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25th CURRENT RESEARCH IN EGYPTOLOGY

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BOOK OF ABSTRACTS

INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE

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10-Minute Presentation

Saqqara's Sacred Legacy: The Late Period Girl Statue

Marwa Abdel Razek

Egyptian Museum, Cairo

rahotep.nefert@gmail.com

The "Iwaash" statue, a remarkable artifact from the Late Period, epitomizes the intersection of religious devotion and artistic craftsmanship in ancient Egypt. Originally discovered at Saqqara, this wood statue of a young girl is inscribed with intricate religious texts invoking divine protection and blessings, reflecting the spiritual and cultural beliefs of its time. The statue's journey from its excavation site to the Egyptian Museum in Cairo and subsequently to the Ismailia Museum highlights its historical significance and the evolving narrative of museum curation in Egypt.

This paper delves into the iconography and inscriptions of the Iwaash statue, offering insights into its religious and societal context. It explores the role of such artifacts in Late Period funerary practices, focusing on how they served as conduits between mortal and divine realms. Furthermore, the study traces the statue's modern history, examining its movement between museums and the challenges of preserving its integrity and context during transitions and the process of documentation.

Buddhism in Roman Egypt? Indo-Roman Cross-Cultural Contacts

Alfred Bosch

Autonomous University of Barcelona. Spain

aboschsuris@gmail.com

Did Buddhism influence the cultural and religious landscape of Roman Egypt? This presentation hypothesizes that ancient trade routes facilitated not only the exchange of goods but also the transmission of Buddhist ideas, practices, and artifacts into Roman Egypt.

Drawing on archaeological evidence, such as the recent Berenike Buddhist statues, and textual sources, this study examines the extent to which Buddhist elements incised within Roman Egypt's religious and cultural milieu. Special attention is given to maritime trade through the Red Sea, and the Indian Ocean, which connected the Indian subcontinent to the Mediterranean. By situating this analysis within the broader context of Indo-Roman interactions, the presentation underscores the cultural dimensions of long-distance trade. While evidence of Buddhist presence remains limited, it highlights the dynamic processes of adaptation and cultural negotiation that shaped ancient global interactions. This study contributes to a deeper understanding of the role of religion in cross-cultural exchange during antiquity.

Key words: Buddhism, Trade, Cultural contacts, Egypt, India.

Boris A. Turayev, Language Barriers in Egyptology and the Letter on a Moscow Bowl (GMII I,1a 6891)

Łukasz Byrski

Institute of Slavonic Studies, Jagiellonian University in Kraków

lukasz.byrski.uj@gmail.com

The vessel that is currently in the possession of the State Pushkin Museum of Fine Arts in Moscow became the subject of interest for Egyptologists when Sir Alan H. Gardiner and Kurt Sethe published their work Egyptian Letters to the Dead, mainly from the Old and Middle Kingdoms in 1928. Ever since this publication was a sole source of information for the scholars outside of Russia, who were taking for granted the information the authors of that monograph provided. A.H. Gardiner and K. Sethe refer themselves to the earlier materials saying "This is a bowl of red pottery from the collection of Professor Golénischev now in the Moscow Museum and is accessible to us only in the plate published by the authorities of that museum" while giving mysterious incomplete footnote after the sentence. However, it is followed by additional information: "To this a description and tentative translation were appended by the late Professor Turajeff". At first, it was problematic to identify the vessel itself as practically all (non-Russian) authors repeat the old inventory number from the collection of Vladimir S. Golenishchev after Gardiner and Sethe, instead of the new inventory number in the museum where it is kept, but once this was also accomplished the editio princeps of that artefact was rediscovered. It is a short paper by Boris A. Turayev in Russian entitled A letter from the New Kingdom period, placed on a clay vessel. No doubt, even if available earlier for other non-Russian speaking scholars, this paper would pose a difficulty in reading because it was published in 1912 in an old pre-reform Russian orthography. For this reason, it would be wise to translate and present it with a commentary to clear some of the misunderstandings that arose over the years from indirect quotations of this source.

Keywords: Russian Egyptology, Turayev, Gardiner & Sethe, letters to the dead, Moscow Bowl

Understanding the Spatial Distribution Patterns of Archaeological sites in Egypt using Geospatial techniques

Viranch Dave

Department of Geography, The Maharaja Sayajirao University of Baroda

viranch.n-geogphd@msubaroda.ac.in

The main objective of this to understand the application of GIS in comprehending the distribution pat- terns of archaeological data in Egypt. Therefore, this study used spatial analysis tools available in ArcGIS 10.7, like nearest neighbor analysis, global and local spatial autocorrelation, and space time pattern mining tools to understand the clustering or dispersion of the heritage sites. For mapping the density of the sites, kernel density estimation tool is used. Data for the sites was downloaded in KML format from the Ancient Locations database. For visualizing the clusters and hotspots, Local Moran' s I as well as Getis Ord Gi* were used. The results show that heritage sites in Egypt show a clustered pattern, having Moran's I value of 0.69 and the nearest neighbor ratio of 0.19, respectively. Sites are mostly clustered adjacent to the Nile River, and the density tends to be higher in the northern part of Egypt, which historically has been known as lower Egypt. The distribution pattern of the heritage sites indicates the influence of geography as the Nile River bisecting abounding deserts have dictated human settlement patterns. The study revealed the use of sophisticated GIS tools that can uncover information regarding the archaeological heritage of Egypt. Moreover, such tools can help in disseminating information to general public and can help in stimulating knowledge regarding heritage.

Using Technology to Document Ancient Egyptian Writings on Papyrus: Challenges and Opportunities

Doaa Farag & Youssef El-Reweny
Egyptian Museum in Cairo, Egypt
doaafarag616@gmail.com

The documentation of ancient Egyptian writings on papyrus is a critical task for preserving Egypt's cultural heritage and advancing Egyptology. This paper explores the application of advanced technologies, such as hyperspectral imaging, multispectral scanning, and 3D modeling, to capture intricate details of ancient papyri. These non-invasive methods allow researchers to analyze faded texts, identify ink compositions, and detect underlying layers of writing invisible to the naked eye.

The study also highlights the creation of digital archives to enhance accessibility for researchers worldwide, facilitating interdisciplinary collaboration. While these technologies offer transformative benefits, challenges persist, including high implementation costs, the need for specialized expertise, and limitations in processing large datasets. Moreover, the preservation of fragile papyri during imaging procedures remains a critical concern.

Using case studies from the Egyptian Museum in Cairo, this paper presents successful applications of these technologies and identifies strategies to overcome existing obstacles. By combining traditional conservation methods with innovative digital tools, this research underscores the importance of technology in safeguarding Egypt's written legacy for future generations.

The Profession of *sš-ḳdw*: a Lexicographical Approach

Alix Frauchiger

Swiss University of Geneva

alix.frauch@gmail.com

The title *sš-ḳdw*, literally translated as "scribe of forms," refers to a craftsman whose exact role remains to be precisely defined. Identified among the trades of the Institution of the Tomb at Deir el-Medina, this profession is often associated, in Egyptological literature, with painters and draughtsmen. Several iconographic representations, notably in Theban tombs TT178 and TT106, depict these artisans painting statues. However, beyond these visual testimonies, written sources— particularly administrative and work-related documents from Deir el-Medina— provide a more nuanced perspective. They mention *sš-ḳdw* craftsmen engaged in a broader range of activities than traditionally assumed, including sš ("tracing"), mtn ("inscribing"), mḥm ḏrw.w ("filling with colors"), and ỉr.t m mrḥt ("working with oil").

This study aims to catalog and analyze all terms associated with the activities of *sš-ḳdw* artisans by examining New Kingdom written sources that reference this title. Through a lexicographical approach, this research seeks to establish an emic definition of the *sš-ḳdw* profession and to clarify its role within the professional landscape of Deir el-Medina.

Keywords: *sš-ḳdw* – Lexicography – Craft – Deir el-Medina – New Kingdom

Egyptian Military Archives? A Case Study Exploration

Andrés García

Netherlands-Flemish Institute in Cairo (NVIC), Leiden University
andres.martingarciadelacruz@gmail.com

Evidence of military archival practices in ancient Egypt is scarce, and even less is known about the structures that housed martial administrative records. This exploratory paper seeks to identify facilities that may have functioned as military archives through a comparative analysis of two case studies from the Nubian frontier dating to the late Middle Kingdom: the fortifications of Shalfak and Uronarti. The paper compiles and compares existing textual and archaeological evidence relating to late Middle Kingdom administrative practices in the two remaining fortresses of the Second Cataract region, aiming to identify areas designated or used for storing administrative documents that may be recognised as military archives. This serves as a preliminary step towards uncovering the spatial realities of the complex administrative system of the Nubian demarcation line, as illustrated im the semna Dispatches. The proposed test model advocates for a reassessment of traditional interpretations concerning the urban layout of the Nubian fortresses.

Flood Impact and Prevention Measures for the Tomb of Irukaptah at the Saqqara Archaeological Site: Launching an Egyptian Japanese Joint Research Project

Tokihisa Higo & Ashraf Ewais

University of Tsukuba/ Saqqara Restoration and Conservation

th0105.mm@gmail.com

higo.tokihisa.ft@u.tsukuba.ac.jp

The tomb of Irukaptah, located next to the causeway of the Pyramid of Unas at Saqqara archaeological site and dating to the 5th Dynasty, is renowned for its finely carved reliefs and distinctive rock-cut statues of its owner. Due to its rarity and artistic significance, the tomb is widely known as the "Butcher's Tomb" among Egyptologists, attracting many visitors. However, its location on low-lying bedrock made the tomb vulnerable to flooding. In March 2020, heavy rains caused substantial water infiltration, reaching a height of approximately 80 cm in the chapel. As a result, the lower wall inscriptions and statues suffered severe damage, requiring urgent restoration. Thanks to the dedicated efforts of conservators at Saqqara site, restoration was completed in March 2021. However, environmental evaluations and progress reports were delayed due to the prioritization of restoration work and other sites experiencing similar damage, and no comprehensive flood prevention strategies were implemented. Given the increasing risk of extreme weather events due to climate change, it is critical to assess the impact of flooding on the tomb's wall paintings and to implement preventive measures for its future protection. Moreover, other tombs and monuments within Saqqara also face the risk of flooding, highlighting the need for broader solutions.

In response to these challenges, the authors are preparing to launch an Egyptian Japanese joint research project with the Supreme Council of Antiquities (SCA) and the University of Tsukuba to preserve and manage the tomb. This presentation outlines the preliminary environmental surveys and discusses potential flood prevention strategies.

Keywords: Saqqara, Conservation, Site Management, Irukaptah, Old Kingdom

Levantine Loanwords and the Introduction of Six Edible Plants into Ancient Egypt

Melina Jakobs

University of Basel, Switzerland

melina.jakobs@unibas.ch

The objective of this study is to examine the introduction of six plants into ancient Egypt: pomegranates, apples, lentils, ḫ.n.t (possibly lettuce, garlic, or leek), beans or chickpeas, and olives. The goal is to analyze the correlation between the available linguistic, archaeological, and visual evidence, in order to understand the origins, diffusion, and social contexts of these plants. By analyzing linguistic evidence from different categories such as administrative texts and labels, as well as tomb texts and medical instructions, this study investigates the plants' names, uses, and importance. The archaeological evidence consists of botanical remains, such as seeds and fruit remnants, which help analyze the presence and spread of these plants across Egypt. Visual representations in Egyptian art such as on tomb walls, ceramics, and jewelry further illuminate the presence of these plants as well as their cultural and symbolic role in daily life and in cultic/religious activities. By correlating these three categories, it will be investigated where these plants originated from, how they were diffused, as well as the social context around their diffusion. This multidisciplinary approach aims to determine the time and circumstances of the introduction of these plants into Egypt, offering a deeper understanding of trade, cultural interactions, and mobility in the ancient Mediterranean world. Additionally, the results provide new insights into how ancient Egyptians interacted with their environment and external cultures.

Keywords: Linguistics, Cross-cultural Interaction, Plant Diffusion, Multidisciplinary Approach, Trade Networks.

Nacht-Mins Note or The Pyramid Text in the Book of the Dead

Erik Kiesel

University of Bonn

erik.kiesel@gmail.com

This presentation explores key findings from my previous and ongoing work on the evolution of funerary literature in ancient Egypt. The focus is on the figure of Nacht-Min, an Egyptian official of the New Kingdom, whose career spanned Memphis to Thebes and who provides significant insights into the transmission and editorial practices of funerary texts through his tomb inscriptions and titles.

Central to the discussion is Book of the Dead Spell 174, which can be traced back to Texts of pyramid Texts 247- 25, originating in the old Kingdom and evolving through the coffin the Middle Kingdom. The study examines the geographic and editorial variations of these texts in Memphis, Bersheh, and Thebes. Nacht-Min's tomb (TT 87) preserves a unique rendition of Spell 174, which deviates significantly from the expected Theban tradition. The analysis highlights Nacht-Min's deviates emphasis on originality and prestige by Instead, his version aligns more closely with an older Memphite tradition, suggesting he had access to ancient textual sources during his tenure in Memphis.

incorporating rare, archaic text forms into his tomb inscriptions. His excessive use of the title "Scribe of the King", editorial markings throughout the texts and the deposit of template ostraca inside his tomb, further underscores his connection to Egyptian tradition and his editorial authority. Moreover, Nacht-Min's adaptation of an old Memphite text into the Theban context reveals a nuanced understanding of the intricate interplay between regional traditions and individual editorial strategies.

This case study contributes to the broader field of Egyptian funerary literature by reconstructing the stemmatic relationships between regional traditions. By combining philological and historical analysis, the presentation sheds light on the editorial practices of individual scribes and their understanding of ancient Egyptian religious texts.

Keywords: Funerary Texts, Philology, Templates, Editorial Practices, Biography

Puzzling Together a Gateway:
Investigating the Origins and Context of F 1938/1.1

Lauren van Kruijssen

Leiden University

laurenvankruijssen@gmail.com

This paper examines the sandstone relief F 1938/1.1 from the Rijksmuseum van Oudheden (RMO) in Leiden – a relief that raises interesting questions about its provenance and its historical context. Depicting a king offering myrrh to Amun-Ra under hieroglyphic inscriptions, the relief's iconography and style suggest a Ptolemaic or Roman Period date. The most striking aspect of this relief is the strange signs inscribed in the cartouche. While the RMO interprets this as Meroitic, a closer examination of the inscription reveals that this is certainly not the case. What it is, however, remains unresolved.

Preliminary analysis draws connections between F 1938/1.1 and stylistically similar reliefs from Leiden, Amsterdam, Hildesheim, and Munich. All these reliefs can be linked to the well-known seller of antiquities Friedrich Wilhelm von Bissing. While Von Bissing suggests that these reliefs came from Kalabsha, upon inspection, this seems rather unlikely. Based on the epithets Ир.y-íb ḥwn.t and Ипt.y Ts-rr it seems more likely that they come from Dendera, where they could have been part of a small temple gateway. During periods of political unrest in the Ptolemaic Period, cartouches were often deliberately left empty. This could be an explanation for the eye-catching signs in the cartouches of these reliefs. Perhaps they were a form of graffiti – left in either ancient or modern times.

This research is ongoing, and many pieces of the puzzle are still missing. Identifying related reliefs and analyzing stylistic elements are important steps that may help reconstruct the original context of these objects. By presenting these preliminary findings, this paper seeks to shed light on this fascinating group of reliefs.

Experiencing the Neighborhood:
Looking at (and from) the Streets of Akhetaten

Tracy Lakin

Monash University

tracy.lakin@monash.edu

Archaeological studies in relation to street spaces have focused largely on their fixed physicality, often remaining the starting point for understanding urban materiality. Since streets cannot be reduced or dominated by their material composition alone, a more balanced viewpoint is missing in archaeological scholarship, particularly one that encapsulates the assembled tangible and intangible elements and processes of ancient streetscapes. At the level of everyday lived experience, visibility is one readily accessible sensory phenomenon that can further our understanding of how street space was made meaningful. Although ancient Egyptian streets rarely preserve anything that reflects their past appearance due in large part to physical incompleteness, there is still enormous scope to consider how their material qualities might have shaped and influenced the meaningful perception and visual experience of the urban environment. New Kingdom Amarna (ancient Akhetaten) offers an important case site for reconstructing the urban and visual character of ancient Egyptian settlements, owing to its rich body of excavation data and excellent state of preservation. This paper approaches the streetscapes of the ancient city from the visual perspective provided by the spatial organization of the urban neighbourhoods. Through the adoption of GIS and embedded-researcher methodologies, it will showcase how the streets potentially created a range of different visual relationships and axes within the Main City neighbourhoods, based on what the urban inhabitant might have seen as they navigated these spaces and how they created a sense of communal belonging from that visual experience. Ultimately, this paper seeks to test the application of digital technologies for conceiving and reconstructing lived experience in ancient Egypt, and asks to what extent might they be better understood in a digital landscape?

Keywords: Amarna, streetscape, neighbourhood, visibility, lived experience

Private Activities
at the Valley Festival in the New Kingdom of Ancient Egypt

Chang Lu

University of Liverpool

luc452@nenu.edu.cn Chang.Lu@liverpool.ac.uk

The Valley Festival (Hb int and its variants) of the New Kingdom occurred annually on the second month of the Harvest Season during the New Moon, lasting for two days and involving participation from gods, the king, priests, nobles, and commoners. Its significant elements included royal processions, private feasts and communal acts of offering.

Evidence for royal activities during the Valley Festival is scarce and mainly derives from temples and mortuary temples of kings or queens. There are more records of private activities, with evidence found on ostraca from Deir el-Medina, as well as images and statues in Theban tombs. During the Valley Festival, the king led a procession carrying a statue of Amun from Karnak Temple crossed the Nile, traversed various temples and the Theban Necropolis and culminated at the mortuary temple of Deir el-Bahari before returning the following day.

As the procession reached the Theban private tomb area, participants dispersed to their family tomb courtyards or chapels, where they performed offerings and feasted. The deceased were expected to emerge from their tombs during the festival, join the procession, receive offerings from relatives and interact with the living through food and drink. Scenes depicting the deceased participating in banquets remain preserved on the walls of transverse halls in Theban tombs. Beyond its religious and ceremonial aspects, the Valley Festival also served as a critical marker in the daily lives of the general populace, acting as a time for important events such as deliveries, rituals, and oaths within the Workers' Village.

As previous research has primarily focused on the official events of the Valley Festival, this study will concentrate on its private activities, particularly those that occurred in the Workers' Village.

A Reading of the Mamluk Era in Light of the Manuscripts of the Biography of Anbā Ḥadīd and his disciple Yūḥannā al-Rabbān

Melssia Mansour

Researcher, Centre for Coptic Studies, Bibliotheca Alexandrina

melssiamansour9@gmail.com

This study examines the Mamluk era through three manuscripts detailing the lives of Anbā Ḥadīd الأبا حديد and his disciple Yūḥannā al-Rabbān يوحنا الربان Manuscript 155 (Mimār Tārīkh) preserved at the Monastery of St. Anthony, and Manuscripts 306 and 311 (Mimār Tārīkh) at the Syrian Monastery. Using hagiographies as historical sources, the research uncovers political, economic, social, and religious aspects of the period. Politically, the biography mentions Mamluk governors, administrative titles, and crimes punishable by law. Economically, it highlights the currency in circulation and common occupations. Socially, it reflects the diversity of life, including prevalent diseases and social customs. The text also records significant events, such as "The Great Hunger," which caused widespread starvation, forcing people to consume dead animal flesh and even resort to cannibalism, as corroborated by contemporary sources.

Religiously, the biography details ecclesiastical ranks, religious celebrations like the feasts of saint such as the biography of the martyr Isḥāq al-Dafrāwī, إسحق الدفراوي and important Church events. It also recounts miracles attributed to Anbā Ḥadīd and his disciple Yūḥannā al-Rabbān. The influence of Islamic terminology is evident, with terms like " Naṣārā" نصارى (used by Muslims to refer to Christians) appearing in the text, reflecting cultural interactions. Geographically, the manuscripts mention sites that have undergone name changes, such as Nūṭūbūs نطوبس now known as Māṭūbūs مطوبس . They also explore monasteries and churches, comparing their existence or disappearance with other historical and geographical sources. The study employs a comparative approach, linking this biography to other contemporary hagiographies, such as those of Anba Barsūm الأنبا برسوم and his disciple Anbā ʿAlām الأنبا علم.

Keywords: Anbā Ḥadīd, Yūḥannā al-Rabbān, Mamluk, Biography, Manuscript

AI-Based Middle Egyptian Learning System: LLM Comparisons, Retrieval Augmented Generation, and Classroom Insights

So Miyagawa

The University of Tsukuba

miyagawa.so.kb@u.tsukuba.ac.jp

Despite a growing interest in Middle Egyptian, learners often face challenges due to limited resources and complex script systems. This paper addresses these obstacles by presenting a dedicated, chat-based teaching system integrating cutting-edge large language models (LLMs) with curated Egyptological data. We first compare GPT-4o, Claude 3.5 Sonnet, and Gemini Advanced on transliterated Middle Egyptian texts using BLEU and chrF metrics. We highlight Claude 3.5 Sonnet's strong performance when augmented with lexicon data, grammar references, and translations from existing corpora. This refined model is then deployed through the Dify platform, where retrieved augmented generation enables interactive dialogues emphasizing vocabulary, morphology, and syntax. While we currently rely on a transliteration-based workflow, our system is being expanded to accommodate Hieroglyphic Unicode and Manuel de Codage formats to serve diverse scholarly and pedagogical needs. Additionally, Coptic references are integrated to shed light on linguistic shifts and historical parallels, enriching user comprehension of Middle Egyptian texts. We implemented this solution in Middle Egyptian courses at the University of Tsukuba and Komazawa University in Japan. Students used the chat-based interface to practice text comprehension, grammar drills, and guided translations. Feedback indicated heightened engagement and improved mastery of morphological nuances compared to conventional lectures. By merging robust LLM technology with specialized lexicon resources and multimodal script support, our chat-based system offers an innovative and accessible framework for learning Middle Egyptian. Beyond facilitating classroom instruction, this platform showcases how digital tools can foster deeper linguistic exploration, preserve cultural heritage, and enhance research opportunities in Egyptology.

Keywords: Middle Egyptian, learning system, large language model, artificial intelligence, retrieval augmented generation.

A Textual Analysis of Royal and Private Donations in Ancient Egypt

Hend Naguib, Rania Younes & Dina Ezz El-Din

Faculty of Tourism and Hotels - Alexandria University

hendnaguib@yahoo.com

Donations in ancient Egypt incorporated various concepts, including inheritance, endowments, rewards, and offerings. This overlap led to an indefinite interpretation of the donation process. Therefore, this study seeks to interpret the significance and features of such practices, whether stated by a royal decree or a private demand. During the New Kingdom, the documents used for transferring property evolved and were gradually replaced by donations and property divisions. Among the relevant texts is the *ỉmt-pr* document, which appeared alongside other forms of donations and was commonly referred to as *rꜣ* declaration (e.g., Amarah Stelae). This document concerned the transfer of positions and valuable property to individuals outside the traditional line of inheritance (i.e., the eldest son). Notably, it was sealed and witnessed by a certain number of high-ranking officials, including the vizier, for authentication purposes. Thus, analyzing the development of such documents not only highlights the diversification of donation practices but also introduces a precise understanding of the donation process within the context of the ancient Egyptian language.

Keywords: Donations, royal decree, inheritance, property, ancient Egypt

The "*w*" of Butehamun:
Analyzing Graffiti to Uncover the Identity of the Royal Scribe

Maha Nassim & Ola El Aguizy

Cairo university

maha.m.nassim@gmail.com

There are numerous notable contributions regarding the scribe Butehamun and his family. Before Niwiski's 1984 article, the general consensus was that there was only one Butehamun. This Butehamun lived and worked in the administration of the royal tombs of Thebes during the final years of Ramesses XI's reign and the beginning of the Twenty-First Dynasty. However, Niwiski attempted to provide evidence to support the existence of at least three scribes named Butehamun. Due to the disagreements among researchers about the scribe Butehamun and determining the origin of the graffiti B.15, C.4, C.22, E.4, E.14, F.22, and DB 320 discovered by the Polish - Egyptian mission, and the broad debate about whether some of them can be attributed to him or not, a handwriting study of the scribe himself had to be conducted. From this study, researchers could deduce whether the graffiti belongs to him, bears only his name, and ultimately, whether there was one Butehamun or more than one scribe with the same name.

The research begins by introducing the scribe Butehamun, his family, and the most important artifacts associated with him, along with presenting the differing opinions of scholars regarding his identity. The research also presents the graffiti discovered by the Polish - Egyptian mission and conducts a handwriting study on the "lettewr" in Butehamun's name in his graffiti. This leads to attributing the graffiti to him and confirming that he was a single scribe.

Keywords: the scribe (Butehamun), paleography, graffiti, Hieratic, the Polish- Egyptian mission.

The Role of the Deity *dwꜣ-wr* in the Ancient Egyptian Religion

Dina Sadek

Faculty of Arts- Ain Shams University

dina.sadek@art.asu.edu.eg

The Ancient Egyptian Religion is rich with many minor deities that played a role in the core of this religion. The books of the afterlife are filled with a large number of these deities that have either a protective role, a frightening form or a helpful role for the deceased in the afterlife. Among these deities is *dwꜣ-wr*, lessor god that is known in the ancient Egyptian religion from the old kingdom. This paper aims to recognize this minor deity. It intends to study his textual, iconographic and religious function in the ancient Egyptian Religion.

Keywords: *dwꜣ-wr*, minor god, lessor deity.

Symbolism, Homeostasis, Dismay and Shame:
The Grieving Act of Face-Covering in New Kingdom Bereavement Scenes from a Psychological and Anthropological Standpoint

Valentina Santini

University of Birmingham

valentina.santini@camnes.org

In New Kingdom iconography, the vast majority of gestures performed by mourners in bereavement scenes carry crucial symbolic values: pouring dust or dirt over the head and pulling hair are just two of the most emblematic examples. Among the poses employed to clearly identify a mourner in a funerary image, a central role is played by the act of covering someone's own face (usually up to the eyes or mouth) with a hand. This body gesture is, of course, strictly related to mythology, since it recalls Isis and Nephthys' attitude in front of the corpse of their brother Osiris. Nonetheless, a further interpretation might be added to the reading of this conventional pose - an interpretation which might also be at the origin of this specific gesture and contribute to identify the reason why this determined body expression, rather than another one, became such a symbol of grief. In fact, a psychological and anthropological analysis might be applied to seek to understand the act of face-covering, since in numerous ancient and contemporary cultures we can detect very punctual parallelisms to this ancient Egyptian funerary custom. According to Psychology, this gesture is immediate and unconscious: oftentimes, it is the instinctive reaction to the news of a shocking event. Human beings tend to cover their eyes as a response to a trauma to hide from the trauma itself, or as a means of shame (Lewis et al. 2008: 419–420). This act might also be read as a sort of pacifier gesture, since self-soothing touch has proven to be extremely effective to help people adjust after a stressful event, such as the death of a loved person (Dreisorner et al. 2021). The paper aims to discuss the first results of this in-progress research, by presenting a series of case studies belonging to New Kingdom bereavement scenes.

Core Information:
What Can Drill Core Records Tell Us About the Environmental History and Human Modifications of Heit el-Ghurab, Giza, Egypt?

Daphne Sinclaire

University of Edinburgh

daphnesinclaire@outlook.com

Analysis of drill cores from Heit el-Ghurab (the Lost City of the Pyramids) (4539-4453 BP) and its surrounding landscape provide a valuable opportunity to understand human-environment interactions at ancient Egyptian settlements during the construction of some of the Old Kingdom's most well-known monuments. While the Fourth Dynasty settlement has been intensively excavated and documented, less attention has been paid to the wider environmental history of the site, and how human intervention and environmental responses created both opportunities and challenges for the town's inhabitants. Located at the confluence of four major geomorphological processes – the Moqqatam and Maadi formations, the Nile and its floodplain, the high desert, and the central wadi – Heit el-Ghurab's inhabitants adapted their surroundings on multiple levels to suit their needs and aid in the construction of the Giza Pyramids. The evidence comes from five sets of drill cores, taken between 1988 and 2015 by archaeologists and engineers, which provide the most complete picture of the environment around Giza during the larger study period, between 5200 BP (the rise of the Old Kingdom) and 4200 BP (the onset of the First Intermediate Period). Together with archaeological records, this data set provides a more holistic view of how Heit el-Ghurab's inhabitants modified the landscape, responded to environmental pressures, and interacted with the world around them. As the only intensively excavated Old Kingdom pyramid town, Heit el-Ghurab and its surrounding environment offer valuable insight into the daily lives of ancient Egyptians during the Old Kingdom.

Military Communication in Egypt's Eastern Desert:
the case of the Ostraca of Mons Claudianus

Mar Jornet Toscano

Universitat Autònoma de Barcelona - CSIC ILC

marjt8@gmail.com

Military communication in Egypt's Eastern Desert is a crucial topic for understanding the control and administration of this region during the Roman Empire. As early as the 1st century BCE, authors such as Pliny the Elder and Strabo described trade routes connecting the Nile Valley with the Red Sea ports, facilitating exchange with Arabia and India. These routes not only enabled trade but also served to transport mineral resources extracted from the Eastern Desert's quarries and mines.

During the reign of Augustus, praesidia, small military fortifications, were established to function as rest and supply points for caravans and travelers. A prominent example is Mons Claudianus, a granodiorite quarries essential to the Empire's productive activities. The Roman administration relied on these structures to ensure the smooth operation of trade routes and effective control over the region. In this context, texts were produced to record economic transactions, logistical operations, and other administrative matters concerning the desert. The use of ostraca was fundamental as a method of written communication. At Mons Claudianus, the ostraca uncovered reveals the military communication necessary to coordinate the supply and defense of these routes, documenting the constant flow of information between various points in the desert and thus ensuring the success of both commercial and military operations.

This study will analyze the ostraca from Mons Claudianus as material evidence of an efficient and extensive communication network spanning the Eastern Desert. These small ceramic fragments demonstrate how the Roman administration managed and controlled a harsh region, securing resource exploitation and maintaining key trade routes vital to the Roman Empire.

Keywords: Eastern Desert – Ostraca – Mons Claudianus – communication – trade – praesidia.

20-Minute Presentation

Echoes of Labor: The Holders of the Title 'Strong of Voice' *nḫt ḫrw* in the Representation of the Wooden Models

Mostafa Abdalhalem

Ain-Shams University

m.halem7735@gmail.com

Ancient Egyptian wooden models offer valuable insights into the daily life and societal structures of ancient Egypt, including the representations of granaries and their officials. The function of these models has been studied extensively, though the role of represented characters, including the 'supervisor of the grain measure' has not been thoroughly examined. This research investigates the connection between the title 'Strong of Voice' *nḫt-ḫrw* found in the scenes of the tombs of the Old Kingdom and the 'supervisor of the grain measure' shown in the three-dimensional representation of the granary wooden models. By comparing artistic, textual, and contextual evidence, this study concludes that the titleholder in the tomb scenes is the same individual represented in the granary wooden models in the first Intermediate Period and the Middle Kingdom. The findings provide a novel perspective on the interpretation of ancient Egyptian granary models, contributing to a deeper understanding of their social, administrative, and artistic significance.

Keywords: Administration Titles, Officials, Old kingdom, Middle kingdom, Saqqara, Tomb scenes, Models, Daily life, Grain measure, Granary, Museums.

Flames of Judgment, Grace, and Destruction:
The Iconography of Hell and Fire in Coptic Art

Zeinab Ali

Center for Coptic Studies, Bibliotheca Alexandrina

zeinab.hanafy@bibalex.org

The theme of hell and fire, often symbolizing divine judgment and purification, is a profound yet underexplored subject in Coptic art. Biblical texts, both in the Old and New Testaments, provide vivid imagery of fire, ranging from punishment and destruction to divine presence and revelation. Fire is depicted as tool of divine judgment in passages like (Revelation 20:10), which describes the lake of fire, and as a symbol of God's holy presence in (Exodus 3:2) with the burning bush. One of the earliest artistic representations of hlelin Coptic art dates to the 8th century in Tebtunis, where the torments of sinners are graphically portrayed. These depictions reflect theological perspectives on divine retribution and the moral consequences of earthly actions. Additionally, the Harrowing of Hell, a significant theme in Coptic iconography, illustrates Christ's descent into hell to rescue Adam, Eve, and the prophets, fulfilling the promise of redemption as mentioned in (1 Peter 3:1-290).

Fire plays a significant role in Coptic art, symbolizing divine revelation in Moses' burning bush (Exodus 3:2) and faith through Abraham's flaming altar (Genesis 22:9-13). Some scenes also depict animals and evil creatures spewing flames from their mouths. These images often form part of the knight-saint narrative, where the saint is shown smiting the evil creature, representing a grave threat to others. Such depictions highlight the saint's divine power and role as a protector of the community.

A remarkable 6th century depiction from Bawit portrays Christ on a chariot of flames, inspired by Ezekiel's vision of the fiery charioting (Ezekiel 1:4-27). This imagery intertwines themes of divine majesty, judgment, and race.

Keywords: Hell, Fire, Sinners, Evil, Saints

Aspects of the Increase and Decrease of the Workmen Community in Deir el-Medina during the Ramesside Period

Nada Adel

Alexandria University

nadaosman.900@gmail.com

The need for a workforce in Deir el-Medina was an important issue that is mentioned in the Journal of the Necropolis as the number of workmen varied between the rise and fall according to the available architectural projects. Their main task was to construct and decorate the tomb of the king and his family, as well as to make the coffins and the funerary equipment to be placed in the tomb. The size of this workforce varied from king to king. For instance, during the reign of Ramesses II, the number of workmen ranged from 32 to 49. However, it began to decrease in the later years of his reign. During the twentieth dynasty, the need to maintain a strong workforce continued. For example, in the second year of Ramesses IV 's reign, the number of workmen increased to 120 workmen. Interestingly, Ramesses IV doubled the number of workmen from 60 to 120 for some reason, while there were strikes because the administration was unable to pay food rations for the workmen. By the end of this dynasty, the community of Deir el-Medina had suffered a reduction in the number of workmen of the necropolis which is evident at the end of the reign of Ramesses IX. This paper aims to investigate the increase and decrease in the number of workmen at Deir el-Medina during the Ramesside period, as stated in the Journal of the Necropolis, to understand the reasons for these surprising changes, and to see how well these changes _t with the workload, and how did this effect of workmen and their food rations.

Keywords: Deir el-Medina, Workmen, Ration, Journal of the Necropolis, Strikes.

Towards the Divine Essence of *Kꜣ-ỉmntt* in Ancient Egypt: Readings in His Manifestations through the Lens of Osiris and Re

Youmna Adel

Tourist Guiding Department, Faculty of Tourism and Hotels, Alexandria University
youmna.adel.zaki.nasr@gmail.com

Kꜣ-ỉmntt was a multi-character ancient Egyptian divine being. His divinity started in ancient Egypt since the time of the Middle Kingdom, and then it quickly spread throughout Egypt until the Late Period. His popularity reached its peak by the New Kingdom, when he began to be portrayed in iconography in an anthropoid form with the head of the bull. In the ancient Egyptian mythology, he was regarded as the son of Nut, who shall remain united with him even after coming forth from her womb. He was also one of the most prominent manifestations of Osiris and Khenti-Amentiu, so he received a veneration in the town of Djedu. In addition, he had a solar association, suggesting that he originated in the city of Babylon, to the south of Heliopolis. He also had a close relation to the crew of the sun god and his sacred barque. In relation to eternity, he had a dual nature related to deciding the destiny of the dead; therefore, all the dead always wished to come safely in his retinue. He occasionally possessed a fierce nature in charge of commanding harm on the unjustified dead. However, he signified the renewal of life on earth through establishing the Horus throne and in the other world in the form of his son Horus-Mekhentienirty. He played a crucial ithyphallic role as well, and his seed flowed to ensure the resurrection of the dead in the hereafter. He also contributed to the granting of vindication to the souls of the dead individuals in the next world. Moreover, he had his arms on the soul of the deceased king to guarantee his eternal existence in conjunction with the daily birth of Khepri.

**Keywords:** *Kꜣ-ỉmntt*, Osiris, Re, bull, eternity.

Judgement proceedings in the Coffin Texts

Inji Adham

Ain Shams University

injiadham7784@gmail.com

The presence of well-defined judgement proceedings marks any organized population. Indeed, Ancient Egypt was one of the earliest communities ruled by a clear judiciary system. Many ancient Egyptian textual sources, point to the recourse to law in case of daily life disputes. This idea is shifted in a myriad of Coffin Texts spells. Yet, it is quite puzzling for the following reasons: The judgement proceedings are dispersed throughout the spells, lacking a coherent order. The place where the proceedings take place, and the involved protagonists are variable or confused. The proceedings are interwoven in different motifs. Therefore, this paper compiles the proceedings in a logical hierarchy. It compares all the figured aspects and the employed expressions with other funerary texts to understand any enigmatic feature. So new aspects of the afterlife judgement could be elucidated. Indeed, the main proceedings could be clearly identified as *Wd tm ꜣwn ḏḥwty* "the mats of Thot are laid down" indicating the opening of the judgement, followed by hearing the case, then the testimony, leading to the final verdict. Mentioning various places as *ḏꜣḏꜣt* or *ḥwt sr*, alludes to local courts or levels of jurisdiction. The major variable protagonists are the deceased, enemies, magistrates, gods and witnesses. Each reacts according to the nature of the court and the circumstances. The objective of each proceeding could lead to either vindication of the deceased or the punishment of an enemy. Moreover, some proceedings are indicated with judicial terms as *mtry* "testimony".

𓈍𓄿𓏤𓏭𓏤 ḫꜣw-nbwt, trade routes and silver: Aegean (and Aegeanised) silver in Egypt and Mediterranean traders, c.2600-1550 B.C.

Christian Alexander

University of Wales, Trinity Saint David

christian.a.lindedsay@gmail.com

Silver is not a resource local to Egypt. Yet, it has been found, fashioned into jewelry and symbolic objects in funerary contexts, as far back as the Predynastic period. From this point forward, over the next two thousand years, the archaeological and textual records show that access to silver increased. An exceptional example of Egyptian silversmithing comes from the Old Kingdom: The set of inlaid, alloyed-silver bracelets of 4th Dynasty Queen Hetepheres I. Recent lead isotope analysis on corroded fragments from the set6 concluded that the most likely source of the silver came from the Cyclades; making the silver in the bracelets the earliest known Aegean import in ancient Egypt to date.

The paper addresses three questions: First, now provided with scientific data evidencing an exchange between Early Dynastic Egypt and the Early Bronze Age Aegean how did the silver in Hetepheres' bracelets get to Egypt? Second, can later 'Aegeanising' silver objects found in Egypt tell us something about the development of Egypt's relationship with and perception of the Aegean? And third, prior to the outburst of references to 𓎡𓆑𓏏𓐎 kftj.w (Crete) in the 18th Dynasty, are there toponyms or ethnonyms, written about in an economic and geographical paradigm which commercially link the Aegean to Egypt? Explored from the Egyptian perspective, three diachronic material case studies are discussed: Queen Hetepheres I's bracelets; Amenemhat II's so-called 'Tôd Treasures", and Queen Ahhotep's silver ship model. Complimenting the discussions of these specific and contextually secure silver items are a discussion on contemporaneous references to 𓈍𓄿𓏤𓏭𓏤 "ḫꜣw-nbwt" – a collective exonym – concerning their economic associations, geographical setting, and the hyperbolic titles (e.g. "sire of…") and language the Egyptian state used to invoke command and authority over them - and their lucrative capabilities.

Keywords: connections ḫꜣw-nbwt, Aegean, silver, trade

The Joint Egyptian Chinese Mission New Discovery from the Seti I Stela at Montu Temple (2024-2025)

Hend Aly

Ministry of Tourism and Antiquities

hendaly855@gmail.com

Option 1 (Concise):

The joint Egyptian-Chinese mission at the Montu Temple (Karnak) continues its 2024-2025 season, focusing on the documentation and conservation of previously unpublished sandstone blocks discovered in the 1940s. A key find is fragments of a broken stela of Seti I (19th Dynasty), depicting Hapi, the unification of Upper and Lower Egypt, winged uraei, and elements of the king's Horus name. A lintel with hawk imagery and a fragment of the stela's edge molding, suggesting its integration into a mud brick structure, were also recovered. Beyond the stela, the mission has also uncovered [mention other significant finds briefly].

Option 2 (Slightly more detailed):

The Egyptian-Chinese mission at the Montu Temple (Karnak) is currently undertaking its 2024-2025 season of excavation and conservation. This work includes documenting and preserving numerous sandstone blocks, originally discovered between 1945 and 1950 and subsequently stored on-site. A significant discovery is fragments of a broken stela of Seti I (19th Dynasty). The surviving depictions include the god Hapi, symbolizing the Nile inundation, the unification of Upper and Lower Egypt, and flanking winged uraei. Fragments bearing parts of Seti I's Horus name and a lintel decorated with protective hawk imagery over the king's cartouches were also found. A fragment of the stela's edge molding suggests its potential integration into a mud brick structure. In addition to the stela, the mission has unearthed [mention other significant finds briefly].

Option 3 (Focus on significance):

The 2024-2025 season of the Egyptian-Chinese mission at the Montu Temple (Karnak) has yielded important finds, including fragments of a previously unpublished stela of Seti I (19th Dynasty). Discovered amongst sandstone blocks excavated in the 1940s, the stela fragments depict Hapi, the unification of Upper and Lower Egypt, and royal symbolism, offering insights into Seti I's reign and the temple's history. The presence of a fragment of the stela's edge molding suggests its integration within a mud brick structure, raising questions about its original context. The mission's work on the stela and other finds [mention other significant finds briefly] contributes significantly to our understanding of the Montu Temple and its role within the Karnak complex.

Titles for the Untitled. Paratextual Strategies between Coherence, Tradition, and Systemic Coercion

Yannick Alexander

Rheinische Friedrich-Wilhelms-Universität Bonn

yawiechm@uni-bonn.de

In the attestations of the Pyramid Texts of the Old Kingdom, spells are almost never preceded or followed by a title. Even in the Coffin Texts of the Middle Kingdom, where this phenomenon is much more common, many spells are not attested with any title. However, in later times, the existence and position of spell titles seem to be canonized, and therefore, Book of the Dead manuscripts possess them in most cases.

The absence of titles could challenge scribes in later times, especially in the Late Period when Pyramid Texts and Coffin Texts seem to have received a kind of (limited) revival. How to deal with an old spell that has no title, although it is now custom to have one? My presentation tries to reconnoiter the different strategies the ancient scribes found to face this problem. Sometimes titles are still omitted, but interestingly, this may also occur in cases where some manuscripts in the Middle Kingdom possessed titles. In other cases, new titles are found or invented, often borrowed from other Coffin Text or Book of the Dead spells. They frequently appear to be quite generic and not overly coherent, while others seem to be quite innovative and more related to the text.

Adding a title later to a text fit quite well into the paratextual concept of epitext (Gérard Genette), although we cannot date it with certainty. However, the study of this phenomenon can provide insights into the transmission of funerary texts, common scribal strategies and the expected or desired reception of texts.

Keywords: Paratextuality – Titles – Funerary Texts – Textual Transmission – Scribal Practices.

Female Offering-Bearers were also Tattooed

Mohga Abd El-Kawy

Ministry of Tourism and Antiquities

mohgaellaimony@gmail.com

Tattooing was practiced by ancient Egyptians as far back as the Predynastic period. Two naturally mummified mummies, a male and a female from Gebelein, were tattooed and are now housed at the British Museum. Their tattoos mimic the designs found on several Predynastic female truncated figurines. According to available evidence, there were limited signs of this practice throughout the first dynasties and the Old Kingdom, and no traces were found during the First Intermediate Period.

Tattooing was practiced in the Middle Kingdom, as evidenced by the discovery of three tattooed female mummies at Deir El Bahari. The tattoos on their skins matched the designs used to embellish some of the Middle Kingdom's truncated female figurines and paddle dolls. The distribution of these motifs on female mummies, as well as female figurines and paddle dolls, had a fertility overtone, prompting some experts to propose the use of tattoos to enhance women's fertility.

This study highlights two tattooed wooden figurines of female offering - bearers from the funerary collection of T3wy/ant-im-HAttomb in Beni Hassan, dating to the eleventh dynasty and presently housed at Cairo Museum JE 37564*[1]. According to current evidence, they are the only known examples of tattooed female offering bearers in ancient Egypt.

Keywords: Tattoo - Offering Bearer - Mummy - Fertility Figurine - Paddle Doll.

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[1] * Several items from this tomb have the same accession number.

Punt Expedition of King Sahure

Selva Akyüz

Pamukkale University

akyuzzselva@gmail.com

King Sahure was one of the leading rulers of the fifth dynasty in Ancient Egypt. His expedition to Punt was one of the first foreign trade ventures of Ancient Egypt. It is very important in this respect. With its geographical location and valuable products, Punt attracted the attention of the Ancient Egyptians from the Old Kingdom onwards. The commercial expeditions that started with King Sahure continued during the Middle Kingdom and the New Kingdom.

This study examines King Sahure's Punt trade in line with historical sources and archaeological data. The most important historical source on this subject is the Palermo Stone. The Palermo Stone records summarize Sahure's trade expeditions to Punt and the goods obtained. These voyages were usually made via the Red Sea, and valuable goods such as frankincense, myrrh, gold, precious stones, exotic animals and rare plants were brought from Punt to Egypt. These goods contributed to Egypt's economic prosperity. Moreover, by offering these products to the gods in religious rituals, Sahure strengthened his divine connection with the gods and maintained his authority over the people. In conclusion, the Punt expedition has an important place in the history of Ancient Egypt, both economically and religiously.

The Plans of Classical-Style Temples in Egypt: An Architectural and Religious Study during the Ptolemaic and Roman times

Kholoud Aref

Faculty of Archaeology, Ain Shams University

eternita.archeologia.333@gmail.com

This research examines the architectural plans of classical-style temples in Egypt during the Ptolemaic and Roman periods, emphasizing their structural organization and religious significance. By analyzing prominent examples such as the Serapeum of Alexandria, the Ptolemaic Temple at Hermopolis, Ras El Soda Temple, Bubastion of Alexandria and other classical temples, the study investigates how these sacred structures were meticulously designed to reflect and accommodate the religious beliefs and ceremonial practices of their time.

The analysis focuses on the main architectural features, including the orientation of temples, hierarchical spatial arrangements, and symbolic elements such as sanctuaries, courtyards, and altars. These features illustrate the integration of traditional Egyptian architectural principles with Greco-Roman stylistic influences, highlighting the role of these temples as centers of worship and as expressions of cultural and religious synthesis.

This study contributes to the field of Greek and Roman archaeology by offering a comprehensive understanding of how sacred architecture in Ptolemaic and Roman Egypt served both religious and socio-political purposes.

Keywords: Classical-Style Temples, Ptolemaic and Roman Egypt, Architectural Features, Religious Practices, Greco-Roman Influences.

Water, Land, and Resilience: Environmental Adaptability and Administration in Roman Fayûm

Sara Baldin

University of Basel

sara.baldin@unibas.ch

The agricultural landscape of Roman Egypt (30 BCE-285 CE), particularly in the Fayûm, was shaped by the delicate balance between seasonal flooding and human intervention in water management. The region's irrigation system, dependent on the annual inundation of the Nile, faced significant challenges due to the unpredictability of flood patterns and the inevitable spatial inequalities in water distribution. Papyrological evidence highlights how local communities and state authorities worked together to manage water resources. Therefore, this study will explore how both communal and state- driven responses to these environmental fluctuations were pivotal in maintaining agricultural productivity in the Fayûm, illustrating how local expertise, communal cooperation, and state strategies intertwined to mitigate the risks posed by environmental variability. Secondly, the paper will argue that the adaptability of these farming communities was crucial in sustaining agriculture in the face of fluctuating water availability, providing a model for understanding the relationship between human agency and environmental challenges in ancient agrarian societies.

Dress like an Egyptian: a study of the representation of ancient Egyptian clothing, jewellery, and bodily adornments in media of the late-twentieth century and early twenty-first

Aqeelah Boltman
Stellenbosch University
aboltman99@gmail.com

Ancient Egypt has been a muse for artists and an enduring subject for audiences for generations. The material culture of ancient Egypt has become easily recognizable to audiences due to the constant exposure to Ancient Egyptian culture through popular media. Katy Perry's Dark Horse (2014) music video uses recognizable material culture from ancient Egypt, such as the Blue Crown, the weskh and nemes, and the blue-cap crown to appeal to the modern audiences knowledge of ancient Egypt. In using these items, Perry represents the extant material culture of ancient Egypt and continue the reception of ancient Egypt that was started centuries ago. Katy Perry's Dark Horse (2014) music video is thus a unique addition to the field of Egyptomania as it creatively represents ancient Egyptian culture in a modern manner that appeals to audiences of the late-20th and early 21st centuries. In this study, I investigate the credibility of the portrayal of ancient Egyptian clothing, jewelry, and bodily adornments in popular media of the late-20th and early-21st centuries. Through a hybrid methodology of iconographical and comparative analysis, I aim to answer three questions: How is the extant material culture of Egypt utilised and represented by artists to portray convincing representations of what the ancient Egyptians wore? Are the representations of ancient Egyptian attire and adornment from popular media of the 20th and 21st centuries reliable? How do the creative, unique approaches of popular media, such as Perry's music video that will be investigated in this study, contribute to the evolution of Egyptian reception?

Keywords: Egyptomania; Reception; Egyptology; Iconography; and Popular Media.

Crossing Boundaries –
Linked Open Data and an Egyptology of the 21st Century

Luna Beerden

Leiden University

gholkk@gmail.com

The digital turn and its ever-increasing implications for the Egyptological field have left a definitive mark on how research is conducted in the 21st century, with a steadily growing implementation of digital technologies manifesting itself in every facet of the research process – from data collection and cleaning to its analysis and interpretation. Insufficient standardization of research procedures and technicalities with data recorded in various ways using different programmes and media has created a significant challenge for current Egyptologists to tackle: How do we unify the collected data, both past and present, and ensure proper data dissemination? In other words, how do we deal with legacy data and which data formats and platforms can be used to ensure optimal data reuse and repurposing within the research field? Can Egyptology ever reach a universal knowledge base, transcending language and financial limitations, and is this a goal worth pursuing?

This paper proposes some suggestions for data standardization and dissemination through the use of Linked Open Data. The digitization project of a collection of Egyptological glass diapositives held at the University Library of KU Leuven (BE) will serve as a case study, showcasing the complexity of such an endeavour and highlighting the potential of the Wiki Environment as a Linked Open Data hub.

Foreigners to pharaohs: Greek archaeological evidence in Egyptian settlements leading to the Ptolemaic dynasty rulership

Ana Belén Rumi

University of Madrid

beingabe@gmail.com

Interrelations in the Ancient Mediterranean did not end after the invasions of the Sea Peoples. The discovery of Naukratis in 1884 by Petrie has shown that trade between Ancient Egypt and Greece continued to take place after the fall of the Mycenaean civilizations and before the arrival of Alexander the Great leading to the establishment of the Ptolemaic dynasty. However, this is not the only settlement that has proven to have hosted Greek inhabitants: the ancient cities of Memphis, Thmuis, Thonis-Heracleion, and Daphnae, among others, have done so too. In this presentation the focus of attention will be the presence of Greek inhabitants before the arrival of the Ptolemies, demonstrating continued relationship, and how this could have influenced the acceptance of this dynasty into the pharaonic tradition. This paper will present different settlements with Greek archaeological evidence that dates back to the pre-Hellenistic times, concretely between the VII and III centuries b.C. While those examples were located on the Nile River Delta, cities founded - or redounded - under Ptolemaic rule during the late 4th and early 3rd century could support the idea of an existing Graeco-Egyptian trading network that expanded past the original boundaries, successfully creating Hellenistic settlements with both Greek and Egyptian inhabitants and cultures. By doing so, this search will aim to demonstrate that the Greek presence in Ancient Egypt took place well before the arrival of Alexander the Great and that such presence may have had a positive impact on the later acceptance of the Ptolemaic dynasty into the pharaonic tradition.

I am one of those you made on the earth' – Surfacing the creation of individual(s) in New Kingdom laudatory texts (ca. 1539-1077 BCE)

Guilherme Borges Pires

CHAM – Centre for the Humanities (NOVA FCSH, Lisbon, Portugal)

guilhermeborgespires@fcsh.unl.pt

New Kingdom laudatory texts (ca. 1539-1077 BCE) offer a rich locus to investigate creation-related concepts, as explored in the ongoing doctoral research underpinning this paper. These sources unveil a catalogue of entities and beings described as stemming from the Creator's activity in which humans are featured. While most anthropogenic references convey the emergence of the human beings as a collective category – utilizing a plethora of lexemes such as *rmṯ(.w)*, *rḫy.t*, *ḥnmm.t*, or *tmm.w* – occasional compositions refer instead to the coming into existence of an individual.

Employing a vocabulary profusely attested in creation-centered phraseology (comprising lexemes such as *jrj* or *ḳd*), these texts highlight the creation of a single human being, distinct from the collective group. Consequently, said textual passages may also be interpreted within the framework of a change in societal status, pointing to the elevation of the individual to a higher rank. Such phraseological structures, used as social display devices, are intriguing when attested in sources that do not name the individual.

This paper will examine this issue by focusing on five texts, taken as case studies: a relief from Merira's tomb (Viena 5815; temp. Amenhotep III); a text engraved in the external wall of Panehesy's tomb (TA 6; temp. Akhenaten); Hormin's tomb relief (Louvre E 3337/C 213/IM 6166; temp. Seti I); and two 19th dynasty hieratic papyri, namely, BM EA 10684 recto and BM EA 10246.3. Concepts like 'alterity' and 'ontology' will frame the analysis of the vocabulary and phraseology used to describe the creation of a(n) (un)named individual, not obliterating factors such as provenance, materiality, and script. This contribution will thus discuss the ways the emergence of an individual is contextualized in said sources and how they can be understood within the broader scope of New Kingdom laudatory compositions.

Keywords: New Kingdom, Laudatory Texts, Creation, Anthropogeny, Individual(s)

The Representation of Dance in New Kingdom Temples: Art and Symbolism

Miriam Bueno Guardia

Independent Researcher

miriambuenoguardia@gmail.com

Although Egyptian temples have been deeply studied, there is a lack of specific studies on some of the themes that appear decorating their walls. This is the case of dance representations, in which my PhD dissertation was focused. Through the study of the representation of dance in New Kingdom temples, we can identify different kinds of dances that took place during different festivals. These dances have a symbolic meaning linked to the ancient Egyptian religious belief. But they also inform us about the different characters that performed the dances: women, men, Egyptians, foreigners…The musical accompaniment depicted in these scenes also offers an understanding of how different musical instruments were related to different dances.

Thus, my presentation will analyze the representation of dance in New Kingdom temples, their artistic features, and their symbolism. This study aims to explain the importance of this physical activity in the Egyptian civilization and the contexts in which it was performed. Furthermore, I will analyze the characters that perform these dances to understand not only their origin and their social consideration but the way in which the Egyptian artists depicted them. Lastly, I will focus on the musical instruments that were played in these celebrations.

This comprehensive analysis will demonstrate the importance of dance in the religious beliefs and celebrations of the Egyptian people.

Eternal Egypt, Imperial Britain: How the Egyptian Sculpture Gallery at the British Museum Reframes its Collection as an Artefact of British Colonial History and Identity

Abigail Chetham

University College London (UCL) / International Society for the Study of Egyptomania (ISSE)
abigailminimalmail@gmail.com

While the colonial history of Egyptology in Western museums has been extensively chronicled, few studies extend this analytical rigour to more recent history or present-day practices. The Egyptian Sculpture Gallery at the British Museum is an embodiment of the 19th-century vision of an "Eternal Egypt", displaying the grand, beautiful, yet decontextualized objects that have long dominated Egyptological focus. Its neoclassical architecture betrays its assimilation of Ancient Egypt into the canonical history of Western civilization alongside Ancient Greece and Rome, and its chronological layout only further supports this social evolutionary thesis. While the gallery certainly provides introductory Egyptological education to its many visitors, that its display has scarcely changed since it was built in 1852 reveals a secondary motive: to exhibit the history of the museum itself.

The Smirke Galleries of the British Museum's Ground Floor are some of the most-visited galleries at the museum. From the central panopticon of the Great Court, rebuilt in 2001, the Smirke Galleries' entryways might appear like portals into another world. This is because they are. However, far from transporting the visitor to Ancient Egypt itself, the visitor is instead transported to 19th Century Britain. This double reception of Egypt, in which Egypt is reimagined as the eternal forbear of a conservative enlightenment society, simultaneously curates a 'memory-box' of Britain's colonial past.

This research provides a new interpretation of an old gallery, revealing how the recent addition of 'Collecting and Empire' panels frame the gallery as an artefact of British collecting history. This paradoxical reinforcement of the museum's claim to its contested objects transforms them into symbols of British history and identity, raising broader questions about the widespread Western institutional approach of addressing colonial histories through acknowledgment alone, and whether this is sufficient to meet the demands of postcolonial critique.

Keywords: Egyptological Reception, British Imperialism, Museum Studies, Cultural Heritage, Egyptological Collection.

Examining cartouches from another perspective.
A lexicographical study of an Egyptological term

Anna Charlotte Dietrich
Austrian Academy of Sciences
charlotte.dietrich@oeaw.ac.at

The origin of the Egyptological terminus technicus "cartouche" is often linked to the Napoleonic campaign in Egypt (1798-1801). During the campaign, the soldiers are said to have observed a similarity between the obround (stadium-shaped) enclosures surrounding certain hieroglyphs and the paper cartridges for their weapons (cartouches). However, in the *Description de l'Égypte* (1809-1829), result of the work of the savants accompanying the Napoleonic campaign, cartouche is not used to describe the encirclement of certain hieroglyphs. The term was notably employed by Jean-François Champollion in his *Lettre à M. Dacier* (1822), illustrating its early adoption into scholarly discourse and most likely being a reason for its fast dissemination. However, its use has been met with scepticism and critique, including Peter Kaplony's rejection of the term in the *Lexikon der Ägyptologie* (s.v."Königsring").

This presentation will trace the term cartouche as well as the story of its origin through popular and scholarly accounts from the 19th century onwards, both inside and outside of Egyptology. Challenging the traditional narrative, an alternative origin for the term is proposed, emphasizing the role of cross-disciplinary influences in shaping the terminology of Egyptology and tracing the inner-Egyptological discussion surrounding the terminology for what now is generally cartouche. Thus, the term cartouche and its socio-cultural context will be examined, highlighting the importance to study early Egyptological terminology.

The 'Sacred' and the Negotiation of Positional Identities Between the Ptolemies and the Egyptian Temples: Lexical Selection, Variability, and Collocational Innovation in the Synodal Priestly Decree

Efstathia Dionysopoulou

Institute for History - Leiden University

dionysopoulou.ef@gmail.com

This paper is based on three key premises. First, meaning construction is a process in which language users combine linguistic input with background knowledge and contextual information. Second, during the encoding phase, the foregrounding of specific lexical choices from the total meaning potential is activated by contextual factors, while, in the decoding phase, it construes meaning and context. Third, according to Skopos translation theory, translation choices are purpose-driven and socio-culturally embedded, depending on the intended function of the translation product, as well as the values, needs, and expectations that need to be shaped for its audience.

The paper identifies instances of the lexeme hieros ('sacred'), both alone and in collocations, along with its translation pairs, as they occur in the Traditional Egyptian and Demotic versions of the synodal priestly decrees. Since the analysis must involve trilingual copies, the discussed data are mainly taken from the decrees known so far, which were issued between 246 and 196 BCE, spanning the reigns of Ptolemy III, IV, and V.

After a brief presentation of the contexts in which the translation pairs of the hieros lexeme and its Egyptian equivalents recur, the paper focuses on the analysis of specific instances, permitting to detect cases of lexical selection, variability, and collocational expansion at intra- and inter linguistic levels. Through an analysis that takes into account parameters related to the semantics of the terms, their frequency and positional distribution within the texts, and the textual and broader discourse contexts, along with register-related considerations, the paper aims to provide insights into the negotiation dynamics that conditioned the formation of the Ptolemies' positional identity vis-à-vis the Egyptian temples, and the role that the 'sacred' played in this process.

Keywords: priestly synodal decrees; Ptolemaic Egypt; cultural contact; translation pairs; identity formation process.

The Osiris Bronzes at Museo Egizio, Turin:
a Technological and Typological Study

Chiara Di Rosa

chiara.dirosa206@gmail.com

This contribution aims to present the recent study of 87 Osiris bronzes and fragments thereof, currently held in the Museo Egizio, Turin. A particular focus will be on the technological and typological aspects of this research, including also iconographical and archaeological perspectives. Osiris is the most represented deity among the figurative bronzes not only in the collection of the Museo Egizio. For this reason, his figures have been chosen to be the initial assemblage to be studied. One of the study's aims was the assessment of the production techniques used to make those bronze figures. They can be inferred from the objects via careful study. The individual stages of the artefact's life often leave specific traces, which can not only be examined to deduce information about the casting process, but also about the object's use and deposition. The typological study has been supported by a statistical methodology. Using PAST, a software for scientific multivariate data analysis, a seriation and a correspondence analysis of the iconographical features of the Turin Osiris bronzes have been carried out. This innovative approach has shed further light on the strong points as well as shortcomings of the typological study related to Osiris bronze figures. The paper will first introduce the Osiris bronzes in Turin which now, thanks to the project, are all accessible online via Museo Egizio's collection online website. Secondly, the paper will discuss the production and ritual use of the Osiris figures. Third, the statistical approach to understand the combination of the different iconographical elements of the Osiris figures will be presented in detail.

Keywords: Osiris bronzes; Late Period; Museo Egizio, Turin; lost-wax casting technique; ritual function of Osiris figures; statistics and iconography

Curating Nubia: Ancient Sudan in Museums

Elmerie De Wet

South Africa

elmeriedewet47@gmail.com

Decolonial investigations into the study of ancient Sudan has been rapidly progressing in the recent two decades. However, these investigations are mostly circulating within academia itself, which has allowed colonial discourse to still strongly influence the presentation of ancient Sudan within public scholarship. When looking at certain museum exhibitions and their online presentations of Nubia, it becomes apparent that ancient Sudan is often still framed within Egyptian, Eurocentric and/or 'othering' contexts. This is evidenced in the use of certain narratives and vocabularies that in many cases can be associated with colonial rhetoric. This paper explores the colonialities present in recent museum exhibitions and their online presentations of Nubia by tracing the use of certain vocabularies and narratives which continues to situate the presentation of ancient Sudan and its history within Egyptian, Eurocentric and/or 'othering' contexts. This paper will also draw attention to the dangers of such framings within public scholarship and how it continues to obscure the understanding of ancient Sudan and its history globally. Finally, I will highlight current decolonial movements that are reimagining the presentation of ancient Sudan with alternative narratives and vocabularies, exploring how these can effectively be used in museum narratives. This allows for more nuanced and decolonial presentation s and understandings of ancient Sudan.

Keywords: Ancient Sudan, Nubia, Coloniality, Museums, Reception, Public Scholarship

The Sacred Zoo of Ptolemaic Thebes:
A Look at Mummified Baboons, Crocodiles and Ibises

Lauren Dogaer

University of Basel

lauren.dogaer@unibas.ch

During the Ptolemaic Period (332–30 BCE), animal cults thrived across Egypt, with significant centers including the Serapeum in Memphis, the Tuna al-Gebel cemetery and the crocodile cemeteries in the Fayum. These cults involved two distinct categories of animals: sacred animals, venerated within temple environments and granted elaborate funerary rites upon death, and votive mummies, bred specifically to be ritually sacrificed as offerings. In Thebes, sacred baboons associated with the god Thoth were uncovered at Gabbanat el-Qurud, while votive mummies of ibises and falcons were identified in tombs TT 11 and 12 at Dra Abu al-Nagga. Although individual studies have investigated these cults and their associated priesthoods,[1] a comprehensive examination of Ptolemaic Theban animal cults remains absent. Additionally, bilingual Greek-Demotic papyri[2] linked to the priests who officiated in these cults provide critical insights into their practices, including animal care, mummification processes, and mortuary rituals. These papyri also suggest the existence of other animal cults, such as those dedicated to sacred crocodiles, for which no archaeological evidence has yet been uncovered. Notably, priests serving in these cults often participated in rituals for both the living and deceased animals, thereby creating a nexus between temple and necropolis. This connection challenges Greek perspectives, which often portray necropolis workers, such as embalmers, as institutionally detached from temple clergy and positioned lower on the social hierarchy. This paper aims to achieve two objectives: first, to analyze the range of animal cults present in Thebes during the Ptolemaic Period and identify the priesthoods that served them; and second, to explore how these cults functioned as a bridge between temple and necropolis, fostering an integrative relationship between the roles of clergy and necropolis workers.

Keywords: Ptolemaic Thebes, Animal Cults, Priests, Theban Necropolis, Theban Temples

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Early History of Polish Egyptology

Wojciech Ejsmond

Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences

wojtek.ejsmond@wp.pl

Warsaw houses Poland's oldest and most extensive collection of ancient Egyptian artefacts, whose history differs significantly from that of other European collections. While the development of Egyptology in Western Europe is well documented, the history of the discipline in Poland remains less widely known. This paper aims to highlight Polish contributions to Egyptology focusing on the Egyptian collection in Warsaw up to the First World War. Ancient Egyptian objects had been arriving in Poland since at least the 16th century, primarily as curiosities or mummies for medical use. A notable exception is the scholarly interest in antiquities shown by Mikolaj Radziwill, a Polish-Lithuanian statesman who visited Egypt in 1583 and documented his reflections on the monuments he saw in his travel account. Similarly, Jan Potocki, who visited Egypt in 1784, authored several scholarly works.

Since Poland was not an independent state for much of the 19th century, the collection of pharaonic relics was not supported by state patronage. Instead, private individuals with a fascination for ancient Egypt took the initiative, providing objects for studies in academic institutions. One such figure was Jan Wężyk-Rudzki, who travelled to Egypt in 1826 and returned with a modest collection of artefacts, laying the foundation for Warsaw's Egyptian collection. Later, in the 1860s, Aleksander Branicki and Michał Tyszkiewicz conducted excavations in Thebes, donating some of their findings to institutions in Poland and abroad. Wars and national uprisings devastated archives and records that could have helped establish the provenance and acquisition history of many artefacts. Nevertheless, the surviving sources offer valuable insights into the early development of Egyptology from a Central European perspective.

Amphora Production during the Ptolemaic Period in Light of Recent Discoveries

Yahya Elshahat

Fayoum University

yam11@fayoum.edu.eg

In recent years, numerous Ptolemaic amphora production workshops have been discovered in various regions of Egypt, including the Delta, Upper Egypt, the Mariout and Eastern Marmarica regions, and others. These discoveries have significantly enriched our understanding of production patterns, the development of amphora types, and the distribution of manufacturing centers, reflecting the influence of local economies, governmental policies and foreign interactions. This paper aims to trace the latest archaeological discoveries related to amphora workshops and to construct a comprehensive updated map illustrating the distribution of these production centers. It also seeks to analyze the nature of production, the forms of amphorae, and the relationship between workshops and the local economy. Additionally, the study highlights the impact of foreign imports on production styles and techniques, providing deeper insights into the dynamics of amphora manufacturing in ancient Egypt.

The Two Egyptologists: Adolf Erman (1854-1937) and Ahmed Pasha Kamal (1852- 1923)
A Scientific Rivalry under Colonial Conditions in Egypt

Azza Ezzat & Ahmed Mansour

Bibliothique Alexanderia

azza.ezzat@bibalex.org

Two icons of Egyptology who lived at the same time in two different countries, and were both associated with philology and lexicography, were chosen to be presented in this paper. They represented their lives as honorable models of leadership in the fields of archeology over a century. The German Egyptologist Adolf Erman began cataloging all the words from all Egyptian texts, resulting in a German-Hieroglyphic dictionary that formed the basis of the famous ancient Egyptian lexicography Wörterbuch der ägyptischen Sprache the first five volumes of which were published between 1926nad 1931. And Ahmed Pasha Kamal, the godfather of Egyptian archaeologists. The story of his struggle and superiority in all fields of archaeological work in that early period is legendary. He was the first Egyptian scholar to write his own ancient Egyptian dictionary, totaling 22 volumes, including more than 13,000 hieroglyphic entries translated to French and Arabic. Despite this, attempts to print this dictionary failed, and Kamal had to struggle against a colonial agenda and objectives.

This paper strives to find the similarities and differences between Erman and Kamal through several subjects. This will start with their families, their education and their teachers of Egyptology; their pupils who later became renowned archeologists; their career paths, scholarships and travel grants; their research work, publications, and above all their main life project: The ancient Egyptian Dictionary. Such comparative study in both dictionaries will be very beneficial, as it will focus on what is common between both of them in methodology, languages used, number of volumes and pages, number of entries, the duration of writing, who wrote them, and finally the conditions that enabled Erman to publish his dictionary, and the ones that prevent Kamal from publishing his dictionary.

The Chapel of Osiris, Ruler of Eternity (ḥkꜣ-ḏt):
New Restoration and Study Project

Amira Fawzy
Karnak Temples (MoTA-CFEETK)
afsue1@gmail.com
fawzika_karnak@yahoo.com

The Chapel of Osiris, Ruler of Eternity (ḥkꜣ-ḏt), situated northeast of the Temple of Amun in the Karnak complex, holds profound historical and religious importance. Discovered by Georges Legrain in 1899 during his clearance of the Karnak enclosure, this monument is approximately 132 meters north of the eastern gate of the Karnak enclosure wall and stands adjacent to the inner face of the great enclosure wall. Dedicated to Osiris Ruler of Eternity, the chapel exemplifies the theological, artistic, and architectural developments of the Late Period.

This lecture introduces a proposed project to restore and study the chapel, focusing on initial desk-based assessments and advanced documentation techniques, including high- resolution imaging and 3D modeling. These methods aim to create accurate records of its inscriptions, architecture, and decorative elements while assessing their current condition. The project emphasizes a multidisciplinary approach, integrating archaeology, conservation, and epigraphy to develop sustainable preservation strategies.

Preliminary objectives include consolidating historical data, analyzing the chapel's role in the Osirian cult, and addressing conservation challenges. By employing modern technology and collaborative expertise, the initiative seeks to enhance understanding of the chapel's religious and historical significance while setting a benchmark for future heritage projects. This lecture outlines the project's framework, aiming to engage the academic community and highlight the chapel's critical role within Egypt's cultural heritage.

Keywords: Osiris, Ruler of Eternity, Osirian Cult, Karnak Complex Conservation and 3D Documentation, Late Period Architecture.

Tower Houses of Tell el-Ghaba (Egypt): Comparative insights into Architecture Beyond Temples and Tombs

Alicia Flores

Independent Researcher

aliciafloresmartin@gmail.com

Tower houses represent a distinct type of constructions that became popular, specially but not exclusively, in Lower Egypt. Two examples of this type of structures have been found in Tell el-Ghaba, an archeological site located in North Sinai that dates back to the Third Intermediate Period and Saite Period.

This study aims to establish a correlation and a comparison between the different examples of these structures that have been identified in Lower Egypt and other regions, studying them in depth and drawing conclusions about its function, characteristics and other important features that might arise decisive information about their context.

Works in Tell el-Ghaba began in 1995. The Argentinian mission carried out archaeological campaigns between 1995 and 2010, studying and publishing several volumes related to their findings, including the Tower Houses. Thanks to those and others important publications about non funerary architecture, it will be possible to analyze the tower houses of Tell el-Ghaba in comparison with the findings in other areas.

Along the history of Egyptology, studies about architecture have been predominantly focused on temples and tombs, given their prominence and preservation. The scarcity of surviving remains of domestic and administrative architecture adds to the challenges of the topic. Nonetheless, it is of great importance to dig deeper into this kind of structures.

The better understanding of these lesser-known buildings can undoubtedly help us achieve a deeper knowledge about the daily lives and social organization of ancient Egyptian settlements.

The investigation of the Tower Houses of Tell el-Ghaba, and its comparative study, seeks to uncover crucial insights into their role within their historical and cultural environments, offering a more comprehensive perspective on the architectural and cultural history of Lower Egypt and Delta area.

Trade Routes Between Egypt and Nubia:
A Gateway to Civilizational Influence in Ancient Times

Doaa Farag

Egyptian Museum, Cairo

doaafarag616@gmail.com

This paper explores the role of trade routes between Egypt and Nubia in shaping cultural interactions between the two civilizations in ancient times. Nubia's strategic location between the northern Nile Valley and the heart of Africa positioned it as a vital trading partner for Egypt.

Trade relations between the two civilizations extended beyond economic exchange, fostering significant cultural and civilizational influences.

The study highlights the importance of geography in shaping trade routes. The Nile River was the primary transportation and trade artery, complemented by land routes across the desert.

However, traders faced geographical challenges, such as navigating waterfalls and traversing barren deserts. Despite these difficulties, the routes facilitated the exchange of goods and strengthened bilateral relations.

The paper examines the goods exchanged, which solidified trade ties. Egypt imported gold, ebony, ivory, ostrich feathers, and livestock from Nubia, while exporting grains, textiles, and handicrafts, showcasing its industrial advancement. This exchange satisfied mutual needs and enhanced economic cooperation.

The study also delves into the cultural and civilizational dimensions of the relationship. Nubia influenced Egypt in areas like fashion, arts, and architecture, while adopting Egyptian hieroglyphs, religion, and administrative systems. Trade acted as a conduit for these exchanges, fostering a shared cultural identity.

Additionally, the paper discusses the role of political alliances in directing trade. Egypt used military power to secure trade routes and ensure economic stability, while diplomatic agreements promoted long-term trade. The Middle and New Kingdom periods exemplify mutual influence, with revenues from trade financing monumental projects like Abu Simbel Temple.

The study concludes that the Egypt-Nubia trade routes were more than economic channels; they were bridges for cultural exchange, significantly contributing to the development of both civilizations and shaping ancient international relations. Nubia, as a vital partner, played a key role in building Egyptian civilization, beyond being merely a source of wealth.

Abdul Rasul Family: An Egyptian Legacy in Egyptology and a Reflection on 20th-Century Colonialism

Fatma Fowzy

Misr University for Science and Technology (MUST)

Fatma.amin@must.edu.eg

Abdul Rasul family, a renowned Egyptian family from Qurna, Egypt, played a crucial role in shaping the history of Egyptology. Their extensive knowledge of Egypt's burial sites and the Geography of Thebes and surrounded areas led to some of the most extraordinary discoveries in the past Century, such as the famous royal mummy cache at Deir al-Bahari and tomb of Tutankhamun. However, despite their significant contributions, the family has been unfairly stigmatized as antiquities thieves, overshadowing their impact in the field of Antiquities. The story of Abdel Rasul family highlights the complex interplay between local Egyptian knowledge and colonial exploitation, as their significant contributions to Egyptology were overshadowed by stigmas rooted in colonial narratives. This study aims to challenge the prevailing disparity by reevaluating Abdul Rasul family's legacy within the framework of 19th- and 20th-century archaeological practices, the antiquities trade, and the colonial narratives of the time. It involves examining various sources that reference the family, analyzing the historical context of the era, and studying legal frameworks alongside their cultural connection to Egypt's ancient Antiquities. Additionally, the research includes engaging with the family's modern descendants in Upper Egypt to uncover alternative narratives and perspectives. The study raises a crucial question: if Abdul Rasul family were merely monument robbers, why did they remain actively involved in various archaeological expeditions in Thebes? By addressing this question, the research highlights their dual role as both custodians of Egypt's Antiquities and key participants in the development of Egyptology.

Keywords: Abdul Rasul Family, Egyptology, Deir el Bahari, Tutankhamun tomb, Howard Carter

The paradoxical status of hunting and hunters in Predynastic Egypt

Sebastián Francisco

Universidad de Buenos Aires

maydanasf@gmail.com

It is a generally accepted fact that hunting as an economic activity was already negligible among Nile Valley communities by early Predynastic times (ca. 3900 BCE). This statement is supported by archaeological as well as archeozoological evidence, but the contemporary iconographic record seems to point in a different direction. Indeed, hunting imagery in varying forms is one of the most common topics of the Predynastic image corpus. Why are hunting and hunters so prominent in the Predynastic visual discourse, yet so inconspicuous in the material culture of Predynastic settlements? Based on the available archaeological evidence and using ethnographic analogy, in this communication I propose that it is precisely the scarcity of hunters that grants them a relevant status in Predynastic communities, at least in certain contexts. The specific knowledge and skill required to track and hunt wild animals, held by a select few within a predominantly agricultural and pastoralist society, became especially appreciated during the frequent dry spells and whenever wild animals threatened the Predynastic peoples' lives, crops and herds. I would like to explore the possibility that such momentary instances of aggrandisement could have, under the right socio-cultural circumstances, been extended or even made permanent by particularly resourceful individuals. Are the hunters depicted in rock art, pottery and elite artefacts the same leaders that turned Egypt into a unified state society, or did the latter appropriate the symbols and imagery of a prestigious but antiquated group of people?

The Dark Side of the Moon.
A Group of Stelae Dedicated to Iah-Thot from Deir el-Medina

Alessandro Girardi

Museo Egizio, Torin

alessandro.girardi94@gmail.com

This research examines a group of six New Kingdom stelae from Deir el-Medina, all dedicated to the god Iah- Thot. Three of them are held in the Museo Egizio in Turin (Cat. 1518, Cat. 1592, and Cat. 1608), one in the Cairo Museum (JE 77025/ CG 35031), one in Kingston Lacy (NT 1257687), and one in the Fitzwilliam Museum, Cambridge (E.191.1932). The upper register of the stelae presents an iconography comparable to that of the so-called lucarne-stelae. Iah-Thot is depicted on a bark, sailing upon the hieroglyphic sign of the sky. In most examples, the god is represented as a cosmic element a full lunar disk resting on a crescent moon but he is also attested in a zoomorphic form as a baboon, and in a hybrid form as a ibis-headed deity. The lower register of the stelae contains a hymn to the god, accompanied by the depiction of the owner(s) of the stela.

During the Ramesside period, and particularly under the reign of Ramesses II, a remarkable religious, cultural, and artistic ferment gave rise to the production of a wide variety of votive stelae dedicated to various gods. This case study explores the production of stelae within the village of Deir el-Medina, highlighting how the trends of the period likely influenced individual choices in their creation. In this context, this group of stelae seems to elude the habitual rigid dualistic classification of stelae as either funerary or votive.

The aim of this contribution is to shed light on this peculiar iconography, exploring its origins as well as its symbolic and religious meaning. Drawing on archaeological evidence, the destination and function of the stelae will also be discussed.

Discovery of the Tomb of "Hor"
in the Cemetery of Tell El-Deir in New Damietta

Dalia Goda & Nehad Kamal El Dine
Ministry of Tourism and Antiquities
mdody5027@gmail.com

Tell El-Deir cemetery is one of the important archaeological sites in Damietta Governorate. Tell El Deir Cemetery is located north of the industrial zone in New Damietta City. The cemetery dates back to the era of the Twenty-sixth Dynasty and continued to be used as a cemetery during the Ptolemaic and Roman eras.

This paper handles the study of the remains of the stone tomb discovered in Tell El-Deir cemetery by the Egyptian mission during the 2015 excavation season, considered the oldest stone tomb discovered in Damietta Governorate so far.

The study starts with describing remains of the architectural elements of the tomb, including the discovered stone coffin and funerary stelae, as well as the ushabti statues.

The descriptive study is followed by an analytical study of the architectural style of the tomb, and the artistic features of the stone coffin, funerary stelae, and ushabti statues.

The study concludes with the results based on the analytical study, and the most important results are the dating of the tomb and knowing the name, lineage, titles and functions of its owner.

The Magi and the Birth of Jesus in Christian Art

Rania Hamdi

Ministry of Tourism and Antiquities

raniahamdi212@gmail.com

Depicting the Magi is an important and interesting topic in Christian arts. Because there are many questions about them. Such as who are the Magi? What are their origins and religions? And the mention of the Magi in the Bible and their prediction of the birth of Jesus made them the most widespread in various Christian arts, The Art depicted many artistic works of the Magi from the second century AD to the eighteenth century A D, It depicted The story of the Magi and their journey to reach Jesus from the East following the Christmas star to Bethlehem and give gifts to Jesus of gold, frankincense and myrrh. The artist expressed this beautiful story on the oldest mural depiction of them on church walls, among the various sculptures on the church facades and doors, and among clothes and tools. The Christian art has had many representations of the Magi in the position of give gifts to Jesus, in a mosaic art on church walls and on icons. The journey of the Magi to reach Jesus was not just a visit to give gifts, but that journey carries many beautiful symbolic meanings.

Here Comes the Sun:
A Diachronic Study of the Role of Music in the Amarna Period

Waleed Hawatky

The American University in Cairo

wmhawatky@aucegypt.edu

Music has long played and continues to play a prominent role in the lives of individuals and in society, hardwired into the human experience and integral to our understanding of the world in both its tangible and intangible manifestations. This was no different in dynastic Egypt, where abundant iconographic and physical evidence from the Old Kingdom on shows music being performed in every context and at every level of society.

Music appears not only to gain prominence during the Amarna Period but also to develop innovations, including new instrument designs and musical ensembles, all of which are well documented in the rich visual culture of the Amarna period. This study explores the role of music in this era, with an emphasis on the royal court, in order to determine whether it played a more significant or different role as compared with the first part of the 18th Dynasty. The evidence will be garnered from representations in tombs, temples and texts, as well as physical instruments, amulets, figurines and other material objects associated with music. This study will not only elucidate the function and possibly accelerated evolution and innovation of music during in the Amarna period, but also the implications of differences in gender and social status on musical practice.

Writing Errors in Ancient Egyptian Religious Texts:
Reasons and types

Mohamed Hefny

Faculty of Archaeology - Cairo university

mohamedelnafad40@gmail.com

This paper discusses some important questions about writing errors. First, what are the reasons that may have caused the scribes to make these errors? Second, what are the types of writing errors? By examining and analyzing the models that contain errors and corrections, we can say that the ancient Egyptian scribes made some mistakes while writing religious texts for many reasons, including their incomplete mastery of the script they were copying, or the use of retrograde writing, or the poor condition of the master copies. Writing errors are divided into many types, such as hearing errors (spelling), grammatical errors, and copying errors. The most common errors were copying errors, which included unintentionally omitting a sign, word, or even an entire line, mistakenly repeating a sign or word (known as dittography), writing a hieratic word within a hieroglyphic text and vice versa, replacing between similar hieratic signs, and haplography. The errors, in most cases, were copy errors. Also, the grammatical and spelling errors happened mostly in master copies, and then the scribes copied them to their manuscripts as they were. (copied grammatical and spelling errors).

Keywords: Errors, retrograde writing, dittography, haplography, hieratic, cursive hieroglyphic, Book of the Dead

Objects in Context: A Major Assemblage of Lead Tokens from The Temple of Isis on Antirhodos Island, Alexandria

Leonie Hoff, Timothy Penn & Damian Robinson
University of Oxford
leohoff98@gmail.com
leonie.hoff@hmc.ox.ac.uk

Lead tokens are an understudied element of Egyptian material culture from the Graeco-Roman Period, because few have been published and fewer can be associated with detailed contexts. This article presents for the first time a large and important new assemblage of lead tokens from the temple of Isis on Antirhodos Island, Alexandria, a site which has been discovered and excavated by the IEASM (European Institute for Underwater Archaeology) for over 20 years. This assemblage represents the largest provenanced collection of tokens from Roman Egypt, considerably adding to the study of this historically under-examined object type. Its provenance from a modern excavation allows us to explore the contextual data around tokens to a much greater degree, shedding light on the possible role of tokens within the sanctuary and the function of tokens in Roman Egypt on a wider scale. We conclude that these lead tokens were not used as substitution coinage, which has been the most widely accepted argument around their function, but rather relate to the sanctuary, either as votives or banqueting tokens.

Keywords: lead tokens, Roman Egypt, tesserae, Alexandria.

The Migrant Anat: Final Results of a Doctoral Study on Culture Contact and Identity (ca. 1985-1108 BCE)

Jacqueline Huwyler

Universität Basel

jacquelinemhuwyler@gmail.com

As the daughter of El, the goddess Anat held a central role in the myths and stories of the Canaanite and Amorite pantheons in Syria and Palestine. By the time of Egypt's Middle and especially New Kingdom, (limited) references to this goddess start to emerge in the archaeological and textual records of Egypt, Nubia and Sinai, reflecting the growth of interactions between individuals from these areas and the Near East. This study provides the final results of a recently submitted doctoral study at the Universität Basel aimed at clarifying the phenomenon of Anat's arrival in Egypt and its neighbors in terms of 1) the corpus of known attestations, 2) the identities and lived experiences of individuals and communities with whom Anat found interest, and 3) the selection of proper anthropological terminology. By emphasizing human agency in the dispersal of thoughts, knowledge, and objects, this study sheds light on the ancient connections between culture contact, migration, the cultural "other," and the formation and maintenance of identity.

After an introduction to the main goals and contents of the doctoral study, a brief overview of Anat in her Syro-Palestinian homeland will be presented. Then, with the help of a newly created catalogue and typology of Anat in Egypt, Nubia, and Sinai, the nature of Anat's entrance into this area will be examined, testing old theories and presenting new ideas. The use of Anat as an element of personal names, the agency of humans in the production of crafted objects, and the ability of Anat to travel via oral communication, especially as a carrier of cultural knowledge, memory, and heritage, are central to these findings.

Keywords: Culture Contact, Anat, Identity, Religion, Entanglement.

Reconsidering Graffito 1860a in the Valley of the Kings

Mohamed Ismaeel

Alexandria University, Egypt

mohamed.h.ismaeel@gmail.com

Graffito 1860a is situated in the Valley of the Kings, near KV 35 of Amenhotep II, which served as a cache for the royal mummies. This graffito dated to the eighth year of an unnamed king, a facsimile and a hieroglyphic transcription of the text have been published by Černý and Sadek. The transcription contains several illegible signs, which led Bell to make a supplementary facsimile to solve the issues of reading and understanding this problematic graffito, which can be summarized in three points: dating the text, the nature of the recorded event, and where it occurred. Many scholars have tried to date this graffito based on the names mentioned, including the high priest of Amun Ramessesnakht. However, these attempts led to serious historical problems; for example, it was suggested that it dates to the reign of Ramesses X or XI, which would indicate a second Ramessesnakht. Additionally, this graffito was contemporary with the tomb robberies, making it a possible reburial docket for the royal mummies. The location of this graffito near the royal cache KV 35 supports this hypothesis, although no attempt has been made to contextualize this graffito with the other reburial dockets. Alternatively, other contributions have dated the text to the reign of Ramesses VI; thus, it may be related to his tomb, KV 9. Accordingly, the objective of this study is to re-examine this graffito , date it, and identify what exactly this graffito records considering other contemporary associated historical events, such as the records of the tomb robberies and the reburial activities that related to KV 35 and KV 9 to confirm whether the graffito is indeed a reburial docket, or it was intended for a different subject.

Keyword: graffito 1860a, Valley of the Kings, KV 9, KV 35, reburial activities.

The Headrests at the Rijksmuseum van Oudheden:
a Case Study in Ergonomics

Martijn Jacobs

Vrije Universiteit Brussel, Belgian

jacobsmartijn0@gmail.com

From the Predynastic period and throughout the Pharaonic era, wooden and stone headrests were used in ancient Egyptian society to support the head during sleep. The objects could range from simple blocks to complex pieces of artistry. The first part of my presentation will center around my research on the Rijksmuseum van Oudheden (RMO) in Leiden. The majority of these headrests have rarely or never been studied in detail before. Using current typologies, the headrests are classified and (re)dated, with a short analysis of their decoration and/ or inscriptions. Other aspects such as indications of use-wear will also be mentioned. The second part of my presentation will focus on the ergonomics behind the headrests' design. From the Old to the Middle Kingdom and later New Kingdom, gradual improvements in stability, comfort and durability can be observed in the design of headrests, yet the actual ergonomics behind this have recited little attention in Egyptology. Through an ergonomic analysis, I will demonstrate how subsequent types of headrests improve upon each other through better weight distribution, center of mass, widened tipping points and blunted corners and edges. Finally, I show how specific headrest types support the spine, neck and head of the user in different ways. My goal is to improve the understanding of these often overlooked but fascinating objects and signify the importance of including ergonomic analysis when studying any type of furniture.

Keywords: Headrest, ergonomics, collection, research.

Net decoration:
Symbolism and Technique in Predynastic Egyptian Pottery

Samar Kamal & Alaa Ahmed Tawfek
Minia University, Egypt
samar.kamal@mu.edu.eg

The pottery works of the pre-dynastic period offer a vivid reflection of ancient Egypt's artistic heritage. These artifacts are abundant, and their analysis requires signification effort and careful consideration. Studying pottery provides valuable insights into the dating of archaeological sites, their developmental stages, and documentation of various activities and purposes associated with a site or its smaller components. The pottery from this period was crafted manually, without the use of a pottery wheel. Despite this, it was produced with remarkable technical skill and precise proportions, often featuring simple yet expressive representations of men, women, boats, animals, birds, plants, rows of triangles, and wavy lines. This paper presents a new study of certain representations found on pre-dynastic pottery, particularly focusing on net decorations. This study aims to interpret the artistic expression: explore how net decorations were used to convey artistic expression, identity or status within the predynastic era . This paper depends on a descriptive-analytical study to classify the types of net decorations, investigate the reasons behind their use in filling the bodies of animals, and analyze the potential connection between net decorations and hunting practices.

Keywords: Net decoration, Predynastic pottery, Hunting, Decorated ware, Female figurines.

The Role of Souvenirs in Sustaining Ancient Egyptian Heritage: Exploring Tourists' Cultural Awareness and Purchasing Preferences

Noha Kamel & Reham Ahmed Elshiwy
Tourism Studies Department, Faculty of Tourism and Hotels, Alexandria University
nohakamel1234@gmail.com

Souvenirs inspired by ancient Egyptian heritage serve as tangible links between visitors and the past, playing a vital role in understanding ancient Egyptian history and traditions, thereby preserving cultural heritage. The current study highlights the cultural significance of souvenirs and examines the intersection of cultural awareness and purchasing preferences among tourists. The study also tests the moderating role of tourists' price sensitivity, as one of the primary and influential determinants of the purchase decision process.

A mixed-methods approach was utilised, incorporating surveys with tourists, interviews with shop proprietors, and focus groups with tour guides at prominent heritage sites in Egypt, including the Giza Pyramids, Luxor, and Aswan. Findings reveal that tourists' awareness of historical value positively influences purchase behaviour. Further, price sensitivity moderated the relationship between tourists' awareness of the cultural value of Ancient Egyptian-themed souvenirs and their preference for high-quality items, but not for contemporary souvenirs inspired by ancient Egyptian heritage. The interviews showed that tourists valued ancient Egyptian souvenirs differently, with some prioritising authenticity and quality craftsmanship, while others valued novelty and affordability. Additionally, focus group findings highlight the role of tour guides as cultural intermediaries who influence tourists' souvenir choices.

The study adds to the literature by addressing both demand and supply perspectives and testing price sensitivity as a moderating factor. Practical implications extend to policymakers, shop owners, and heritage site managers, who can use these insights to develop tailored marketing strategies, adjust pricing structures, and design awareness campaigns that enhance the value perception of Egyptian souvenirs.

Pi-Ramesses QIII: A Glimpse into Ramses' City

Florian Kirschner

Humboldt-Universität zu Berlin

floriankirschner07@gmail.com

Since 1980, archaeological research at Qantir/Pi-Ramesses has offered invaluable insights into the capital and residential city of Ramses II, one of the largest urban centres in the Mediterranean during the Late Bronze Age. Despite the wealth of findings, each excavated area provides only a fragmentary view of the city's overall structure. Each trench provides us with a 'window' into the past that helps to understand the history of the now disappeared metropolis.

This MA project focuses on the archaeological work conducted in excavation area QIII, a small trench initially investigated by Labib Habachi who identified a monumental limestone basin and a water pipe at the site. The context and precise location of which have been confirmed through subsequent excavations by Edgar Pusch in 1984. A comprehensive processing of the finds and excavation results has been pending since then. By producing a detailed archaeological sequence and analysing the original excavation documents, it is now possible to derive a number of conclusions.

Excavation area QIII represents a further 'window' showcasing the development of the area. At present, it is the only documented excavation in the south-western area of the ancient city and is located between the reconstructed palace area, the residential quarter of the elite in the west and the military areas excavated by Edgar Pusch. Besides traces of monumental architecture in case of the unique limestone artefacts, remains of later domestic structures could be identified.

The significance of some of the small finds has already been highlighted in existing publications, but now they can also be incorporated into their archaeological context. These findings contribute to our broader understanding of the urban landscape and infrastructure of Pi-Ramesses during its peak as a thriving Late Bronze Age metropolis.

Five Unpublished Coptic Letters on Ostraca

Ahmed Khalil

Department of Archaeology, Faculty of Arts, Minia University

ahmedt.a.khalil@gmail.com

Coptic correspondence is one of the documentary texts that provides a lot of information about the details of daily life. This paper presents the publication of five unpublished Coptic letters. They were in the possession of a person called Zaki Mohareb, and they are now kept in the Abou El-Goud storage magazine at Luxor.

It is worth noting that these letters are written in black ink on the recto only. The first letter consists of eighteen lines, the second of thirteen lines, the third and fourth of ten lines each, and finally, the fifth of five lines. Because these ostraca have not been extracted from specific excavations, and there was no information on their date and provenance, this study will investigate these two issues.

Applying Mixed Reality Technology in Storytelling Scenarios inside Egyptian Museums
(Case Study: National Museum of Alexandria)

Sara Kitat

Alexandria University

sarakitat@alexu.edu.eg

Admittedly, Mixed Reality is one of the innovative technologies which is recently been applied in museums around the world. Applying this technology will definitely enhance storytelling as narrative stories and related myths will be presented virtually to the visitors of museums. Moreover, MR tours will help the visitor to immerse himself and learn more about the Egyptian cultural heritage through generating holographic characters inspired form the Egyptian history. Thus, MR tours provide a golden chance for the user to navigate, collaborate and discuss about museum exhibits and details achieving highest levels of engagement. Being a pioneering museum in Egypt and Alexandria that showcases the extensive richness and diversity of Egyptian civilization and heritage, the National Museum of Alexandria is chosen as a case study to apply MR technology through its exhibition halls.

Purpose: This research aims to provide a better comprehension of the efficacy of MR-based storytelling scenarios inside the National Museum of Alexandria and its expected role in promoting for the Egyptian cultural heritage. Furthermore, the research examines the role of MR technology in enhancing the experience of visiting the museum in question and its effectiveness in the frequency of visiting it once again. The research will present suggested scenarios of MR storytelling scenarios relevant to the main themes of the museum in question.

Design: To collect the data, a self-administered online survey will be designed and used.

Methodology: The sampling frame will include the museum staff and the visitors to the museum who are diverse in gender, age, nationality, experience and education.

Approach: SPSS V. 26 will be used for data processing and AI video generators will be involved to create the suggested MR storytelling scenarios.

Keywords: Mixed Reality, National Museum, Alexandria, storytelling.

Third Intermediate Period Funerary Stelae as Parts of the Burial Equipment: Text, Iconography, and Style

Thomas Lebée

École du Louvre, musée du Louvre

lebeethomas@laposte.net

Funerary stelae from the First Millennium BCE have been the subject of a large research tradition that allows to engage with such artefacts, usually lacking archaeological context, and to give them estimated date and provenance. Furthermore, many studies have focused on other funerary typologies such as coffins, canopic chests or shabtis and their boxes. Coffins in particular have proven recently compelling subjects of analysis centered around their materiality and their intricate decoration. However, many funerary artefacts of different types share common characteristics and bear similar pictures and texts.

A closer look to the items coming from the same burials, whatever their type, could offer interesting observations on their affinities. Many groups have been identified by David Aston's *Burial Assemblages of Dynasty 21-2/ (200y)*, among which a few dozens include funerary stelae. Inside these groups, are the pieces visually similar or do they display some variety in style? Do scenes and texts chosen for the tomb of one individual repeat specific patterns or use a combination of complementary elements? Are these links recurring over time or only limited to some examples?

The intended paper offers to analyze in which measure late funerary stelae are related to other artefacts from the same burial. Affinities and complementarities may indicate that funerary equipment could be acquired as a group, or at least be produced by the same structures, regardless of objects type. If convincingly documented and contextualized, such phenomenon would allow to widen more easily conclusions drawn from studies centered around a single typology. On the other hand, recurring heterogeneous pieces would advocate for segmented production.

Keywords: Burial Assemblages, First Millennium, Funerary Stelae, Funerary Texts, Iconography.

The South Magazine of the Akhmenu, a Story of Restoration

Manon Lefèvre & Antoine Lucie

Independent Conservator / Collaborator CFEETK, IFAO, and Louvre

lefevreman@gmail.com

The south Magazine of Thutmose III in the Akhmenu, in the east of the temples of Karnak, has known many interventions and restorations over the years. A new project of conservation-restoration was launched in 2018 by Lucie Antoine and Manon Lefèvre in collaboration with the CFEETK and the funding of the Institut Khéops. The conservation issues on this site were: removing old restoration, consolidation of the sandstone showing advanced arenization, saving fragments of ancient mortar but also, cleaning the ceilings blackened by humidity and other chemical reactions. A project of site-management will be implied to make the south Magazin of the Akhmenu accessible to the public. This presentation will also highlight the necessity of interdisciplinarity collaboration with photographers, photogrammeters, geomorphologists and Egyptologists in order to successfully complete a project of restoration-conservation.

Keywords: Akhmenu, Conservation, Interdisciplinarity, Site-management, Karnak.

Depictions of Egyptians in Mediterranean Art

Lina Mahmoud

Ain Shams University

linamahmoud.a.t@gmail.com

This study investigates how Mediterranean artists depicted Egyptians, examining both the influence of Egyptian artistic methods on Mediterranean practices and how Egyptians were represented. By analyzing 108 artifacts from the southern Levant, Phoenicia, Cyprus, Crete, Greece, Magna Graecia, Etruria, and Carthage, this research highlights the transmission of artistic conventions, symbolic meanings, and technological techniques across regions. A key focus is on the adaptation of Egyptian kingship, whether through symbols of power, such as crowns and scepters emphasizing strength, or through submissive portrayals, where the king is restrained by the gods or depicted beneath their feet Kings were often depicted with a blend of Egyptian and Mediterranean elements, reflecting either power or weakness, while commoners retained traditional Egyptian attire, revealing cultural continuity. The study also tracks the hybridization of Egyptian and local styles, shifts in representation over time, contrasting different cultural influences, such as Phoenician versus Cypro-Phoenician interpretations. Through comparative analysis, stylistic examination, and historical contextualization. The study explores the complex dynamics of Egyptian presence and influence in the Mediterranean. By tracing artistic developments alongside the evolution of Egyptian civilization, it reveals how Mediterranean cultures perceived and integrated Egyptians and Egyptian artistic traditions, gradually shaping their own visual identities.

Dying as a Woman through Egypt's Cultural History: the Relationship between Hathor, Death, and Women Leading up to the Graeco-Roman Period

Nina Mejuto

The University of Barcelona

nmejuto1999@gmail.com

During the Graeco-Roman period, the identification of deceased women with the goddess Hathor in their funerary texts and iconography became generalized after its first appearances between the 9th and 7th centuries BC. The previous identification of deceased women as Osiris or Isis gave way to a new identification with the goddess Hathor.

This phenomenon might have been triggered by changes closer in time to this phenomenon. Firstly, the identification of living Ptolemaic queens with said goddess, which might have been imitated, in death, by the Egyptian population. Secondly, the generalization of individual burials in the Late Period (thus not allowing women to merely be integrated in their husbands' or male relatives' funerary universes and so complicating their identification with the Isis to a male Osiris), which might have prompted their identification to Hathor, a funerary deity without the need of being associated to a male deity. Thirdly, the relaxation of the norms regarding the composition and content of funerary texts, also during the Third Intermediate Period, which led to a bigger display of creativity in the funerary texts of Graeco-Roman Egypt. One of the manifestations of such creativity might have been the newfound identification of deceased women as Hathor.

However, the roots of this phenomenon are undoubtedly much deeper, probably dating back to the Predynastic or even before. A relationship between the deceased women and Hathor is already attested in Dynasties 4th to 5th , in which funerary stelae declare that their (female) destinataries are commending themselves to Hathor in their journey to the afterlife.

This paper aims to explore the relationship between Hathor, death and women all through the cultural history of Egypt, from the prehistoric times to the Graeco- Roman period, aiming to find both deep and recent causes to this phenomenon of identification between deceased women in Graeco-Roman Egypt.

Keywords: Hathor, gender, funerary religion, Egyptian religion, history of women.

Corruption - Not Corruption?

Rania Merzeban

Faculty of Tourism and Hotels, Alexandria University, Egypt

raniamerzeban@yahoo.com

By examining cases where officials used their position to act dishonestly for personal gain, the paper will argue for an interpretation of some seemingly corrupt acts in ancient Egyptian administration.

The cases include examples of unauthorized practices, evidence of biased treatment, and cases of giving a position to a favorite. Textual sources include warnings against leaning towards one side; rdí ḎaИ 'to turn the shoulder' carries the negative meaning of leaning towards someone.

The paper will identify possible instances of misuse of authority; it will help to determine whether certain behaviors were considered corrupt or not. The analysis focuses on the subtlety of the definition of corruption in ancient Egypt, thus shedding more light on some socio-cultural contexts in ancient Egypt.

Keywords: corruption, dishonesty, misuse of authority, officials, context.

Agents of Chaos: Revisiting the Agency of Chaotic Animals in New Kingdom Hunting Scenes

Emma Metcalf

South Africa

emmajanemetcalf@gmail.com

Ancient artists used a variety of animals to depict the struggle between order (ma'at) and chaos (isfet) within the hunting scenes of New Kingdom tomb reliefs. These depictions are found in tombs of both royalty and nobility alike. Scholars interpret such scenes as a triumph of ma'at over isfet, often removing the agency of the "chaotic" animals involved. In this paper I will investigate a selection of New Kingdom hunting scenes to highlight the agency of "chaotic" animals in Egyptian visual culture. Via the lens of ontological communion, I argue for an inherent power/agency in the animal representations of isfet within larger hunting compositions. Through analysing the role, representation and positions of these "Agents of Chaos" within the composition, I challenge previous interpretations which emphasis the victory of ma'at. By acknowledging the agency of chaotic animals and the necessity of isfet in Egyptian cosmology, I will argue for the achievement of cosmic balance over the destruction of isfet entirely.

Keywords: Animals, hunting, isfet, chaos, ma'at.

Burial Traditions in Transitions: Exploring Egyptian Imprints in Late Bronze Age Levantine Tombs

Laura Michelini

University of Cologne

dott.laura.michelini@gmail.com

To what extent did communities in the southern Levant adopt funerary customs of Egyptian origin during the Late Bronze Age (ca. 1600–1200 BCE)? Addressing this question requires investigating the mechanisms of cultural transmission and imperial influence through an examination of funerary practices in the region, contextualized within Egypt's political dominance and cultural interactions. While the presence of Egyptian material culture in Levantine settlements is well-documented, its manifestation in burial traditions remains less systematically explored. Central to this research is a meticulously constructed database of archaeological evidence from key burial sites, including tomb architecture, grave assemblages, and associated material culture. By analyzing these datasets, recurring motifs, practices, and artifacts indicative of Egyptian influence can be identified, alongside localized adaptations and hybridized forms of expression. Applying a comparative framework to discern patterns across different site contexts and chronological phases sheds light on the varying degrees and mechanisms of Egyptian cultural penetration. This analysis contributes not only to a deeper understanding of Egyptian-Levantine interactions during the Late Bronze Age but also to broader questions concerning cultural assimilation, resistance, and identity formation within imperial frameworks. The findings provide fresh insights into the complexities of cross-cultural exchange and the impact of hegemonic powers on local traditions during a transformative period in the ancient Near East.

Digital Humanities and Tell el-Amarna: Food Production and Household Organization in the Workmen's Village

Sarah Michelle

German Archaeological Institute

sarahmichelleklasse@gmail.com

This paper explores food production in the Workmen's Village at Tell el-Amarna and will demonstrate how methods of Digital Humanities provide new insights into ancient Egyptian life. The Workmen's Village, designed to house the workers building the tombs and their families, was isolated from the main city and relied on sophisticated logistics for water and food. Bread-making emerged as the primary activity, supported by emmer wheat

cultivation and tools like querns, ovens, and grindstones. In addition, animal husbandry, particularly of pigs, supplemented the diet, with goats and cattle providing secondary sources of meat. Furthermore, small-scale gardening around the village added diversity, including barley, lentils, figs, and garlic.

These past production activities left traces in the archaeological record through tools and archaeobotanical remains. As preliminary work to my upcoming PhD project, I analyse these by using methods from Digital Humanities such as QGIS (a Geographic Information Software used for analysing spatial patterns and site relationships) and R (a programming language used for quantitative data analysis), to define activity areas within the settlement. I demonstrate how an Activity Area Analysis can identify food production areas by applying it and showing a clear relationship between tools and household layouts, reflecting typical bread -making workflows. Additionally, a logical data analysis reveals patterns in tool placement within the excavated houses, supporting the Activity Area Analysis. All tools were found in common locations: mortars in front rooms, ovens in the back, and grinding stones rarely in central rooms. These patterns suggest bread making layouts, offering insights for unexcavated houses and comparisons with other self-sustaining settlements.

How to Reconstruct the Lives of Women in Ptolemaic Pathyris?
An Interdisciplinary Case Study of the Egyptian Village
in the 3rd-1st Century BC

Łukasz Mikołaj Suski

University of Warsaw

lukasz.mikolaj.suski@gmail.com

This study explores the multifaceted role of women in the multicultural society of Ptolemaic Pathyris, shedding light on their daily lives, social roles, economic contributions, and religious practices. By analyzing primary sources such as papyri—legal documents including wills, contracts, and loans—this research reconstructs how women navigated a society shaped by both Egyptian and Greek influences. A dual approach is used, incorporating both synchronic analysis (examining women's ownership, activities, and social standing across different areas of the town) and diachronic analysis (tracing the evolution of their roles through generations). The research places particular emphasis on the diverse statuses of women, highlighting the intersection of Greek and Egyptian cultural practices. The coexistence of Greek and Demotic documents offers a unique lens through which we can understand how language and social structures reflected the changing roles of women over time. Additionally, attention is given to the religious beliefs and practices of these women, exploring how their faith intertwined with their everyday lives and roles within the community. Another aspect under scrutiny is the representation of women's physical appearance. Descriptions of their looks in texts and iconography provide valuable insights into how they were perceived within their society. The study also delves into their economic agency, examining how women accumulated wealth, secured property, and engaged in local trade. The extent of their wealth and how it compared to other groups in Pathyris reveals much about their social standing and influence. In addition, the research identifies several open questions. For instance, while the documents shed light on the material conditions of women's lives, we still lack clear answers on how their experiences might have varied across different social classes or how their roles shifted in response to political or economic upheaval.

Keywords: Upper Egypt, Pathyris, women, papyri.

From River to Sea:
Water-related Representations in Coptic art till the Mid Seventh Century A.D[1]

Christina Monir

Ministry of Tourism and Antiquities

venabena3@gmail.com

Despite his weak abilities in the early period, the Coptic artist knew how to make a difference between the river and the sea in his representation without abandoning his abstract approach. River is indicated by representing sailing boats, Nilus, lotus flower, Nile plants, ducks and geese. As for sea water, it was symbolized by dolphins, a large ship, Aphrodite, mermaids, shells and pearls. The Coptic artist used light colors such as light pink and light blue for sea, while dark colors as black for river water as an indication of fertility where there is silt.

Also, how was he able to pay attention to the details, such as his keenness to include freshwater fish in the Nile scenes like: Barbus Bynn, niloticus Oreochromis and Morymyrusniloticus and saltwater fish in the marine scenes: Serre ou tassergale, Epinephelinae, Solea and Diplodus annularis.

The Coptic artist also distinguished between small boats and large ships with sails and a large number of oars. also succeeded in presenting the function of the boat used for (riding, transport, recreation, fishing). The role of the graffiti of Kiliya by monks' attempts to depict ships on the walls of the cells. The attempts increased because the ship carries symbolism for the church and salvation.

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[1] The results of the unpublished doctoral thesis "A study of the water related Representations in Coptic art till the Mid seventh century A.D." which was approved at the University of Alexandria in 2022.

Tell el-Amarna: A City That Refused to Die

Samar Mostafa, Walaa Mohamed
Minia University, Egypt
samar.kamal@mu.edu.eg

The research explores the continuity of life at Tell el-Amarna after the departure of the royal court to Thebes, challenging the notion that the city was completely abandoned. Archaeological evidence indicates that the site, particularly the Great Aten Temple, remained in use until the reign of Horemheb at the end of the Eighteenth Dynasty.

Excavations reveal architectural elements and artefacts that suggest ongoing activity, despite attempts to erase Akhenaten's legacy. The appear aims to investigate the extent of habitation and activity at Tell el-Amarna after the departure of Tutankhamun.

Additionally, to analyze archaeological evidence, including architectural fragments and inscriptions, to determine the continuity of religious and administrative functions of the city after the reign of Tutankhamun. The paper is going also to assess the impact of cultural and political changes on the site's preservation and transformation.

The paper will follow a descriptive and analytical methodology. Regarding the archaeological Excavations, The study will examine findings from initial excavations related to the studied era. Owing to artifact Analy sis; a detailed examination of architectural elements such as limestone blocks, sphinx fragments, and talatat blocks to trace their origins and modifications. Iconographic and epigraphic analysis of inscriptions and reliefs will identify modifications made during Horemheb's reign. A Comparative Study is needed for the correlation of _findings whit historical records and previous scholarly works to contextualize the sites 'continuity and decline. The findings confirm that life at Tell el-Amarna persisted beyond Akhenaten's reign, with evidence indicating the continued use of the Great Aten Temple up until the reign of Horemheb. While attempts were made to erase Akhneaten's influence, the architectural and artistic elements suggest that the site retained some of its religious and administrative functions. The study contributes to nuanced understanding of Amarna's historical significance and the complexities of pats Amarna.

Keywords: Post-Amarna, Akhenaten, Horemheb, Great Aten Temple.

"Humanized" canopic jars in the Middle Kingdom: a fresh study on their distribution and interpretation

Tommaso Montonati

Museo Egizio - University of Leipzig

tommaso.montonati@gmail.com

Canopic jars were an essential component of the elite's funerary equipment and are first attested at the end of the 4th Dynasty. In the Middle Kingdom, when humanized lids for canopic jars become a common feature, only a few examples show representations of arms along the body of the vessel, holding *ankh*-signs and *was-* scepters. These characteristics prefigure what can be referred to as "Qau el-Kebir style", as most of the examples are linked to this archaeological site, located in the 10th Upper Egyptian Nome, where the local 12th Dynasty governors built their monumental tombs. Starting from two unpublished fragments in the collection of the Museo Egizio, Turin, that were found during the 1905–1906 excavations of E. Schiaparelli at Qau el- Kebir (Suppl. 4288/01 and Suppl. 4288/03), my paper seeks to investigate the significance of this "object anthropomorphizing" in Egyptian funerary culture. An updated list of known Middle Kingdom canopic jars exhibiting these features will be presented, highlighting subtle stylistic differences among them, thus suggesting distinct workshops or hands. Furthermore, by considering other contemporaneous instances of humanization or personification at Qau el-Kebir, such as *ankh-* and *was*-signs equipped with arms found in the tomb of Wahka II and in an unknown tomb (fragments of this painted wall are in the Museo Egizio, Turin, and remain to be published), a special regional feature may be suggested, both on an artistic and religious level.

Keywords: Middle Kingdom, Qau el-Kebir, Canopic jars, Anthropomorphization, Funerary culture.

The Inner Coffin of Irtiru JE 20031 at the Egyptian Museum in Cairo from the 26th Dynasty

Hala Mostafa

Ain Shams University

Hala.mostafa@arch.asu.edu.eg

The inner coffin of a woman named Irtiru, which was found in Sheikh Abd el-Qurna, Thebes; it dates to the second half of the 26th Dynasty according to the typology and criteria of the decorations. It is currently exhibited at the Egyptian Museum in Cairo (JE 20031) and is made of wood, covered with plaster, and decorated with polychrome paint on a yellowish background in good preservation condition. It consists of an anthropoid lid and a small case shaped like the human body, and they were locked together by wooden joints. The coffin was perhaps a part of a set along with outer and intermediary anthropoid coffins that are now lot. Iritiru belongs to the lower elite according to the coffin's decorations and its crude, banal, repeated inscriptions; she held the title "singer of the interior of the temple of Amun", which demonstrates that she belonged to the clergy of Amun in Thebes. A little genealogical information about the owner is attested on the coffin; it only mentions that she is the daughter of Tadit with a new form of the writing of this name, and Padihoremkhebit. According to that, the coffin attests two generations of the family.

The coffin's decorations describe the deceased's wish to enter the realm of Osiris after being declared innocent in her trial (Bd 125), avoiding the decomposition of the body (Bd 154), and entering Abydos (Bd 138). All of these ideas feature solar motifs to present a solar-osirian unity theme to assure her rebirth. Two distinctive aspects of the coffin are the non - reversed writing on the footboard and the unusual representation of Bd 154 with the hovering falcon and the sun disk.

Keywords: Coffin, 26th Dynasty, Irtiru, JE 20031, Bd 125, Bd 138, Bd 154.

Illness and Malignant Humors as Enemies:
Towards a New Approach of Medical and Magical Texts?

Lola Mohimont

University of Lille

lola.mohimont.etu@univlille.fr

Among a rich vocabulary of illness and/or suffering in Ancient Egypt, m(ẖ)r 𓄤𓀢, which is typically translated as "to be ill" or "illness" in its substantive form, is used in a multitude of texts across various medical cases, including diseases, ailments, venomous bites and even negative emotions. During the lexical study of this term for my thesis project, examining all its meanings in both medical and non-medical contexts, I found that its graphic representation reveals variations in the classifier used in magical incantations.

In medical texts, such as papyrus Ebers or Edwin Smith, and most of the literary texts, the term is consistently written with the same classifier, which is 𓅭 (G37) [NEGATIVITY]. However, in magical incantations, there are some instances where the abbreviated classifier ⌒ (Z6) [ENEMY/DEATH] is used, which suggests another concept behind the term, as an identification as an entity. This specific classifier is found in two distinct contexts. Initially, it is used in the expression "mw m(ẖ)r", generally translated "malignant humors", which is employed in conjurations against venomous stings in a mythological setting, as an adversary of

Horus. Subsequently, it appears in some instances of the term in enumerations of adversaries and/or woes in Oracular Amuletic Decrees. Despite the intrinsic linkage between medicine and magic in ancient Egyptian therapeutic practice, some evidence, especially in writing practice, supposes a different approach of illness in conjurations.

The objective of this paper is to demonstrate how a relatively small component of a lexical study, such as a specific determinative in a particular type of source, can facilitate a more comprehensive understanding of ancient Egyptian medicine, its texts, concepts and vocabulary. Additionally, it aims to highlight significant distinctions between the writing styles of medical and magical texts, suggesting a potential approach to differentiating these sources as complementary rather than identical.

Keywords: medicine, magic, lexicography, illness, classifier.

Egyptian Heritage Under Debate: Community Archaeology Definitions, Afrocentrism, and Egyptian Identity

Hesham Nasr

University of Exeter

hesham.nasr@gmail.com

This paper examines the concept of community archaeology, particularly in the context of Egyptian heritage. It critiques the dominant positivist frameworks of processual archaeology, highlighting the colonial perspectives that have shaped archaeological practices and their adverse effects on Egyptians. By analysing the evolution of indigenous, public, and community archaeology, the paper underscores the importance of including previously marginalised voices in the archaeological narrative, especially those of contemporary Egyptians whose cultural heritage has been debated. It explores the implications of Afrocentric interpretations of ancient Egyptian heritage, particularly through the case study of the community consultaon for the redevelopment of Manchester Museum's ancient Egypt galleries. The consultaon highlighted polarized views among various groups claiming ownership of ancient Egyptian culture, raising the question: whose Egypt should we display? Notably absent from this discussion was the Egyptian community itself, despite its significant ties to the heritage being debated. This lack of inclusivity raises concerns about the impact of such practices on the identity of modern Egyptians, particularly in the context of competing narratives shaped by movements like Afrocentrism. While Afrocentrism seeks to reclaim ancient Egyptian identity within a broader African heritage, it often overlooks the nuanced realities of contemporary Egyptians, who are left out of discussions that directly affect their cultural legacy. The paper argues for a crucial examination of community definitions in archaeology, emphasizing that without clear and inclusive frameworks, community archaeology risks becoming a tool for pollical agendas, distorting historical narrative. By focusing on the case study of Afrocentrism and its effects on modern Egyptians, the study advocates for a more inclusive approach to archaeological practice that recognizes and values the voices of those directly connected to the heritage being represented.

Apis and the Divine Staircase:
Exploring Symbolism in Dakhla Oasis

Alshimaa Nasser

Faculty of Archaeology -Zagaziz University

Shimaanasser.331@gmail.com

This study deals with an unpublished and distinctive scene that is unique to the Dakhla Oasis and not to other sites in Egypt. Focusing specifically on the depiction of the Apis bull and the Divine staircase that were found in the cemetery of Bir 3 El-Arab in the village of El-Mawhoub - in the Dakhla Oasis, which is dated to the era of the 27th Dynasty.

As for the scene we are discussing, we find a depiction of the stars in the night sky, followed by an inscription of the formula for the offering, and then the bull appears in different sizes with or without the sun disk above its head and with a red cover on its back.

The bull is in motion and offers one of his legs to climb the five-step staircase as if it represents the stairway to heaven, and in front of it is the shape of a door frame as if it represents the gate of heaven in order to pass through it to join the deities in the other world. As for the sacred heavenly staircase, which was linked to the Abydos region and was called "The Stairway of the Great God". The study will present the descriptive and analytical aspect of the view, as it dealt with the religious aspect, and from the technical aspect of the shape, color, size, and analysis of the text accompanying it, and clarifying the reason for the Dakhla Oasis region being unique in this view and not other sites until it is proven otherwise that.

Keywords: Dakhla Oasis, Bir El-Arab, Apis Bull, Divine staircase, Sky Stars.

Archaeology and Ethnography of the Ancient Mining Divinities: the Smaragdos Emerald Mines (Egyptian Eastern Desert) from an Across-Cultural Perspective

Laura Oliva

Universitat Autònoma de Barcelona

laura.regincos@uab.cat

Egypt's emerald mines (located in the Eastern Desert) were one of the few sources of this precious stone known in Antiquity. Probably known in the Ptolemaic period, they were most extensively exploited during the Roman and Late Antique periods of control of the Smaragdos area. A network of mining settlements was built in the region, and those communities left expressions of a religiosity tightly tied to its main professional activity.

The Smaragdos inhabitants constructed a series of religious spaces that include complex temples and schematic graffiti, present both in the living and in the working areas. This presentation will be centered around the religious evidence coming from the mines and its surroundings, which include shrines, crude depictions and potential temples. Most of the divinities presents there, including Serapis, Anubis and Hermes, share a strong chthonic element which can be related to the subterranean aspect of the mining work, as well as the valuable sought stones.

This presentation will consider aspects of this religious expression such as how can these deities be related to a certain conception of the subterranean, mineral, and luxury worlds. Such an analysis involves considering questions such as who was thought to be the divine owner, what dangers there were, what permission was needed to access the underworld, or fortune as related to mining activities. This perspective would have been a mixture of elements of local Egyptian thought, as well as Greek and Roman and, likely, at a later phase, of nomadic origin.

However, as the mining work implies strong differentiating characteristics –the underground element, the life-threatening dangers, the prized materials…, this presentation will also consider how mining communities of distant chronologies and geographies answered to those questions, if they did do so. Examples of that could include the Bolivian silver Potosí mines and the Indian coal mines of Jharia. This perspective allows to locate the Smaragdos religiosity in the broader context of miner's religiosity.

Keywords: Smaragdos, emeralds, Eastern Desert, mining religion, chthonic divinities.

News from the Warsaw Mummy Project

Marzena Ożarek-Szilke, Wojciech Ejsmod, Stanislaw Szilke, & Marcin Jaworski

Mummy Research Center, Polish

mnauka.edu@gmail.com

The Warsaw mummy project, initiated in December 2015, aims to conduct a comprehensive and multidisciplinary investigation of mummies housed at the National Museum in Warsaw. employing non-invasive techniques such as computed tomography (CT) and X-ray imaging, the project first sought to verify the authenticity of mummies at the National Museum in Warsaw and uncover what lay beneath their wrappings. This approach led to new discoveries, like changing sex and age of some individuals, and providing evidence that one of the objects (200334 MNW) thought to be a forgery may be authentic.

A groundbreaking revelation was made regarding the so-called Mysterious Lady (236805/3 MNW), a mummy long thought to be male, who in fact was identified as a pregnant woman. Furthermore, Imaging techniques have helped detect traces of ancient diseases, such as metabolic disorders, shedding light on health conditions in antiquity.

Beyond these findings, this paper presents the latest research on the mummy of Panepy (147801/2 MNW), two child mummies (Vr.St. 184 and 142474/5 MNW), and various mummified body parts preserved in the museum. These cases highlight methodological challenges in mummy studies and raise border questions about the interpretation of ancient human remains.

The project also extends beyond medical analysis to explore new approaches in the visualization and ethical presentation of mummies. A pioneering holographic display of mummy offers an innovative way to exhibit radiological data, while CT-based facial approximations breathe life into the past, emphasizing that these mummified individuals were once living people with identities, not just museum objects. Through scientific investigation and public engagement, the Warsaw mummy Project seeks to bridge the gap between past and present, deepening our understanding of ancient societies while promoting ethical awareness in the study of human remains.

Crossing Borders:
The Diffusion of Egyptian Magical Beliefs in the Phoenician World

Carmen Pérez

University of Cádiz

carmen.mun.per@gmail.com

Egyptian amulets, imbued with potent magical properties, were fundamental to ancient Egyptian funerary practices, believed to facilitate the deceased's journey into the afterlife. Meticulously crafted with specific apotropaic powers in mind, their form, material, and color were carefully selected. While deeply associated with Egyptian mummification rituals, these amulets also circulated widely across the Mediterranean, where they were similarly employed to protect the deceased.

This paper investigates the use and reinterpretation of Egyptian amulets within two major Phoenician sites: Tharros in Sardinia (collection housed at the British Museum) and Gadir (Cádiz) in southern Spain. Despite their geographical distance from Egypt, both sites exhibit a significant presence of amulets featuring Egyptian iconography within Phoenician tombs, suggesting a conscious adoption of Egyptian magical beliefs and practices within the Phoenician worldview.

This raises crucial questions about the origin of these amulets: were they directly imported from Egypt, or were they produced locally, reflecting a process of "Egyptianization"? To address these questions, this paper presents a substantial and previously unpublished corpus of amulets. Through photogrammetry techniques for detailed analysis, we will conduct a comparative study of these amulets with those found in Egypt. This innovative approach will shed light on the extent and nature of Egyptian magical influence on Mediterranean societies, exploring how these amulets were appropriated, reinterpreted, and integrated into the funerary practices of this dynamic and cosmopolitan culture. This research will contribute to a deeper understanding of cultural exchange and the diffusion of Egyptian ideas across the Mediterranean in the Iron Age.

P. Louvre N 3136 + P. Turin Cat. 1882:
a Crossing Boundaries story

Renaud Pietri

Musée du Louvre, Département des Antiquités égyptiennes

renaud.pietri@gmail.com

In 1994, Yvan Koenig proposed that P. Louvre N 3136 was likely part of the same original document as P. Turin Cat. 1882. Both papyri date back to the reigns of Ramesses III or IV and are inscribed on their rectos with royal eulogies (Turin) or with the well-known "historical fiction" that mentions the Sea Peoples' raids in Lower Egypt (Louvre). The first part of this paper focuses on Koenig's hypothesis by examining the paleography and content of both papyri, including their versos, which remain largely unpublished, particularly in the case of the Louvre fragment. A direct join between P. Louvre N 3136 and a fragment identified in Turin – in the framework of the Crossing Boundaries Project – is presented as definitive evidence supporting Koenig's theory. Additionally, other fragments from the Louvre and Turin are discussed, which likely also belong to the same original document. The second part of the paper examines the modern history of this document, which probably comes from Deir el-Medina and was brought to Europe as part of Bernardino Drovetti's collection of Egyptian antiquities. It was later split between at least three locations – Paris, Turin, and Geneva – before being partially reunited in the 1930's thanks to the ecorts of several scholars, including Jean Capart and Alan H. Gardiner. The aim of this paper, using the case study of P. Louvre N 3136 and P. Turin Cat. 1882, is to highlight the importance of reexamining well-known papyri, using newly available online databases and modern digital tools, which allow for the reconstruction of fragmentary documents and eventually over the opportunity to change their interpretation.

Keywords: Ramesside papyri, paleography, papyrus reconstruction, Deir el-Médina, Bernardino Drovetti.

The Title "God's Father".
A Historical-Social Study of the Title *it-nṯr* From The Old Kingdom till The End of The Second Intermediate Period

Julian Posch

University of Innsbruck / Austrian Academy of Sciences

julianposch@yahoo.de

The function of titles can change over the course of time. A good example of this phenomenon is *it-nṯr* "Father of God", which was in use from the Old Kingdom onwards and functioned as a title for simple priests, as a name for the god Osiris in the pyramid texts, and as a designation for a non-royal father of a king. Beginning with H. BRUGSCH in 1877, several attempts have been made to study and better understand this title and its nuances, the most recent being a study by E. BLUMENTHAL in 1987. They concluded that *it-nṯr* was part of the rank titles in the Old Kingdom, it changed during the course of the Middle Kingdom being used by non-royal fathers during the Second Intermediate Period and by priests at the same time. However, the division between these meanings is not always clear.

Since 2018, the database of Persons and Names of the Middle Kingdom and Early New Kingdom by A. ILIN-TOMICH offers a comprehensive and up-to-date collection of the known title holders from the Middle Kingdom up to the beginning of the New Kingdom, thus expanding the known examples of *it-nṯr* during these periods. This database represents a starting point for a new study of the title *it-nṯr*, which may provide new clues to the identification of the semantics of *it-nṯr* during the Old Kingdom to the end of the Second Intermediate Period.

This presentation will discuss old and new instances of the title *it-nṯr* in their socio-historical context, shedding new light on this ever-changing title.

Keywords: Title *it-nṯr*, Genealogical studies, Old Kingdom, Middle Kingdom, Intermediate Periods.

Mentuhotep II's Inner Circle: Elite Power as a Catalyst of Change

Maarten Praet

Johns Hopkins University

maarten_praet@hotmail.com

Despite often being mentioned as the king who heralded the beginning of the Middle Kingdom, there are several aspects of the reign of Mentuhotep II that are still not well understood. One of these aspects is the seemingly innovative political and religious policies propagated during the reign of this king, which would become intrinsic parts of the ancient Egyptian canon during later periods of Egyptian history. This paper examines the role and seemingly extended influence of a group of select elite administrators at the Mentuhotep II's court on the king's political and religious agenda. In order to do so, this paper analyzes the iconographic evidence from Mentuhotep II's funerary temple at Deir el-Bahari, which, despite its fragmentary state, still provides us with approximately 5000 decorated relief fragments. Up until now, only a selection of these relief fragments has been published, leaving a wealth of unstudied iconographic data in Egypt and museum collections worldwide that have yet to be analyzed, and which could provide further insights into the relationship between Mentuhotep II and the top members of his administration.

The analysis of the decorative program in Mentuhotep II's funerary complex will be guided by theoretical concepts borrowed from Anthropology of Power. This theoretical framework will allow for a more informed, interdisciplinary interpretation of the power and influence of elite administrators during Mentuhotep II' reign, as illustrated by the evidence from his funerary temple. Using Mentuhotep II's reign as a case-study, this paper will therefore attempt to show how royal power is often intrinsically influenced by top members of a society's elite and how sacred spaces such as funerary complexes were actively used as stages for the display of not only royal but also elite power.

Recontextualizing Egypt's History: Examining Western Scholarly Narrative and Reestablishing Ancient and Contemporary Egyptian Local Perspectives on Egyptian/Hyksos Cultural Connection

Elshahbaa Radwan (Shahy)

Flinders University – Australia

shahy.radwan@gmail.com

Since its inception, Egyptology has been impacted and shaped by Western colonial and imperial power dynamics and Eurocentric research paradigms, significantly affecting the examination of Egypt's history. Research about the Hyksos' occupation of Egypt has undergone substantial archaeological re-evaluation. Current geopolitical conflicts in the region significantly affect the study of the Second Intermediate Period (SIP), resulting occasionally in misinterpretation and neglect of archaeological evidence and, at times, the development of hypotheses to validate preconceived notions.

Prevailing Western and contemporary notions of multiculturalism, such as "culturally integrated communities characterized by intermarriage and harmonious coexistence," currently influence Egyptian/Hyksos cultural exchange assessments. Moreover, ancient Egyptian records, ethics, and historical narratives are disregarded as inaccurate, with derogatory language frequently employed to diminish ancient Egyptian agency in its historical narrative, labelling it as "fake news" or "fabrication" while instead highlighting the "incalculable debt the Egyptians owe to the Hyksos." This discourse, created through a politicized Western perspective, distorts the portrayal of ancient Egypt's foreign interactions in the SIP, particularly with the Near East.

This research prioritizes local Egyptian perspectives and knowledge, reinforcing the understanding of Egyptian Hyksos contacts and revealing the prevalence of Eurocentrism in Egyptology. The project utilizes a three-phase methodology to analyze the existing narrative norms within the discipline; the initial phase concentrates on Critical Discourse Analysis (CDA) to investigate the reinterpretations of the SIP in Western academic research. The second part aims to gather contemporary Egyptian viewpoints and recollections on the Hyksos occupation, utilizing two surveys, one directed at Egyptian academics in archaeology and the second to the Egyptian populace. The third section examines three case studies from the Egyptian state media that depict portrayals of the Hyksos occupation. This paper offers the principal findings and results derived from the investigation, revealing the contradicting stories between ancient Egyptian archaeological data and the Eurocentric narrative.

Keywords: Culture Connection, Decolonizing, Hyksos, Western Imperialism.

'Double, double toil and trouble; Fire burn and cauldron bubble' - Netherworldly cauldrons and the role they play in posthumous punishment

Kristine Reinhold

Independent Researcher, Estonian

kristine.reinholdr@gmail.com

Cauldrons, fire pits, and furnaces are known through numerous textual references and tomb wall illustrations, as part of mortuary literature corpora, as localities reserved for the final destruction of the 'enemies' through fire and cooking.

There are a multitude of lexemes that are used to refer to these localities. Zandee (1960:142-146) in fact, identifies 6 lexemes that denote the netherworldly 'cooking facilities' that can be referred to as either cauldrons, fire pits or furnaces. Initial analysis of textual attestations of these lexemes from the Netherworld Books and Book of the Dead demonstrates that they are seemingly used interchangeably, not only between text corpora but within the same corpus. This is unlike attestations of other localities associated with posthumous punishment, such as *nmt, ḫbt* (slaughtering / execution block) which are reserved for the Book of the Dead, or *ḥtmyt* which is solely attested in the Netherworld Books. All three localities appear to have designated lexeme that is used to refer to a well-established locality within the netherworld, with *ḥtmyt* being the ultimate Place of Destruction.

The main objective of this presentation is a systematic analysis of the individual 'cauldrons', in order to determine whether these lexemes are in fact used interchangeably or do they denote different localities within the Netherworld. Furthermore, how does the understanding of these 'cauldrons' contribute towards the wider themes of posthumous punishment and establishing concept of *ḥtmyt*? Since it is *ḥtmyt* that these cauldrons are associated with in the Book of Caverns and seemingly in Book of the Earth.

Consolidation of Ancient Egypt sculptures and carved decorations made of Theban limestone:
Problematics and methodology of conservation

Marianne Rochebeuf

Freelance, French

marianne.rochebeuf@gmail.com

Limestone is one of the most used stones in ancient Egyptian art. Therefore, archaeological heritage made of limestone is of great importance to the research in Egyptology. Unfortunately, many specialists are facing the instable ageing of those artefacts and architectural decorations . Even though a large variety of limestone s have been used for carving, they were often issued from the Theban geological formation which is known for a tendency of cohesion loss. This process takes multiple degradation forms acting on various cales. This characteristic is inherent to the stone since it is linked to its petrophysical properties and their behavior towards the desertic environment in situ.

Preserving this archaeological material in situ and in context is required for enhancing its historical and scientific values. Conservators are then facing the challenge of stabilizing a natural process of alteration without being able to completely eliminate its causes. While consolidation is one of the most complex and controversial type of conservation intervention, an ideal compromise needs to be found based on the comparison of different solutions. A precise methodology and chronology of different types of treatments is to be built to adequately treat the loss of material. Principles of ethics and of consolidation technics are to be integrated into a pertinent plan of action to ensure efficiency for each case study.

"They are established for all of time" …. Hieroglyphic execution and community-making in mid-first millennium BCE private stelae

John Rogers

Swansea University

johnehrogers@gmail.com

The study of the early and mid-first millennium BCE has traditionally been concerned with untangling the difficult issues of broad political and chronological history due to the vast but fragmentary nature of much of the source material. More recently, however, research attention has turned towards more granular issues, highlighting a broader range of power relations and narratives of belonging during these eras of non-centralised political arrangements. This paper discusses some first steps towards a new research project examining hierarchies of geographically-specific elite power, and methods of reinforcing social bonds, through the execution of individual hieroglyphic characters in a particularly localised corpus of texts (including additions, dipinti, and graffiti): the memorial stelae marking the death and interment of the divine Apis bull at Memphis. For this paper, the paleography of a small group of stelae belonging to the early Saite period forms a case study for these processes, which moves discussion of these objects beyond genealogical and chronological analysis. The form and execution of characters—not only as a primary source but as reflective of the social and material contexts which shaped their creation—is an area of rapid growth in scholarly attention, but has not been applied to this context previously; it may, however, hold significant potential for highlighting the building of community practices and criteria of identity marking within these communities during an era of deep political and social transformation.

Keywords: Saite, Serapeum, Paleography, Psamtik I, Memphis.

Cosmetic palettes and the Early Dynastic 'zero waste' strategy

Karolina Rosińska-Balik & Joanna Debowska-Ludwin

Independent Researcher

k.rosinska.balik@gmail.com

How many times have you wondered if this broken item you have would be needed one day? It is broken, but maybe... The world did not change that much since the Pre- and Early Dynastic people dealt with the same question. We have many proofs that the idea of 'zero waste' was well known before it was invented in modern times. Among many items unearthed during excavations, there are examples of those fixed in the past, such as pottery or stone vessels, reused flint tools, or other objects of everyday use. But what about not-so-common items? If there was a point in repairing and giving them second life, what happened to more sophisticated goods? In the paper, we are trying to follow the traces of secondary use of broken cosmetic palettes. These objects belong to typical, though less common, and most probably more valuable items used in the Pre- and Early Dynastic Egypt. The examples analysed by us come from the Polish project conducted in Tell el - Farkha in the Nile Delta, both from settlement and cemetery contexts.

Coptic Graffiti on Ancient Egyptian Temples and Tombs: Preliminary Survey

Mona Sawy & So Miyagaw

Assiut University

monasawy761@gmail.com

Coptic graffiti found in ancient Egyptian temples and tombs reveals a vibrant snapshot of religious transformation between the fourth and eleventh centuries CE. Preliminary surveys across Luxor, Assiut, and Sohag indicate that early Christian communities actively repurposed iconic Pharaonic structures to meet their devotional and communal needs. On the Theban West Bank, graffiti in the tombs of Ramesses V and VI, as well as throughout Karnak and Luxor temples, highlights Christian inscriptions, crosses, and scriptural passages meticulously placed near existing Egyptian motifs. These markings, often incised or painted, are anything but random scribbles; they point to a deliberate, if not reverent, engagement with the underlying sacred architecture.

Beyond Luxor, the necropolis in Assiut presents similar evidence of Christian adaptation, with monastic enclaves formed amid ancient rock-cut tombs. The Mortuary Temple of Seti I in the Sohag region likewise features intriguing overlays of Coptic symbols and textual graffiti that converge with the site's storied Pharaonic reliefs. To capture these ephemeral traces, we employed DStretch, a digital image enhancement tool that makes faint pigment remains stand out. This technique proved invaluable for identifying hidden graffiti in places where centuries of environmental wear and tear have rendered them nearly invisible. Our pilot findings suggest that such graffiti were more than mere vandalism; it functioned as a tangible expression of community identity and spiritual devotion, bridging two dramatically different religious universes. By spotlighting Coptic graffiti's spatial patterns and stylistic variety, this preliminary survey underscores the broader significance of these artifacts as historical witnesses to cultural continuity, adaptation, and innovation. Ultimately, further interdisciplinary investigation, coupled with cutting-edge digital imaging, promises to uncover deeper insights into how early Christians interacted with—and even reshaped—these timeless monuments to align with their evolving beliefs. Research offers a forward-thinking platform for exploring cross-cultural transformations at the intersection of religious traditions.

Keywords: Coptic, graffiti, temples, tombs, cultural interaction.

"Who's mommy's Mummy? A reliable Insight into Tutankhamen's Kin"

Alejandro Serrano

Independent Researcher

alejandroserranosj@gmail.com

With the discovery of the tomb KV62 in November 1922, Pharaonic Egypt became a worldwide phenomenon, whose flagship was and still is, the funerary mask of the king who was buried in the aforementioned grave: Tutankhamen.

A hundred years later there are still many unanswered questions –and others with too many possible answers– concerning this issue. Most of the questions are related to the kinship relationships of the young king, especially regarding his immediate ancestry, a relevant fact given the tumultuous time in which he lived. Numerous researchers from different institutions and varied opinions have postulated their diverse hypotheses over the last century. These hypotheses have been based mainly on two cornerstones: on one hand, the written and iconographic sources, and on the other hand, the studies of physical and forensic anthropology and more recently, DNA analyses. For this reason, the aim of this research has been to gather and study all the available material, taking the most up-to-date theories into consideration, and from this investigation, obtain the most enlightening and closest results to the historical facts of this controversial period, in order to use them as support for future investigations with the hope of unravelling the family connections of Tutankhamen with the greatest success. It is necessary to reach an agreement and an understanding in the Egyptological community about this matter.

With the technology available and discarding baseless theories, this research comes to relevant conclusions about the identity of the mummies KV35 YL and KV55, i.e., Tutankhamen's parents.

Keywords: DNA, kinship, KV35, KV 55, KV62, Tutankhamen.

Lost in the floods: A settlement of the C-Group culture at Amada in Lower Nubia

Marie-Kristin Schröder

German Archaeological Institute, Cairo Department

marie.egypt20@gmail.com

The C-Group culture, prevalent in the Upper Egyptian and Lower Nubian Nile Valley from c. 2300–1800/1750 BCE, is primarily known through the excavation of approximately 90 cemeteries, providing substantial data on their funerary customs. In contrast, comparatively few settlements, such as Wadi es-Seboua and Aniba, have been investigated, limiting our understanding of C-Group domestic life. However, during the UNESCO campaign to salvage the monuments of Lower Nubia in the late 1950s and 1960s, further settlement structures associated with the C-Group were identified at Amada, located approximately 160 km south of Aswan. Excavations in this area, conducted by the German Archaeological Institute in Cairo (DAIK) under the direction of Hanns Stock from 1959 to 1961, focused primarily on the New Kingdom temple at Amada, its Thutmoside causeway, and extensive surveys of the areas threatened by inundation. These surveys revealed numerous settlement and funerary sites, some attributable to the C-Group. Despite repeated mention of C-Group settlement remains at Amada in scholarly literature, a comprehensive analysis and publication of the associated archaeological data has not been undertaken. Based on archival research conducted in the frame of a Post Doc Fellowship at the DAIK in cooperation with the Institut français d'archéologie orientale du Caire (IFAO), this study analyzes the settlement architecture and associated finds. This paper aims to present the archaeological evidence from Amada and contribute to a broader understanding of C-Group settlement patterns.

Keywords: Amada, C-Group, Nubia, settlement patterns, material culture.

A Study of Animal Necropolis Ware
found from Gebel Asyut al-gharbi in 2023 and 2024

Marina Shimizu

Nagoya University

msn013egy@gmail.com

Since the 21st century, research on animal cults has primarily focused on analyzing animal mummies in museum collections using technological methods such as CT scanning. However, mummies are not the only remains associated with animal cults, and comprehensive studies that integrate archaeological contexts with artifacts such as Animal Necropolis Ware (ANW) ceramic vessels specifically associated with animal burials also remain a significant challenge. This study seeks to enhance our understanding of the classification system for Animal Necropolis Ware from Gebel Asyut al-gharbi during 2023-2024 and to elucidate the characteristics of animal cults in Middle Egypt. According to Rzeuska, who first reported ANW, these vessels are wheel-turned and made from Nile silt, characterized by considerable organic inclusions (Nile B2). During the 2023 and 2024 surveys, 135 diagnostic and non-diagnostic sherds of ANW were recovered at Stage 6, a stratigraphic layer of Gebel Asyut. The investigation examined 95 diagnostic sherds. An analysis of typology was conducted on 81 measurable rim specimens, revealing distinctive variations in rim morphology despite evidence of mass production techniques. Furthermore, a comparative analysis of typology was undertaken with specimens from Tuna el-Gebel, where similar ceramic coffins were found, to analyze the relevance of chronological sequencing to the ANW from Gebel Asyut. These preliminary results contribute to understanding regional characteristics and the chronological development of animal cults during the Ptolemaic period in Middle Egypt while offering new perspectives on the organization of cult practices. Moreover, this study may provide valuable data for future research on animal cults if combined with studies of animal mummies.

Keywords: Animal Necropolis Ware, Ptolemaic Egypt, Asyut, Tuna el-Gebel, Animal Cults.

Rebuilding Pathyris: Ptolemaic Nome-Capital in Gebelein

Aneta Skalec, Wojciech Ejsmond, Julia Chyla & Jakub Stepink
Institute of Mediterranean and Oriental Cultures of the Polish Academy of Sciences
anetaskalec@gmail.com

Despite numerous excavations, the town of Per-Hathor—known in Greek as Pathyris—remains poorly understood, largely due to the scarcity of published results from previous investigations. Located approximately 30 km southwest of Luxor, Pathyris became the capital of the Pathyrite nome following the Great Revolt in the 180s BCE and retained this status until the 80s BCE. After another revolt during the reign of Ptolemy X Alexander, Pathyris disappeared from written records in 88 BCE. What makes the town unique is the large number of Greek and Demotic papyri—about 1,300 in total—comprising archives maintained by municipal authorities, temples, and individual families. These documents reveal repeated efforts by the local administration to Hellenize the town, ultimately leading to the emergence of a bilingual community where Greek and Egyptian practices, institutions, and languages coexisted. Those sources offer a rare insight into various socio-economic aspects of Ptolemaic society. Unpublished archival materials provide new insights into excavations conducted in the 20th century. Combined with findings from recent field surveys and topographic information found in the papyri—such as the names of town districts, streets, and property owners—these data enable the digital reconstruction of the town as a 3D model, enhancing our understanding of various aspects of life in Ptolemaic Upper Egypt. Additionally, embedding the visualization in the Digital Elevation Model allows for an analysis of how the town layout adapted to the topography of the Eastern Mountain of Gebelein, on which it developed. It also offers a clearer understanding of papyrological terminology related to variations in housing levels.

Keywords: Pathyris, Gebelein, Ptolemaic Egypt, 3D visualization, papyri.

Insights into scribal practices in Roman Egypt:
A study of the hieratic-demotic manuscripts of the Book of Fayum

Jaqueline Stock

University of Leipzig

jaquelinestock@googlemail.com

The so-called Book of Fayum is a manual describing the geographic and religious traditions of the Fayum and is therefore one of the most important sources on Egyptian religion in this region. Beyond its content, the text is remarkable for the large number of preserved papyrus copies, primarily from the Fayum settlements of Tebtunis and Soknopaiou Nesos. These include hieroglyphic-illustrated, hieratic, and hieratic-demotic manuscripts from the Roman period. Therefore, the text is not only of interest for the study of ancient Egyptian religion but also for understanding scribal practices during that time. Especially the hieratic–demotic copies (pCarlsberg 387+ pFlorence PSI inv. I 140+ pBerlin 14.450 a; pBerlin 8.521+pWien D 6701; pCarlsberg 613+pLondon BM EA 10957+pFlorence PSI inv. I 108; pFlorence PSI inv. I 141; pFlorence PSI inv. I 142; pFlorence PSI inv. I 141) present an intriguing case study in the working methods of the local scribes, because they include the original text in hieratic script accompanied by commentaries in demotic script and language. Consequently, the texts serve as a testament to the handling of disparate scripts and languages within the same document. This paper aims to examine the practical aspects of writing and the structure of these commentaries. To achieve this, an analysis of the material aspects, layout, paleography, and language will be conducted, using excerpts from the new edition and analysis of the papyri. By investigating these factors, the study seeks to identify variations in scribal practice and to deepen our understanding of the techniques and expertise of the scribes involved in producing these manuscripts.

Keywords: Roman Egypt, Ancient Egyptian Religion, Scribal Practices, Demotic Language and Script, Papyrology.

# "Marking the Margins: Hieratic Paratexts and Scribal Practices in Ramesside Manuscripts"

Nathalie Sojic

Liege University

nsojic@uliege.be

This paper presents an aspect of my postdoctoral research on paratextuality in Ancient Egyptian sources. Paratextual signs and devices include various types of annotations made by scribes in or around the main text. They provide valuable insights into the historical use of manuscripts (their successive layers), the texts they preserve (modes of transmission), and the scribal practices of specific communities.

Focusing on papyrological sources from the New Kingdom, this paper examines a particular category of annotations found in Ramesside manuscripts—namely, hieratic signs added either in the margins of texts or inserted within the text itself. Some of these signs are well- documented and frequently occur—such as the pause sign ⌣, the signs ⚬ and ⚏ in calendars and magical texts—while others, much rarer, have received less consistent scholarly attention.

These include, for instance, the eye-sign ⚭, the sign depicting a man putting his hand to his mouth 𓀁, the ⌒ sign, the ⊏ group, among others.

The study will first provide a comprehensive inventory of writing signs (more specifically, hieratograms) used as paratextual markers in this corpus, incorporating new examples and previously undocumented uses from unpublished sources housed at the Ifao and the Museo Egizio in Turin. It will then propose a typology, analyzing their relationship with the main text and the interplay of complementarity and opposition that organizes them. Finally, I will demonstrate that some scribes employed specific strategies to visually distinguish these hieratograms as paratextual elements, setting them apart from ordinary writing signs through various formal means, such as placement, color, size, or deformation. These examples open a window on how scribes engaged with their writing system.

Keywords: paratextual signs, scribal practices, New Kingdom, Deir el-Medina, papyrology.

The Forger's Hands: Revealing Fakes Among the Amulets of the Museo Egizio, Turin

Martina Terzoli
Museo Egizio, Turin
martina.terzoli@gmail.com

A significant proportion of the collections in archaeological museums can be traced back to the antiquities market, which was particularly active during the 19th and 20th centuries. The sale and acquisition of artefacts during this period resulted in the inclusion of objects whose authenticity, upon closer examination, may be called into question. This phenomenon, combined with the inherent heterogeneity of archaeological collections, offers a valuable context for studying artefacts, analyzing authenticity criteria, and exploring the concept of "fake". In recent years, there has been a growing sensitivity to this issue, enabling a re-evaluation of artefacts from previously unexplored perspectives.

Recent research conducted by the author has shed new light on a group of stone amulets in the Museo Egizio, Turin, which have long been regarded as authentic but until now have never been thoroughly investigated. A detailed study, conducted as part of the larger "Progetto Amuleti", has revealed as-of-yet unidentified characteristics of these objects. The investigation uncovered a recurring pattern among these amulets, suggesting a common source and a consistent methodology employed by a single forger in the production and alteration of these artefacts. This uniformity made it possible to attribute the works to the "hands" of a specific individual, thereby highlighting the oeuvre of a particular counterfeiter whose identity, however, remains unknown.

This study represents a significant step forward in identifying forgeries within the Museo Egizio's collection and has provided the opportunity to correct previous research and assumptions. Furthermore, it underscores the importance of continuously examining and reassessing cultural heritage from new perspectives, fostering a deeper understanding of the authenticity and historical significance of the collections in archaeological museums.

Magical Artifacts from Ancient Egypt (MagArt project). Tradition, interculturality, and survival in the light of items from public and private collections in Spain.

Núria Torras Benezet

Universität de Barcelona

Nuria.torras@ub.edu

MagArt is an interdisciplinary and long-term perspective project focused on the re-evaluation and valorisation of Egyptian magical artefacts. Its primary aim lies on locating and referencing the material and visual culture associated with magical practices in ancient Egypt, focusing on items exhibits housed in Spanish museums and private collections. To date, forty-five collections across twelve different Spanish Autonomous Communities have been documented. Artefacts of the manual rite are being analysed both as manifestations of institutional instructions outlined in magic manuals and as expressions of the magician's agency tailored to the circumstances. Specifically, the objective of this research project is to categorize and quantify these materials according to their intended purpose and functionality, identifying parallels among artefacts serving similar functions and elucidating their handling, thereby enhancing their value within the framework of Spanish collections. The identification of parallels offers new insights into the execution of some of these magical practices and the specific roles of these artefacts. The comprehensive database of the project we elaborate to record all this cultural material, serves not only as a resource for researchers, but also as a tool for museums to enrich and enhance the museology and museography of these objects. The generation of 3D digital models of these artefacts opens up research into virtual reality experiences. The resulting 3D models enhance academic accessibility and heritage experiences of these artefacts. To foster interactivity, gamification and object didactics, prints of the digital models are part of the content of an outreach laboratory, serving universities and museums alike. Covering a timeline from the Predynastic period to the early seventh century AD, until the Arab conquest of Egypt, the project has no geographical limits. Furthermore, the project investigates the survival of these ancient objects in contemporary African societies and their impact and influence on Western European art history.

Measuring for Eternity:
Faience Ritual Cups from the Burial of Neskhons

Michael Tritsch

Yale University

mike.tritsch@yale.edu

This paper investigates an assemblage of seventy faience ritual cups belonging to Neskhons, the wife of the Twenty-first Dynasty High Priest of Amun Pinudjem II, recovered from her interment in the Deir el-Bahari royal mummy cache. They reflect the manufacturing techniques of the faience industry at the time and hold significant symbolic meaning based on their shape and the choice of faience for their manufacture, while also providing insight into mortuary rituals due to their inclusion as part of Neskhons' burial accoutrements. The inscriptions on the cups definitively identify them as belonging to Neskhons and clearly indicate a function related to the funerary sphere. The comprehensive physical analysis performed on a small sample of the cups, involving a visual and stereomicroscopic inspection; ultraviolet light luminescence, visible induced luminescence, and x-ray imaging; and ultraviolet, infrared, and x-ray fluorescence analysis, helped to elucidate the production process and identified the presence of an X-shaped inscription in their base. Their shape and their size, determined to be approximately one fourth of a hin and explaining the appearance of the X, the hieratic writing of this fraction, identifies their typology, a miniature vessel that appears in tomb and temple contexts, and suggests their possible function as measuring cups. While not only symbolizing their solid or liquid contents, such cups were utilized in magico-medical healing rituals that rely on measures associated with the eye of Horus, likely aiding in the revivification of Neskhons. In addition, the symbolism 2 associated with faience, complimentary to the meaning of the cups derived from their size, shape, and inscription, further increased their effectiveness. Overall, Neskhons' cups were likely used in cultic practices relating to her rebirth, helping to measure important cultic commodities for these performative religious rituals, and were included in her tomb to ensure her continued care in the hereafter.

Offering lists from the Old Kingdom decorated burial chambers in the Memphite necropolis

Dominika Uhrová

Czech Institute of Egyptology

sayonara15555@gmail.com

Decorated burial chambers first appeared during the reign of Djedkare Isesiat the end of the Fifth Dynasty. Up to this day, more than 140 tombs with decorated burial partments are known through Egypt of which one hundred are located in the Memphite necropolis. The decorative program of the substructures focuses mostly on the provisioning of the owner in the afterlife; therefore, these types of scenes correspond to the decorative repertoire employed in the superstructure and differ from royal burial chambers which were decorated with religious texts. Even though not every motive has to be featured in every burial apartment, one element of the decoration is always present – the offering list. Clearly, this was the crucial part of the decoration. The aim of the present paper is to examine offering lists situated in burial chambers of the Old Kingdom mastabas in the Memphite necropolis, their position, arrangement and specific features, in comparison with the offering lists depicted in the chapels of the tombs.

Keywords: Old Kingdom, Memphite necropolis, Mastaba, Decorated burial chambers, Offering list.

From Dominance to Decline:
Egypt's Role in Near Eastern Geopolitics

Shakir Ullah & Haq Nawaz

Hazara University

shakirkhan.arch@gmail.com

This study explores the geopolitical transformations of the Near East from the Bronze Age to the Iron Age, with a focus on the decline of Egyptian power and the rise rise of Assyrian and Babylonian influence. The central research question is: How did the diminishing authority of Egypt reshape the political landscape during the Iron Age?

In the Bronze Age, Egypt was a significant power in Western Asia. However, by the Iron Age, its authority had weakened, relegating it to a reactive positions Assyria, Babylonia, and Elam ascended. While direct interactions between Egypt and Babylonia were limited during the Bronze Age, their peripheral engagement persisted into the Iron Age.

The decline of the Indus Valley Civilization opened Elam to eastern incursions, which weakened Babylon and reduced threats to the Hittites. Although Elam and the Hittites did not engage in direct conflict Elam's actions indirectly impacted Assyrian and Babylonian politics. Elamite aggression against Babylon during a moment of Assyrian vulnerability allowed Assyria to redirect its focus elsewhere, facilitating a Babylonian resurgence.

The geopolitical dynamics were shaped by various sattes despite the lack of direct ties. Babylon's concerns about Elam aligned with Egypt's interests in Nubia, while actors like the Hittites and Mycenaeans exerted indirect influence on one another. Egypt's efforts to support Assyria did not necessarily indicate hostility toward Babylon but were driven by strategic interests aimed at maintaining a balance of power. As Babylonia and Elam grew more significant alongside Assyria, Egypt's prominence waned. The pressures from Assyrians and the Sea Peoples forced Egypt into defensive strategies, marking its transformation from a dominant power to a historical relic in the evolving geopolitics of the Near East.

From antiquity to modernity:
displaying modern Egypt in western museums

Lawrence Webb

University of Southampton

lawrencewebb95@gmail.com

A somewhat recent trend in museological practice is the collection and display of modern objects. The 1983 Antiquities Law in Egypt made exporting ancient objects illegal. Coinciding with this, western museums have undertaken a change of approach. Existing collections have been increasingly scrutinised (including digital cataloguing, academic research and photography), and in some cases museums have begun to collect and display modern objects to elucidate connections between ancient and modern cultures. I will consider the implications of such approaches, drawing on examples such as the British Museum's Collecting Modern Egypt. Looking at motivations and display techniques, I will argue that such approaches bring out connections between ancient and modern Egypt. Modern Egyptians' interest in ancient Egypt has been demonstrably obscured in the 'West' by Orientalism, mainly for colonial and imperial ends (Reid 2002). Displaying modern Egyptian objects alongside ancient ones then, offers a chance to address these misconceptions. The potential impact of such approaches will also be considered, and what messages museums promote by displaying modern and ancient cultures within a shared space. Is the intention to display the history of a geographic area over _me realised in the museum space? Are there any unintentional consequences that the museum visitor may construct? These questions will be addressed within this paper.

Keywords: Heritage, Museums, Decolonisation, Exhibitions.

Daily life pottery vessels of the early 18th Dynasty from Tell el-Retaba

Ania Weźranowska

University of Warsaw

a.wezranowska@student.uw.edu.pl

Since 2007, Polish-Slovak excavations at the site of Tell el-Retaba in the Wadi Tumilat have yielded large amounts of daily use pottery vessels, a significant portion of which comes from a settlement of the early 18th Dynasty (ca. 1550-1400 BC). Several houses of the period have been unearthed, along silos, courtyards and other architectural features, providing ceramics with valuable context and making them suitable for exhaustive analysis.

Despite that, such an in-depth study has not been undertaken yet, and I have chosen it to be the subject of my PhD thesis. Settlements (and thus the associated pottery), are still understudied in Egyptian archaeology. The best documented settlements are rather unique in character, often associated with large building projects. There is a great need to gather more information on the daily life of simple people, especially in provincial, unassuming sites such as Tell el -Retaba.

To do so, I want to reconstitute the role of specific vessels or their assemblages in the different daily activities (food production and consumption, textile production, metallurgy and other crafts) by integrating a functional analysis of vessels with their spatial distribution and their relation to other categories of artefacts.

The goal of my presentation is to introduce the results of my thesis' first analysis of the assessment and description of vessel types and assemblages present at the site. Each vessel type will be described in terms of morphology, technology and use traces, and its potential function (intended as well as actual) will be investigated. The same process will be applied to recurring assemblages of specific vessel types. Assemblages will also be statistically compared to each other in order to detect similarities or differences. These first assessments on the pottery material will form the basis for further analyses focusing on the relation between the vessels and their archaeological context.

Miniature Pottery in Ancient Egypt: Typology, Chronology, and Cultural Significance in the Old and Middle Kingdoms

Aya Ẓāyiṭ

Ain Shams University

aya639071@gmail.com

Ancient Egypt during the Old Kingdom (4th–6th Dynasties) and Middle Kingdom (Mid-11th–13th Dynasties), focusing on its typology, chronology, geographic distribution, and cultural context. The research which are commonly found in royal pyramid complexes and private tombs. These artifacts are analyzed in terms of their forms, manufacturing techniques, and symbolic roles within funerary rituals and commemorating the deceased.

Miniature vessels based on shape, material, and function across different archaeological contexts. By comparing assemblages from Old and Middle Kingdom tombs, this approach allows for a clearer understanding of the evolution, continuity, and transformation of these objects over time. Additionally, an Iconographic Analysis examines tomb reliefs and funerary and offerings scenes. A Lexicographic Study further contextualizes these objects by analyzing hieroglyphic inscriptions and understood these vessels within ritual and economic frameworks.

The emergence of votive pottery was influenced by sociopolitical and technological advancements. Furthermore, there is research that examines the decline of votive pottery at the end of the Old Kingdom, followed by its revival in the Middle Kingdom, linking these shifts to economic transformations and changes in societal structures. comprehensive analysis of how technological innovation, economic factors, and religious practices shaped the production and use of miniature pottery, offering valuable insights into Ancient Egyptian cultural history.

Keywords: Miniature pottery, Old Kingdom, Middle Kingdom, funerary practices, votive models.

Poster

Public bath from the late Roman period in Hermopolis Magna
(new archaeological discovery)

Hesham Abdel Kader

Ministry of Tourism and Antiquities - Egypt

wag.wear@gmail.com

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 on the site of the city of Hermopolis, especially on the site of the Roman bath, which is located to the east of Al-Ashmunein cemetery for Muslims (bath 5 of Bittlel's classification). My first archaeological campaign was from March to April 2022, funded by Egypt Exploration Society (EES).

That archaeological campaign revealed the hot section of a Roman public bath. In March 2023, I received for the second time the Centenary Award from the Egypt Exploration Society for completing my excavations at the bath site in April 2023, where I uncovered the remains of the hot section to the north, along with more bathtubs and water-sewer conduits.

The hot section, which was found to contain a number of rooms (mostly three) with a number of bathtubs in good condition, with marble floors and a very meticulous and well-preserved sewage system. The earliest examples similar to the bath found and known in Egypt are from the same historical period, such as at Kom el-Dosheh in Lower Egypt or at Suez/Clysma in Sinai, all of which are dated from the fourth to the sixth century AD.

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

Decapitation in Predynastic Egypt: An Investigation into the Circle of the Cemetery HK43 at Hierakonpolis

Zoe Bartolommei

University of Pisa

zoe.bartolommei@gmail.com

The practice of decapitation during the Predynastic period has often been associated with human sacrifice. The HK 43 cemetery at Hierakonpolis yielded 26 individuals showing evidence of vertebral incisions. The cemetery is divided into several clusters of tombs arranged in a circular pattern, within which—or in their immediate vicinity—individuals with vertebral incisions were found.

The methodology will be based on the analysis of funerary contexts and the study of the burials that formed part of the cemetery, aiming to determine whether there was a distinction between individuals with vertebral incisions and others belonging to the same group.

The purpose of this study is to investigate whether the burials of individuals with vertebral incisions within the circles identified in HK 43 differ significantly from others within the same group. This could provide a new perspective on the contexts of decapitation during the Naqada II a-c phase.

Keywords: Hierakonpolis, Head, decapitation, human sacrifice.

"Study of the Unpublished Stela CG 20687: A Reflection of Artistic Simplicity and Linguistic Transformation"

Samar Elkhamisy

Archaeologist at the Egyptian Museum

samoraasamir@gmail.com

This paper explores the distinctive features and historical context of the funerary stela CG20687, discovered by Mariette in 1862 in the northern necropolis. The stela is currently housed in the storeroom of the 3rd department in the Egyptian Museum, Cairo, under registration number SR3/10396, CG 20687, JE 20328. It exemplifies the artistic and linguistic characteristics of the 13th Dynasty, particularly during the reign of Neferhotep I. The use of the "ḥḫt /hn/r w{" formula in its unique spelling format, alongside the structured arrangement of six figures in three superimposed registers, reflects the stylistic and cultural norms of the period. By analyzing the stela's design, textual content, and archaeological significance, this study aims to shed light on the socio-religious practices and artistic trends during a Middle Kingdom in Egyptian history.

Introductory research into the Egyptian Collection
at Discover Bucks Museum, Aylesbury, UK

Elizabeth Owen & Sonia Prakash
Egypt Exploration Society
University of Liverpool
libbykateowen@gmail.com
soni.prakash@hotmail.co.uk

The Egyptian collection in Buckinghamshire's County Museum is perhaps an illustrative example of how Egyptian cultural heritage has come to be dispersed in UK museums and institutions. There are approximately 400 ancient Egyptian objects in the collection today that were acquired in the early 20th century by Buckinghamshire Archaeological Society, who founded the museum. These are mainly the product of private donations, including from notable figures Lady Helen Constance Smyth, Professor Flinders Petrie, and Mrs. Winifred Firth (née Hansard). A small number of objects were acquired from the collection of antiquities collector Dr John Lee. Additionally, around 100 objects were donated by the Egypt Exploration Fund in 1904 from their excavations at Deir el-Bahri, Sedment, Behnesa (Oxyrhynchus), and Ehnasya (Heracleopolis Magna) from 1903-04; these finds are the focus of this presentation.

In addition to providing an overview of the different modes of acquisition, this poster explores the different types of documentation available, from accessions registers to correspondence, that can be utilized to interpret the circumstances around which the objects came to be in Buckinghamshire's County Museum. Using the EEF's 1904 donation as a central case study, I demonstrate the benefit of combining archive documentation produced during excavations and resulting distributions of finds with documentation from destination museums to give a more comprehensive perspective. I propose that the circumstances surrounding the removal of cultural heritage from Egypt during this period are very much a part of UK museums' heritage today.