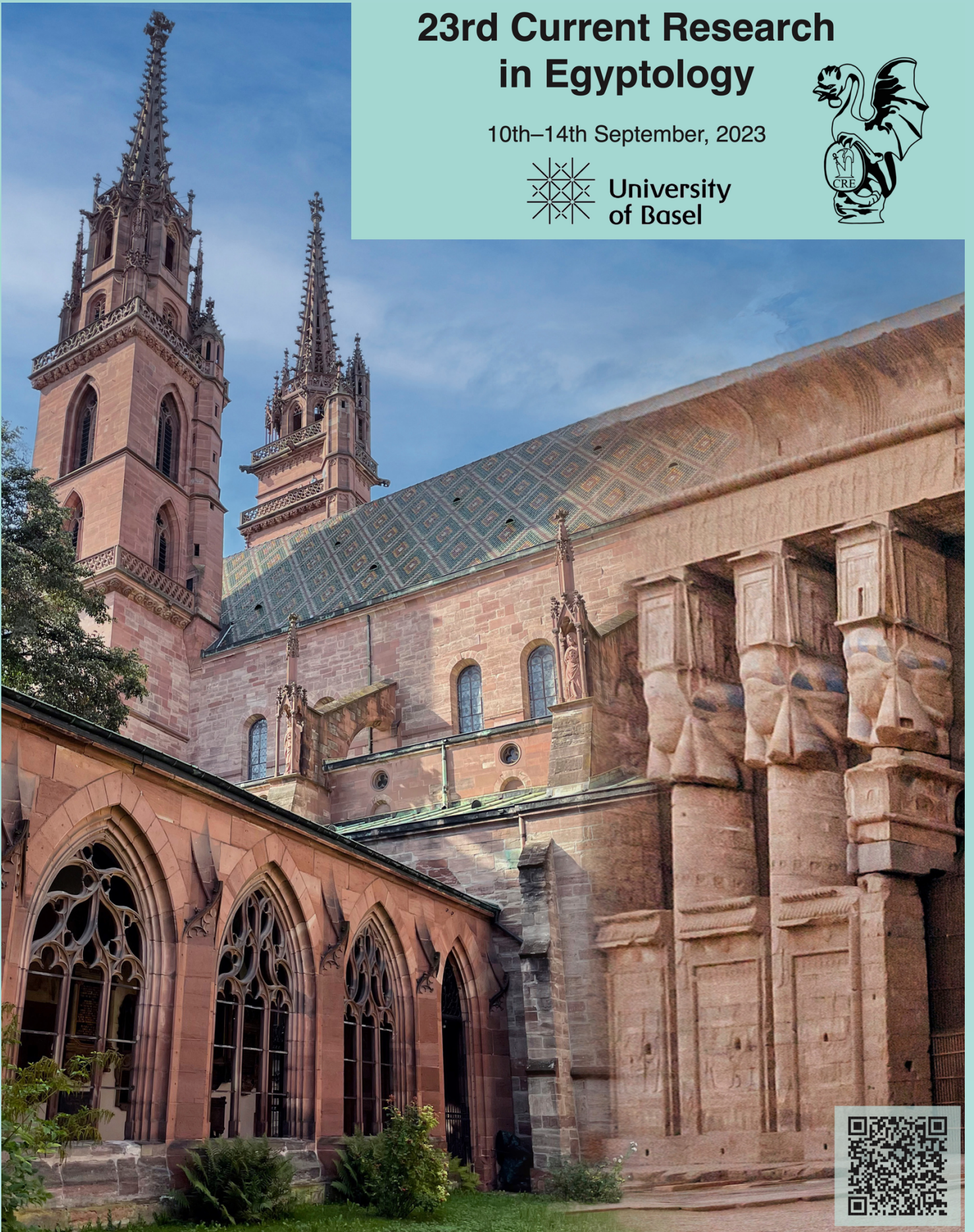


# 23rd Current Research in Egyptology

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**CURRENT RESEARCH IN EGYPTOLOGY**  
**2023**

**BOOK OF ABSTRACTS**



# **10-Minute Presentation**

# **A Public Bath in Hermopolis Magna from the Late Roman Period (A New Archaeological Discovery)**

Hesham Ahmed Abdel Kader  
Ministry of Tourism and Antiquities

After enrolling for my PhD degree in Archeology at Ain Shams University on the subject of baths and water management in Hermopolis in the Roman Period, I conducted archaeological campaigns at the site of the city of Hermopolis, and especially at the site of the Roman bath, which is located to the east of the Ashmounin Cemetery for Muslims (bath 5 of Bittle's classification). My first archaeological campaign was from March 19 to April 9, 2022, funded by the Foundation of the Egypt Exploration Society (EES). That archaeological campaign revealed the hot section of a Roman public bath.

The hot section which was found contained a number of rooms with a number of bathtubs in good condition. They had marble floors and a very meticulous and well-preserved sewage system. Also, the main furnace and heating system in the bath were found in good condition, along with the crumbling remains of the so-called hypocaust system. The earliest examples that are similar to the bath to be found and known in Egypt are from the same historical period, such as at Kom el-Dosheh in Lower Egypt and at Suez/Clysma in Sinai, both of which are dated from the fourth to the sixth century AD.

The excavations of bath 5 have brought a lot of information that will be very useful for the future reassessment of this building. Bath 5 has not yet been entirely cleared, for lack of time. This will be the objective of a second field mission, if we can manage to find the funds. This second mission will be dedicated to the excavation of the northern part of the building, which should include the main entrance and the cold room(s).

**Keywords:** the public bath, Roman Egypt, Hermopolis Magna, Late Roman baths, Roman Period

# **New Discoveries at the Qesna Cemetery Site in 2022: The West Delta and Northern Coast Scientific Training Center Excavation Field School Season of February – March 2022**

Samar Abu-Dahab  
Ministry of Tourism and Antiquities

The cemetery site in Qesna city is located near the industrial area in the Menoufia Governorate of Egypt. It is one of the important sites in the delta. Thus, the Supreme Council of Antiquities carried out excavations in the nineties, which resulted in the discovery of a huge cemetery dated back to the Late Period, which continued to be used through the Ptolemaic and Roman periods. A geophysical survey was carried out in 2006 with cooperation between the English mission and the Egypt Exploration Society to determine the full extent of the cemetery. Parts of the Ptolemaic Roman cemetery were excavated along with the entrance to the Falcon cemetery from 2007 until 2011.

The excavations were carried out at the site as a part of a beginner field school, which was held by the West Delta and Northern Coast Scientific Training Center in February – March 2022. The site was located approximately 30 m. from the Qesna inspectorate and 75 m. from the Late Period tombs. The excavation resulted in the discovery of a number of burials that were uncovered in a bad condition. According to the pottery, coffins, and the amphorae, the site could be dated back to between the Late Ptolemaic Period and the Early Roman Period.

The cemetery gives information about coffin types (double-vessels, and anthropoid coffins), grave types (burial pits and mud lined graves), and burial practices (funerary rituals, grave goods, body treatments, burial orientations, and burial positions). The preliminary study of the human remains was carried out to determine the percentages of males, females, and children, and their ages, as well as to identify some common diseases.

**Keywords:** Qesna site, cemetery, grave types, burial practices, funerary rituals, double-vesselled coffins, anthropoid coffins

# When the Nile Encounters the Ice Core: A Reader of Ptolemaic Egypt from the Perspective of Environmental History

Chenqing An  
University College London

The development of pre-modern societies was greatly influenced by environmental factors and changes. While the relationship between climate change and ancient Egyptian history has long been discussed, conventional perspectives often fall into two extremes, either advocating environmental determinism or treating geographical and climate information as mere background details rather than driving factors. With scientific advancements, the availability of paleoclimate data allows for more accurate reconstruction of ancient climates and the creation of new models to understand ecological changes and their corresponding impact on ancient Egypt.

The term "ice core" in the title refers to high-resolution proxy data obtained from extensive analysis of lead isotopes found in ice cores from Greenland and Antarctica. These data provide valuable insights into large volcanic eruptions that occurred beyond the Mediterranean region. Short-term climate shocks, such as these volcanic eruptions, could significantly affect the source of the Nile floods, brought by the monsoonal wind. These disruptions in the Nile's flow could lead to food shortages, disease outbreaks, and subsequent social unrest. Interestingly, recent studies (Manning 2018, Ludlow 2021, etc.) have demonstrated a significant correlation between the sequence of these eruptions and documented historical events.

The primary objective of this paper is to provide a comprehensive overview of cutting-edge research that is not yet widely understood or appreciated within academia. It aims to explore current models and their potential limitations, focusing on the social and economic history during the Ptolemaic period, using the lens of paleoclimatology. Additionally, if time permitting, the paper will present a case study illustrating how this interdisciplinary approach can benefit my future research on the revolts in Upper Egypt during Ptolemy VI's reign (170-160s BC).

**Keywords:** Ptolemaic Egypt, interdisciplinary approach, paleoclimatology, social unrest



# Repatriated Treasures: The Collection at the Egyptian Museum, Cairo

Hadeer Belal  
Egyptian Museum, Cairo

Through the last 15 years, the Egyptian Museum in Cairo has received more than 2,000 repatriated objects, while Egypt, according to the repatriated Alice Procter reports, received about 5,300 looted artifacts from across the globe. These repatriated collections are preserved in the storage of the EMC with little information about their confiscation or histories of being looted, stolen, or taken via an illegal excavation, etc. At the beginning of 2022 the database department started to register these collections with the storage department to enroll them as a part of the EMC collection. Here, we face the challenges as a registration collection management team to identify the object, including: if it is original (sometimes we find fake objects), its dating, provenance, and if it is published. There are many questions we have to answer as a team before registering the objects. In this presentation, I will try as a member of the registration and documentation database departments at the EMC to shed light on the accession committees which deal with the repatriated objects, to explain how the process of the registration develops from the form sheet to the database record creation.

Through this journey of registering we are continuing our search to create the story of the object and to provide our registers with accurate information to help the researchers to begin their research. My presentation will explain all the steps previously mentioned, and is supported by images of some repatriated objects, raising questions around this kind of collection;

- To what extent are the repatriated objects supplementary to the museum's collection, and how could it be in the museum scenario?
- What kind of advantages and disadvantages are caused by those repatriated collections for scientific research?
- How are registration and documentation processes important for research publications, loan exhibitions, museum displays, and storytelling around collections?

**Keywords:** Egyptian Museum Cairo, repatriated, confiscated, donated, excavated, looted artifacts, loans, exhibitions, registration and documentation, scientific research

# The Symbolism of the Phallus Associated with Female Deities: Fertility or Aggression? A Study on Neith and Lion-Headed Goddesses

Valentina Alessia Beretta  
Université de Paris 1 Pantheon-Sorbonne

In Egypt, there is evidence of three female deities associated with the phallic symbol: Neith, the warrior goddess, Sekhmet, and Mut. Regarding Neith, we have epigraphical sources, while for Mut and Sekhmet the sources are iconographical. My initial hypothesis was that the erected phallus could be a symbol of aggressiveness, often associated with these deities, while further research also points to a possible association with fertility. In the Khonsu Temple in Karnak, there is a representation of a lion-headed goddess with an erected phallus and a flail in her hand that could be identified with Sekhmet or Mut, while in the Hibis Temple we can find the same representation with the inscription *Mwt* ʕ3 to identify the goddess. They are both made using as a model the image of Min, the god of fertility, who is often associated with the idea of kingship. Neith, in the eleventh hour of the funerary text “Amduat”, has two particular epithets: *Njt-tʒjt* and *Njt-WSir*. Considering that Osiris is represented as ithyphallic when he is in the afterlife, the apparent syncretism between him and Neith could symbolise a rebirth to a new life. Another source is a hymn in the Esna Temple, where the goddess is referred to as “she who is for two thirds male and for one third female”. It is also important to notice that during the earliest stages of Egyptian history, Neith holds in her hands the *wʒs* sceptre, which is associated with male gods; only from the Ramesside period onwards does she have the *wʒd* sceptre as an attribute, that before was associated with the lion-headed goddesses. I believe that the erected phallus could be a symbol of aggressiveness, as it is often presented as a masculine concept, but also represents an active fertility that had to be made explicit.

**Keywords:** fertility, aggressiveness, female deities, phallus

# **Studying the Evolution of Preservation Methods for the Monuments of Karnak: The Interdisciplinary Use of Archive Photographs from the White Chapel of Sesostri I**

Laura Bontemps

Héritages (UMR9022) / Map-maacc (UMR3495)

As part of an ongoing PhD research project on the use of archive photographs in photogrammetry softwares to assess the evolution of the preservation conditions of archeological monuments, part of our work was to study the case of the White Chapel of Sesostri I in the complex of the Karnak temples. This early monument of Karnak for the pharaoh's first Heb-Sed has been studied regarding its religious and political role during the XIIth dynasty, the specifics of its architecture, as well as its completely untouched hieroglyphic reliefs. However, our subject does not evolve around the interpretation of this chapel, but rather concerns the history of its conservation as a matter of the history of Egyptology throughout the 20th century.

As such, we mainly focus on the interdisciplinary use of archive photographs, photogrammetry, and historic data to weigh the consequences, whether positive or negative, of the modifications that have impacted the White Chapel of Sesostri I. These are deriving from the anastylosis made by Henri Chevrier in 1937 and the conservation program that took place in 1985. Even with the reports and publications from both works, many details have been left out, leaving us with a lack of information on some methods used and the decisions made regarding the de-restoration of some parts of the chapel in 1985.

By appealing to the information contained in the photographs and through photogrammetry technics, this crossover study between disciplines have been able to retrieve data concerning the hieroglyphs that were chosen by H. Chevrier for the molds he made to restore lacunas on the reliefs, a piece of information that is not otherwise mentioned nor recorded. Moreover, this multi-disciplinarity allows us to assess the history of the different states of conservation between 1937, 1985, and nowadays.

**Keywords:** archive photographs, Karnak, history of conservation, photogrammetry

# The Recent Excavations of Gohaina Tombs, Sohag, Upper Egypt

Walid Elsayed

Ministry of Antiquities and Tourism

Gohaina is a village situated on the West Bank of the Nile, some 26 km north-west of Sohag. The rock-cut tomb found nearby belongs to a series of archeological sites in the west mountain like Nazelet Khater and El-Qariah bil Dueir in the north and the Red and White Monastery area, Athribis and El-Hagarsa in the south. In 1989, a team of the SCA discovered the site and cleared two tombs dating to the end of old kingdom. Only recently, the excavations have been resumed by the Ministry of Antiquities in 2017.

In 2017, the objectives of the archeological fieldwork were: to study the overall layout of the area, to distinguish the different occupational phases, which might be earlier or later than the tombs, and to identify inscriptions giving information on the name of the Nome.

The tomb of *Rst jkr* (Tomb D1) is the main tomb of level D. It is rectangular and measures 7.80 m. × 10.40 m. Two sloping passages lead to the burial place. The roof is carried by four columns, of which just one is still in situ, and the other three are destroyed. In this tomb, a fragment of a unique rudder or oar was found. On it is written the name of the tomb owner, *Rst jkr*, who held the following titles: local prince, lector priest, seal-bearer, sole companion, and great overlord of the Nome, in addition to other titles. This exceptional find allows us to shed more light on the rock-cut tombs of Gohaina.

**Keywords:** rock-cut tombs of Gohaina, *Rst jkr*

## **Digging in the Storerooms: The Case of Offering Tables from Deir el-Medina**

Andrea Fanciulli  
Université de Liège

The large majority of the offering tables found during the excavations of Bernard Bruyère in Deir el-Medina between 1922 and 1951 are barely known to the Egyptological community. Except for the few specimens belonging to museums' collections, most of the objects have hitherto only appeared in Bruyère's *Rapport sur les fouilles de Deir el-Medineh* and in his *Journaux des fouilles*. A few of them were published in more detail, with old black and white pictures. Others are known only by drawings. In the worst scenario, they are incidentally referred to with the name of the owner or generically listed among other finds, with mentions of the date and the place of discovery. Nowadays, most of these offering tables are stored in *Magasin Carter* in Luxor. Only a few of them are kept in storerooms at the site.

In the last few years, the IFAO has intensified its efforts to shed new light on the dozens of exceptional finds from the village, which were rediscovered in the storerooms and are still waiting for a fresh comprehensive study. In 2021 a research project about offering tables has begun. The aim is to inventory, document, and publish a long-forgotten corpus of more than 150 complete and fragmentary objects and to make it available to the scholarly community. All these offering tables have started to be systematically recorded in a new database, and they have been included in new photographic and restoration campaigns. This contribution proposes to show the preliminary results of this work and to presents its following phases, which started via digging into Bruyère's notes, and has continued via excavating storerooms from Deir el-Medina.

**Keywords:** offering tables, Deir el-Medina, storerooms

# **Slaughtering Methods: “Egypt Between the Past and the Present”**

Aya Farouk  
Helwan University

This article will study the different ways of slaughtering animals in ancient Egypt, as well as answer if these ways still remain in modern Egypt. This article will first discuss the slaughtering ways in earlier ancient Egypt and then in the Graeco-Roman and Coptic periods. Finally, the article will discuss the slaughtering methods which are used in modern Egypt.

This subject is very significant, because there are no references about the different ways of slaughtering from ancient Egypt until modern Egypt. The aim of the study is to shed light on the different slaughtering methods. This article will thus cover this specific theme of ancient Egyptian history.

**Keywords:** slaughtering, animals, Ancient Egypt, knife, slayers

# **Glimpses from Deir el-Medina Houses: Fragments of Domestic Cultic Emplacements Preserved at Museo Egizio in Turin**

Alessandro Girardi  
Museo Egizio, Torino

Directed by Ernesto Schiaparelli, the Italian Archaeological Mission in Egypt (M.A.I.) excavated in Deir el-Medina during three seasons (1905, 1906, and 1908–1909). The main focus of the latter campaign was the northern sectors of the workmen's settlement, unearthing some of the artisans' houses. Thanks to the photographic materials from Museo Egizio's archives and the documentation conducted by Bruyère (who investigated the village area in the 1930s), the houses excavated by Schiaparelli can be identified with a good degree of precision.

Now preserved in the storerooms of Museo Egizio, the findings uncovered during these archaeological excavations also include fragments of architectural structures, which were later interpreted by Bruyère as domestic cultic emplacements. Although some of these objects have been discussed in scientific publications, a proper re-contextualization and analysis was never attempted; some items remain unpublished. The scarcity of archaeological evidence and data regarding the context of these finds constitutes the main issue of this study. Furthermore, the identification of the fragments pertaining to these structures proves to be even more problematic by their close similarity to funerary structures.

By cross-checking Bruyère's documentation with fragments preserved in other museums, it is possible to identify new fragments in Museo Egizio's collection and to reconstruct some of the cultic emplacements either partially or entirely. This paper aims to present the corpus of fragments from such structures preserved in Museo Egizio and attempts to shed more light on this topic.

**Keywords:** Deir el-Medina, domestic cults, houses

# **The Functional Conception of Female Figurines in Domestic Spheres During the Ptolemaic and Roman Periods**

Khaled Ismail

Grand Egyptian Museum (GEM)

Greco-Roman female figurines were found in various contexts (funerary, sacred, and domestic) across Egypt. In this paper I will look at the types of figurines that were excavated in the domestic sphere. The archaeological evidence proves that these types of figurines are quite different from the figurines that were found in other contexts. They are represented basically as nude women seated on a small chair or birth stool (?), washing their genitals. Sometimes they are represented as naked women with open legs, holding a pot or vessel in their hands. This paper deals with some of the questions still open for discussion until now: what do these figurines represent? To which divinities were they related? What were the functions and conceptions of these figurines in the domestic sphere and where and how were they used? Are these figurines related to the rituals of pregnancy and motherhood in houses?

The aim of the paper is to show the results of an examination of the contexts in which the figurines from public baths and homes were found. This paper will present some unique examples of figurines that were excavated in the Greco-Roman houses in the Fayoum, and at Herakleopolis, as well as some examples of figurines that were recently excavated by the Polish-Egyptian mission at the Ptolemaic baths of Tell-Atrib in the Delta. I will analyze the find contexts and archaeological data in order to explore new aspects of these female figurines in the domestic sphere. Furthermore, patterns of their depositions will be compared with—previous studies to better understand their functions and the related ritual practices.

**Keywords:** figurines, domestic, Greco-Roman, houses, vessels, baths



# **The Reception of the Ptolemaic Queens Through the Eyes of the Modern Media, as an Example of the Power and Greatness of Ancient Egypt**

Diana Liesegang  
University of Heidelberg

When Callimachus wrote his famous poem "The Curl of Berenice", in honor of the queen Berenice II in 245 B.C., he laid the base for the adoration of the Ptolemaic queens by artists, writers, and scholars over centuries. Even until today Cleopatra VII is the most famous woman of antiquity. She embodies the image of a powerful and charismatic queen, who stands in the line of several mighty queens of the Ptolemaic dynasty. The Ptolemaic women stand in the line of the mighty queens of ancient Egypt, who possessed, as Great royal wives, an impact on the reign and the political decisions of the Pharaohs. Many artists and writers like Giovanni Battista Tiepolo, Guido Reni, William Shakespeare, and George Bernard Shaw have dedicated Cleopatra VII a place in art history and cultural memory. In modern media like plays, movies, art, literature, and music, the depiction of the Egyptian queen appears in connection to power, beauty, ambition, and divine honors. This emphasizes the image and status of the Ptolemaic queens as a symbol for the greatness and power of ancient Egypt in modern media.

This paper will discuss the influence of the ancient Egyptian culture, with focus on the Ptolemaic queens. It will deal with the questions of what image is being presented with the queens, and how this statement was implemented in the modern media.

**Keywords:** Egyptian empire, queenship, royal image, cultural memory

# What's in a Handwriting? A Presentation of the New Digital Paleography Project EGRAPSA

Isabelle Marthot-Santaniello  
University of Basel

In June 2023, the project “EGRAPSA: Retracing the evolutions of handwritings in Graeco-Roman Egypt thanks to digital palaeography” (SNSF Starting Grant) starts in Basel. It will investigate the modalities of the evolution of Greek handwritings in Egypt, both through time and according to individual scribes/copyists/writers. This strong socio-cultural contextualisation of the act of writing invites one to question the topics of writing education, bi- and multi-graphisms, the materiality of the writing process, and the local fashions and aesthetics of text productions. Via a methodological approach, the project aims to reconstruct the writing movements in order to measure and compare them through time and by individuals.

**Keywords:** digital paleography, Graeco-Roman Egypt, writing literacy, materiality of writings

# **Studying Ancient Nile Landscapes from the Clouds: Remote Sensing Analysis and Cloud Computing Techniques as a Base for Palaeo-Channel Studies in the Theban Area**

Jesús Martínez Fernández  
URV-UAH

In recent years, interdisciplinary studies are increasingly being carried out within the archaeological field to analyse the changes in the landscape and the territoriality of human settlements. In our case, and under the auspices of the Middle Kingdom Theban Project, a study of the fluvial paleo-landscape in the surroundings of the Theban area is being conducted. Concerning this study, in recent years, the Theban Harbours and Waterscapes Survey Project led by the University of Uppsala has been developing geoarchaeological and geophysical surveys to locate and study ancient paleo-channels of the Nile in the Theban area, specifically on the west bank.

The present study aims to complement the available archaeological information regarding the location of Nile palaeo-channels using innovative remote sensing methodologies applied to the field of Egyptology through the use of Google Earth Engine resources. Thanks to its multi-petabyte catalog of public domain satellite collections such as Sentinel-2 and Landsat, coupled with the freedom to generate algorithms through code programming, GEE offers the researcher the possibility to perform a regressive analysis of the landscape's subsurface. This is completed through the combination of different spectral bands and the implementation of various vegetation indices, among others. These indices have been studied diachronically over more than three decades of available imagery, which allows one to have a clear picture of the different indices applied, regardless of anomalies that single images may have. The possibility of exporting the results and their subsequent analysis within GIS environments considerably reduces data processing times, resources, and space.

This presentation aims to share the preliminary results and potentials of applying Google Earth Engine capabilities for remote sensing analysis. It serves as a basis for future Egyptological and geoarchaeological work to test the proposed hypotheses.

**Keywords:** remote sensing, landscape, Nile, Google Earth Engine, GIS

# A Good Night's Sleep: Headrests from Deir el-Médina

Julian Posch

Austrian Academy of Sciences

Since 2018, the French mission at Deir el-Médina has been documenting the objects stored in the magazines on-site. This paper will present the work undertaken on the headrests made from stone and wood stored in magazine M25, as conducted during the study seasons from 2019 to 2022.

Based on a corpus encompassing the entirety of headrests found in and around Deir el-Médina – including the workers' huts in the Valley of the Kings – this study will give a general overview of the function, types and materials that were employed by the inhabitants of this settlement. Whereas 68 of these objects have already been preliminarily published, the documented objects accumulate to roughly 190 headrests from Deir el-Médina, expanding the known corpus considerably and allowing for new insights from the material.

A special focus of the presentation will be given to the archival work that was conducted, as most of the headrests– like so many other objects from Deir el-Médina – lack precise information concerning their find positions and archaeological contexts. It will be shown that a thorough processing and interpreting the information available from the excavation notes, the excavation diaries, as well as the preliminary publications, and the archival photographs pertaining to these objects may result in the reconstruction of some of the headrests' origins.

Due to this archaeological and archival recontextualization of headrests with inscriptions and non-textual markers, houses within the village can be tentatively attributed to individual inhabitants, thus contributing to the knowledge of the general structure and development of this settlement.

This presentation will therefore give insights into a methodological approach featuring the combined use of archival and archaeological materials, and will offer preliminary results of that work.

**Keywords:** headrests, archival work, archaeology, Deir el-Médina, New Kingdom

# **Archives at Work: How to Create Some New Research Fields from a Century-Old Forgotten Material**

Arthur Ragobert

Université Paul Valéry Montpellier III

Thanks to the University Paul-Valéry's Egyptological library moving locations, a quick overview of the forgotten archives has been possible. Within all this, the Nagel's archival fund awaited. This archive is made of hundreds of leaflets, all describing some odd marks from the Deir al-Medina archaeological excavations in the early 20th century. The journey thus began to discover who made those leaflets, when, where, why, who they were made for, and last but not least, what those markings stand for. The marks happened to be of different kinds: potter's marks, possession marks, and personal marks. The final objective was to publish those marks in order to increase the general Egyptological knowledge around it. Therefore, a whole new database needed to be created, computing all the marks by place and year of discovery. Moreover, all data that could be gathered about the marks (such as typology of the ceramics, periods of realisation, related individuals) have been thoroughly studied to get the upmost complete comprehensive database possible. With this presentation I shed light on a too long forgotten research field where almost everything is to be done.

**Keywords:** archive, Deir al-Medina, marks, Georges Nagel, database, workers

# **Smaragdus: Religion and Cult in the Egyptian Eastern Desert's Emerald Mines During the Roman and Byzantine Periods**

Laura Regincós-i-Oliva  
Universitat Autònoma de Barcelona

Smaragdus, a region in the Egyptian Eastern Desert, was known for the presence of emerald mines: it was the main source of this gemstone located inside the Roman Empire's borders. The topic of this presentation is the study of the specific beliefs and manifestations that religiosity took in Smaragdus during the main phases of its mines' exploitation, which is during the Roman and Byzantine periods. There is a diversity of sources that allows one to study the cult and religion of this region, but this intervention will be centered on the latest findings of the Sikait Project's archaeological involvement, an initiative that has been studying the area since 2016.

During these periods, in Smaragdus, there was a network of settlements whose central economic activity was emerald mining. The study of these settlements has provided many evidences of religious practices that both relate to the general dynamics of social and historical evolution in the Egyptian Eastern Desert, and show particularities connected to the mining context. Such an activity, with strong physical and psychological exigences, meant that the communities structured around it would have special characteristics in many aspects, including religion. During the chronology of Smaragdus' occupation, the evidences show the interaction of religious practices of diverse origins, including: Egyptian, Roman, Greek, and Blemmyan. The religious elements include various buildings. Of these, the four temples of Sikait (the main settlement) stand out: the Small Temple, the Mountain Shrine, the Southern Temple, and the Large Temple. Other relevant religious spaces are the necropolis and the interior of the mines itself; this last context still has not been studied extensively in regards to historiography.

In conclusion, this presentation will consider the latest information about religion in Smaragdus, including its evolution and how it is connected to the broader religious dynamics of its time and space.

**Keywords:** mines, Smaragdus, religiosity, emeralds

# **The Influence of Egyptomania Reflected in Western Exhibitions on Ancient Egypt**

Ana Letícia Rodrigues Ribeiro  
Universidade Federal da Bahia

The purpose of this short presentation is to briefly present a summary of a chapter of my master's dissertation, entitled "Expographic narratives about Ancient Egypt: An analysis of the absence of the stories of the common in virtualized exhibitions", where I explore the influence of Egyptomania reflected in the expography of Western exhibitions on Ancient Egypt. Based on the concepts of Egyptofilia, Egyptomania, and the Egyptology of the author Margareth Bakos, I seek to reflect on the impact of this phenomenon of rereading Ancient Egypt as a pharaonic and a golden age, which creates a unique image, including an expectation of mysteries in public exhibitions, as well as adventures and information about the ancient Egyptian elite. I thus question to what extent we can take as positive the spread of only one side of the image of this ancient culture, limiting the participation in the exhibitions of other social hierarchies that built Ancient Egypt, and that can alternatively bring a lot of knowledge to the exhibitions on Ancient Egypt, not limiting the vision of a culture and its various periods in history, but welcoming various enriching visions of social participation.

**Keywords:** Egyptomania, Expography, Ancient Egypt

# Towards a Synoptic Edition of Book of the Dead Spell Sources from the 21st Dynasty

Ivan Rodríguez López

Centro Universitario Municipal Báguanos, Universidad de Holguín

A growing number of Egyptian funerary papyri have been published in the last two decades (mainly within the series *Handschriften des Altägyptischen Totenbuches* [HAT], *Totenbuchtexpte* [TbT], and *Book of the Dead Saite Through Ptolemaic Periods* [SPBDStudies]), providing the Egyptological community with important philological studies of specimens of the Book of the Dead corpus from the New and Late Kingdoms and the Ptolemaic era. Yet, a large number of papyri from the Third Intermediate Period, and particularly the 21st Dynasty, which include rare spells and vignettes, remain unpublished.

The current project aims partly to cover this gap, by means of a synoptic study of selected Book of the Dead (BD) spells from 21st Dynasty sources, including abridged copies. The goal is to better understand variability within the funerary compositions, and to shed light on key evidence regarding their transmission and editorial practices. Ramesside Period direct ancestors provide a starting point to compare and trace the origins of later versions of particular spells. The project includes a selection of spells and sources (using the *Totenbuch Projekt* database), with consequent digital transliterations to *Manuel de Codage* (MdC), as well as transcriptions, bilingual translations (English & Spanish), and philological commentaries. The visual transcript of each source will be produced in a tabular form using VisualGlyphPlus software developed by Günther Lapp (who kindly licensed it for the project's use).

Having formally begun in early 2022 with no institutional support, the project has relied on the limited time and personal budget of the author, who is open to collaboration from interested researchers worldwide. Spells and tentative sources have been selected, and the acquisition of digital material from the online database has begun. The first spell cognates are already transcribed, and their visual digital renditions only await adequate technical conditions to resume the work.

**Keywords:** Book of the Dead studies, 21st Dynasty, synoptic edition, independent research



# **GoodMourning DB: A Database for Funerary Scenes in New Kingdom Egypt**

Valentina Santini  
University of Birmingham

Deir el-Medina and Tell el-Amarna are two fundamental pieces of evidence for everyday life and activities during the New Kingdom. That is the reason why, in scientific literature, funerary aspects belonging to these settlements are usually neglected or considered only in a quite scattered way. However, Deir el-Medina and Tell el-Amarna can give us a great variety of information concerning beliefs and practices strictly related to funerary customs, as the tombs constructed in the necropolises of these two settlements evidently demonstrate. In particular, looking at the images represented on the walls of the burial places belonging to these New Kingdom communities, it is possible to have a clearer picture in mind about funerary habits and practices performed by Deir el-Medina and Tell el-Amarna inhabitants.

However, managing vast amounts of visual data related to archeological assets in a comprehensive and systematic fashion is a general challenge that poses constraints that make existing solutions ill-suited. As such, the GoodMourning database aims to be an apparatus to examine, and compare and contrast the considerable variety of scenes pertaining to funerary aspects, and to collect all the data (dating, bibliography, relationship with other images in the same tomb, etc.) related to them. It is also a significant tool for analysing which of the various grieving gestures represented on tomb walls pertain to public mourning aspects, and which to private and intimate ones. It is a growing instrument for the study of funerary scenes, that may be expanded to other media and contexts in the future.

**Keywords:** mourning, grieving, funerary scenes, database, New Kingdom

# Spotted! Polychrome Hieroglyphs on Egyptian Funerary Manuscripts

Marina Sartori  
University of Oxford

The graphic aspects of writing in ancient Egypt encode information about the agency and social background of their authors, a relation recently termed ‘graphic registers’ by Chloé Ragazzoli and Florence Albert. Particularly significant are cases where a graphic register features in a context where it would not usually be expected: a small number of Eighteenth Dynasty manuscripts feature sections written in polychrome hieroglyphs, as opposed to the standard black linear script. This is highly exceptional, as polychrome hieroglyphs are characteristic of monumental contexts, and not of papyri.

Previous studies of Egyptian manuscripts have focused on the textual characteristics and editions of single artefacts, often neglecting colour, and featuring only monochrome photo publications. However, colour presents an essential albeit understudied aspect of the ancient Egyptian script system. The paper will focus on the presence of such an exceptional graphic register in ancient Egyptian manuscripts as an index of specific agency. The aim is to identify the scribal culture which produced them and their relation to the usual monumental arena of polychrome hieroglyphs. So far, only two complete papyri have been identified with polychrome signs, arguably originating from Theban tombs and containing the funerary compositions of P. Nakht (Going out in Daylight, BM EA10473, only partially published) and P. Qenna (P. Leiden T2, published in 1882). My methodology includes a systematic analysis of the material and scribal characteristics of P. Nakht (of which a research grant allows me a personal examination in collaboration with the British Museum and the University of Oxford), supplemented by a comparison of polychrome hieroglyphs from both manuscripts and other contemporaneous media. This will enable a theorisation of graphic registers in funerary papyri and their social or ritual indexicality, as well as a better understanding of the material aspects and connections between their production and that of tombs.

**Keywords:** graphic registers, hieroglyphic palaeography, papyri, polychromy, museum collections

# **Different Methods of Treating an Ankle Sprain in the Royal Court of Achaemenid Persia (550-486 BC): A Greco-Egyptian Discourse over Musculoskeletal Medicine**

Paraskevi Takorou    University of Ioannina

Lolita Matiashova    National Academy of Medical Sciences of Ukraine

Marios Papadakis    University Witten-Herdecke

Constantinos Trompoukis    University of Ioannina

Christos Tsagkaris    European Student Think Tank

Ancient Egyptian physicians were widely known for their profound knowledge of anatomy and surgery. From the surviving sources, such as carvings on stone, clay, or papyri, researchers have extracted a wealth of knowledge in different fields of medicine. Historical sources attributed to civilizations who interacted with ancient Egypt, such as the Greeks, provide an additional source of evidence on the matter. This article examines the ancient Egyptian approach to musculoskeletal injuries through an incident of treatment documented by the Greek historian Herodotus (484-425 BC). Udjahorresnet of Sais and Democedes of Croton were appointed at the court of Darius I (550-486 BC) as personal physicians of the king and of the royal family. The two physicians worked simultaneously in Elam over the years 521/520–519 BCE, a period that corresponds to the first or second year after the king ascended the throne (Hdt. III, 129–132;). The king in the years 521/20 BCE suffered from a foot injury. The Egyptian court physicians failed to cure him by means of orthopedic manipulation, which reportedly aggravated the deformity and the pain of the monarch. Darius was later successfully healed by Democedes, who prioritized a conservative approach with analgesic and anti-inflammatory agents (Hdt. III, 129–130). The question that arises is why Egyptian medicine put more emphasis on manipulative and invasive rather than medication-based approaches in this incident, and whether this was in accordance with the broader standards of ancient Egyptian and Greek medicine at the time. We will look closely at the original medical texts of the era and compare the management of musculoskeletal injuries in ancient Egyptian and Greek medicine.

**Keywords:** ancient Egyptian physicians, ancient Greek physicians, musculoskeletal injuries

# **Objects and Materiality: Studying Faïence Amulets in the Museo Egizio, Turin**

Martina Terzoli

Fondazione Museo delle Antichità Egizie di Torino

Museo Egizio, Turin, holds a corpus of around 2000 amulets, most of which were donated or purchased on the antiques market during the 19th century. A few specimens come from archaeological excavations of the early 20th century, but their contexts were in most cases insufficiently recorded. Due to the general scarcity of documentation, dedicated studies about the material and technological aspects of amulet production are lacking and it is very complicated to reconstruct their typological evolution.

Museo Egizio has started an extensive research project based on an in-depth analysis of these amulets. The aim is not only to comprehensively study the amulets from all angles but also to make them available to the scholarly community. The current work is complemented by a series of scientific investigations of about 1400 faïence amulets, undertaken in collaboration with the CNR Catania, MIT Boston, and the University of Turin. Faïence colour and its glaze change over time, so both are useful indicators for a chronological specification. For this reason, X-ray fluorescence (XRF) was used to analyse the surfaces of the amulets and their inner cores when fractured. This allowed for the identification of the overall elemental composition of each object and provided clearer insights into different production techniques.

My paper will provide an overview of the ongoing project and highlight some first results. On the one hand, I will focus on peculiar stylistic elements, providing a new chronological contextualisation and an updated typological seriation. On the other hand, I will focus on the materiality of the amulets. The aim is to outline faïence recipes (and their changes over time), production processes, and potential areas of raw material supply. The joint interpretation of Egyptological and archaeometrical data is an innovative aspect of my study based on a large corpus of amulets.

**Keywords:** amulets, faïence, analysis, XRF, Archaeometry





# **20-Minute Presentation**

# **The Symmetric Aspect the Temples Dedicated to Sobek: Kom Ombo, Esna, and Tehneh Al-Gebel as Case Studies**

Nourhan Adel Ahmed Mohamed  
Alexandria University

This paper aims to discuss the duality of the crocodile deity, and its reflection in the complexes of the temples established in his honor. By tracing the cult of the crocodile deity, it was observed that Sobek was venerated in many nomes in the Egyptian provinces. The researcher specified three main temples to understand the duality of Sobek: Kom Ombo, Tehneh Al-Gebel, and Esna. The temple of Kom Ombo is considered the second main cult center dedicated to the crocodile deity after the Fayoum. The temple is unique in its architecture, as it was symmetrically divided into two similar halves and dedicated equally to the two divinities Haroeris and Sobek. Moreover, the temple of Esna was divided into two halves. While both were dedicated to the Egyptian god Khnum, each half of the temple represented his manifestation in a completely different form. The southern half of the temple was dedicated to Khnum-Râ as “the Lord of Esna”, who was represented as a ram-headed god, while the northern half was dedicated to Khnum-Râ as “the Lord of the Field”, who was represented in a crocodile form. Finally, in Tehneh Al-Gebel, there is a double temple which was divided into two smaller temples. The one in the front was dedicated to Amon-Mai-Khety, and the temple behind it was dedicated to Sobek. These three temples were chosen due to their unique structure, which depict the crocodile deity in a dual position with another deity. In this research, the duality of the crocodile deity is discussed in order to elaborate on the symmetric construction of these temples.

**Keywords:** Sobek, Souchos, crocodile, Kom Ombo, Tehneh Al-Gebel, Esna



# The Tomb of Rashepses (LS 16) at Saqqara

Hany Ahmed

Ministry of Tourism and Antiquities

The mastaba of Rashepses is an extraordinary monument, dating to the reign of Djedkara (5th Dynasty, c. 2414-2375 BC). The mastaba attracted much publicity in the 19th century. After conducting fieldwork, I intend to reevaluate this remarkable monument in light of the new fieldwork I have carried out at the site.

The Rashepses mastaba contains 29 chambers and passages, making it the largest Old Kingdom mastaba in Saqqara belonging to one person. Rashepses held 37 titles, including vizier, Chief Justice, and "Overseer of Upper Egypt"; he may have been the first to hold this title. The mastaba is also the earliest with a decorated burial chamber, and contains several rare scenes.

The first documented exploration of the tomb was undertaken by Karl Richard Lepsius, who briefly explored a small part of the tomb and copied some of its scenes and inscriptions. In 1907 and 1908, James E. Quibell pursued a brief campaign in the mastaba. Since 2010, the exploration of the tomb has been continued by a team of the Supreme Council of Antiquities, headed under my direction (the mastaba, its architecture, and its decoration are the subjects of my PhD program at the Cairo University). So far, previously unknown parts of the mastaba were cleaned, including a room with a false door. The newly explored parts of the tomb revealed a partly-preserved relief of extraordinary quality, in well-preserved polychrome.

**Keywords:** Rashepses, Saqqara, Quibell, Lepsius

# Wreaths and Bouquets in Graeco-Roman Egypt: Results of the Project

Riccardo Andreozzi  
University of Pisa

Floral compositions and ornamental plants always played an important role in the life of Ancient Egypt, as evidenced by numerous iconographic and textual attestations. Nevertheless, it is only from the New Kingdom that garlands and bouquets emerge from the texts and the walls of the tombs to concretely become part of the archaeological and archaeobotanical records. Although they have not always been treated as objects like other artifacts, even floral compositions represent a product of human culture and as such have transformed over time and space as regards raw materials and their manufacture, and their uses. The contribution intends to present the main results of the doctoral project which focused on the floral compositions, garlands and bouquets in particular, of Graeco-Roman Egypt, and their transformations compared to the more studied ones of the New Kingdom and the III Intermediate Period. The research mainly involved the analysis of various compositions stored in numerous European museums and had as its object both the identification of the various species used and the study of manufacturing. Secondly, the results obtained were compared with the textual and iconographic data of the same period. Thus, a possible chaîne opératoire has been reconstructed for these artifacts which must be considered objects like any other. The study highlighted a drastic change in manufacturing compared to New Kingdom compositions, as well as the introduction into the use of numerous non-native species that arrived in Egypt during the Graeco-Roman period or the Late Period at the latest. The comparison with different types of data, including the Classic ones, finally made it necessary to ask whether these transformations were in some way connected with the political, social, and economic changes of the period, a question to which a clear answer can only be dared to be partial.

**Keywords:** wreaths, garlands, bouquets, Graeco-Roman period, archaeobotany, new plants introduction

# **Materia Medica in Ancient Egypt: Plant, Animal, and Mineral Substances in Remedies for Ocular Diseases**

Electra Apostola  
University of the Aegean

The study of prescriptions used in ancient Egyptian medicine requires an interdisciplinary approach based on a synthesis of written sources, and a statistical treatment of data, pharmacognosy, archaeobotanical and ethnobotanical resources. This paper focuses on the study of substances used in remedies for the treatment of ocular diseases. Almost 90 prescriptions for eye diseases are included in ancient Egyptian medical papyri (e.g. Ebers, London, Edwin Smith, and Kahun). Among the most common problems mentioned are glaucoma and cataracts, as well as leucoma, trachoma, corneal ulcers and eye infections caused by other diseases. In contrast to other remedies, which are mainly based on various plant species, prescriptions for ocular treatments are made of herbs, but mostly of minerals and animal parts. Thus, ocular drugs constitute an interesting case study for investigating analogies and relations between different substances. The remedies included extracts of plants (e.g. resin and gum from terebinth trees, castor oil, date juice, etc.), animal materials (e.g. dung and bone marrow from crocodiles, flies, pigs, etc.), and various grated minerals (e.g. copper, carbonate, granite, ochre, etc.).

This paper examines the quantities and forms of the substances (e.g. resin lumps, fresh or dried resin, and dung), their preparations (e.g. grinding, boiling), interactions, methods of application (e.g. internal or external, and the use of fumigation), and the time of the treatment involved. Through a statistical analysis of the data and a comparative examination of evidence from traditional and modern pharmacy, the paper aims to provide a critical overview of the most significant medical substances used for the treatment of ocular diseases in ancient Egypt, and to investigate whether their therapeutic value has been confirmed or reevaluated in current medicine.

**Keywords:** medicine, pharmacy, animals, plants, minerals, prescriptions

# **“I Built the House of My Father”: Remarks on the Origin of Private Property**

Martina Aprile  
University of Jaén

Ancient Egyptian texts sometimes provide information about the wealth of a household. This included properties related to the office of the person, as well as private properties which belonged to his family inheritance. The latter is known as *pr-jt*. In his study on workmen of the Middle Kingdom (1972), O. Berlev discussed the properties an individual could possess, focusing in particular on the properties related to one's position, which derived from a state institution. The concept of private property has been hinted at, but not dealt with in depth. This paper aims to approach the significance of the *pr-jt* in the context of the household, namely the issue of its origin and its relation to the properties of the office.

The maintenance of the wealth of a household was a main concern for the ancient Egyptians, since it allowed them to maintain their social status. The underlying idea behind this intervention is that there must have been a time over the generations when office property was initially incorporated into the private inheritance of a household. Autobiographical texts of governors as well as legal texts, such as the ten contracts of Hapy-Djefai, can be a great source of data to shed light on the issue. Therefore, by analysing some key excerpts from these texts, the purpose of this paper is to reflect on the establishment of private property in Ancient Egypt, from the *pr-nswt* to the sphere of interest of a household.

**Keywords:** *pr-jt*, property, household, inheritance, autobiographies

# Who is on the Solar Bark? The Unpresented Crew of the Sun God in the Amduat

Abdelhaleem Awadallah  
Suez Canal University, Universität Würzburg

The Amduat regularly lists eight deities in human form as the crew of the solar bark, but this constant number of deities may increase or decrease in specific hours of the night. Thus, in the second hour, Isis and Nephthys are added as two serpents. In the seventh hour, Nebetwia, the “Mistress of the Bark”, and Wepwawet, the “Opener of the Ways,” are replaced by Isis and Seth in his epithet as the *ḥkꜣ.w smsw*, the “Eldest Magician”. In the eleventh hour, a sun disc called *psd.t dwꜣ.t*, “The Shining One of the Netherworld” guides the sun god towards the end of the Netherworld, and the crew of the twelfth hour has a scarab at the prow. While in the fourth hour, the body of the bark is converted into a serpent acting as a helmsman, who guides the sun god through his spitting of flames. All of these beings are depicted upon the solar bark, but some invisible deities on-board additionally help Re in some of his missions during the night hours, none of whom are depicted on the bark. Among them, to name a few, are: Seth, Thoth, Hathor, Maat, the jackals who haul the solar bark, the goddess of the fifth hour, who, according to the texts, occupies the solar bark, and the imperishable and indefatigable stars. The study aims to follow the sun god’s crew who did not appear with him on the solar bark, thus illustrating the functions and responsibilities of this invisible crew in the nocturnal journey of Re in the Amduat, and investigating the reason for their presence during particular hours of the night.

**Keywords:** Amduat, solar bark, crew

# Investigating Dress and Community Interaction on Middle Bronze Age Scarabs from the Southern Levant

Nadia Ben-Marzouk  
University of Zurich

Scarabs of the Middle Bronze Age in the southern Levant form an important source of iconography for the period. The large quantity of excavated scarabs from the region have played a significant role in debates about chronology, place of production, and the nature of intercultural contact between the southern Levant and Egypt during the Middle Kingdom and Second Intermediate Period. Specific motifs on these stamp seal amulets were initially studied through a typological lens, and later invoked to make claims about the time, motivation, and location of production (i.e., Egypt vs. the southern Levant). One important iconographic element missing from these discussions is the nature of the figures depicted and the style of their dress and bodily ornamentation. The way one dresses can signal membership within a specific community, rendering stamp seals as an important medium to study the body and thus nuance our understanding of the communities involved in the systems of production and distribution.

This paper investigates the various depictions of dress and bodily display on scarabs of the early second millennium BCE in the southern Levant by: 1) cataloguing and categorizing all variations of dress on scarabs from excavated contexts; 2) contextualizing such depictions against contemporary examples of dress archaeologically; 3) spatially plotting such depictions of dress at sites in the southern Levant to see where clustering occurs; and 4) revisiting what dress and bodily display can reveal about the nature of interaction between communities in the Nile Valley, Delta, and southern Levant during the Middle Kingdom and Second Intermediate Period. Ultimately it is proposed we should examine the role of the expedition community and the khener as communities that contributed to the production, distribution, and consumption of these seals.

**Keywords:** scarabs, dress, Middle Bronze Age, expedition community, khener

# **Containing Aroma: Analysing Perfume Vessels and Incense Burners from Middle Bronze Age Contexts**

Catherine Bishop  
University of Liverpool

The value of scent was well-known in the ancient world, with complex smellscape dominating cities and rural areas in the Middle Bronze Age. The containment of such aromas contributed to this setting, with censers and perfume vessels disseminating scents in different rates and ways. This research aims to identify and analyse containers of aromatics from domestic and religious contexts, both in Egypt and Babylon, during the Middle Bronze Age. The varied contents of such vessels in these two comparative sites are known, yet aromatics continued to be used in similar ways. Therefore, the question must be asked: what was the impact of aromatic vessel designs?

I aim to present a dataset of Middle Bronze Age perfume vessels and censers in Egypt and Babylon, considering the impact of their designs on their contents. This will utilise archaeological and textual accounts of aromatics from both named sites. Studies have already been conducted on individual vessel designs and their impact on the dissemination of scent in Egypt, yet this has not been combined with Near Eastern examples, lacking an interdisciplinary approach. The importance of this should not be understated: the use of similar smellscape throughout the ancient world informs us of the wider Eastern Mediterranean approach to aromatics.

**Keywords:** aroma, incense, perfume, Middle Kingdom, Babylon

# **On the Right Side of the King: Viziers in Early Ramesside Administration**

Bente Bladsgaard Jensen  
Sapienza University of Rome

This paper explores the different ways in which ancient Egyptian administrative structures could be influenced based on titles, which were used by a limited group of high officials, and the activities of these individuals during the early Ramesside Period (c. 1290-1190 BC). The core of the paper is a prosopographical study of the vizier Paser. The large number of monuments, artefacts, and inscriptions with known provenances connected to this particular vizier allows for an investigation into how and when specific titles were used by him. The material is contextualized by the study of contemporary high officials who held the same or similar offices as Paser – namely viziers and high priests of Amun and Ptah. The larger framework of the study involves the creation of a catalogue of the titles used by this specific group of high officials and the archaeological contexts in which they were found, thus allowing for an analysis of some specific functions of these men within the complex administrative system. These are the preliminary results of current dissertation work.

**Keywords:** administration, viziers, Ramesside Period, titles



# **Magical Chains: On a ‘Symbolic Homicide Ritual’ from Roman Egypt**

Paula Arbeloa Borbón  
University of Zaragoza

This paper analyses and reinterprets two groups of reddish wax magic figurines discovered in the cemetery of the ancient city of Cynopolis in 1978 by the Inspectorate of Antiquities of Egypt with the aim to offer a critical and updated exegesis of these artefacts, which have been interpreted as part of a ritual of erotic nature.

The assemblage, which has been dated between the end of the 4th and the end of the 6th century AD, consists of two groups of anepigraphic reddish wax figurines found inside of an inverted bowl. The first consists of a supine woman, with her arms and legs tied behind her back and a cavity in her abdomen. A jackal stands on top of her, with its front legs holding her chest in a conspicuous, dominant, and submissive position. Meanwhile, the second figurine depicts a male individual, also in a supine position, whose arms are stretched out close to his body, being devoured by a jackal.

The analysis I will carry out focuses on three key points. Firstly, I will consider the material and colour used to model the figurines and their relationship to magical functionality, as well as their symbolic connotations and their availability. Secondly, I will examine the coercive and persuasive strategies exerted upon the images. Finally, the magical ensemble will be compared with other similar contemporary rituals in which a symbolic transfer of the victims to the world of the dead also took place.

By taking these topics into account and reinterpreting the iconography of the pieces, in which the fate of the victims is anticipated, this paper demonstrates that the ensemble from Cynopolis could be better understood as a ‘symbolic homicide’, the objective of which was the effective decease of the targets.

**Keywords:** Roman Egypt, magic figurines, persuasive analogy, iconography, materiality

# **Approaching Portuguese Egyptology/ies: Agents, Politics, and Encounters**

Guilherme Borges Pires  
Universidade NOVA de Lisboa

Egyptology is by no means a historically homogenous discipline. Despite being a field of global engagement, different national/local Egyptological approaches have been adopted in diverse shapes and forms rooted in local particularities, including national/regional histories, geopolitics, and economics, among other factors, consequently impacting knowledge production and consumption. Unsurprisingly, the histories of what might be envisaged as long-standing Egyptological powers tend to dominate the discipline's historiographical discussions. Whereas some national/local narratives are better known by the community of Egyptologists, others have remained largely absent from Egyptology's past and present debates.

It is safe to assert that Portuguese Egyptology/ies pertain to the latter group. Despite evidencing both the historical and the geographical criteria that have traditionally facilitated the rise of a given national/regional Egyptology to the core of the discipline – i.e., a former colonial power located in the Global North – southern European countries' Egyptological (hi)stories have been left out of works dedicated to the history of Egyptology, including recent states of the art. Nonetheless, Portuguese Egyptology/ies do exist.

This paper intends to inscribe Portuguese Egyptology/ies into the current discussions on the field. From philological studies to fieldwork, including reception studies and museum research, Portuguese Egyptology/ies have been contributing to the discipline, partaking in 'global Egyptology/ies', while simultaneously evidencing national/local specificities. Rather than aiming for a quest of the 'essence' or 'identity' of Portuguese Egyptology/ies, which would fall into reductionist views, the primary purpose of this contribution is to present a brief diachronic panorama of the different avenues walked in Portugal vis-à-vis (ancient) Egypt, emphasising momentous historical-political events and agents that shaped, on the one hand, the Portuguese interest in/for Egypt, and the fundamental features of Portuguese Egyptological academic endeavours on the other.

**Keywords:** Egyptology, history of Egyptology, Portuguese Egyptologies, centre / periphery

# Structuring the Structure of Literary Texts in Hieratic and Demotic Manuscripts

Sarah Braun  
University of Heidelberg

Rubrics, structuring points, the pause sign, spaces – these means to structure written texts have often been discussed in Egyptological research. However, studies have been mostly limited to one structuring element, one manuscript, or one specific time period. A comprehensive study of the use and evolution of such elements and their interaction has been missing.

In this paper, I will present the results of my research on the use of structuring elements in hieratic and demotic literary texts on papyrus, with examples ranging from the Middle Kingdom to the Roman Period. This includes a chronological overview of their use in relation to their material and textual contexts. Central questions posed by this paper are: 1) How did the materiality of the papyrus influence the implementation of different structuring elements? 2) To what extent have standardised practices been established? And 3) What function did each structuring element serve, and how does this change over time or differ between texts and manuscripts?

Taking the general layout of the manuscripts into consideration, the interplay of the structuring elements will be examined to determine how they reflect different levels of structure in a text. Furthermore, I will discuss the interchangeability of different means to structure texts in contemporaneous sources, as well as shifts between them in the development of ancient Egyptian scribal practices. The visual structure of written texts is examined in the context of a network consisting of actors - as proposed by Latour - and artefacts: scribes, readers, and manuscripts. By analysing and comparing the layouts and visual structures of different written texts, the underlying interactions between the network's participants are revealed.

**Keywords:** scribal practices, papyrus, Hieratic, Demotic

# **Broken Faces: Some Remarks on the Fragments of Cartonnage Mummy Masks Recovered from Tomb n. 40 in the Kings' Valley**

Emanuele Casini  
Independent Researcher

Among the objects designed for royal and elite tombs, mummy masks enjoyed a very prolonged use from the late Old Kingdom down to the Roman Period. Mummy masks were pieces of the body coverings that provided physical and magical protection to the head of the deceased. Their facial traits ideally represented the youthful and beautiful faces of the dead, and functioned as a metaphor of their post mortem transfiguration state. They were made of different materials, yet cartonnage was preferred due to its malleability, relatively uncomplicated manufacturing process, and low cost of production as well.

This contribution sets out to present a selection of fragments of cartonnage mummy masks which the team of the "University of Basel - Kings' Valley Project" recovered from tomb KV 40. Such mummy masks date to the first phase of use of KV 40, when the tomb hosted the burials of royal children and members of the royal harem who lived around the reign of King Amenhotep III (1390-1352 BCE). Even though these non-royal mummy masks sustained intense damage and fragmentation due to thefts, tomb reuse, natural events, and modern explorations, the thorough examination of the archaeological evidence allowed for the drawing of plenty of innovative data concerning their cartonnage layering, shapes, and decorative patterns. Therefore, the cartonnage materials from tomb KV 40 can enrich information on this category of body coverings with respect to the 18th Dynasty period.

**Keywords:** mummy masks, cartonnage, body coverings, New Kingdom, 18th Dynasty, burial customs

# Powerful Objects: The Connection Between Healing and Funerary Magic

Gabriele Mario Conte  
University of Pisa

Magic was a fundamental part of the ancient Egyptian mind and religion. Works on Egyptian magic usually, for the sake of simplicity, differentiate between healing magic, fertility magic, funerary magic, and so on. Joris Borghouts, for example, in his definition of Egyptian magic, distinguished between “productive”, “destructive”, and “defensive” magic. The archaeological data, however, force us to reevaluate these distinctions. Studies on the finds of the Ramesseum Middle Kingdom tomb or the tomb of Madja have demonstrated that objects for healing or fertility rituals were considered fit to be part of the funerary equipment. My presentation aims at highlighting additional examples of this phenomenon.

First, I will concentrate on the relationship between healing and funerary amuletic papyri (starting from the New Kingdom), their common evolution, and on the presence of healing amuletic papyri in the funerary context. The shared characteristics between healing amulets and *Totenbuchamulette* give us important insights into the evolution of these kinds of objects. Second, my analysis will consider the *mh*-vases, which are conceived to be containers for medical recipes, but are also widely attested in funerary practices (from which we have the main archaeological attestations). This analysis will benefit from an anthropological comparison with the Aramaic magical bowls, which demonstrate the protective value of these objects as static parts of the furniture of a space. Through these case studies, my presentation will try to demonstrate how certain objects assumed a new significance through rituals and became powerful objects. Both amuletic papyri and *mh*-vases were created to resolve a temporary problem through a short-lived ritual. However, their new magical power allowed them to be preserved and reused as apotropaic objects useful for personal and otherworldly protection.

**Keywords:** healing magic, funerary magic, amulets, materiality

# **Looking Upon a Family of Military Officers in the XIII Dynasty: The Careers of the “Commander of the Ruler’s Crew” Renseneb and His Family**

Francesco De Gaetano  
Sapienza University of Rome

During the Thirteenth Dynasty, the role of people holding military titles, a remarkable part of the ancient Egyptian central administration, became of greater importance within the Egyptian state. A wider use of funerary stelae with titles and names of officers and their relatives allows for a broader understanding of their status of military officers in society at that time. This also allows for a greater understanding of ancient Egyptian military organization than known for earlier periods. A “Commander of the Ruler’s Crew” called Renseneb (the holder of a high-ranking military title) and his household are quite well recorded on three stelae, probably coming from an offering chapel in Abydos. The present contribution, thanks to the data that can be inferred from the existing epigraphic material (Stelae Cairo CG 20612; New York MMA 63.154; Copenhagen Ny Carlsberg ÆIN 964), aims to present the career of the military officer Renseneb, and, given the presence of his administrative and military titles, to formulate a reconstruction of his *cursus honorum*. Furthermore, the data on the stelae concerning his household and their titles allows for a basic reconstruction of the familial relationships of the commander Renseneb. Therefore, this contribution provides a meaningful example of an important family of military officers during the Late Middle Kingdom.

**Keywords:** Middle Kingdom, military, title, funerary stela

# The Chronology of the Amarna Letters: A New Methodology

Francesco Ignazio De Magistris  
University of Oxford

The corpus of cuneiform letters found at the site of Tell el-Amarna offers a detailed window of observation for more than two decades of the Late Bronze Age. It is the main source of information at our disposal regarding Egyptian administration in the Levant and diplomatic contacts between the courts of the Near East. Despite a century of extensive research, their internal chronology remains a complex affair, because the letters discuss the short-term necessities and circumstances of dozens of belligerent rulers spread throughout a wide region, and because they were never meant to convey a single narrative.

This talk discusses the methodology with which it is possible to harvest historical and geographical data from the Amarna Letters, as well as contextualize the information obtained, and combine them in recognizable patterns that make it possible to reconstruct the chronological succession of the letters and of the events that they discuss.

**Keywords:** Amarna Letters, chronology, Proximity Principle, focal point

## Some Significant Objects in the Egyptian Collection of the 'Musei Civici' in Pavia

Marco De Pietri  
University of Pavia

The 'Musei Civici' in Pavia holds an Egyptological collection consisting of ca. 153 items purchased by the Marquis Malaspina di Sannazzaro from ca. 1823 to 1833. This collection has been partially purchased from Giuseppe Nizzoli, and represents one of the most important 'minor' Egyptian collections in Italy, including many kinds of artefacts, such as shabtis, bronze statuettes, jewels, mummy linens, amulets, papyri, and even forgeries. The present contribution aims at sketching the history of the purchasing of this collection, providing a general overview of the items, and offering a glimpse at some peculiar artefacts that are still completely unpublished (so far, just a short catalogue has been released by Clelia Mora in 1983). This 'minor' Egyptian collection deserves to be better understood and valorised. Its relationships with other Egyptian collections (such as those of Florence and Parma) should be examined, to reconnect, at least virtually, the disiecta membra scattered in different museums.

**Keywords:** Egyptological collections, Pavi, 'Musei Civici', Malaspina, Nizzoli



## **Artists in Times of Change: The Golden Shrine of Tutankhamun**

Belén del Barrio  
UNED Spain

The Amarna period, or the Amarna revolution, implied a breakdown of the Egyptian tradition at all levels, including the artistic one. Iconography constitutes the main source of information in these contexts where historical documentation is scarce. The art of Amarna presents unprecedented characteristics and particularities in Egyptian culture. The main features of this groundbreaking and innovative artistic trend are expressionism, naturalness, a sense of movement and activity in images, and the exaggeration of body shapes, especially in depictions of the King and the royal family. However, the conventional Egyptian style was only briefly abandoned in favor of this unusual new art style. After Akhenaton's death, the old gods were reestablished by Tutankhamun, who promulgated the official return to the traditional Egyptian religious system, as shown in the Restoration Stela found in the Karnak temple. Traditional art style was also restored.

What happened to the artists of Amarna school? Was there a fast return towards the old artistic tradition, or was the influence of the Amarna style still present in art works? Among Tutankhamun's burial items, we can find objects that reflect important Amarna-style influences. One of the most significant examples is a small golden shrine (JE 61481), made of wood and covered with thick gold. The exterior and the double doors are decorated with scenes showing the king and his wife in their daily life. It is easy to appreciate the clear features of the art of Amarna in some of them. This leads to an important point of debate: were these images created during the Amarna period for Akhenaten and Nefertiti, and later modified by changing the cartouches and references? Or, on the contrary, are the same artists from Amarna maintaining their own artistic style in the elaboration of some of Tutankhamun's burial items?

**Keywords:** Amarna, iconography, Tutankhamun, tomb items, golden shrine, Akhenaton

# **Cooking for the Gods... But How?**

## **A Pinch of Epistemology in Analysing Food Processing Terminology in Greco-Roman Temples**

Arnaud Delhove

Université de Namur, Université libre de Bruxelles

When tasked to study food processing terminology in Greco-Roman temples within the EoS Project “Agros” (“Agriculture, Diet, and Nutrition in Greco-Roman Egypt: Reassessing Ancient Sustenance, Food Processing, and (Mal)nutrition”), it seemed easy at first. With the countless texts inscribed on the walls of Greco-Roman temples, and our general knowledge of food and food preparation in Ancient Egypt, what could go wrong? Yet, it soon appeared that the projected study would be more difficult: while there are countless mentions of food items (although rather standardised ones), the way they are cooked, be it for the gods or for the priests afterwards, is seldom, if ever, detailed. As for our knowledge of cookery in Ancient Egypt, we face a big problem: most of our primary sources date back to the Old Kingdom until the New Kingdom, which is, at best, some centuries earlier. Then what to do?

The aim of this paper is to examine the ways we can analyse the lexical items related to food processing and attempt to determine their meanings from an epistemological point of view. How can we deal with snippets of information from the temple texts? What corpus should we investigate? How can we use medical and magic texts, along with contemporaneous Demotic and Greek documentation, to enrich our research in technical terminology? How can we study not only the texts, but also the iconography? What can we do with documents that are centuries older than our corpus? These are some important aspects that will be discussed, to nurture thoughts on the way we work, not only in the specific case of studying food processing terminology, but, more broadly, in any lexicographical study.

**Keywords:** lexicography, epistemology, Greco-Roman Period, food, cooking

## Scented Pictorial Varnishes Used in Private Theban Tomb-Chapels: Towards Multi-Sensory Painting

Alexis Den Doncker    University of Basel

Hugues Tavier    University of Liège

In 2017, an investigation of the tomb of Tjanuny in the Theban necropolis (TT74) led to the detection of residues of a scented pictorial varnish, applied over the wigs and complexions of the tomb owner's figures. So far, conforming to its use in other artistic cultures, and generally bringing forward a system of chromatic distribution, scholars have interpreted the function of this painting technique as a solution to enhance the brilliance and hue of the pigments. The scented nature of these varnishes has never been studied. In order to characterize the nature of the scent and consider its possible meaning and function, Hugues Tavier (University of Liège, chief conservator of the Belgian Archaeological Mission in the Theban Necropolis) developed an experimental method as a way to test the applicability of the scented resins, based on varnish recipes used on other materials. As a result, it appears that only Pistacia, frankincense, and Aleppo pine resins could have been technically applicable onto painted coating — optionally being melted with beeswax. In parallel, a first examination of the iconographic units concerning this practice reveals interesting matches between the composition of the varnishes and the scenes in question, especially when the use of varnish was limited. As it happens, these scenes and motifs often have an olfactory dimension. It seems, therefore, that a material and conceptual link existed in these painters' minds between the varnished motifs and the depicted realities; the materialization of the scents over the paint layer was a way to represent the immaterial nature of the scents. Furthermore, it can be suggested that the scent associated with these resin-made varnishes was meaningful and perhaps functional, regardless of the varnishes' aesthetic function operating merely on a visual level.

**Keywords:** Theban tomb painting, resin-made varnishes, multi-sensory, individual agency

# Akhenaten's Coregents: Identities, Titularies, and Chronology

Charlotte Dietrich  
Austrian Archaeological Institute

Few Egyptian kings can boast to have been credited with as many coregents as Akhenaten. Nevertheless, all three attributed coregencies (with Amenhotep III, *ḥꜥ(.t)-ḥꜣr.w-Rꜥw Nfr-nfr.w-Ḳn*, and *ḥꜥ-ḥꜣr.w-Rꜥw Smnh-kꜣ-Rꜥw*) are not unequivocally accepted, as issues pertaining to their factuality, duration, and sequence, as well as to the number and identities of the coregents, remain debated.

This paper will present results from an ongoing study into this broad topic of debate. First, a concise overview of the vast secondary literature devoted to these issues will be provided, aiming to highlight important developments in the research history and their contribution to current interpretations and enduring controversies through representative examples. The second part is dedicated to an overview of the sources relevant to the assessment of the validity and nature of the proposed coregencies, including recently published or little-recognized materials. Finally, the conclusions these sources allow scholars to draw concerning the number of Akhenaten's coregents, as well as their respective titularies and identities, will be laid out in detail, including a chronological model of these reigns.

Throughout this presentation, different issues concerning the interpretation and evaluation of Amarnian material regarding (possible) coregents of Akhenaten will be stressed, in order to shed light on persistent difficulties, as well as the potential, and limitations offered by the available sources.

**Keywords:** Amarna Period, Akhenaten, coregency, chronology

# New Discoveries in Giza, Saqqara, and Nubia from the Dr. Selim Hassan Archive

Amira Elsayed  
Bibliotheca Alexandrina

The archive of Dr. Selim Bey Hassan, the beacon of Egyptology, is a wealth of materials that reached the Bibliotheca Alexandrina through Professor Fathi Saleh, who owns the archive, and who has made it available for documentation and digitization. The website of the Selim Bey Hassan Archive shall offer free access to the archive; it will be released in February 2023. The archive was presented for the first time during an exhibition in Grenoble, France, titled “From Ancestors to Descendants,” which took place in 2004, on the UNESCO premises. It was then presented at the Bibliotheca Alexandrina exhibition “Selim Hassan, Beacon of Egyptology” in 2015 and 2016, at the Egyptian Museum. The preliminary inventory was registered in the database and scientific archives of the French Institute of Oriental Antiquities in 2016.

From 2016 and until 2022, a huge amount of research has been conducted in order to classify the main topics and series of the archives, and to identify each document. A methodology for the documentation and analysis of a database designed for Egyptologists' archives was built, based on the General International Standard Archival Description ISAD(G).

The archive includes about 2,911 documents, including: manuscripts, photos, maps, and plans for more than six topics and 20 series, such as:

1. Selim Bey Hassan's excavations at Giza from various seasons: 1929–1930, 1932–1933, 1933–1934, 1935–1936, and 1936–1937, with notes about Cheops and the Sphinx (443 documents and 55 plates).
2. Selim Bey Hassan's excavation in Saqqara from the 1937-1938 season, with an unpublished manuscript about the Unas causeway (1650 documents and plates).
3. The salvage of Nubia, including the main report of the salvage (220 documents, maps, and plans).
4. A series of 122 photos, as recorded in the excavations' photo album.
5. Research photos (168 photos).
6. Personal notes (23 documents).

**Keywords:** archive, Egyptology, excavation, research, Egyptian Egyptologist, photos, document, manuscript, report, salvage of Nubia, Giza, Saqqara

# Towards Building a Database of Ahmed Pasha Kamal's Hieroglyphic Dictionary

Azza Ezzat & Ahmed Mansour  
Bibliotheca Alexandria

As a private collection, Ahmed Pasha Kamal's dictionary was kept in a private family archive for almost 100 years. The dictionary volumes were distributed among the family members. In September 2020, Bibliotheca Alexandrina had received 18 handwritten volumes, of a total of 22 volumes. Later, BA received two missing volumes from Dr. Francis Amin, and we still hope to find the remaining volumes.

Kamal was born in 1851 in Cairo, studied in Al-Lisan Al-Masry Al-Qadim school where he received lessons in archeology, ancient Egyptian language, and Semitic languages, and this had helped him in building a solid scientific approach in highlighting the linguistic roots between the hieroglyphics and the Semitic and Arabic languages. One of the peculiarities of the Kamal's dictionary is the use of colloquial Arabic as a source for ancient Egyptian linguistic analysis. Indeed, the traces of the ancient Egyptian language can still be observed in modern Egyptian colloquial Arabic, which is the form of Arabic adopted by Egyptians as their native spoken language. The dictionary helps to better understand the ancient Egyptian language through the analysis of its lexical survivals. Kamal listed the Ancient Egyptian words in Hieroglyphs, Hieratic, Demotic, and Coptic, and their corresponding Arabic words. Then, he included explanations of each word in French, and mentioned the equivalent words in Coptic, Persian, Hebrew, Abyssinian, Amharic, Aramaic and Assyrian in the majority of the words.

The lecture will be divided into two parts: the first part will focus on the stages of digitizing of 6,398 pages and restoring the whole manuscript in Bibliotheca Alexandrina. Meanwhile, the second part will present a suggested database format to categorize the different entries, trying to connect the Egyptian words in Kamal's dictionary with the ID (identification numbers) in the TLA and other online dictionaries.

**Keywords:** history of Egyptology, Ahmed Kamal Dictionary, heritage preservation, Ancient Egyptian philology, Compu-linguistic studies

# **Egyptian Stamp-Seals of the 25th and 26th Dynasties from the Southern Levant: Distribution, Motifs, and Historical Implications**

Renate Fahrni  
University of Zurich

Until now, Egyptian stamp-seals from the 25th and 26th Dynasties from a late Iron Age context in the southern Levant have neither been studied nor discussed comprehensively. Either these seals have been considered as one group, or they have been associated with either the 25th or the 26th Dynasty, yet not contrasted with each other. Considering the diverse historical background of the two dynasties the changing relations between Egypt and the southern Levant, a comprehensive study of these Egyptian stamp-seals is long overdue.

The presentation first provides the historical context of the 25th and 26th Dynasties in Egypt, and the late Iron Age in the southern Levant. The latter spans the period from the subjugation of this area by the Assyrian empire to the Babylonian conquest, including a short interlude under Egyptian domination.

Seven representative sites in the southern Levant are then introduced: Jerusalem, Lachish, Ashdod, Ashkelon, Ekron, Megiddo, and Achziv, followed by a description of the research process for establishing a catalogue of Egyptian stamp-seals from these strategic sites. The subsequent classification of similar key motifs allows us to recognize imagery which is characteristic of either the 25th or 26th Dynasty. Their geographical distribution builds the basis for the discussion of the similarities and differences between the regions, sites, and dynasties.

Subsequently, the presentation integrates the study of the Egyptian stamp-seals from these seven sites with their historical context. The resulting historical implications suggest weak ties between the 25th Dynasty and the southern Levant. By contrast, the conspicuous increase of stamp-seals during the Saite Dynasty, especially in Ashkelon and Achziv, together with the diversified range of key motifs, may be explained by active commercial exchanges between the 26th Dynasty, the southern Levant, and the Mediterranean region at the end of the Iron Age.

**Keywords:** 25th and 26th Dynasties, southern Levant, stamp-seals, iconography, cultural interactions

# Divine Breastfeeding and Sacred Spaces: The Function of Breastfeeding in Ancient Egyptian Temples and Tombs

Cannon Fairbairn  
University of Birmingham

Over 120 depictions of the ancient Egyptian king being breastfed by a goddess survive from the Old Kingdom to the Graeco-Roman Period (ca. 2900 BCE – 640 CE). The majority of these scenes are found in temple contexts, with a smaller number appearing in tombs, on stelae, and on votive offerings. These scenes appear throughout Egypt and in temples dedicated to a variety of deities. The texts accompanying these scenes often highlight the king's relationship with the goddess-nurse and the divine attributes the king receives because of this interaction, including protection, victory, and life. Through examinations of their common features, divine breastfeeding scenes have largely been understood to be a representation of re-birth and tied to coronation rituals (Leclant 1951, 1961). My research takes this further by analyzing the role and function of divine breastfeeding within the greater purposes of the relief, sculpture, or other artforms on which they appear. I analyze the functions they serve within the decorative programs of the temples and tombs in which they are found. Using case studies from different contexts, I will examine the physical location of these scenes, their relationship to neighboring scenes, the scenes' relationship to their geographic locations, and the ways these scenes would have been experienced by ancient viewers. During this presentation, I will also examine the role of this motif in light of Egyptian beliefs regarding sacred space. Finally, I will present my current conclusions regarding the contextual role and function these scenes played in the continuation of ritual, and how they worked to accomplish the purposes of the sacred spaces in which they appear.

**Keywords:** breastfeeding, suckling, goddesses, sacred space, art, temple, tomb



# Who Were the *ḥkꜣw*? Local Elites and the Exploitation of Resources During the Old Kingdom

Marina García López  
University of Jaén

Controlling and increasing the amount of available resources were essential for the success of the Ancient Egyptian monarchy. During the Old Kingdom, a policy of colonisation and exploitation of the Egyptian territory was put in place by an increasing administration. To this end, the collaboration and incorporation of local elites into administrative structures were indispensable. In broad terms, this alliance resulted in the emergence of *ḥwwt* – royal estates under the supervision of local authorities holding the title *ḥkꜣ ḥwt*.

Over the past decades, this collaboration around royal estates has been amply addressed, mainly by J.C. Moreno García and P. Piacentini. Research generally shows a biased approach, where *ḥwwt* and administrative structures are the focal point, while the study of *ḥkꜣw* is just a collateral interest. However, this institutional approach has certainly been revised in favour of a much more global vision, where provincial leaders have become increasingly prominent. Therefore, the goal of this paper is to revisit the figure of *ḥkꜣw*, focusing on individuals rather than institutions.

Based on a compilation of the evidence of *ḥkꜣw* found throughout Egypt during the Old Kingdom, a prosopographical and iconographical analysis will be carried out to demonstrate that these leaders are not always clearly linked to *ḥwwt*, although they are consistently related to the exploitation of resources and the provincial sphere from early times. Thus, this paper aims to underline the relevance of *ḥkꜣw* as local leaders traditionally in charge of the exploitation of the Ancient Egyptian environment, and to explore the diachronic development of their relationship with the Egyptian administration throughout the Old Kingdom.

**Keywords:** *ḥkꜣ*, provincial leaders, exploitation of resources, Old Kingdom

# **“Lost and Found”: Cartonnage as a Bond Between Aswan and the Archaeological Mission of George Reisner and Cecil Firth in the Egyptological Archives of Milan**

Benedetta Giudici  
Università degli Studi di Milano

Among the most interesting funerary customs of ancient Egypt, the use of cartonnage certainly occupies a prominent place. This presentation aims to examine this specific class of materials discovered by EIMAWA, a joint mission of the University of Milan and the Egyptian Ministry of Tourism and Antiquities, in West Aswan, in the necropolis near the mausoleum of the Aga Khan III. An attempt will be made to present an investigation of the cartonnage found in tomb AGH026 in February 2019, during the first excavation campaign. Among the best-preserved specimens, we can see a helmet with a winged scarab, a usekh breastplate, three covers for feet, as well as fragments of gilded funerary masks. Based on the decorations and the type of colours used, it was possible to date these cartonnage pieces to the Ptolemaic-Roman Period.

In particular, the focus of the presentation will be on the comparison of these materials with cartonnage found on the island of El-Hesa and in Koshtamna (Lower Nubia) by George A. Reisner and Cecil M. Firth during the “Archaeological Survey of Nubia” (1907-1911). This study was possible because of the analysis of a significant number of photographs from the archives of Alexandre Varille, which are currently kept in the Archives of Egyptology at the University of Milan. Until recently, the location of these materials was unknown, but thanks to this accurate research, it has been possible to make remarkable progress in knowledge about the materials. Thus, the main points of this presentation are to show how archival research is fundamental for the study of past archaeological missions, and how it can shed new light onto current Egyptological research.

**Keywords:** cartonnage, Aswan, necropolis, archives

# **The Title *mḥnk*: A New Translation of a Title That is Often Misunderstood**

Mallaury Guigner  
Université Paul Valéry Montpellier III

The analysis of titles is one of the most important aspects of a societal and prosopographical study. It provides a better understanding of what society was like at the time. Understanding a title is one of the methods of visualising an individual's place in their circle of activities. The overall meaning is often perceived through different indexes and lexicons, without noting all the purposes of the same title which different categories of the population may carry. *Mḥnk* is a case in point. It provides an occasion to discuss why the ancient Egyptians of the Old Kingdom introduced this title. Only two categories of individuals held this office: people related to the care of the king's body, and craftsmen. This title is the only identical one found in title lists, but why are these people the only ones to hold this office? This paper will also provide an opportunity to see why this title does not survive beyond the 5th Dynasty. In only a few hundred years of existence, it nevertheless allows us to understand whom the actors of the reforms put in place during the 5th Dynasty.

**Keywords:** Old Kingdom, administration, titles

# **The Thebaid: From Temple to Church? Reconsidering the Historiographical Phenomenon of the Abandonment, Destruction, and Christianization of Egyptian Pagan Temples**

Ariadna Guimerà

Universitat Autònoma de Barcelona

The story of religion in Roman Egypt is dominated by the triumph of Christianity at the expense of local pagan religion. Generally studied in binary terms, the decline of the old gods of Egypt had its own dynamic, apart from that of the orthodox Church. Indeed, there were material signs that all was not well with Egyptian paganism before Christians had achieved their religious control of the empire. Thebes, the old capital of the ancient Egyptian Empire, is an excellent example of that.

Since the middle of the third century, hieroglyphic and Greek texts on the walls of temples show a very low quality of work. For thousands of years, pharaohs and Ptolemaic kings had recorded their involvement in the restoration and embellishment of such temples as a form of wealthy cultic activity. This legacy continued under the Roman Empire, but with a speedily declining rate. At Deir el-Medina, nothing dates to later than the time of Domitian. At Philae, the same can be said of Caracalla, and at Esna, of Decius. Thus, it is difficult to avoid the conclusion that imperial support for the decoration of Egyptian temples drops after Tiberius, shrinking after Hadrian, and fading away with Constantine.

This presentation will give a panoramic view of the sunset of institutional Egyptian and Greco-Roman religion through the study of pagan temples in the Thebaid, and will discuss how this was related to the outset of the Coptic Church. Furthermore, through the use of historical analysis, the historiographical phenomenon of the abandonment, destruction, and Christianization of pagan temples will be discussed, which offers new archeological perspectives for the study of the temples.

**Keywords:** Christianization, iconoclasm, Roman Egypt, graffiti

# Let's Lay the Foundation: Geomentality in Ancient Egypt

Reuben Hutchinson-Wong  
Independent Researcher

How might geomentality be applied to ancient Egyptian cultural landscapes and what is its potential usefulness for understanding how the Egyptians understood and engaged with landscape? This talk is a starting point to answer these two questions. Geomentality is defined as the established, often taken-for-granted, mentality that a group of people or an individual has about the geographical environment that conditions the human-nature relationship. Hong Key Yoon (1983) proposed geomentality as a novel conceptual framework to explore the mental frame in landscape. This framework developed from Yoon's work (1976; 1980; 1986) on fēngshuǐ (風水), also East Asian geomancy, and Māori eco-environmental relationships to understand how people in East Asia and New Zealand created landscape. Geomentality is a method through which the encoded cultural and environmental messages of a culture can be explored and examined. Yoon (1991) proposes that there are three basic tenets to geomentality:

1. Human beings have established states of mind or patterns of thinking which can be called a mentality
2. Geomentality forms part of the mentality as a whole
3. A pattern of human behaviour is the outcome of a certain mentality

Indigenous knowledge is central to geomentality as this framework emphasises the importance of human relationships to the physical environment and creation mythologies to explore a peoples' mental frame and landscape. Ancient Egyptian culture and society developed from peoples' intimate relationship to the physical environment and is well discussed in literature. The role of Egyptian creation myths is investigated less often but was also significant to understand the human-nature relationship in Egypt. This talk demonstrates that there is an ancient Egyptian geomentality; one formed from the interplay between people, their physical environment, and their creation myths. It also shows that the relationship between people and landscape is directly shaped by this interplay.

**Keywords:** landscape, geomentality, creation myths, environmental relationships

# **Stellar Skies: Reconsidering the Ancient Egyptian Celestial Diagrams**

Yossra Ibrahim

Johannes Gutenberg-Universität Mainz

The *Celestial Diagram* is a term denoting a decorative motif that can depict a variety of stellar elements, i.e. decans, stars, constellations, and planets. This elaborate picture of the night sky was finely utilised from the New Kingdom onwards, and can be found decorating multiple medias such as the ceilings of tombs and temples, coffin lids, and, in some occurrences, the exteriors of water clocks. The celestial diagram was open to accepting new traditions, and showed the capacity to welcome new elements, for example, the Ramesside star clock, the zodiac, and the four winds. With the introduction of the Babylonian zodiac, these astrological signs found their way among the classical images of the night sky and blended in a perfect harmony. The zodiac in this case was not just a foreign addition to the celestial diagram, since several zodiacal figures were greatly inspired from the Egyptian iconographic repertoire. Of particular interest is the group of Roman Period coffins that exemplify an interest in personal astrology. These coffins are decorated with traditional celestial figures, along with zodiacal elements that portray a great deal of Egyptian indigenous ideas and iconographies. The purpose of this presentation is to explore the primary celestial decorations, and to discuss the combination of foreign and Egyptian art forms in these sets of astronomical representations, in the hope of elucidating how the zodiac was adopted into the classical images of the celestial diagram, and to what extent it communicates Egyptian concepts.

**Keywords:** Egyptian astronomy, ceilings, zodiac, constellations, diagrams

# The Third Dynasty Necropolis of Bet Khallaf: A Possible Royal Burial

Ilaria Incordino  
Harvard University

This project is based on the results of the writer's PhD work concerning the royal archaeological documents of the IIIrd Egyptian Dynasty (ca. 2686–2613 BC). The proposed chronological sequence of kings is characterized by the presence of at least one king before Djoser, Horus Sanakht, according to a comparative analysis of iconographic, architectural and textual evidence. Moreover, it has been suggested that this king could be buried in mastaba K1 of Bet Khallaf (Abydos), an impressive burial (85 × 45 × 8 m) discovered in 1901 by Garstang, which has never been the object of a systematic analysis so far. This mastaba, usually considered a private tomb of the beginning of the dynasty, actually presents some 'royal' characteristics: monumentality, northern access, a burial chamber with stone lining, rich funerary equipment with weapons, royal epigraphy and iconography. This project has, therefore, the main aim of finding new evidence to support this hypothesis by analysing part of the funerary equipment of mastaba K1 that has never been studied so far, and currently kept in several museums (the Ashmolean Museum in Oxford, the Petrie Museum in London, the Garstang Museum in Liverpool, the Royal Museum of Art in Brussels, and the Cairo Museum). The unpublished material includes pottery and hard stone vessels, metal implements (gold and copper), flint blades, seal impressions, limestone reliefs and offering tables. The last step of the project will be hopefully dedicated to a topographical and archaeological survey of mastaba K1 and the entire Bet Khallaf necropolis. The funding for this project has been initially provided through the support of a crowdfunding campaign (<https://gofund.me/027a7efc>), one of the first attempts of this kind in the framework of Italian Egyptological research.

**Keywords:** Third Dynasty, Bet Khallaf, royal necropolis, Early Dynastic Period

# **The Ibis and the Falcon: The Association of Thoth and Horus with the Cardinal Directions According to Purification Rituals in Greco-Roman Temples**

Konstantin Ivanov  
Independent Researcher

Thoth and Horus are usually the two principal actors in purification rituals when such scenes are featured in temple decoration. In previous studies, scholars of Egyptology have proposed that these actors have a symbolic association with the cardinal directions. Theories have been put forth that, within his role of ritual cleansing, Thoth represents the West or South, while Horus is associated with the East or North, respectively. This paper aims to address these existing theories and explore examples of purification and its related episodes, mostly concentrating on scenes originating from temples of the Greco-Roman Period. Additionally, evidence from purification scenes in doorways, reaching back to pre-Ptolemaic times, will be involved in the discussion. Ultimately this paper aims to illustrate that, in the context of purification rituals, Thoth should be understood as an entity who is related to the actual and symbolic North, while his counterpart Horus is associated with the South.

**Keywords:** Thoth, Horus, purification, Greco-Roman temples, cardinal directions



# “To Be Sad” or “To Be Sightless”?

## Exploring the Meaning of *nhrhr* (Wb 2, 313.1)

Madeline Jenkins  
Macquarie University

Recent research in cross-cultural linguistics has demonstrated that the meanings of emotion words are highly variable, seldom having precise equivalents across languages. As such, it can no longer be presumed that ancient Egyptian words for emotions have exact equivalents in modern languages. Rather, the meaning of Egyptian emotion words must be critically examined using a rigorous lexical-semantic approach. This paper explores the meaning of the Egyptian verb *nhrhr* (Wb 2, 313.1), which allegedly belongs to the ‘sadness’ semantic field. The meaning of *nhrhr* is contested in the lexicographical literature. It is glossed as “traurig sein o.Ä. (vom Gesicht)” in A. Erman and H. Grapow’s *Wörterbuch der ägyptischen Sprache* (Wb 2, 313.1). K. Sethe, in *Übersetzung und Kommentar zu den altägyptischen Pyramidentexten. Band III* (1935–1962: 190–91), disagrees with the emotive gloss provided by the *Wörterbuch*, and proposes that the lexeme means “to be sightless”. As such, it is uncertain whether this lexeme relates to emotion, or rather describes visual disturbances. The challenges in determining the meaning of *nhrhr* are further hindered by the fact that the lexeme is poorly attested, surviving only in Pyramid Text Spells 67 and 369 (and later copies of these spells), as well as a Middle Kingdom magical text. This paper examines the surviving attestations of *nhrhr* to elucidate its meaning. In doing so, this paper questions whether *nhrhr* is indeed an equivalent of “to be sad”, or instead denotes a different experience, and proposes a revised interpretation of *nhrhr*’s meaning.

Wb = Erman, Adolf, & Hermann Grapow (eds). 1971 [1926–1931]. *Das Wörterbuch der ägyptischen Sprache*, 5 Volumes, Reprint Edition, Berlin.

Sethe, Kurt. 1935–1962. *Übersetzung und Kommentar zu den altägyptischen Pyramidentexten*. III Band. Glückstadt.

**Keywords:** lexical semantics, lexicography, emotion

# Reading and Writing in Retrograde on Late Period Coffins from Akhmim

Kea Johnston  
University of California Berkeley

Ancient Egyptian retrograde texts, or texts in columns where the read-order of the columns is in the same direction as that in which the characters face, have long intrigued scholars of Egyptian art and language. Initially thought to be the result of a mistake, retrograde texts are now often interpreted to have a deeper religious significance: marking especially secret texts or indicating direction of movement. Retrograde texts occur often on Late Period coffins from the site of Akhmim. On these, however, the meaning of the retrograde texts is especially puzzling. This paper attempts to discern whether these retrograde texts on coffins are linked with the preference for retrograde texts on Ptolemaic ~~on~~ papyri from Akhmim, as well as whether the retrograde texts on coffins have a protective effect for the coffin's occupant. Some of these texts, however, may be indicative of the difficulty some scribes experienced when reversing characters—a reflection on the literacy and training of the coffin decorators in the Egyptian provinces.

**Keywords:** Egyptian coffins, retrograde, Book of the Dead, Akhmim, Late Period, Egyptian religion, scribal practice

# Solar Geometry in the Composition of Architectural Spaces in the Funerary Landscape of Qubbet el-Hawa, Aswan (Egypt)

Lola Joyanes  
University of Málaga

A culture essentially centered on the sun and its vegetative implications had to perfectly control the time of the cycle and the seasons.

Before the landscape, in the landscape and through the landscape, we have conceived the place where the Qubbet el-Hawa necropolis was built, as a great matrix of information to be processed.

Bringing sunlight to this space excavated in the hill was a fundamental task from the initial conception of the tomb project, until its subsequent operation as a ritual space. Thus, the constant flow of light was projected inwards through the doors cut into the plane of the façade, to be distributed inwards through the threshold, giving the space its sacred character. Obviously, in this process, the location and orientation of the specific axis of the tomb during the “foundation ceremony” was decisive, according to the religious beliefs of the time, which with variations, will always have the sun as the center of gravity.

The progressive and exhaustive knowledge of the solar cycle, as determined through the observation and recording of the projected shadows, allowed for its involvement in the design and composition of one of the most sacred spaces of Egyptian architecture: the tomb or “dwelling of eternity”. The geometric and compositional rigor achieved in some of the most important tombs implies perfection in the control and study of solar geometry from the angle of incidence for a very specific latitude. All the conclusions reached reinforce the indisputable role of the sun in ancient Egypt, whose cyclical time determined not only daily life and social organization, but also the transition to the Duat, in the context of order and cosmic harmony imposed by the materialized Maat, through architecture in the landscape.

**Keywords:** necropolis, solar geometry, architectural space, tombs, landscape and religion

# Hidden Gems: Results of Archival Works Concerning the Temple of Hatshepsut at Deir el-Bahari

Katarzyna Kapiec  
Polish Academy of Sciences

The temple of Hatshepsut at Deir el-Bahari has been the subject of research for over 170 years. It started from the works of Lepsius, and progressed through that of Édouard Naville, Herbert Winlock, and finally, the Polish-Egyptian mission, which has been working there from 1961 to the present time. Documentation produced during these earlier works is often unpublished or only partially published. The significance of these records, stored in archives, is sometimes underestimated when they are regarded as outdated and incomplete data. With careful research, it is, however, possible to retrieve a large amount of information, most of which is no longer accessible in the field.

In the autumn of 2021, the author successfully conducted a project to research the archives of the Documentation Centre of the Supreme Council of Antiquities in Cairo. Studying the documentation stored there was particularly relevant since it has not been published nor is it available online yet. The data collected during the project were combined with other available information from online archives (such as the EES and the Griffith Institute) along with current documentation of the Polish-Egyptian mission. As a result, it was possible to identify the authors of photographs and documented structures as well as reconstruct the works at the temple.

The aim of the paper is to present the outcome of the archival work on the preserved, unpublished documentation from the temple of Hatshepsut at Deir el-Bahari, and to discuss the retrieved data. It will also demonstrate how this information was applied to the current research on the temple of Hatshepsut at Deir el-Bahari.

**Keywords:** archival work, temple of Hatshepsut, Deir el-Bahari

# New Insights into Prevalent Old Kingdom Women's Titles

Sue Kelly  
Macquarie University

Many of the known Old Kingdom women's titles are traditionally understood as conferring association, social status, and/or marital status rather than functional positions. Frood describes titles as being “among the most problematic vocabulary to interpret; obtaining meaningful translations is often difficult as is understanding how they relate to a person's rank, affiliation, and occupation” (Frood, 2010: 477; based on Quirke 2001: 1-13). Yet, androcentric lenses applied to the women's titles determined many of the original translations. Building upon earlier challenges to these androcentric narratives and, owing to the culmination of new evidence from recent archaeological excavations, proffered new interpretations, and with a recent dedicated study, new insights into some of the most prevalent women's titles from this period have come to the fore.

This paper aims to transform existing narratives on some of women's roles from Early Dynastic and Pyramid Age Egypt (c. 3080–2181 BCE) by offering new perspectives into women's involvement, influence, and impact on the state's socioeconomic structure in early Egypt. In particular, the meaning and significance of the titles *rh(.t) nsw.t*, *mitrt*, *hkr.t-nsw.t*, *hkr.t-nsw.t w<sup>c</sup>tt*, and *dryt* are reconsidered. The methodology employed applies an interpretative and theoretical approach to women's titles. It offers the ability to reframe the narratives and provides an opportunity to contribute new interpretations of the lives and times of a cross section of the female population who held these titles.

**Keywords:** women, titles, early Egypt

# **“What is This Feeling?”: Fire Metaphors as an Expression of Love and Desire: Case Studies from Ancient Egyptian Textual Sources**

Jessica Knebel

Johannes Gutenberg-Universität Mainz

In modern languages, fire is a widely accepted metaphor for human emotions – particularly love, desire, ambition, and anger. While current metaphor research has observed the universal nature of fire metaphors, there has been no comprehensive analysis of what fire expresses metaphorically in the ancient Egyptian textual record. By utilizing the conceptual metaphor theory, this paper provides a case study analysis of the conceptualization of fire in ancient Egyptian textual sources, focussing on figurative language and its underlying symbolism. Through a case study approach, this paper highlights the linguistic manifestations of ancient Egyptian fire metaphors as an expression of love and desire. A close contextual analysis will shed light on how these metaphors were conceptualized, such as the contextual situations, and the affected persons and body parts. Furthermore, the observed patterns will be compared with other texts and periods, and possible shifts between different texts and periods will be illuminated in light of tradition and innovation.

Apart from an introduction to my PhD project, this paper will provide insights into the conceptualization of fire by the role of fire metaphors as an expression of love and desire in the ancient Egyptian textual record. The analysis will be framed by approaches and methods from lexical semantics and cognitive linguistics. This paper is based on my PhD project within the Research Training Group 1876, “Early Concepts of Humans and Nature: Universal, Specific, Interchanged”.

**Keywords:** metaphor research, language and literature, linguistics

# **Interactions Between Egypt and Mesopotamia During the 4th Millennium BCE: Evidence from Cylinder Seals**

Camille Koerin  
University of Strasbourg

The question of the interactions between Egypt and Mesopotamia during the 4th millennium BCE has been a recurrent issue in the archaeological research of the Egyptian Predynastic period since the beginning of Egyptology. The first excavations demonstrated the importance of the Mesopotamian influence upon the Predynastic Egyptian culture, as evidenced by the appearance of various oriental elements in their material and iconographic culture (ceramics, cylinder seals, and various iconographic motifs). Throughout the history of research, various theories were given to determine the modalities of contact between these two distant civilizations. However, none of them could be irrefutably demonstrated.

Recent discoveries, both in the Nile Delta and in the Levant, allow us to bring new elements to fill the gaps that still exist in the research. A study of the geographical dispersion of cylinder seals, typical Mesopotamian objects that were discovered in the Egyptian Predynastic layers, would make it possible to determine precisely determine the means by which the Uruk and Egyptian civilizations were able to come into contact during the 4th millennium, despite the great geographical distance.

This study is based on an unprecedented corpus of cylinder seals discovered in situ within several geographical and cultural regions (Egypt, the Levant, and Northern Mesopotamia) forming the Near East. The in-depth analysis of the objects in the corpus will make it possible to define the points of encounter between the different civilizations, as well as to determine the origin of the artefacts (local or foreign). Thanks to these studies, I will be able to determine the modalities of contact between Egypt and Mesopotamia, and to also fill a gap in the archaeological knowledge of the 4th millennium BC in the Near East. This is the third presentation about my PhD thesis, which was started in September 2021. It is intended to provide an update on the advancement of my research.

**Keywords:** Egypt, Mesopotamia, Levant, interactions, cylinder seals

# **The Lower Nile Basin and the South-Eastern Arabian Interconnection: Reviewing Predynastic Relationships During the Fourth Millennium BCE**

Taichi Kuronuma  
Tokyo University of Foreign Studies

The Egyptian Predynastic Period is characterised by the exotic objects imported far from the mainland Nile basin. They are one of the indicators to assess trade relationships or Predynastic status symbols. However, the trade interconnections between Egypt and the other regions are a matter of discussion. In particular, the role of the southern trade route in Egyptian late prehistory, which was via the Red Sea and the Indian Ocean, is currently under discussion, in light of the occasional presence of obsidian, lapis lazuli, and frankincense at some sites in the lower Nile basin. This paper discusses the interconnection between Egypt and South-Eastern Arabia by reviewing the currently available archaeological evidence in the latter region. I collected information about more than 50 fourth millennium BCE archaeological sites along the Indian Ocean coast in South-Eastern Arabia, and examined the findings of these sites. Additionally, I also checked the distribution of natural resources in this region, as well as the findings from the lower Nile basin sites which were supposedly imported via the southern trade route. The results indicate that the presence of lapis lazuli was very limited along the South-Eastern Arabian coast, while the interconnection can be highlighted by incense and obsidian-related resources from Arabia. The rarity of lapis lazuli means the decreased plausibility of the southern route as being from the source in Afghanistan. Contrarily, no contemporaneous Egyptian objects were identified from the Eastern and Southern Arabian sites. Thus, this indicates that the interconnection was non-interactive, though this does not mean the Egyptians initiated the logistics. Rather, there were broad local interconnected networks across the Red Sea and Indian Ocean. The arrival of southern exotic objects to the lower Nile basin probably means their occasional accompaniment alongside Red Sea-derived objects such as shells.

**Keywords:** Predynastic Period, interconnection, Lower Nile Basin, South-Eastern Arabia, importation



# Funerary Stelae as Testimonies of Late Egyptian Culture

Thomas Lebée  
École du Louvre, Musée du Louvre

Funerary stelae are core items of funeral equipment in the late periods of ancient Egypt. Bearing their owner's name and image, they usually depict their owner adoring a deity, with an offering formula that does not differ much from similar compositions dating back to the Old Kingdom. A considerable number of these pieces have survived from antiquity, despite their material fragility. Unfortunately, their enthusiastic collection in ancient times has deprived most of them of their archaeological contexts. Peter Munro's *Die spätägyptischen Totenstelen*, and further works from this corpus, have since provided us with complete typologies and stylistic criteria to locate in time and space, if only broadly, these interesting artefacts that are often used for many purposes in studies of the first millennium BC.

At first glance, late funerary stelae may be considered mundane artefacts, with common adoration scenes and offering formulae. Yet they are, fundamentally, a medium on which the deceased is depicted presenting himself in front of chosen divinities, in a conventional format affected by collective trends and individual variations. As such, they offer a wealth of precious data on prosopography and local contexts, social and personal self-presentations, and the expression of devotion at the time.

This presentation aims to propose some perspectives to analyse the cultural significance of these stelae. Our purpose is to study the late funerary stelae as a fragmentary corpus of texts and pictures, in order to ponder how they came to be, and what phenomena they may reflect. We will, for example, find increasing evidence of the developments in the devotion to Osiris, as shown in texts and pictures, to the detriment of Ra, who was more prevalent in the beginning of the period. We will also try to consider what these documents may tell us of their elusive contexts of production.

**Keywords:** art history, mythology and religion, funerary customs, personal devotion, identity

# The Second Seti I Stele from Beth Shean: A Fresh Look, Based on Reflectance Transformation Imaging

Eythan Levy University of Bern

Arnaud Delhove Université de Namur, Université libre de Bruxelles

The second Seti I stele from Beth Shean is an Egyptian victory stele discovered in 1921 in Beth Shean, in northern Palestine (Rowe 1930, p. 29-30). The inscription is heavily abraded, and almost illegible to the naked eye. Its decipherment is due to Bernhard Grdseloff, who was able to reconstruct most of the text using strong mobile lighting (Grdseloff 1949, p. 10-11). The text is of utmost historical importance for the history of Egypto-Levantine relations, and for the identification of Levantine toponyms and ethnonyms. Grdseloff planned to publish a detailed philological study of the stele, but had to abandon his project due to health reasons. Instead, he settled for an abridged publication (Grdseloff 1949), which appeared right before his untimely death in 1950, at the age of 35. Little work has been conducted on the stele ever since (see, however, Albright 1952).

Our paper presents a new study of the stele based on Reflectance Transformation Imaging (RTI). We present readable images of several parts of the stele, and propose a new commented edition of the text. Our work mostly confirms Grdseloff's decipherment, but in a few cases, our images contradict his readings. We also provide a new interpretation of the iconographic upper register of the stele. The main contribution of this paper lies in the fact that it is the first publication of readable images of the stele, offering scholars direct access to the original text, whereas most previous discussions could rely only on Grdseloff's facsimile, in the absence of readable pictures of the inscription.

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

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**Keywords:** Seti I, Beth Shean, Grdseloff, Southern Levant

## ***Hk̄t* and *Hk̄z̄t*: What’s Behind These Two Different Writings of the Name of the Frog-Goddess?**

Serena Lopizzo  
University of Basel

The ancient Egyptian ideogram  (number I7 of Gardiner’s sign list) was used as a determinative both for the name of the goddess *Hk̄t* and for the name of the frog itself. However, if we search “frog” in the hieroglyphic dictionary, we find several different translations and writings, some of which do not use ideogram I7 as a determinative: why is this? P. Vernus explains how often, the name given to an animal would express one of its most remarkable characteristics. For example, the name *k̄rr* is onomatopoeic, and describes the sound made by frogs, while *p̄gg.t* comes from *p̄zg*, meaning “to crouch down”, etc. So why is the goddess called *Hk̄t*? Does her name explain a particular behaviour, as a frog-goddess, or is it related to a different factor?

A precise origin for *Hk̄t* is unknown. However, the onomastica tell us she existed since the 2nd dynasty. Despite several variants in the writing, until the Middle Kingdom, *Hk̄t* was mostly written with the uniliteral signs *h+k+t*, and the determinative of a frog on a basket (*nb*). This basket is usually associated with the meaning “many”, indicating the plurality of tadpoles delivered by frogs. Therefore, in some writings, it was replaced by the three signs indicating the plural. However, “mistress” could be another possible translation for *nb(.t)*. Is this how the New Kingdom variant  (*hk̄z̄.t*), meaning “ruler”, was introduced? Is the trilateral  (*hk̄z̄*) replacing the biliteral  (*nb*)? Should we read her name as *Hk̄z̄.t* instead of *Hk̄t*, from as early as the Old Kingdom? Also, was the implication of “mistress/ruler” included in the name since the beginning, or should we look in a different direction to trace an evolution of the name? If so, was the implication limited to its use in the name, and are there wider implications for the role of the goddess herself?

**Keywords:** Heqet

# **The Tomb of Paser (TT367): An Archaeological, Technical, and Analytic Study, and Recent Excavation Fieldwork**

Shaimaa Magdi

Ministry of Tourism and Antiquities

Paser was a military officer who lived during the reign of Amenhotep II. There are few studies related to his tomb, TT 367, except for the work of Ahmed Fakhry in 1934-35. The tomb of Paser is located in western Thebes, in the upper enclosure of Sheikh Abdel Qurna. The T-shaped plan of the tomb is the typical architectural type of the 18th Dynasty. The excavation fieldwork took place through five seasons of excavations, from 2016 until 2022. The aim of the excavation was to obtain more information about the tomb, and to investigate the reuse of the tomb during later periods, when the tomb was used either for burial or for occupation.

The scenes of tombs varied between the mundane and the funerary, and there was a specific method of executing and arranging the scenes of the tomb during the 18th Dynasty. The painting was investigated using a hyper spectral camera to conduct analysis in the visible and near infrared range. The project also used high resolution digital imaging and 3D photogrammetric reconstruction, as well as an array of non-invasive physico-chemical techniques, aiming at understanding the physicality of the work of art. Being unfinished, like so many other Theban chapels, TT 367 is an on-going work, and shows the different stages of the decorative program. Further activities will be the excavation of the shafts, and some conservation work, which is planned for the scenes and the walls of the tomb.

**Keywords:** Thebes, Paser's tomb, New Kingdom, Late Period, Roman / Byzantine Period, burial, shafts

# **From the Egyptian Frontier to the Museum of Fine Arts, Boston: Preliminary Results of the Study of the Mud and Clay Figurines from the Second Cataract Forts**

Andrés Martín García de la Cruz  
Leiden University

Within the framework of the comprehensive cataloguing and symbolic-functional study of the mud and clay figurines of the Batn el-Hagar system of fortifications, this paper addresses a study of the complete – yet unpublished – collection of pieces belonging to this group held at the Museum of Fine Arts, Boston (MFA).

In the 1920s and 1930s, the Harvard University-Boston Museum of Fine Arts Expedition to the “second cataract forts” completed the most extensive exploration of the chain of fortresses erected throughout the Middle Kingdom at the southernmost frontier of Egypt. As a result of these works, a large portion of the archaeological materials collected by the American team ended up in the storage rooms of the MFA (Massachusetts, US).

This paper will present the preliminary results of the first exhaustive archaeometric analysis of 86 mud and clay zoomorphic and anthropomorphic pieces from the museum’s collection, originating from the forts of Semna West, Kumma, Uronarti, and Mirgissa. It will consist of the measuring, weighing, and photographing of the complete set of artefacts, as well as the examination of a concise selection of them at a microscopic level, via non-invasive techniques. In this way, the study will contribute to creating a complete typological classification of the corpus, revealing essential information about the materials and manufacturing process(es) used in the production of the main categories of figurines, allowing for the testing of the principal hypotheses regarding the interpretation of the corpus.

Roughly one century after the beginning of the American excavations at the fort of Semna West, this study aims to shed new insights into the daily lives of the Middle Kingdom frontier strongholds, and to enlighten the currently open discussion on the manufacture, purpose, and functionality of Egyptian mud-clay figurines in the Second Millennium BCE.

**Keywords:** figurines, mud, clay, second cataract forts, MFA

# **Bodies of Ink and Images of Flesh: An Interdisciplinary Approach to Ancient Egyptian Ontology**

Jordan Miller  
University of Cambridge

In modern thought, images are often conceived as passive representations of the real. This paper evaluates that understanding through the lens of contemporary social anthropology, particularly research into ontology: the ways that different cultures identify and interrelate beings in the world. Employing approaches from art history and sensory archaeology enables two-dimensional paintings and drawings, as well as three-dimensional coffins and statues, to be treated as active subjects that replicate and rework reality. This paper explores how choices of form and materiality created bodies of ink and stone, while ritual performance produced images of flesh and blood. In such a world, the personas of humans and gods were closely connected and carefully controlled. Such an approach complements iconography, whose emergence and predominance in Egyptology may be linked to intellectual trends of the early 20th century. Furthermore, the interdisciplinary method may help to connect Egyptian material with transdisciplinary questions in the humanities and social sciences: what is an image? What constitutes a body? What defines a god? It exemplifies the potential of Egyptian material to rework Western categories, helping to articulate alternative ways of organizing and representing the world.

**Keywords:** anthropology, ontology, religion, visual culture

# **Middle Kingdom Qau el-Kebir and Museo Egizio: A Fresh Study of the Finds and Documentation from Excavations**

Tommaso Montonati  
Museo Egizio, University of Leipzig

The monumental tombs of the Middle Kingdom governors of the 10th Upper Egyptian nome at Qau el-Kebir and their decorative and statuary features are among the most intriguing but hitherto rather rarely scrutinized archaeological contexts. They were excavated between 1905 and 1924 by three archaeological missions (Museo Egizio, E. Schiaparelli; Ernst von Sieglin-Expedition, G. Steindorff; British School of Archaeology, W. M. F. Petrie). As a result of the Italian mission, the Museo Egizio in Turin preserves more than 2,000 fragments belonging to the tombs of the governors Wahka I, Ibu, and Wahka II. They are almost entirely unpublished, and bear witness to the rich iconographic and statuary apparatuses of the tombs.

My PhD project, which started in 2021, aims at a comprehensive study of the fragments and their features, trying to understand the roles and significance of the three governors and their tombs. The available archaeological documentation, mainly of the Italian mission, which is almost completely unpublished, plays a significant part in this endeavor. This paper will present an overview of the finds, with a focus on the numerous decorative patterns found on the ceilings of the tombs, as well as the fragments of wall paintings. It will furthermore provide insights into the rich statuary remains. Additionally, evidence for ancestral worship taking place in those tombs will be discussed. Finally, local artistic features as well as unresolved prosopographical and chronological issues will be briefly put up for discussion.

**Keywords:** Qau el-Kebir, Middle Kingdom, Tombs, Statuary, Ceilings

# Egyptians Helping the Needy: Agricultural Surpluses and Loans of Grain

Anaïs Montoto Soto  
Université Paul Valéry Montpellier III

**Abstract:** The term *tꜣb.t* seems to designate both an agricultural surplus and a loan, specifically of grain. There is not much evidence of this term. However, it seems to have been a fairly important practice where it appeared. In 2003, D. Meeks studied loans of grain via the noun *tꜣb.t*, and wrote an article dedicated only to this. It seems to have been an element of the social and economic life of the Ancient Egyptian civilization. Indeed, the loan of grain called *tꜣb.t* appears to have been an aid granted by somebody (normally a provincial governor) to the community during times of famine, and even to the needy when they could not afford to pay taxes, as the Autobiography of Qar relates: “As for any man whom I found in this province having a debt with another, it was I who repaid his creditor by means of this, my burial ground”. Even though Meeks’ article is quite comprehensive, some new elements have also been added in small subsequent comments, which serve to create a broader understanding of the subject. This is why the study of this term is necessary. Furthermore, a different approach is emphasized: the study of solidarity in Egyptian society, that is, the study of the practices that the Egyptians had in order to overcome inequalities and in order to reach a common goal. I will present the study of *tꜣb.t* through the biographies of the Old Kingdom, while also using attestations from later periods as parallels for comparison and to provide more information. This will be studied through a lexicological and, principally, a social approach, based mainly on the corpus of the Old Kingdom.

**Keywords:** loan; society; solidarity



# Reframing the Hawara Mummy Portraits: A New Approach to Hybridity in Graeco-Roman Egypt

Louise O'Brien  
University of Liverpool

Hybridity permeates every layer of modern society, from art, to food, to religion. We experience hybridity as part of a world that does not always distinguish the specific cultures it is made up of. In the study of Graeco-Roman Egypt, we often take for granted the idea that this was not the case—that these cultures were clearly defined by social, legal, or political structures. However, we must ask, how accurate is this assumption? The Hawara mummy portraits embody this hybridity, providing a snapshot of an area of Egypt that underwent rapid assimilation during the Graeco-Roman Period. Yet their original reception, solely as artwork rather than as part of a wider display of funerary commemoration, removed the portraits from this context. Reconstruction, a new methodology aimed at rethinking the approach to syncretism, questions the deconstructive methods previously used to interpret the portraits. It will consider three aspects: Reception, Content, and Perception, and will question how reception of material matches up to its contents. It works to rethink how hybrid material would have been used or perceived—who was the intended audience, and in what context would they have interpreted the hybridity presented? Would they see the distinct cultural components of the portraits: the Greek style, the Egyptian funerary belief, the Roman adornment? Or would they see such hybridity as a cultural whole, neither solely Egyptian, Greek, or Roman but all three at once? Only through interdisciplinary research, consulting classical, Egyptological, and art historical methods, can we begin to understand how hybridity could be perceived and received by both ancient and modern audiences. Using the case study of the Hawara mummy portraits, we can build a more complete picture of how hybridity was not only displayed but experienced by individuals during this period.

**Keywords:** hybridity, Graeco-Roman Egypt, Hawara, mummy portraits, cultural contact, interdisciplinary, reception

# **The Origins of the Egyptian Civilisation According to Early Egyptologists: A Development of That of “Primitive” Egypt or Brought by Invaders?**

Vincent Oeters  
KU Leuven, Ghent University

At the end of the nineteenth century, the origins of ancient Egypt became a trending topic in Egyptological literature thanks to the discoveries of Emile Amélineau (1850–1915), Jacques de Morgan (1857–1914), and Sir William Matthew Flinders Petrie (1853–1942) at Naqada and Umm el-Qa`āb, near Abydos. The spectacular results of their excavations had significantly increased the available material from Egypt’s prehistory and provided a great impetus for interest in this period. These finds made it clear that, in terms of dating, there was no gap between what was considered "primitive" Egypt and civilised “Pharaonic” Egypt. Only a few scholars seem to have argued that the civilisation of Dynastic Egypt was largely an indigenous development. Many more believed that civilisation must have been brought by invaders. It is well-known that Petrie attributed his finds to a “New Race” that had invaded Egypt, which he believed were of “Libyan stock”. Yet Petrie was certainly not alone in assuming that cultural and historical changes had resulted from invasions and associated migrations. In fact, thoughts about the origins of the inhabitants of Egypt and elsewhere in the first half of the 20th century was dominated by the ‘invasion hypothesis’. This paper examines how researchers at the time thought about the origins of the Egyptian civilisation, what methodologies they used, and how they reached their conclusions.

**Keywords:** history of Egyptology, Pre-Dynastic Egypt, origins, Petrie, new race, invasions

# **Revisiting Decorum: Omnipresence and Restriction of Middle Kingdom Kingship**

Luiza Osorio G. Silva  
University of Chicago

Egyptological scholarship is rife with assumptions that Egyptian kings were omnipresent, that kingship was inescapable—that common people had no desire to escape it. It is also assumed that although Egyptian kingship was meant to be omnipresent, its intricacies were meant to be restricted to royal and elite circles. This contradiction between expected omnipresence and simultaneous restriction is most often explained through the concept of “decorum,” which proposes that royal symbols and the image of the king were confined to the royal sphere. This is a reductive approach that removes the agency of those outside the royal circle. Should we simply assume that restriction is the result of a top-down choice to restrict? Instead, this paper proposes that restriction is a result of a conscious choice and effort by non-royal actors, specifically in the Middle Kingdom.

By taking a leaf from current work on the archaeologies of empire and sovereignty, I argue that forces such as local leaders and protective deities were more evident and relevant in daily life than the king. The lack of evidence for kingship should not lead to the assumption that kingship and kings were always relevant to all Egyptians. For instance, private letters from the pyramid town of Lahun show that non-royal Egyptians had the ability to invoke the king in his capacity as a god, though they did not always choose to do so: often, they instead (or in addition) invoke various gods. Relevance, rather than decorum, should be the leading concept when considering the role of kingship in the everyday. The rejection of decorum as the core reasoning for exempting the king exemplifies that the ways in which people interacted with the royal institution differed greatly by context, and cannot always be ascribed to a social or legal restriction to do otherwise.

**Keywords:** kingship, decorum, relevance, Middle Kingdom

# **Howard Carter's Briefcase: A Brief Case Study of Using Replicas and Props as a Means of Engagement**

Sam Powell  
University of Birmingham

Using props in storytelling is well attested in pedagogy as a means of enriching learning and engagement. It is particularly beneficial for children as a way of helping to draw them into the narrative, and as a tool for opening dialogues in a more informal setting. 'Howard Carter's briefcase' is an activity designed to tell the story of a well-known figure in the history of Egyptology, Howard Carter, and the discovery of the tomb of Tutankhamun. The briefcase includes replica newspapers, diaries and telegrams, as well as props such as a candle, birdseed for Carter's canary, watercolour paints, and keys to the tomb as tools to introduce different themes and events within the story in an exciting and interactive way.

This session will include an overview of the materials within the resource and the reasoning behind their inclusion. It will then examine the ways in which the participants take the lead in exploring and selecting which objects to discuss. The effectiveness of open-ended questions to encourage the involvement in the learning experience will be covered, including analysis of the discussions which arose as part of the activity. The summary will conclude with critical evaluation of the ways in which the resource has been improved, modified, and adapted for a more diverse range of audiences, finally exploring additional themes which could be introduced, such as the importance of interweaving the stories of others involved in the discovery and excavation of the tomb and the wave of Egyptomania which followed.

**Keywords:** learning, engagement, Howard Carter, Tutankhamun

# Death is Only the Beginning: Non-Existence – A State of Existence or Total Annihilation?

Kristine Reinhold  
Independent Researcher

The ontological ideas of posthumous punishment and non-existence appear throughout the history of ancient Egypt. While the Pyramid Texts offer limited and rather allusive references to an unfavourable fate after death, these instances become more elaborate in the Coffin Texts and the Book of the Dead, and culminate in the New Kingdom Netherworld Books.

This presentation is, to an extent, an extension of my doctoral thesis, with an aim of opening further discussion and research into the ideas of posthumous punishment and non-existence. The study of the concept of *mwt m whm* questions whether a ‘second death’ is truly reflective of the meaning of *mwt m whm*, and offers an alternative translation as ‘perpetual dying (death in repeating)’, which would indicate that there is an alternative (and perhaps more elaborate) fate to that of total annihilation that awaits the sinner when being thrown to Ammit.

How, and to what extent, can these primary attestations further our comprehension of ancient Egyptian ontology? The aim of this presentation is to present an overview of primary attestations from the above-mentioned sources, which convey the ontological ideas of non-existence and total annihilation throughout ancient Egyptian history. The attestations will be presented in thematic groups, including: existence in a state of anti-life, where one is deprived of the features of life, non-existence as total annihilation, and a state of non-existence characterized by existing in the darkness, without the potential to come forth. This is complemented by a comparative study of the sources to determine to what extent these ideas changed over time, and whether or not these ontological ideas could co-exist.

**Keywords:** ontology, underworld, posthumous punishment, total annihilation, second death

# Potent Votives: Phallic Figurines in Context

Charlotte Rose  
Independent Researcher

Previous scholarship has tended to dismiss phallic figurines in Egypt as late Greco-Roman aberrations, with figures often labelled as intrusions in contexts of earlier periods. Given their explicit nature, many museums generally hid away these figurines in their storerooms. While more recent scholarship has challenged previous assumptions on this material, there has been little study of the figurines in comparison with other material culture pertaining to fertility and potency. This work examines phallic figures in the larger context of fertility traditions in ancient Egypt. Since much of the research of fertility practices has focused on female fecundity, this research sheds light on Egyptian concepts of male potency and its role in reproduction.

**Keywords:** phallus, masculinity, fertility, private religion, votive

# **Between Past and Present: Pulling a Calf is the Best Way: A Review of Handling Calving Difficulties in Ancient Egypt**

Noura Seada

Helwan University, October 6 University

Animals influenced every aspect of ancient Egyptian life. Therefore, Egyptian artists showed great interest in representing their animals. Cattle seem to have received more attention than other animals in art. One of the commonly repeated themes on walls is calving, either during a normal birth or difficult birth. In the vast majority of images, there is no need for human interference during natural delivery. However, in case of dystocia, the provision of adequate supervision and the timely significant assistance of a veterinarian or an experienced herdsman were required for the safety of the mother cow and the calf. Such iconographies are the earliest evidences of veterinary medicine, which leaves us with much knowledge about what occurred around calving time. They also bear witness to the ancient Egyptians' advanced awareness of what is the best for their animals, such as how good management can be critical to the health of the cow and its newborn. Ancient Egyptians did everything in their power and committed all their skills to protect their animals during delivery. All of this can be determined from illustrations on tomb walls, textual evidence, and archaeological remains.

This paper is an attempt to shed light on depictions of cows experiencing difficult deliveries. In addition, it explores and interprets highly professional practices performed by ancient Egyptians with caution in order to prevent both calf and cow loss. The surviving representations provide a fascinating glimpse into the roots of current knowledge regarding the process of parturition and the encountering of animal dystocia. Most of the ancient Egyptian effective procedures are still in use, without significant changes.

**Keywords:** cattle, parturition, dystocia, delivery, veterinary medicine

# **From Nature to Technology: The Decline of the Lapis Lazuli Trade and the Rise of Egyptian Blue Frit in Proto-Dynastic Egypt**

Ilaria Sieli  
Università degli Studi di Milano

The aim of this contribution is to highlight a correlation between the development of the synthetic pigment known as “Egyptian Blue” and the sudden interruption of the lapis lazuli trade, both in Egypt and the Near East, during the Proto-Dynastic Age.

The current state of research focuses mostly on retracing the trade routes of lapis lazuli and on reconstructing the manufacturing process by analysing the distributions and typologies of archaeological finds such as items, by-products, and tools. On the other hand, most studies on blue frit aim to demonstrate its use outside the chronological framework of Pre-Classical and Classical Antiquity, or to suggest new possible applications of its main feature (long-lived luminescence in the NIR) in many aspects of modern technology. This research approaches the topic from an innovative framework: by retracing the distributional pattern of both lapis lazuli and blue frit in Egypt during the Proto-Dynastic Age, the paper will enquire whether there are overlaps or substitutions in the employment of both materials.

The first section of the paper analyses the distribution paths, quantities, and social variability of lapis lazuli until its production was interrupted, focusing mostly on Egyptian tombs. The second section outlines the development of the blue frit technology and its geographical distribution, while taking into consideration social implications in Proto-Dynastic Egypt. The final section will advance a hypothesis regarding correlations in the employment of the natural and the artificial pigments, taking into account both similarities and differences.

**Keywords:** Proto-Dynastic Egypt, blue frit, lapis lazuli, trade, distributional pattern



# **The Ahmose Cemetery: Report on New Fieldwork in South Abydos**

Emily Smith-Sangster  
Princeton University

South Abydos played a significant ideological role in the foundation of the New Kingdom, serving as the chosen location for Ahmose's unique pyramid complex. While prior research has discovered some New Kingdom funerary activity to the local-south of the complex, it appeared that the primary focus of elite funerary activity in the New Kingdom was the Northern Cemetery. However, recent work by the Abydos South Project (ASP), a new joint American-Egyptian project co-directed by Dr. Deborah Vischak and Mr. Mohammed Abdalbadea, shifts this narrative. Focusing partly on the area to the local-north of the Ahmose Pyramid Complex, the 2022-2023 excavations explored a previously unrecorded elite cemetery dating to the New Kingdom. This cemetery offers a significant amount of new data that can be used to help develop our understanding of the use of the site throughout this period and will assist in answering a number of research questions that have been raised regarding expressions of elite agency and identity in the cemeteries of Abydos. This paper will provide an overview of the results of these excavations and discuss future work at the site.

**Keywords:** New Kingdom, Abydos, Abydos South Project, Upper Egypt, archaeology, field report

# Buffer Zones in Ancient Egypt During the New Kingdom

Marwa Soliman    Mansoura University  
Georgia Xekalaki    University of the People  
Emad Abdel Azeem    Fayoum University

During the New Kingdom (second half of the 2nd millennium B.C.), and particularly during the 18th dynasty, Egypt's military policy was drastically changed. The Hyksos occupation meant the end of Egypt's traditional indifference towards its neighbors, especially those beyond the northeastern frontier. Due to the inherent danger in the east, the 18th dynasty had to reconstruct the entire military and administrative structure. Self-centered thinking had to give way to a more dynamic approach. To protect the Egyptian borders against another invasion, the Egyptians came up with the idea of creating buffer zones along their borders.

The purpose of the paper is to define and objectify buffer zones as a strategic concept utilized during the New Kingdom, tracing the procedures through which the Egyptians developed buffer zones, and the ways in which they applied these to their borders. Therefore, the paper will discuss how the idea of a buffer zone developed for regions outside the Nile Valley (beyond Egypt's eastern, western, and southern borders). Firstly, the reasons behind the idea will be analyzed, in addition to determining the criteria under which certain areas were considered buffer zones, from the beginning until the end of the New Kingdom. The paper will then explore the importance of population control policies for buffer zone formation, discussing particular methods of population control (such as depopulation, cultural assimilation, and the taking over of traditional foreign spots), and observing their application for Egypt's eastern, western, and southern borders.

Assessing the archaeological evidence, the paper will analyze the ways in which the ancient Egyptians used different methods for defining boundary protection, depending on each border's geophysical character, geopolitical importance, and settlement nature. Shedding light on the differences between each Egyptian buffer zone, the paper will aspire to demonstrate whether the different applications of buffer zone formation achieved their objectives.

**Keywords:** buffer zones, boundaries, defending strategies

# **Time for Change: The Sudden Transformation of New Kingdom Queens' Names**

Paulína Šútorová  
Universität Trier

“A good name is a second inheritance” – so goes a German proverb. This was also true for ancient Egypt, where a name was considered an essential part of one’s identity. Each name was carefully chosen based on an individual’s attributes, abilities, relationship with a deity, or family heirlooms. Especially in royal circles, a multiplicity of names was common. One could add a name to an existing one, modify it, or even completely change it according to the needs of its owner. The most obvious transformation of names can be observed with the crown princes, to whose birth names the royal protocol was added once they became kings. Although queens’ names also changed at times, the same academic attention has not been paid to their transformation.

Using the case studies of the New Kingdom queens Nefertiti and Satre, the queen of Ramesses I, this paper will present evidence that queens’ names were also transformed due to particular circumstances. It will also demonstrate how and why. This paper will propose the existence of a certain form of throne name for queens, which appears numerous times during the New Kingdom. It will allow us firstly, to gain a better understanding of the meaning, usage, and purpose of queen’s names, and secondly, to rethink the process of naming kings’ wives. Like queens’ titles and epithets, their names reveal crucial information that might indicate their particular positions in the royal court.

**Keywords:** queen, name, change, Nefertiti, Satre, New Kingdom

# Senenmut Behind the Door: A Reconsideration

Filip Taterka

Polish Academy of Sciences

Senenmut was undoubtedly the most important official and close advisor of Hatshepsut. Royal favours bestowed upon him are reflected in numerous monuments commissioned in his name. Among Senenmut's official representations, his depictions behind the doors of the temple of Hatshepsut at Deir el-Bahari form a special case. Due to their unusual position, they are often believed to have been placed there somewhat illegally, which is why they had to be covered by the temple's open doors, which were supposed to make them invisible. Early scholarly interpretations even saw these images as a result of Senenmut's overbearing ambition, which eventually led to his fall from royal grace. Recent research in the temple of Deir el-Bahari and other monuments of Hatshepsut suggests, however, that the above-mentioned interpretations need to be revised since placing these images in the temple was a result of royal favour, and their unusual location was determined by respecting the rules of decorum. As a result, the reasons of Senenmut's fall, for which some unpublished evidence from the Punt Portico will be presented, should be sought elsewhere.

**Keywords:** Senenmut, Hatshepsut, Deir el-Bahari, decorum, royal favour

# **The Importance of the Interdisciplinary Approach: The Example of the EIMAWA Mission**

Alice Tomaino

Università degli Studi di Milano

The goal of this presentation is to provide an overview of the activities of EIMAWA, a joint mission of the University of Milan and the Egyptian Ministry of Tourism and Antiquities, in the necropolis located near the mausoleum of the Aga Khan III in Aswan. The cross-disciplinary work of the MIASWAN project will be presented, as carried out on materials found in a burial site (AGH026), discovered in February, 2019. The main feature of the project is a team built to be highly interdisciplinary: its participants, specialists in various fields, were selected based on their know-how in all disciplines required for the study of the necropolis.

The burial site is complex and characterized by the presence of various objects and commingled remains, including mummies (often body parts) and human bones, with a high representation of subadults.

Current research data concerning the analysis of human remains will be discussed. In particular, the presence of both anthropologists and practicing physicians can be a great resource for the analysis of osteological samples and mummies. Anthropological analyses were carried out in situ, due to site constraints. Here, X-rays of selected remains were taken using a portable radiographic instrument. Anthropologists elaborated biological profiles from the osteological remains. Radiological imaging provided more concrete data and led to a more comprehensive diagnosis of the sexes and ages of the deceased, and at the same time facilitated the search for possible diseases. In the next mission, the entire corpus of mummies will be examined via computed tomography, for more complete data. In addition, the recently discovered tombs will also be studied through the interdisciplinary activities of different specialists, in order to have more complete data.

This presentation will show how joint analysis may help resolve the limitations of such a particular context, and finding answers to some questions about the Aswan population.

**Keywords:** interdisciplinary, mummies, human remains, Aswan

## **Parallel Occupations: Third Spaces in Nubian and Balkan Fortresses**

Michael Tritesch & Amia Davis  
Yale University

This paper investigates the interactions between the Egyptians and Romans and the peoples of Nubia and the Balkans, respectively, to gain new insight into the cultural effects of occupation in a territory by a more powerful entity from a cross-cultural perspective. In both cases, the peripheral areas were under the hegemony of a strong empire and were of vital importance to the functioning of the latter. Forts established by the Egyptians and Romans were utilized not only to control the respective territory but also to facilitate interactions with the local population. While these environments have often been viewed from a purely Egyptian or Roman perspective, the local ethos continued to exist concomitantly, creating a third space environment that produced a distinct, entangled culture.

In Nubia, the period of interest is the early Middle Kingdom through late New Kingdom. Forts were initially established for fostering trade and exploitation of the area as well as for controlling the local populations. Over time, this emphasis changed to incorporating Nubia into the Egyptian state, leading to significant cultural interaction and overlap, apparent in both material culture and burial traditions. In the Balkans, the focus is the second through fifth centuries CE when Rome heavily fortified the Danube River in response to invading tribes from beyond its boundaries. Throughout Roman presence in the region, material culture and burial traditions again show substantial cultural interaction not only between the Romans and local populations, but also with Goths and Huns migrating from beyond the Danube. While some studies have briefly compared Egyptian and Roman fortified settlements, none have looked at them from an in-depth, cross-cultural comparative perspective. Ultimately, this study analyzes how the interactions of these two distinct empires with their peripheral regions can help to inform our understanding of each one individually.

**Keywords:** fortresses, Nubia, Rome, cross-cultural studies, third space

# What the Machine (Currently) Can Do: A Brief Overview of Machine Learning Approaches for Puzzling Fragmentary Papyri

Stephan Unter  
University of Basel

Machine learning has made remarkable progress over the last years, especially in the analysis of images (computer vision) and texts (natural language processing). The resulting models can, for example, classify images, localise objects in images, categorise texts, and predict missing text parts. It is therefore hardly surprising that the use of these computational methods is also of great interest for the study of historical documents, for example, ancient Egyptian papyri.

The exemplary object of research in this case is a collection of hieratic New Kingdom papyri from Deir el-Medina, now housed in the Museo Egizio in Turin, all of which are now digitised and undergoing study. In addition to about 100 better preserved documents, there are also over 12,000 fragments that are to be restored to their original state. The manual reconstruction of these documents is an extremely time-consuming undertaking. Therefore, digital methods are needed to more quickly identify relationships between individual objects in the large fragment corpus.

The content of this lecture is a brief overview of some characteristics of and machine learning results on both the text carriers and the texts that can be decisive for a machine assignment of the fragments to each other: the colour and texture of the papyri, the style of the individual handwriting, the classification of texts into genres, or the probabilistic addition of broken lines of writing. The goal of these methods is not only to sort fragments into different categories, but also to calculate similarity measures between them. This should ultimately enable the user to select one or more fragments for which the machine then provides a list of the most similar objects, taking into account the selected document characteristics.

**Keywords:** machine learning, document analysis, New Kingdom Hieratic, papyrus reconstruction

# **Linen for the Governor: Textiles from the Middle Kingdom Tomb of Nehri I at Dayr al-Barsha**

Veerle van Kersen  
KU Leuven

Considering the large number of textiles that have survived from Egypt's Dynastic Period, it is perhaps surprising how few have been studied. This statement rings especially true of the periods preceding the New Kingdom, where the study of textiles is largely uncharted territory. The Middle Kingdom is of special interest here, as this period has left us with several wooden models and painted scenes of spinning and weaving workshops. Because of this, our knowledge of Middle Kingdom textile production is based on iconography, instead of the textiles themselves.

New evidence comes from the Middle Egyptian provincial necropolis of Dayr al-Barsha. Recent excavations by KU Leuven have focused on the tomb of the 12th dynasty governor Nehri I, which had been looted and excavated in the past. Despite these previous disturbances, the tomb has yielded large amounts of textiles, often in cohesive packages associated with human remains. These textiles were studied in the 2022 archaeological season, and were processed with a custom recording method adapted to this large quantity of material.

The results show that significant information can be gained from textiles, even when they are discovered in such a disturbed context. It could be determined that the textiles probably originated from different burials, and that the bodies were originally wrapped in numerous layers of alternating shrouds and textile strips. A closer analysis of the fragments further identified the use of different qualities of textile, as well as various manufacturing techniques, including fringes, red dye, and even weaver's marks. These findings not only shed light on the different stages of the production process, but also on the various ways textiles were employed in funerary rituals during the Middle Kingdom.

**Keywords:** textiles, mummification, craft production, Middle Kingdom, archaeology



# Beyond the Representational: Manufacture, Use, and Fragmentation of Ceramic Female Figurines

Paulina Wandowicz  
University College London

This contribution re-interprets ceramic female figurines of late Middle Kingdom to early New Kingdom Egypt as objects actively used in ritual practices. Nude female figurines have been found across the region, from the Nile Valley to the Eastern Desert, in domestic, funerary, and temple contexts, yet their nudity continues to take precedence over contextual information. While no longer seen as concubines to the deceased, the figurines continue to be associated with fertility, childbirth, or their perceived sexuality. Pinch's interpretation of their function as votive 'fertility figurines' is often assumed for all types of figurines. Waraksa challenged this and presented them as active objects used in a broader range of magico-medical rites.

Building on her work, my research aims to expand beyond categorizing female figurines as proxies for intangible concepts, primarily fertility, and to present them as objects whose meanings are ascribed through practice. Female figurines were material things embedded in different social contexts and manipulated by actors. The affordances of the clay, the forms that it was shaped into, and how the objects were then used, are integral to generating forms of knowledge beyond the simply representational. My research focuses on Pinch's Type 3 figurines and their multivariate contextual analysis within the framework of lived religion, foregrounding a praxeological perspective on embodied religious experience. This contribution presents the macro- and microscopic analyses of their materiality, manufacturing, and use-wear, aided by photogrammetry and Reflectance Transformation Imaging. The results show that the figurines were predominantly made of marl clay, likely mass-produced to standardised forms. With reference to the experimental archaeology framework developed in earlier stages of this project, it is argued that the figurines were actively used, rather than being made only for deposition as votives, and were intentionally broken. This practice is placed in wider social and ritual context.

**Keywords:** female figurines, fragmentation, RTI, use-wear, traceological analysis

# **How to Deal with Odd Old Texts? Regarding the Textual History of the Fishing Net Spell (BD 153) in the Late Book of the Dead**

Yannick Alexander Wiechmann  
Rheinische Friedrich-Wilhelms-Universität Bonn

In the early Late Period, the Book of the Dead underwent a drastic change from a textual-historical perspective. While the textual material was more closely canonized and ordered than ever before, several individual textual traditions that existed in the New Kingdom and the early so-called Third Intermediate Period were apparently abandoned. Thus, the “Saïtic redaction” can be seen as a bottleneck regarding textual transmission, and many spells in the late Book of the Dead ultimately relied on a copy which was canonized in this process, even if its textual quality was quite poor compared to some older manuscripts.

Research on the late Book of the Dead was neglected by Egyptology for many decades, and this is even more true for the later stages of the late Book of the Dead. While the “Saïtic redaction” created a more or less canonized version of the spells, it was just the starting point for new developments, especially in the Ptolemaic Period. Two major trends can be observed: On the one hand, some manuscripts reflect a dramatic decline in textual quality, ultimately resulting in unreadable nonsense. On the other hand, we can observe considerable efforts at comparing manuscripts, creating versions of good textual quality, and even trying to make (new) sense out of them. Sometimes, both trends are even manifested in the same manuscript.

The paper aims to reconnoiter these trends in the late Book of the Dead by means of the case study of the fishing net spell (BD 153). While some manuscripts, like the famous pTurin 1791, offer quite a good text and try to give textual variants, other manuscripts, like pLeiden T 1 (CI), display a really poor text. In the extremely abbreviated pKairo JE 32887 (SR IV 930), however, we can still observe efforts at displaying variants.

**Keywords:** funerary texts, Book of the Dead, textual history, Ptolemaic Period, scribal practices, Stemmatology

# **A Tuft of Wool in the Vagina: A Continuation of an Ancient Egyptian Practice of Fertilization and Miscarriage Prevention**

Mohamed Zohair  
Fayoum University, University of Vienna

According to the New Kingdom medical and magical papyri, it was a common practice in ancient Egypt to have a woman utilize knots placed into her vagina to prevent any possible miscarriage. Ironically, a similar approach has been detected in modern Egypt. This procedure is performed on animals and humans alike. This technique is emphasized during the first trimester, as it aids fertilization and helps avoid pregnancy loss at an early stage. The following paper will thoroughly examine the potency and complications of this ancient practice. The three intriguing “w”s that will be addressed throughout this paper are: 1) what is the material employed in the process; 2) when should this material be inserted into the vagina; and 3) how does the inserted substance work?

To commence, I will list, discuss, and analyze the occurrences of the practice, as offered by the ancient Egyptian medical and magical papyri. Subsequently, I will investigate the development and continuation of this procedure for women in modern Egypt, which is now extinct. As with adopting any medical approach, the complications and effectiveness of this procedure will be examined. Finally, the paper describes the modern-day methodology applied to buffalo and cattle. The individuals tasked with this duty, El-Gasaseen, were interviewed to obtain their expertise.

**Keywords:** knots, wool, fertilization, miscarriage, Ancient Egyptian medical practices, modern Egypt



# Poster

# Pottery Discs of the NIII Settlement at South Abydos

Yaser Abouzid

Ministry of Tourism and Antiquities, University of Pisa

The pottery disc is a mysterious artifact found in Egyptian archaeological sites and ancient cultural sites. The exact purpose of pottery discs is unknown. However, some experts believe they may have been used in the production of textiles in many ancient cultures. In addition to their use in spinning, pottery discs were sometimes used to weigh the spindle on which thread was spun. These discs are thin pieces of ceramic that have been cut into the shape of a circle. Pottery discs are also known to be used for spinning yarn and as weights. Other scholars mention that they probably presented a simple class of tokens associated with early accounting systems. There has been an increased recognition that more attention needs to be paid to this kind of artifact. They have been the object of various studies in the last two decades.

In the SAEEDCS project at South Abydos, some pottery discs were found at the settlement site. Based on well-dated ceramics from the site, these pottery discs are mainly dated to NIIIIB-C1. All of the pottery discs that have been found are of very similar size and shape. This suggests that the discs were produced using the same manufacturing process. A few were found in complete shape, but most were broken due to their use in daily life. This study will examine and determine these artifacts' manufacturing process and their uses at the site. In addition, the study will compare pottery discs found at the site with other artifacts of the same type, to appear in a published work.

**Keywords:** pottery disc, settlement, Abydos

# Cairo Museum Female Swimmers between the Original and Archive

Marwa Bdr El-Din  
Egyptian Museum, Cairo

Throughout Ancient Egyptian history, the Ancient Egyptians settled down next to life-giving water; they fished, and hunted, and it is likely that they also dared to enter the water. They showed their swimming technique in the paintings on tomb walls. Only a few records are left for us from the Prehistoric period. The Ancient Egyptians developed a high-standard body culture that was connected to water in many ways. Swimming and bathing in the Nile was also one of their religious obligations. They also had baths that were not only for the pharaohs; archeologists found pools for swimming in the dwellings of common people. Females are sometimes depicted swimming naked, with their arms extended, holding a painted wooden container that is sometimes in the shape of a lotus flower, to be used as a cosmetic spoon. There have been suggestions that these spoons were actually ritual implements and were used as part of the funerary equipment with traditional sacred oils. In this paper, I will study and publish the Cairo Museum collection based on their cemetery context and the elements that they hold, while also comparing them with similar ones in other museums.

**Keywords:** swimmer, female, ritual, funerary, lotus, spoon, sacred, naked, girl, Cairo

# The Literary Genre of Royal Eulogies: The Case of the “*ntr nfr*” Incipit on the Royal Stelae

Florine Bodier

Université Paul Valéry Montpellier III

The eulogy of the king is a well-represented and recognized literary genre that is regularly found on royal stelae. Studying royal eulogies beginning with *ntr nfr*, the perfect god, seems relevant to our understanding of Egyptian poetic and literary forms. We do not omit the study of the form where it can be found. The eulogy, in fact, occupies a fixed place in the texts and plays a key role in the affirmation of the king as *ntr*.

First known as a sub-genre of the royal eulogy during the Middle Kingdom it was more regularly used during the New Kingdom; it has progressively been spread, sometimes appearing on the walls of the 19th Dynasty temples. It is a distinguishable text, with an official stamp and rigorous criteria, including the choice of vocabulary and the physical location of the eulogy on a stela. The vocabulary is quite specific and yet unique to each stela; each is a genre in itself. Beside the brightening of our knowledge on literary matter, the use of this form in the royal texts recalls known forms.

This incipit brings to the foreground the particular position of the king. It has a diachronic influence that communicated for millennium the eternal supremacy of the pharaohs. The use of the incipit spans from royal decrees to frontier stelae, and reinforces the king's representation of authority, power, and to his divine status (*ntr*).

**Keywords:** royal eulogies, the perfect god, stelae, literary genre



# The Function and Symbolism of Animals in Ancient Egyptian Tales

Hazem Farrag  
Ain Shams University

The environment had a great impact on the culture of ancient Egypt; it was the home in which the average ancient Egyptian was brought up, and thus had a great role in shaping the average ancient Egyptian's mind, behaviors, and emotions. The average ancient Egyptian would have been surrounded by many animal species that inhabited the Nile Valley and the surrounding deserts. Many of those animals were important, not only because of the role they played in daily life, but also because of their religious significance and association with many deities.

Animals were the source of a major interest and significance in ancient Egyptian tales; different kinds of animals were mentioned, whether domestic or wild. Some of them played a vital narrative role, and others were superstitiously represented. The ancient Egyptian author frequently utilized animals as literary devices to saturate tales with deeper meanings; usually, they were used as symbols, and were made to stand for an idea.

The aim of this study is to read a variety of ancient Egyptian tales, with special attention paid towards their environmental contexts, in order to know more about how the ancient Egyptians felt about their animals. Drawing comparisons over a wide range of tales, and principally focusing on Middle and New Kingdoms tales, this study illustrates how various ancient Egyptian authors were able to charge different animals with symbolic and psychological meanings. By analyzing the themes and the settings throughout the various components of the tales, this study explores the use of metaphors and images of animals, and demonstrates some ancient Egyptian views of animal attitudes, their symbolism, and the ways in which they have been characterized.

**Keywords:** animals, Ancient Egyptian tales, Ancient Egyptian literature, symbolism

# The Demon is in the Detail: A Mesopotamian Anzû Bird on the Chariot of Thutmose IV?

Jelena Gvozdenović  
University of Vienna

The chariot of Thutmose IV is a well-known and thoroughly researched artefact. Despite this, a crucial motif on the very front of the object, directly above the king's cartouche, has long been misunderstood. This bird of prey, with outstretched wings, faces a frontal position with its body, complete with a lion's head facing sideways. This seems to be a unique depiction within Egyptian art. While this motif was described by Egyptologists as representing a syncretism of different Egyptian deities, the one-of-a-kind nature of this image within Egypt warrants a broader perspective. In her monography about the lion-headed "Anzû-bird" from 1972, I. Fuhr-Jaepfelt was the first to propose the interpretation of this chariot's central motif as the Mesopotamian creature known as Anzû. Although the migration of this motif west of its land of origin is a well-attested phenomenon, the existing argumentation for its occurrence in Egypt leaves room for improvement. Similarly, the solely Egyptological perspective on the subject has failed to provide a satisfactory explanation.

By reassessing the existing hypotheses and focusing on both the iconographical and cultural aspects of the image and its context, I will argue, from both Egyptological and Assyriological perspectives, for the interpretation of the motif as the so-called "Anzû". Firstly, I will do so by illustrating the gap in Egyptological data for an exact parallel; I will question the plausibility of the Egyptian origin of the image. Secondly, by tracing the migratory patterns and iconographical development of the Mesopotamian motif during the Late Bronze Age, I hope to definitively argue for a new perspective on this motif within Egyptological discourse. This will fill a small but important gap in our understanding of this chariot, and will additionally allow us to ask new questions regarding its meaning and connection to the reign Thutmose IV.

**Keywords:** chariot of Thutmose IV, Anzû-bird, cultural contact, motif exchange, Mesopotamia, New Kingdom Egypt

# **An Analysis of the Egyptian Wooden Funerary Stele 124442 of the Bernese Historical Museum (BHM) Based on Material Samples, Provenance Research, Iconography and Stylistic Features**

Maylawi Herbas  
University of Basel

Various features of BHM funerary stele 124442, such as iconography, dimensions, colors, text and material allow it to be attributed chronologically to the 3rd Intermediate Period, between the 21st and 22nd Dynasties. In terms of manufacturing, most of the surviving stelae from the 3rd Intermediate Period are made of wood, often stuccoed and polychrome painted. Unfortunately, the type of wood used for most of the stelae in museums has not been scientifically determined. An exception is the British Museum, 17 wooden stelae from the 3rd Intermediate Period have been worked on, 16 of which are made of sycamore wood and one of cedar.

To confirm the authenticity of the wooden funerary stele from the BHM, it will therefore be necessary to analyse the type of wood as well as the traces of paint. Since the hieroglyphs, the iconography as well as the stylistic features correspond with the chronology, it can be assumed that the wooden stele is either a very good fake or a genuine specimen. Finally, provenance research will also play an important role in this work in order to trace the acquisition of the stele and confirm the possible provenance of the object.

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**Keywords:** provenance research, wooden funerary stele, museum, polychrome painting, 3rd Intermediate Period, iconography, Thebes, scientific research, wood identification, X-rays, C14 method, xylologic identification, colour analysis, hieroglyphs, transcription, stylistic features

# **A Mountain of Seeds: Analysis of the Archaeobotanical Remains from the Graeco- Roman Mountain Settlement Petra in Tuna el-Gebel**

Jessica Izak  
DAI Berlin

This poster presents the results of the first archaeobotanical analysis at the mountain settlement of Petra in Tuna el-Gebel (Egypt) carried out by the Joint Mission of the Universities of Cairo and Munich in 2021 and 2022. This archaeobotanical study holds significant importance as it examines a settlement where residents had close interactions with two neighbouring villages. These three locations collectively served as the administrative centre for the sanctuaries and necropolis of Tuna el-Gebel. The results of the botanical analysis shed new light on the food culture, organisation, and networks of an Egyptian settlement in the Graeco-Roman period. This work fills a gap in the understanding of the archaeobotanical history of Egyptian settlements, as previous studies have mainly focused on larger cities and Red Sea ports and quarries.

Two different methods were used to analyse the botanical material: The counting and identification of all plant remains recorded during coarse sieving of the entire soil with a 4 mm sieve, and the fine sieving, in which a total of 13 soil samples were sieved to a grain size of 0.5 mm and then examined under the microscope in the field laboratory. The analysis of taxa in coarse- and fine-sieved samples confirms the importance of a combined sampling strategy for a comprehensive recording of botanical diversity, as different species can be detected among both the coarse- and fine-sieved samples.

This preliminary analysis of the archaeobotanical remains reveals that the inhabitants of the mountain settlement utilised a vast array of domesticated, wild, local, and imported plant species for sustenance, animal fodder, and craft processing. Combined with the incorporation of the results into the socio-cultural setting, such an analysis can provide a fresh perspective on life in an Egyptian settlement.

**Keywords:** settlement archaeology, archaeobotany, Graeco-Roman Period, food culture

# Midwives in Ancient Egypt: Who are They, and How Can Scholars Get to Know Them?

Clara Martínez-Moreno    Universitat Autònoma de Barcelona

Vittoria Rapisarda    University of Leipzig

Historically, both contemporary sources and Egyptological scholarship have relegated the activities of ancient Egyptian women to the margins. However, it is possible to trace their presence and activities outside the official and traditional networks in Egyptian society, beyond the elite male gaze.

The practice of midwifery as well as the contribution of women to science in ancient Egypt has always been rather silent. Unfortunately, the scarcity of sources dating to before the Graeco-Roman Period has hampered the understanding of this topic. Previous research has offered elusive answers. For example, it has often been suggested that the role of midwife was occasionally filled by friends, neighbours, or family members.

To shed some light on this topic, it is crucial to inquire about their activities, their decision-making capacities, and their spheres of influence. It should be questioned as to whether the mentions of women's agency were biased or not, and how far these assumptions were from ancient Egyptian women's reality (or realities).

In this research, we try to adopt a holistic approach to the subject, examining two thousand years of archaeological, iconographical, and philological primary sources, and considering Anthropology, Gender Studies, and Ethnography's contributions.

Our hypothesis is that the professional office of midwifery already existed in Egypt before the Graeco-Roman Period. Indeed, there seems to be a strong connection between midwives and women linked to the cult of Hathor. The aim of this paper is to restore dignity to ancient Egyptian women, by embracing the idea that their impact on their own health and society goes beyond childbearing, rearing, and nursing.

**Keywords:** midwives, agency, gender studies, medical practices, female physicians

# **The Construction of the Cultural Landscape in the Theban Nome: The Wall Representation of Civil and Religious-Funerary Buildings and Their Interconnection with the Environment**

José Pérez Negre  
Universidad de Alcalá de Henares

In 2007 Dr. Ullmann, in an interesting paper (Ullmann, M. 2007. Thebes: Origins of a Ritual Landscape. In: Dorfman, P.F. and Bryan, B. (eds.), *Sacred Space and Sacred Function in Ancient Egypt* (SAOC 61). Chicago: The Oriental Institute, 3-25) raised the idea of “Ritual Landscape” when addressing the origins of 12th Dynasty Thebes and some of the processional elements linked to the immediately surrounding territory. However, the concept of “Sacred Space”, although binding in the Egyptian World, is insufficient to accommodate all aspects that characterize a Landscape, in particular the relationship between the different composing entities and its intrinsic relationship with the environment in which the components develop. This broader conception, from our view, goes beyond Landscape Archaeology. It is undoubtedly necessary to develop a broader concept of “Cultural Landscape”, since the said conceptualization encompasses the interrelation between elements developed in a medium, such as the production from different territories that demonstrates various cultural elements linked to a certain hinterland. This concept of Cultural Landscape applied to Egypt is certainly novel, both in the archaeological and artistic fields. What are the intrinsic characteristics of a territory and its artistic expression that make it culturally unique and unrepeatable? The present paper raises the need to analyze how Egyptians of the Theban Nome saw and are artistically represented in certain fields, such as religious and funerary, in a very specific period of time, the New Kingdom, the Cultural Landscape in which they grew up, planned for their burials and funerary cults and longed for their rebirths in the Afterlife.

**Keywords:** Cultural Landscape, Theban Nome, environment, private and royal tombs, religious spaces

# **Background of Royal Tombs – Process and Criteria When Choosing the Background Painting of a Royal Tomb Based on KV17**

Seher Parlak  
University of Basel

The state of preservation of the royal tombs is deteriorating day by day, which is why some of them are closed to visitors from time to time. Visiting royal tombs as a young scientist makes you curious as to what it must have looked like when they were freshly completed. Although many studies have already been carried out on the state of preservation of the figurative and written decorations, comparatively few studies are dedicated solely on the state of preservation of the background decorations. Carved from the sophisticated Theban formation, the tombs had to go through many processes before they could reach their finished state. Just before the final step, based on coloring the preliminary sketches of the sunken and raised reliefs, the background is completed. But why does the background have the colors and patterns it has at the end? What were the criteria of choosing the background colors? Does the choice of colors depend on the function of the chambers or on newly developed texts accompanying the deceased into the afterlife? The traditional iconographic forms of representation often question the notions of reality and their effect. In fact, many artistic conventions aim to convey the essence of an object, not only the aesthetical impact. The color decisions with which the objects are represented may play a greater role than assumed considering that colors are perceived much more differently by the ancient Egyptians than by modern people. Undoubtedly similar symbolic and metaphysical aspects have a role in the color decisions of the background paintings as well.

**Keywords:** royal tombs, wall decorations, background painting, color choices

# Multimodal Information Processing: Towards a New Methodology for the Study of the Amduat Papyri

Enrico Pozzi

Università degli Studi di Trieste, Università degli Studi di Udine, Università Ca' Foscari di Venezia

The Amduat is a cosmographic treatise that scientifically describes the features of the Egyptian Netherworld. During the New Kingdom (1539-1077 BCE), the so-called “Treatise of the Hidden Chamber” formed the exclusive decoration of the 18th Dynasty’s royal burial chambers in the King’s Valley (West Thebes). It is documented as appearing since the time of Thutmose I (1493-1483 BCE).

During the Third Intermediate Period (1076-722 BCE), Theban workshops revisited the forms and structure of the Netherworld books that decorate the tombs of the pharaohs in the Valley of the Kings. These workshops created new ways of representing the Netherworld; in doing so, they abandoned the functions and scientific constructs of the New Kingdom’s original treatises. Between the 21st and 22nd dynasties, the Amduat was thus copied on sarcophagi and papyri, and became part of the grave goods of Amun’s High Priests and the administrative staff of the Temple of Amun at Thebes.

This poster offers a new contribution to the study of the Amduat papyri. It presents a new methodological and interdisciplinary approach based on the multimodal information processing of semiotic systems. The poster explores the study of the Amduat manuscripts according to two distinct, yet intrinsically related styles of analysis: the philological and the semiotic. The former recognises as its cornerstone the Bild-Text-Komposition model, while the latter relies on the representational function of the image. According to these reflections, it is possible to understand more precisely the relationship between content and representation, as well as the processes of the textualisation and representation of the Netherworld in the Theban funerary tradition of the 11th and 10th centuries BCE.

**Keywords:** Amduat papyri, 21<sup>st</sup>-22<sup>nd</sup> Dynasties, Thebes, semiotic, multimodality



# **The Role of Pine Trees and Their Products in Ancient Egypt in the 3rd Millennium**

Mounira Raslan  
Egyptian Museum, Cairo

The natural environment played an important and effective role in ancient civilizations. Ancient Egypt, for example, was poor in good wood trees; the local trees in Egypt were not good enough for people's needs because they were not straight, but rather inelastic and inflexible. Thus, the ancient Egyptians went to neighboring areas in search of suitable trees. They found what they need on the Phoenician coast; pine trees which were high, straight, flexible, and resistant to pests. Pine trees were very suitable for many different uses in the ancient Egyptian civilization.

This paper will discuss a botanical study about the pine tree family, and specially, two kinds which were used in ancient Egypt (cedar and pine). This paper highlights the source of pine trees for the ancient Egyptians, and the commercial relation between ancient Egypt and the homeland of pine trees. This paper will also explore the names of pine trees (i.e., of cedar and pine) and the trees' products. The products were mentioned in literature and in religious texts. The oldest mention of the trees, showing the different uses of pine trees in the 3rd millennium, reveals that they used wood for the construction of houses, tombs, ships, coffins, and various kinds of tools. They also used other products which came from this kind of tree, like ointment, medical recipes, and mummification equipment. They used cone seeds from pine trees as a kind of fruit, and pine trees had a role in ancient Egyptian religion(s).

**Keywords:** pine trees, ancient Egypt, Phoenician coast, 3rd millennium, local trees

# **The Christian Kingdoms of Nubia and Egyptian Monasticism: The Case of Aswân**

Greta Rocchino

Pontificio Istituto Archeologia Cristiana, Roma

Through an analysis of the relationships between Egypt and the Christian kingdoms of Nubia, we will try to determine the contribution of Nubian culture to Egyptian monasticism. It will be necessary to examine the characteristics of the main Nubian monastic types, located in precise positions based on social and topographical needs.

The Aswân area is a privileged locality for the study of non-local influences, and provides relatively abundant archaeological, historical, and epigraphic documentation. The area was the focus of many studies and missions, especially from the 19th century. It was then almost “forgotten”, until, starting in recent years, it was once again the subject of systematic research and excavations. The area was affected by the development and evolution of Coptic monasticism from late antiquity to the Early Islamic Era (the chronological limit considered will be the end of the Fatimid dynasty in Egypt).

Specifically, the two monasteries of Aswân, Deir Anbâ Hardrâ (better known by the name of Monastery of San Simeone, also being the southern-most monastery of Egypt) and Qubbet el-Hawâ will be analyzed, through a re-reading of the largely unpublished Monneret de Villard Archive. This archive is made up of various notebooks, sketches, drawings, and maps, conserved at the Library of Archeology and Art History (BIASA – Italian Acronym). The study will also utilize the photographic documentation conserved at the National Institute of Archeology and Art History (INASA – Italian Acronym). Both of these sources are based in Palazzo Venezia, in Rome.

**Keywords:** Aswân, monasticism, Ugo Monneret de Villard

# **The Preservation of Two Fragments of Cloth Woven with Tapestry Dating Back to Thutmose III (Eighteenth Dynasty), Displayed in the Egyptian Textile Museum**

Rasha Shaheen Egyptian Museum, Cairo  
Youssef Hany Youssef Elreweny Ain Shams University

Thutmose III established one of the oldest empires in history, with the largest territorial extension in the entire history of Egypt. Its borders reached the Euphrates River, Syria in the east, Libya in the west, the coasts of Phoenicia and Cyprus in the south, and the sources of the Nile in the south until the Fourth Cataract. Thutmose III died at the age of 56 after a 54-year reign. The Egyptians did not mourn any other king in the history of Egypt.

This paper presents the treatment and preservation process for two textile pieces (mostly overlapping) made of dyed linen and exhibited in the Egyptian Textile Museum. The name of King Tuthmosis III, “Manahbi (r) Ya”, appears in red and blue. The pieces were found in the tomb of King Tuthmosis IV (1400-1390 BC) in Luxor, and bear part of the name of his grandfather, Tuthmosis III. The pieces are considered some of the first pieces to represent the art of weaving created prior to the Coptic Era in Egypt, and were previously thought to mark the beginning of this art form. The pieces are documented with pictures. AutoCAD software was used to document the images. A digital microscope was used to determine the orientation of the fibers and how they were woven. A piece has been damaged. It has been re-displayed, mounted on a convenient stand.

**Keywords:** tapestry, Thutmose III, 18th Dynasty, preserving, colored linen, re-displayed

# Hieroglyphic Palaeography of the Sun-Disc Sign in the Amarna Texts (1352-1327 BC)

Sherouk Shehada  
Helwan University

The reign of King Akhenaten from the 18th Dynasty resulted in many changes in religion, art, and philology. The changes in philology include innovations in syntax, such as the verbal system. It also features new ways of shaping hieroglyphic signs, which include both signs and determinatives. One of the most significant features of the language is the way of writing the sun-disc, which is written, according to the primary exploration, in many different ways. It is represented via four words: *wbn*, *hd*, *shd*, and *stwt*, both in royal and non-royal sources. This research examines the sources of the Amarna texts and uses contemporary sources from texts from Thebes and Saqqara to (a) figure out the extent to which hand-written hieroglyphs are similar/different to standard hieroglyphs, and (b) offer insights into the organization and methods of the makers of hieroglyphic texts.

The previous studies, including those done by Redford (1978; 1980), addressed the iconographic details of the sun-disc. Redford gave examples such as the talatat inscriptions from Thebes. He made a comment on the worship of the disc, the cult, and the relationship of the sun's rays, located between king and disc. However, he did not investigate the paleographical uses for this sign. My paper will tackle this sign to assess the type of material on which it was engraved and painted, focusing on the aspects that affected the forming of this sign. This study aims to examine why the sun-disc sign is attested in the Amarna texts in some instances with a hand, while in other examples it is written in a classical way. Do these types have the same sources and/or are the same words as those found outside of Tell el-Amarna? Are they different from the ones which are represented outside Tell el-Amarna?

**Keywords:** palaeography, Amarna Period, Akhenaten

# A Survey on Ceiling Ornaments from the 18th Dynasty Private Tombs in the Theban Necropolis

Martina Stähli  
University of Basel

In the New Kingdom, ornamental decorations of the private tomb ceilings flourished – a development that began at least in the Middle Kingdom and reached its most expressive phase from the reign of Amenhotep III to the 19th Dynasty. These ornaments are generally neglected in research and have rarely been given the same attention as other decorative elements. This is reflected, among other things, in the fact that they have sometimes not been properly recognized.

Investigations, which took place within the framework of a master thesis, aimed at categorizing the ceiling ornaments and showing the wealth of variants. The focus was on private tombs of the Theban Necropolis from the reigns of Hatshepsut/Thutmose III to Thutmose IV. In order to give a view on the larger context and tendencies of development, reference was made to tombs with comparable ornaments which date before or after this set period whenever possible. Furthermore, the paper focused on questions whether trends in layout and in placing the ornaments within the tomb can be identified, on the possible origin of the ornaments and of ceiling painting as a textile imitation and its funerary and socio-cultural significance within the tomb.

In this time span of the early 18th Dynasty the use of simple geometric forms can be observed. It seems to go back to the mat imitations from the mastaba tombs of the Old Kingdom, as well as ornamental motifs, that probably originated from the Aegean region and were adapted to a certain extent to the Egyptian artistic conventions.

By collecting the ornaments as well as extensive comparisons of the material, a corpus of 24 different patterns was compiled, which in turn are represented in different variations. The corpus made it possible to determine the original patterns even in tombs whose ceiling paintings suffer from partial color loss. Thus, it was also possible to identify inaccurate information regarding the patterns in previous publications.

**Keywords:** ceiling, ornament, painting, pattern, private tomb, 18th dynasty

# On the Meaning of the Ancient Egyptian Term *w3d-wr* in the Fayyomic Context

Wei Xiong  
Universität Heidelberg

According to a general consensus among Egyptologists, the ancient Egyptian term *w3d-wr* is an expression which can be translated primarily, if not exclusively, according to ‘classical’ dictionaries of the Egyptian language, to mean the ‘sea’. The study of the exclusive identification of *w3d-wr* as the sea has resulted in minor discussions. The real debate started roughly when Alessandra Nibbi proposed that *w3d-wr* never means the “sea” in Egyptian texts. This triggered a good deal of work with differing results. The very fact that many scholars connect this word to the ‘sea’ without hesitation should alert us to an invaluable methodological principle that one must consider when one investigates common words — that it is very risky to suppose that such a term can be assigned one meaning. When considering such common words, it is often better to examine the evidence not case by case, but rather context by context.

The aim of this abstract is to present and analyse the meaning of this term in the Fayyomic context via texts dating from the Middle Kingdom to the Late Period. In the Fayyomic texts, it seems that *w3d-wr* was not only able to designate the whole of the basin, but also the lake, as well as other geographical elements outside the Fayum. If we take a closer look at the attestations of *w3d-wr* in the Fayyomic texts, it seems that a translation as “lake” (Moeris) is always possible, if not preferable, especially in cases where it relates to Osiris.

**Keywords:** *w3d-wr*, Fayum













