

Current Research in Egyptology XIV

March 19–22,

2013

Crossing Boundaries



**Division of Archaeology
University of Cambridge**

About CRE

Current Research in Egyptology is a postgraduate conference set up to facilitate research and foster ties between students from British and international universities who are conducting research in Egyptology and related fields such as archaeology, anthropology and earth sciences.

Originally set up by students at the University of Oxford in 2000, the conference is an annual event typically hosted by major centres for Egyptological research in the UK. Hosts for the conference have included Liverpool, Birmingham, Durham, and Cambridge, with a return to Oxford in 2006. More recently the conference has grown considerably, with the numbers of delegates markedly increasing. Importantly for CRE, 2010 saw the conference move outside the UK for the first time, to be successfully hosted by the University of Leiden in the Netherlands.

Each conference brings something new to the CRE organization as a whole, and it is hoped that this will continue by ensuring that the conference is held routinely. CRE accepts all forms of academic research about the Nile Valley ranging from Prehistory to the Islamic period.

CRE is set up in a democratic fashion. Any university wishing to host the conference can submit a proposal and a presentation during the Annual General Meeting (AGM). At the end of the presentations the vote of the assembly decides the winner. A committee representing the successful university arranges the following conference, while a permanent committee gives assistance and works on the long term issues related to the conference. In order to allow a wider involvement of students in the CRE organisation, from 2009 each member can remain in the permanent committee for a total of three years, whether in one position or on several.

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Organizing Committee *Current Research in Egyptology XIV* March 2013

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Introduction

CRE XIV Organizing Committee

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We would like to wish all delegates a very warm welcome to the fourteenth instalment of the Current Research in Egyptology conference. The conference brings together a range of graduate students, early career researchers and independent researchers and provides them with a shared forum in which they can discuss their research in a friendly and stimulating manner. This booklet contains all the conference abstracts, and also provides some useful maps for your stay in Cambridge. We hope that you will enjoy your time here, and should you have any queries, please do not hesitate to ask one of the conference organizers for help.

The organizing committee would like to thank the Thomas Mulvey Egyptology Fund, the McDonald Institute for Archaeological Research, the Museum of Archaeology and Anthropology, the Division of Archaeology of the University of Cambridge, the Egypt Exploration Society, Sidney Sussex College, and Christ's College for supporting the conference. Our thanks also go to Dr. Kate Spence, Dr. Judith Bunbury, and Professor Geoffrey Martin for delivering the conference key note lectures. Last, but not least, we would like to thank you, the presenters and the attendees, for submitting abstracts for papers, for being here, and for taking part in what we hope will be a stimulating experience for all.

Programme

Tuesday 19th March

Time	Downing Site and New Museums Site
14:00	Conference registration (Arts School)
16:00	Opening lecture by Dr. Judith Bunbury (Arts School Room A)
17:00	Welcome reception (McDonald Institute for Archaeological Research)

Wednesday 20th March

Time	Arts School (New Museums Site)	
	Room	Room
	Text Analysis	Archaeological Science
09:30	Renate Fellinger (Cambridge): Egyptian vs Greek: The impact of Greek rule on the position of women in demotic Egyptian law	Frits Heinrich (Groningen): The Production of Barley Bread in Umm Mawagir (Kharga Oasis)
10:00	Amaury Pétigny (Paris): From Sacred to Law, Back and Forth: The expressions <i>ꜥ.w.y n jr</i> and <i>st(y)h</i> in Demotic	Paul van Pelt (Cambridge): Plastering New Kingdom Kush: An examination of Egyptian environmental and technological adaptation
10:30	Amy Bahé (Cambridge): An Egyptian Perspective: Demotic ostraca from Deir el-Bahari in the British Museum	Eman Khalifa (Tulane): Crossing Boundaries in Ceramic Studies: Applying chemical residue analysis to Predynastic sherds from Hierakonpolis
11:00	Coffee break	
	Climate Change and the Demise of the Old Kingdom	Osteoarchaeology/Zooarchaeology
11:30	Elisa Priglinger (Vienna): The Role of Climate at the End of the 3rd Millennium BC in Egypt	Sarah Musselwhite (Cambridge): A Bioarchaeological Approach to Immigration in Late Egyptian history

	Room	Room
12:00	John Burn (Macquarie): Marshlands and the Great Drought: Using tomb decorations to assess the environmental awareness at the end of the Old Kingdom	Emily Marlow (Manchester): Sexual Dimorphism of the Cranium in Ancient Egypt: A test of population-specific metric sex estimation equations on crania from Late Period Giza
12:30	Pedro Goncalves (Cambridge): Memphis Deep Under the Silt: A geoarchaeological approach	John Wyatt (Independent): Africa: The missing link in the identification of the birds of ancient Egypt?
13:00	Lunch (provided by the CRE committee at the McDonald Institute)	
	Architecture	Graffiti and Pseudo-Scripts
14:00	Kelly Ann Accetta (Cambridge): Thresholds of the Gods: Doorways in ancient Egypt	Maria Nilsson (Lund): Pseudo Script in Gebel el Silsila: Preliminary results of the epigraphic survey 2012
14:30	Claire Ollett (Liverpool): Aspects of the Monumental Landscape of Seti I at Thebes: Agenda and legitimisation	Luigi Prada (Oxford): The Identity of the Dedicatee of a Controversial Amarna Text and the Painters of T Tapp: Preparing a new edition of Pawah's graffito
15:00	Reg Clark (Swansea): Tomb Security in the Third and Early Fourth Dynasties	Daniel Soliman (Leiden): Workmen's Marks in the Theban Necropolis during the Ramesside Period
15:30	Coffee Break	
	Current Fieldwork	Pre- and Early Dynastic Egypt
16:00	Gemma Tully and Monica Hanna (Berlin): Ancient Landscape, Contemporary Narratives: Reinterpreting the Theban necropolis through the eyes of its users	Fatma Keshk (Leiden): Early Urban Development of Settlement Sites in the Pre- and Early Dynastic Delta (ca. 4500-3100BC)
16:30	Lucia Huklova (Vienna): Cultural and Chronological Boundaries: The Hyksos graves of Tell el-Retaba	Dorian Vanhulle (Brussels): The Nile and Beyond: The birth of navigation in Egypt
17:30	EES reception (Museum of Archaeology and Anthropology, Downing Site)	

Thursday 21st March

Time	Artschool(NewMuseumSite)	
	R08m	R06m
	TradEconomy	ArtHistory
09:30	Justin Yoo (KCL): New Kingdom Economy: Evidence of redistribution or heightened biases?	Andrea Kahlbacher (Vienna): The Menu, Please! Individualism vs. standardization of the funerary repast scenes
10:00	Nicky Nielsen (Liverpool): Some Notes on the Mechanics of Ramesside Slave Sales	Gabrielle Heffernan (Birmingham): Remembering the Past: Royal ancestors as inspiration for Eighteenth Dynasty tomb decoration
10:30	Micol Di Teodoro (UCL): The Organisation of Seasonal Labour During the Egyptian Middle Kingdom	John Billman: Is Late Period Archaism Different From Earlier Practices of Recalling the Past?
11:00	Coffee break	
	CurrenFieldwork	TextAnalysis
11:30	Vincent Oeters (Leiden): The Tomb of Tatia at Saqqara	Charles Draper (Oxford): Papyrus Vandel Reassessed
12:00	Janelle Wade and Jonathan Winnerman (Chicago): Epigraphy and Conservation of the Tell Edfu Block Yard: A Report from the 2012 Season	Emily Cole (UCLA): Translation or Commentary? The case of P. Rhind I and II
12:30	Affi Rohim Afifi and Glen Dash (SCA/Glen Dash Foundation): An Excavation and Geophysical Survey in the Valley of the Kings	Daniel Potter (Liverpool): Potential Grammaticalisation of the Hand/Arm of the God in the Ramesside Period
13:00	Lunch Break	
	CulturalandForeignInteraction	Religion
14:00	Annalinda Iacoviello (Independent): Libyans in Egypt: Dynamics of assimilation	Ahmed Mekawy Ouda (UCL): Did Werethekau "Great of Magic" Have a Cult? A debate between the scholars and the sources
14:30	Valeria Turriziani (Sapienza): Foreign Deities, Frontier Deities: Evidence from the Old Kingdom	Susana Mota (NOVA): Beyond the Obvious: The Middle Kingdom settlements and their contribution to the study of household religion in ancient Egypt
15:00	Elizabeth Brophy (Oxford): Two-for-One: Looking at Egyptian statues with Roman features in Egypt	Chiara Salvador (Independent): From the Realm of the Dead to the House of the Gods: The 'Appeals to the Living' and their context

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	Coffee Break	
	MaterialCulture	Egyptology
16:00	Maha Yahia (Minufiya): Three Stele of King Nefesy from Tell Habwe: A new interpretation	Paulo del Vesco (UCL): The Quest for Survivals: Representing and collecting rural Egypt in the early 20th century
16:30	Carlo Rindi (Pisa): A New Type of Ptah-Sokar-Osiris Figure: Preliminary highlights	Joost Kramer (Leiden): Medieval Egyptology: What can we learn from Arabic medieval histories on Pharaonic Egypt?
17:00	Break	
18:00	Keynote lecture by Professor Geoffrey T. Martin: Excavations at the Tomb of Horemheb in the Valley of the Kings (Sidney Sussex College, immediately followed by the conference dinner).	

CurrentResearchEgyptologyV

Friday 22nd March

Time	ArtSchool(NewMuseumSite)	
	Room	Room
	Egyptian-Aegean Relations	Text Analysis
09:30	Marsia Reahy (Birmingham): Do Maths and You Can Do Anything: Revisiting Egyptian-Aegean relations	Linda Steynor (Liverpool): Crossing Disciplinary Boundaries: The applicability of modern literary theory to an ancient text
10:00	Birgit Schiller (Berlin): The transfer of landscape elements between the Aegean and Egypt	Hany Rashwan (SOAS): A New Rhetorical Reading of the Ziggurat Stela of Ramses II (Taxis V, Face C)
10:30	Giannakoulous Khan (Oxford): Black Asclepius, White Imhotep: The exchange of healing practices between Egypt and the Prehistoric Aegean	Benjamin Hinson (Cambridge): A Philological and Ethnoarchaeological Study of Simeon's Life Abroad: Towards a rehabilitation of Egyptian sources for understanding the Levantine MBA?
11:00	Carl Walsh (UCL): The High Life: Courty lifestyles in the Late Bronze Age Eastern Mediterranean	Julia Hsieh (Yale): Where is the "City of Eternity"?
11:30	Annual General Meeting	
12:30	Lunch Break	
	Tomb/Re-Interpretation	Magic and Divine Knowledge
13:30	Stefanie Hardekopf (Heidelberg): Is "Banks Tomb" really lost?	Kirsten Dzwiza (Erfurt): Getting Closer: Research on the scriin of magic signs
14:00	Tatjana Beuthe (UCL): The South Tomb: Examining meaningful orientation of cenotaphs in Egyptian pyramid complexes from the Old to Middle Kingdoms	Ronaldo Guilherme Gurgel Pereira (NOVA): The 'Knowledge' in the Book of Thoth and the Hermetic 'Gnosis': Reallocating the center of 'restricted knowledge' from the Egyptian temples to ordinary individuals
14:30	Keynote lecture by Dr. Kate Spence (Room A)	

Conference Proceedings

CRE XIV Organizing Committee

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All delegates who presented at CRE XIV are invited to submit their paper for publication in the conference proceedings. If you wish to do this, please submit your full paper to the editing committee before 31 July 2013, after which it will be considered alongside all the other submissions. You will be contacted in August to let you know whether the paper has been accepted for publication.

If you have any questions regarding the publication process, please contact the committee via proceedings@crexiv.co.uk.

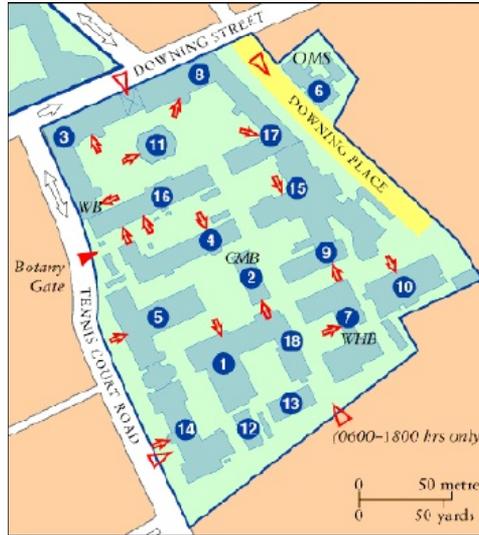
Map of Cambridge

CONFERENCE XIV will be held in various buildings on the Downing Site and New Museums Site of the University of Cambridge. Both sites are located within a few minutes walking distance of Christ's College (location indicated by the red arrow), where some conference attendees will have their accommodation. The conference dinner will be held at Sidney Sussex College on Sidney Street (location indicated by the light green arrow).



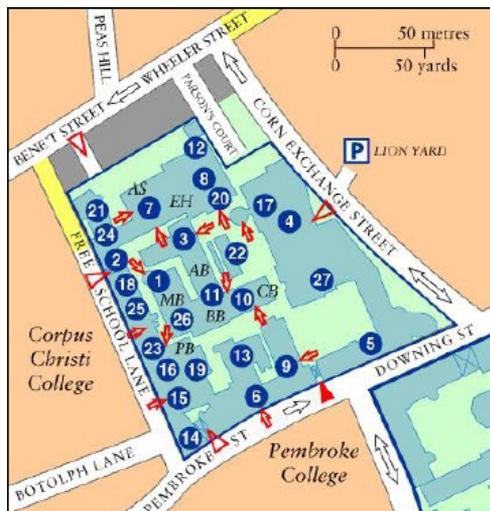
Map of Downing Site

Conference registration and the welcome reception will take place at the McDonald Institute of Archaeological Research located at number 11 of the Downing Site map. This is also where the free conference lunch will be held on 20th March. The Museum of Archaeology and Anthropology is located at number 3 of the map.



Map of New Museum Site

All CRE XIV lectures are held in Lecture Rooms A, B, and C of the Arts School located at number 7 of the map of the New Museums Site. The preferred entrance to the Arts School is from Bene't Street.



Presentation abstracts (in order of appearance)

Egyptian vs Greek: The impact of Greek rule on the position of women in demotic Egyptian law

Renate Fellinger

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My doctoral thesis examines how and to what extent a foreign ruling class can influence prevailing indigenous traditions, focusing on Egyptian legal customs. After Alexander the Great's conquest of Egypt, the Ptolemaic dynasty created a hybrid state, incorporating the ancient Egyptian system and their Graeco-Macedonian customs in order to legitimize their rule and to foster relationships with key constituencies from

both backgrounds. For example both Greek and Egyptian legal traditions with their respective institutions coexisted. Eventually, the use of Egyptian law declined alongside the decreased usage of demotic as the written native Egyptian language. Just as Egyptian law was in the process of vanishing, scholars claim that the position of women in Egyptian law degraded during the Ptolemaic period. However, the decrease of Egyptian law does not provide any information on the ancient perception of Egyptian legal traditions and women's participation therein.

This paper discusses the legal standing of women in Egyptian and Greek cultures before Greek colonization and will begin to explain how a comparison of this with women's participation in the demotic and Greek legal landscapes during the Ptolemaic period will elucidate whether Greek influence changed the Egyptian perception of women's legal standing.

From Sacred to Law, A Game of Back and Forth: The expressions 'wy n hrr and s(y)hḥ in Demotic

Amaury Pétigny

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French sociologist Marcel Mauss exposed the impact of religion on criminal law. He drew his conclusions from anthropological fieldwork and historical studies of Roman law. Is the very same phenomenon to be observed in the demotic written tradition? In this paper, with the aid of various types of documents, I will examine two expressions, 'wy n hrr, literally "Waiting House" and s(y)hḥ "to trample on", as well as their context, in order to show that the fields of religion and law influenced one another.

An Egyptian Perspective: Demotic ostraca from Deir el-Bahari in the British Museum

Amy Bahé

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Throughout the Ptolemaic Period, the sanctuary of Amenhotep, son of Hapu, and Imhotep at Deir el-Bahari was a popular pilgrimage site. Its healing cult and oracle attracted both foreign and Egyptian worshippers. Until now, our understanding of this temple and its function in the Theban religious landscape has been filtered through the eyes of its Greek-speaking visitors, who left graffiti on the walls of the temple, and shaped by the ecclesiastical interpretation of the cult theology, as portrayed in the hieroglyphic inscriptions and depictions on the sanctuary walls.

For my PhD, I have been translating a collection of unpublished Demotic ostraca found at the site in the 1890s by Naville and the Egypt Exploration Fund, now housed in the British Museum. The texts offer us new insights into the day-to-day life of the temple from a local, Egyptian perspective, giving us clues to the administrative workings and practical concerns of the temple. They also highlight particular aspects of its popular cult, including evidence for medical practice, incubation, and oracles. In this paper, I give an overview of these fascinating texts, sharing some of what they have to tell us and the questions that they leave unanswered.

The Production of Barley Bread in Umm Mawagir (Kharga Oasis)

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During the 2011 excavation season, extensive archaeobotanical research has been conducted at Umm Mawagir (Kharga Oasis, Western Desert of Egypt). Plant remains were only preserved in a charred condition, which is most probably the result of the shallow ground water table in the past. The retrieved plant remains represent cereals and edible fruits collected from specific kinds of trees. The complete absence of pulses must be attributed to the excavation of an area where grain was stored and processed.

The predominant cereal is hulled 6-row barley (*Hordeum vulgare* ssp. *vulgare*), whereas emmer wheat (*Triticum turgidum* ssp. *dicoccon*) is only present in small quantities. Both these cereals were the only cultivated cereals in ancient Egypt until the Greco-Roman period. In archaeobotanical reports, barley is often considered as being used only for beer brewing and as a fodder. Based on the economic criteria for different cereals, however, it is argued here that barley can be considered as an excellent food-crop. Most probably, barley was an important food item throughout Egypt's whole agricultural history.

To explore the possibility of using hulled barley for bread making, a grinding experiment was performed using a replica of a grinding emplacement, and barley bread was baked from the flour according to a contemporaneous recipe.

Plastering New Kingdom Kush: An examination of Egyptian environmental and technological adaptation

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This paper aims to examine how the environmental conditions of North Sudan impacted Egyptian gypsum technology during the New Kingdom. It sets out by characterizing gypsum samples from several sites in North Sudan through a variety of state-of-the-art materials science analyses that together provide fundamental compositional information, both in terms of the distribution and the abundance of specific elements and compound phases. The results of the materials science analyses are then combined with geological and archaeological data in order to place them in their proper environmental and cultural contexts. Selected biomarkers indicate that some of the analysed plasters were produced from limestone-*evaporite* sequences along the Red Sea coast of Egypt and Sudan, while others were manufactured using alternative, locally available gypsum sources. These research results significantly add to our knowledge of Egyptian resource management and environmental adaptability.

Crossing Boundaries in Ceramic Studies: Applying chemical residue-analysis to Predynastic pottery sherds from Hierakonpolis

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Residue-analysis is a type of study long applied in chemistry. Its main idea is that each plant or animal product has specific quantities of organic compounds which get trapped in the pores of pottery fabrics that are not easily contaminated by the surrounding soil. This paper applies Gas Chromatography/Mass Spectrometry (GC/MS), a type of residue-analysis, to sherds from HK11C Mound A, some of which are 4900 years old. Not only did the application of GC/MS for the first time prove successful in studies of ancient Egyptian ceramics, but also each compound detected can be used to reconstruct the diet of the Predynastic residents of Hierakonpolis. This will be particularly useful in cases where other physical evidence of contents is missing. Furthermore, the result of this type of analysis can be used to provide further insights on long-debated topics concerning the production process of black-topped pottery from one of the largest Predynastic complex societies in the Nile Valley prior to the formation of a unified Egyptian state.

The Role of Climate in the Collapse of the Old Kingdom

Elisa Priglinger

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Many reasons have been postulated for the demise of the Old Kingdom in Egypt. One aspect that is often overlooked or barely considered by Egyptologists is the climate change in the entire eastern Mediterranean region and Mesopotamia around 2200 BC. Especially in the last few decades, natural scientists have produced increasing evidence for this phenomenon. Strontium isotopic and petrologic information as well as pollen analysis show a big drought at this period.

In my paper I will outline the current state of research and discuss the implications of the evidence for Egyptian society at the end of the Old Kingdom. Climate change should not be studied in isolation, but be embedded into broader sociocultural developments. Administration, economy, social and cultural changes, and climate, are all interconnected. In order to obtain a complete picture of the historical events, it is therefore necessary to study all of the available evidence and their interrelationships.

Marshlands and the Great Drought: Using tomb decorations to assess the environmental awareness at the end of the Old Kingdom

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Much evidence from a variety of fields suggests ancient Egypt experienced a prolonged drought that reached its peak about 4200 years ago. Due to these conditions, the resource base of the land diminished considerably, leading either directly or indirectly to the fall of the Old Kingdom. While the environment affects human societies and influences society, art reflects the culture that produced it. It should therefore

be possible to make inferences about past environmental conditions through an analysis of decorative themes and motifs. If Egypt did experience a severe drought during the late Old Kingdom, then the evolution, composition, and context of tomb scenes should reveal evidence of a developing environmental awareness from the Fifth Dynasty onwards.

A corpus of Old Kingdom tomb themes was investigated to identify scenes emphasising an ecological awareness. Following a distribution and abundance analysis of the data, marshland themes were examined in more detail, with particular prominence given to scenes representing fishing techniques and technologies. The entry of a theme into the tomb decoration programme was noted. The study found that from the mid-Fifth Dynasty onwards, scenes related to fishing increased dramatically, both in number and variety. A summary of the data will be presented and a link between the artistic evidence and changing environmental conditions will be suggested.

Memphis Deep Under the Silt: A geoarchaeological approach

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In river valleys with regular depositional events palaeo-landscapes and environmental changes can be inferred from geomorphological features and from sequences of sediments. This data can provide invaluable insights into river movements, the recognition of land use patterns, and ultimately the detection of possible cause-effect relations regarding political, social and cultural transformations.

Sediments recovered by augering can reveal the environmental conditions at the time of their deposition. The stratification of sediments can be as accurate as the annual scale, and abundant anthropological materials can help to reconstruct chronological frameworks, at least relatively. Remote sensing data is used to detect features, to recognize architectural patterns on sites, and to understand spatial relationships between sites. GIS databases are useful in linking these datasets but also additional kinds of data, allowing wider multidisciplinary analysis. Also, they allow later inclusion of new data, permitting easier reassessment of interpretations and, consequently, broader conclusions.

Changes in both the landscape and the environment have been recognized in the Memphis area. The course of the Nile and the city's location were prone to transformation. Geoarchaeological methodologies were used to better understand the relationship between landscape, environmental changes, and cultural transition in the Nile Valley during the Dynastic Period.

A Bioarchaeological Approach to Immigration in Late Egyptian History

Sarah Musselwhite

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This paper explains my doctoral research, which uses craniometric techniques (the analysis of skull form) on human skeletal remains to investigate the level and nature of immigration into Egypt during the Late and Ptolemaic periods (c. 664-30 BC). In general, existing archaeological and textual evidence suggests that Egypt—in particular urban centres in the Delta region—experienced increasing immigration during these periods, which were characterised by long episodes of rule by foreign kings. Egypt being increasingly multi-ethnic, with documented groups including Greeks, Syrians, Nubians, Jews, Aramaeans, Cyreneans, Idumaeans, and nomads from Palestine, Sinai and the Eastern Desert. Using skeletal samples specifically from the Memphite region which date to the Late and Ptolemaic periods, and earlier periods for temporal comparison, aspects of skull shape which have a strong genetic basis and correlate well with population history are being measured and quantified between individuals using 3D digitising methods. Patterns of skull shape variation within the Late and Ptolemaic period samples will be compared with the earlier samples to test whether the genetic diversity of populations living in Egypt increased over time. Potential first-generation immigrants from outside of Egypt will be identified through statistical outlier analysis and may warrant further contextual analysis.

Sexual Dimorphism of the Cranium in Ancient Egypt: A test of population-specific metric sex estimation equations on crania from Late Period Giza

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The cranium is one of the most valuable skeletal elements for the estimation of sex by both morphological and metric methods. The ability to determine sex from the cranium is reliant on the expression of sexually dimorphic characteristics produced through different patterns, rates, and periods of neonatal, childhood, and adolescent growth. Metric methods of sex estimation require measurement of skeletal dimensions, and while

hugely valuable in instances where bones are isolated or damaged, they are limited by problems associated with population specificity. Three metric sex estimation equations were created using cranial measurements taken from two collections of ancient Egyptian skeletons held at the Peabody Museum of Archaeology and Ethnology, Harvard University, Boston (predominantly Predynastic and Old Kingdom periods, $n=105$), and the Natural History Museum (NHM), Vienna (Old Kingdom, $n=59$). The equations were derived using discriminant function analysis and were based on the Peabody sample only, the NHM Vienna sample only, and the Peabody and NHM Vienna samples combined. The cross-validated accuracy rates of these equations were 93.8%, 85.0% and 90.4%, respectively. When blind-tested using measurements collected from 154 crania from Late Period Giza held at the Duckworth Laboratory, University of Cambridge, the equations developed using the Peabody, Vienna, and combined samples produced accuracy rates of 80.3%, 83.8%, and 83.0%, respectively. As well as producing the highest accuracy rate, the equation developed using crania from the NHM Vienna sample produced the most equal accuracy rates in males and females, potentially making it the most valuable of the three equations in practice.

Current Research in Egyptology V

Africa: The missing link in the identification of the birds of Ancient Egypt?

John Wyatt

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By the end of the 1980s, some 131 bird species had been identified as having probably occurred in ancient Egypt. Only 45 of these, however, could be considered as truly African with the rest being from the Western Palearctic (Europe). It seemed that three main categories of birds might be under-identified: (1) species migrating entirely within Africa; (2) species following the annual African flood cycle from southwest Africa each

October/November through to Egypt each August/September before returning south; and (3) species which might have moved into ancient Egypt during times of climate and habitat change such as northwards during the last great pluvial period from c.10,000 to c.3,000 BC.

This paper examines each of these categories and, by using normal ornithological techniques coupled with evidence from the combined hieroglyph, bone, mummy, art, and textual record, suggests which additional birds might have been present. At least 48 possible individual species have to date been identified from hieroglyphs, 151 from bone remains, 76 from mummies and 110 from art, sculpture and literature, a revised total of 241 possible species once duplications have been taken into account.

Current Research in Egyptology V

Thresholds of the Gods: Doorways in ancient Egypt

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The belief in doorways as transitional spaces is shared between many ancient and modern cultures. In ancient Egypt, a doorway represented and served many purposes, not the least of which was as an animate facilitator metaphysically connecting two realms or persons. As part of my doctoral work, I have been studying how the Egyptians conceptualized doorways in different contexts—what mythologies and traditions

surrounded the use of doorways in tombs, temples, fortresses, and houses. What I have uncovered is that these conceptualizations—formed uniquely around the doorways' place in each specific context—ultimately collide to create new mythologies which then reflect back onto the proper construction and decoration of temple doorways. In this paper I wish to expand on these original conceptualizations, as well as explore how their combination influenced an emerging plan in the creations of doorways in the sacred space at Karnak.

Aspects of the Monumental Landscape of Seti I at Thebes: Agenda and legitimisation

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Seti I was the first king since Tutankhamen to have had a father (Ramesses I) who had also been king. Inheriting the office of pharaoh from one's father was, of course, the ideal scenario for the transmission of kingship. When he came to the throne the political situation had been far from stable for a number of generations and this clearly had implications in relation to the legitimisation of the new royal line and even their hold on power. Due to the short reign of Ramesses I it essentially fell to Seti I to establish his own legitimacy and that of the dynasty.

This process of legitimisation included a programme of royal self-presentation within the sacred monumental landscape at Thebes. Using a three-fold methodology which crosses the boundaries between architectural context, iconographic programme, and textual composition, this royal self-presentation can be analysed to form a theoretical reflection on the meaning and functionality of the monuments themselves and the landscape as a whole, as well as seeking to elucidate the motivations that lay behind these developments. This paper will present elements of this integrated three-fold analysis and the connectivity and interrelationships at play, together with some of the conclusions reached.

Tomb Security in the Third and Early Fourth Dynasties

Reg Clark

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In this paper, following on from my previous presentations, I discuss the final part of my on-going PhD research into tomb security from the Predynastic to the Pyramid age.

The Early Dynastic period had seen the fundamental architectural elements of tomb security in royal and private tombs established. These

basic principles continued with refinements in private tombs through the Third Dynasty and into the early Fourth. But in royal tombs the introduction of the pyramid in the Third Dynasty brought about a revolution in the security arrangements of the royal tomb, which affected both its substructure and superstructure. This paper therefore traces some of the main developments in the security of both royal and private tombs from the reign of the Horus Netjery-khet Djoser until the end of the reign of Sneferu, and seeks to see what influence the need for better security had upon the evolving architecture of the Egyptian tomb during this seminal period.

Pseudo Script in Gebel el Silsila: Preliminary results of the epigraphic survey of 2012

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The recently increased scholarly interest in pseudo script has opened up a somewhat new avenue within traditional Egyptological studies, offering a deeper insight into marking systems that traditionally are not included within the boundaries of established written languages and/or iconographical representation. Thus, in addition to studying the rich and well preserved demotic and Greek inscriptions on site, the Gebel el Silsila Epigraphic Survey Project 2012 also documented, categorised and analysed engraved marks—quarry marks—in the ancient Egyptian quarry for the purpose of identifying who was responsible for making these stone cuttings and why. This paper will use the theme of the conference and cross the boundaries of previous academic generalisation—the identification of quarry marks with masons' marks, stone cutters' marks or identity marks as a whole. By exploring the quarry marks in detail within their textual context and by comparing the individual marks with contemporary signs found on other media, other options will be explored as well, including a more religious/superstitious significance that is emphasised in the late Ptolemaic and early Roman periods during which they were created. This paper will present a general overview of the mission's epigraphic survey in 2012 and the results achieved so far.

The Identity of the Dedicatee of a Controversial Amarna Text and the Painters of TT139: Preparing a new edition of Pawah's graffito

Luigi Prada

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The tomb chapel of Pairy (TT 139) is a small 18th Dynasty structure in the Theban necropolis. With its unfinished painting programme, covering less than half of the chapel's walls, and severely damaged by a flash flood in 1994, it appears to be a monument of little interest. Its fame is due to the presence in the tomb of a graffito, published by Sir Alan Gardiner in 1928, which contains a hymn to Amun, and dates to the end of the

Amarna period, namely the third year of Ankhkheperure Neferneferuaten (Smenkhkare). This graffito, traditionally considered a Besucherinschrift (visitor's inscription), has been discussed in many studies, for both its literary and historical value, but has never received a re-edition and thorough analysis after Gardiner's publication.

This paper will present the results of a new study of the graffito in view of its re-edition, based on archival material from the Griffith Institute. The focus will be on the identity of its author and dedicatee, and on new evidence concerning their prosopographical connections with the painters who decorated TT 139, shedding light onto the life of funerary workers associated with the clergy of Amun in Thebes at the end of the Amarna period.

Workmen's Marks in the Theban Necropolis during the Ramesside Period

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As part of an on-going research project at Leiden University, the functions of the identity marks employed by the workmen of the Theban necropolis are studied in their social context. These marks were used as property markers on objects and as identity marks in graffiti and administrative documents. Since Dr. Ben Haring's 2000 article, which convincingly demonstrated that a number of marks are linked to workmen of the early 20th Dynasty, more matches between ostraca with marks and hieratic documents have been made.

This presentation will discuss preliminary results of the research project. It will offer some possible explanations for the use of a marking system in a community that is best known in Egyptology for its written documents, concentrating on the Ramesside Period. Since the marking system has received little scholarly attention until recently, it seems to be necessary to reconsider what terms such as 'writing' and 'literacy' meant in the community of the Theban workmen.

Ancient Landscape, Contemporary Narratives: Reinterpreting the Theban Necropolis through the eyes of its users

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The UNESCO listed World Heritage Site of Ancient Thebes and its Necropolis is arguably one of the most important and well known archaeological sites in the world. Western-led excavation reports and Egyptological papers exist in abundance charting prehistory to the modern period. Western academic dominance, alongside widespread publicity of ancient Egypt as the 'root of civilisation', has created complex feelings of 'global ownership' which affect community, tourist, business, political, and NGO interpretations of the use and meaning of the site, alongside more widely promoted archaeological views.

Summarising the results of an inter-cultural interview process, across a fuller spectrum of 'site-users', this paper aims to challenge the boundaries of traditional explications of the Theban Necropolis and its future Cultural Resource Management (CRM). Drawing on theories from tourism studies, development studies, ethnography, and collaborative heritage practice, the work reframes the archaeological landscape in a new light. By integrating seemingly disparate stakeholders in a more inclusive survey of the archaeological land and the contemporary cultural exchanges that take place on, or in close proximity to it, more sustainable heritage strategies for the Theban Necropolis can be developed which deal more effectively with the social, economic, and political needs of the post-revolution era.

Cultural and Chronological Boundaries: The Hyksos Graves of Tell el-Retaba

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To shed more light on the origin of the Hyksos, on their co-existence with the Egyptians and the end of their rule, further excavations in the Delta are necessary. Closer cooperation with specialists from other fields—most notably from anthropology and natural sciences—is equally important. The current archaeological work of the joint Slovak-Polish mission at the north-east delta site of Tell el-Retaba is about to shed new light on these subjects. In 2011 Egyptian rescue excavations led by Mr. Mustafa Noured-Din concentrated on a narrow strip of the tell east of the modern road cutting the archaeological site. This work yielded a deeper insight into the stratigraphy of the tell. Among other finds, sixteen Hyksos graves of various grades of complexity were discovered. The documentation of the architecture and examination of the skeletal remains was undertaken by a Slovak archaeological team in 2011 and 2012. During the campaign of 2012 our own excavation team also reached the Hyksos levels and discovered another 4 graves that belonged to the same cemetery as the other Hyksos graves—but what is more important, New Kingdom remains were uncovered in the overlying archaeological layers revealed.

Early Urban Development of Settlement Sites in the Pre- and Early Dynastic Egyptian Delta (c. 4500–3100 BC)

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The understanding of the urban features of Predynastic Delta settlement sites is still partial due to the paucity of archaeological evidence from many of these sites. It is only since the 1970s that the interest to excavate the settlement sites of ancient Egypt has increased, especially in Upper Egypt. However, more research on the early urban development of Delta sites is still needed in order to complete the image of the economic, social, and political evolution of this region at the dawn of Egyptian civilization (ca. 4500–3100 BC).

This paper discusses the importance of early settlement sites in the Delta with regard to our understanding of the rise of urbanism in Pre- and Early Dynastic Egypt. It will mainly summarize the common characteristics of these urban centres. It also aims to identify similarities and differences between early urban Delta sites and the major urban centers of Upper Egypt. Finally, it attempts to highlight some of the main factors that influenced the rise of urban sites in the Delta and Upper Egypt during the period of state formation.

The Nile and Beyond: The birth of navigation in Egypt

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The boat is one of the most common elements of Predynastic and Early Dynastic Egypt (4500–2700 BC). Whether real boats or miniature models (made in clay, ivory and wood), representations of boats used as potters marks, painted on vases or engraved in rock, the theme of navigation holds a privileged place in the Predynastic documentation. Areas to which it refers are manifold, including expression of power, politics and economics (trade and foreign contacts), funerary practices and daily life (hunting, communication, transport). This presentation will try to show that navigation, initially by papyrus raft and shortly after by big wooden boat, was instrumental in the development of Predynastic society and the Pharaonic state. The boat's almost ubiquitous presence reflects the strategic importance acquired by the Nile, but also by the Mediterranean and the Red Sea, as Egypt started to partake in exchange networks outside the Nile Valley and came into contact with the Near East (attested by the presence in Egypt of lapis lazuli, cylinder seals and Near Eastern elements in the architectural, artistic and intellectual domains). Navigation not only allowed the circulation of goods and ideas across borders but was itself an 'international' concept.

New Kingdom Economy: Evidence of redistribution, or heightened biases?

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What is the evidence for the New Kingdom economy being redistributive? Little archaeological evidence is used to support ancient economic studies in classics, where the bulk of exploratory economic models are scrutinised, and conversely, little social theory is used in Egyptological economic studies. While ancient economy has not been excessively explored for Egypt, it is fortunate to have an abundance of both textual and archaeological records than can be used to examine economic questions from various perspectives. A better synthesis of approaches—utilising both textual and archaeological records—is being explored in late phases of Egyptological economic study and it is proposed here that the same be done for the New Kingdom. This paper will explore the evidence for redistribution in the New Kingdom economy, and also discuss that the focus on elite records may distort our understanding of this economic system.

Some Notes on the Mechanics of Ramesside Slave Sales

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This presentation describes and compares a series of Ramesside documents detailing the mechanics of slave sales. The primary shared feature of this corpus—the state involvement in the slave sales through merchants—is investigated in detail and its prevalence in the documentation explained as evidence of a state interest in limiting slave sales into the general population. By investigating the primary ways foreign slaves were introduced into Egypt, the presentation concludes that as the Egyptian Empire expanded through the New Kingdom, the state interest in the economic potential of prisoners of war resulted in a rigid state control over the introduction of slaves into Egypt. The majority of the evidence also shows a high sales price put on slaves. The reasons for this are investigated in the latter part of the presentation. One of these reasons is that slaves were not hired because of their labour potential, but as luxury objects and also potentially as ways of securing heirs in the case of infertility within the household. Another reason is the aforementioned state interest in maintaining control of the prisoners of war and a resulting limited supply of slaves available to the private market.

The Organisation of Seasonal Labour During the Egyptian Middle Kingdom

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Previous studies on labour management in Egypt have focused on specialised labour and have not fully investigated the organisation of unskilled, less skilled, and temporary workers. However, labour mobility has always been a distinctive feature of the Egyptian economy. Throughout Egyptian history a considerable number of manual labourers were required to perform agricultural tasks along with building and quarrying activities at times of highest need.

The Middle Kingdom Papyri from Lahun are the earliest substantial written administrative corpus from Egypt relevant for the organisation of labourers and less prestigious work tasks. The philological analysis of the Lahun Papyri led me to recognise different types of temporary workers, men and women, gathered in specific periods of the year. Information from the texts combined with the placement of events in the correct temporal grid—calculated from the correspondence between the civil and the solar year—allowed me to suggest types of employment for each category of workers. This paper will show the first results of my PhD research on seasonal labour during the Middle Kingdom.

The Menu, Please! Individualism vs. standardization in funerary repast scenes

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The offering table scene is one of the oldest and most often depicted scenes within the Egyptian tomb decoration program. Such scenes first occurred in Early Dynastic times and had developed their typical form during the Old Kingdom. Despite some minor variations, the iconography seems to have remained almost unchanged during later stages of Egyptian history. The offering table scene consisted of three basic elements:

the sitting tomb owner, the offering table, and the pile of offerings. Although confined to this restricted repertoire, ancient artists succeeded in expressing their creativity by making slight changes to the offering table representations. It could be argued that during the Early Dynastic Period and the Old Kingdom individual choice and preference concerning the rendered offerings were of crucial significance. While basic edible offerings were predominantly displayed in early depictions, the range of different goods increased vastly during the Old Kingdom and the pile of offerings occupied a considerable space on the tomb walls. This paper attempts to determine whether individual preference was still of importance for the offering table scene of the Middle Kingdom or whether a standardized repertoire had become more common.

Remembering the Past: Royal ancestors as inspiration for Eighteenth Dynasty tomb decoration

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Royal images in private Ramesside tombs tended to focus on depictions of royal ancestors, with related festivals, king lists, and scenes of worship also being represented in the corpus. However, during the Eighteenth Dynasty such images were less frequently included, with depictions of the living king in scenes from the life of the tomb owner being usually preferred. Yet this does not mean that representations of deceased kings were absent from the corpus in this period, simply that they were not prevalent.

This paper looks at depictions of deceased kings in private Eighteenth Dynasty tombs, focusing on Thebes, Amarna, and Memphis. It examines why these depictions began to be included in tomb decoration in the period preceding the Nineteenth Dynasty. The analysis of the evidence includes discussions of royal mortuary cults, an increased interest in the past, and the existence of 'fashions' within tomb design, as well as the legitimization of the royal line at state level. By combining the evidence with a sociological approach, this paper furthers our understanding of the place of royal ancestors in the Egyptian collective consciousness in the early part of the New Kingdom.

Is Late Period Archaism Different From Earlier Practices of Recalling the Past?

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Archaism is sometimes seen as characteristic of the Late Period in Egypt, although the term is often applied in a broader chronological context. Using a new approach and fresh data this paper seeks to compare the archaism of the Late Period with its antecedents. Archaism while arguably most associated with art history in reality crosses genres, indeed a combined analysis of art, architecture and text provides a more

balanced set of data for interpretation. In this paper I will seek to challenge traditional perceptions of archaism in ancient Egypt which are very interpretative and intertwined with the historical narrative. This analysis will be illustrated with a model and case studies from the New Kingdom and Late Period including recent discoveries of the South Asa Conservation Project. The instances of archaism within the Kushite tombs of Karabasken and Karakhamun provide some of the earliest evidence for the emergence of multi-period archaism during the Late Period, and illustrate fundamental questions. By looking at the sources of Late Period archaism can we determine if this is really encapsulates the same meaning as that of previous eras? Finally, what can archaism contribute to the periodization and narrative of the Late Period?

The Tomb of Tatia at Saqqara

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During the 2009 field season of the joint mission of the Rijksmuseum van Oudheden (National Museum of Antiquities) and Leiden University (Faculty of Humanities, Department of Egyptology), two small Ramesside tomb-chapels were discovered in the New Kingdom necropolis at Saqqara. One of these tomb-chapels belongs to a man named Tatia, 'Priest of the front of Ptah' and 'Chief of the Goldsmiths.' Although the

dimensions of his funerary chapel are modest, the tomb is of special interest because its interior is decorated with exceptional inscriptions and representations. One representation even appears to be unique.

By studying the reliefs and the architecture, and by comparing the tomb with other Ramesside tombs at Saqqara and elsewhere, an attempt was made to more precisely date the monument. The research on this tomb covered multiple aspects of Egyptology and resulted in, amongst other insights, the connection of Tatia with a well-known official whose important tomb was also built at Saqqara.

Epigraphy and Conservation of the Tell Edfu Block Yard: A report from the 2012 season

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During the fall of 2012, the Tell Edfu team under the direction of Dr. Nadine Moeller began work on numerous blocks haphazardly strewn about the base of the tell. The blocks, many of which were accidentally unearthed by local residents, seem to originate from earlier phases of the temple as well as various chapels and tombs. Not only has this material never been properly documented, but it is also under threat from careless tourists, rubbish dumping, and looters. The authors project three major goals for this season. The first is cleaning, conservation, and the construction of mastaba benches for appropriately mounting the blocks. The second is the epigraphic recording of the preserved texts and images. Lastly, the data will be compared with the concurrent archaeology being done on the tell. This paper will discuss the preliminary findings of this project, which have the potential to shed light on earlier phases of Edfu temple construction as well as religious practices from other areas of the city. The authors wish to thank Dr. Nadine Moeller for permission to work on the material as well as members of the Epigraphic Survey for their invaluable assistance.

An Excavation and Geophysical Survey in the Valley of the Kings

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During our excavations in the Valley of the Kings from 2007–2010, the Egyptian Archaeological Mission made a number of finds which we believe will change our understanding of how the ancient Egyptians managed and utilized the site. With the aid of the Glen Dash Foundation for Archeological Research, our mission undertook a comprehensive geophysical survey which complemented our excavations. Comparative

analysis of both data sets allows us to propose revisions to the current theories as to how the Egyptians attempted to control flooding events. We will also address the possibility of finding additional tombs in the central portion of the Valley, and their relationship to flood layers, and workmen's huts. Finally, we will suggest additional work to be performed in the future.

Papyrus Vandier Reassessed

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This paper summarises conclusions of a recent research project on Papyrus Vandier, a fragmentary Egyptian narrative document housed at the University of Lille. The papyrus tells of a magician's descent to the underworld, his encounters with a lecherous monarch, and the creation of a magical clay golem. At the time of writing, the document's date of composition was indeterminate, and no continuous English translation

had been offered. My talk at CRE XIV will therefore have three prongs. Firstly, I will provide a basic account of the papyrus' contents, as well as the history of its scholarship. Secondly, I will summarise attempts to date the manuscript and its composition, drawing on palaeographic, grammatical and lexicographical analyses. Thirdly and finally, I will explore issues of political context, audience, authorship, and meaning, through processes of close-reading and intertextual comparison. The cumulative results of this analysis indicate strong parallels between Papyrus Vandier and works in multiple textual genres, and hint towards a 26th Dynasty subtext. The paper provides insights into a period from which relatively few narrative texts survive, and suggests literary creativity continued during the 25th/26th Dynasties, despite broad political upheavals.

Translation or Commentary? The case of Papyrus Rhind I and II

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Papyrus Rhind I and II, now housed in Edinburgh, were discovered in situ in a Theban tomb with their owners, a husband and wife, who lived in the late Ptolemaic–early Roman period. These funerary papyri are unique, as they include a text in Hieratic followed directly below by the same text in Demotic. Furthermore P. Rhind II is an abbreviated version of P. Rhind I.

As part of my broader dissertation project on translation in Ptolemaic and Roman Egypt, I have been working closely with these two texts, as they are the best known examples of intralingual translation in Egypt. In this paper, I will discuss how and why a range of non-literal translation techniques were used in crafting the two versions of these texts. From there, I will argue that by means of a creative blend of translation and commentary, the religious efficacy of these papyri was increased for their owners.

Potential Grammaticalisation of the Hand/Arm of the God in the Ramesside Period

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In a number of Late Egyptian texts including the Late Ramesside Letters, the ‘Qadesh Poem’ and the ‘Instruction of Amenemope,’ we see a number of phrases which include the hand (*ḏrt*) and arms (*ꜥ.wy*) of the god characterised as an interactive force with humanity. As part of my wider research on language use and the perceptions of divine interaction, I have collected and analysed these phrases in terms of cognitive linguistics and

pragmatics. However, there is one issue which must be tackled in order to gain a greater understanding of the thought processes behind the production of such texts. This is the issue of grammaticalisation—a linguistic process in which a larger phrase is contracted into a single grammatical item. In this particular case, it is the question of whether *ꜥ.wy* is to be translated as “in the hand of the god” (as previously translated) or as a compound preposition. This paper will assess the evidence for both these possibilities, the potential differences between *ḏrt* and *ꜥ.wy* within these sources, as well as detailing the implications for translation of such phrases in the future.

Libyans in Egypt: Dynamics of assimilation

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The ascent of Libyan kings to the Egyptian throne in the 21st Dynasty was the result of a long process of assimilation, traces of which can be found in various textual and archaeological records of earlier times. The presence of foreigners on the Egyptian throne was an uncommon event, as the Egyptian monarchy was traditionally 'closed' to outsiders, who were understood as agents of 'Chaos' as opposed to the keepers of 'Maat,' the Pharaonic government.

The problem is to understand how this process of assimilation occurred, given the fact that the royal documents have always described nomadic groups of the Western Desert as enemies. A careful analysis of private documents, together with the interpretation of new data from the Western Desert, and, above all, the analysis of caravan routes, allows us to reconstruct the possible dynamics of assimilation of Libyans in Egyptian society. This assimilation was a continuous process that concerned the Tehenu and Temehu—the first Libyan groups mentioned in Egyptian texts—all the way up to the Libu and Meshwesh. In New Kingdom texts the latter two groups are considered part of the Sea Peoples phenomenon, but they were in fact the creators of regal dynasties that exercised control over the Egyptian Delta for more than 200 years.

Foreign Deities, Frontier Deities: Evidence from the Old Kingdom

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Despite the traditional opposition between the 'Egyptian' to the 'Other', Egypt always maintained contact with its neighbors (Nubia, the deserts, the oasis and Near East) and these interconnections also affected religion: foreign deities were imported into the Egyptian pantheon, but there were also deities of Egyptian origin that were worshipped in these external and marginal regions (for example Hathor or Seth, the

principal 'border crosser' god). During the Old Kingdom evidence for foreign deities, (i.e. deities which were imported into Egypt from the outside at a specific time) are extremely rare. However, some deities have been associated with Egypt's frontier zones, such as: Ash, attested from Protodynastic times; Dedun, mentioned only in the Pyramid Texts; Ha, the "god of desert"; Sopdu, sometimes depicted as a man of Asiatic origin, and Iqai, apparently bound to the oasis. Yet their foreign origin is doubtful, despite the presence of determinate epithets and iconographies. The same happens also in the case of minor deities such as Seret, Khensut (?) and Anuket. The aim of this contribution is to analyze the evidence regarding these deities during the Old Kingdom in order to shed light on the question of their 'probable' foreign origin.

Two-for-One: Looking at Egyptian statues with Roman features in Egypt

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Egypt has a distinct and instantly recognisable sculptural style with which it represented the Kings of Egypt for over 2000 years. Even under the rule of the Macedonian kings, the hard stone pharaonic statue continued to be the defining image of the ruling dynasty. The Imperial period brought a change in this approach, with the classical imperial image becoming the major form of sculptural representation, and pharaonic style imagery confined to the reliefs of the Egyptian temple.

Though there are no examples in the round of Roman emperors in wholly Egyptian style, there is a group of statues which can be identified as Egyptian statues with Roman features, consisting of statues with an Egyptian style body and classical facial features. They represent a number of different emperors (with a focus on Caracalla) and come from temple sites throughout Egypt. The aim of this paper is to examine these statues, to identify their style, representation, context, and position in relation to other forms of statuary (particularly the Ptolemaic Egyptian statues with Greek features) and to use this framework to consider who was producing these statues, how they functioned within Egypt, and how they fit into our wider understanding of ruler representation and Imperial Egypt.

Did Werethekau 'Great of Magic' Have a Cult? A debate between the scholars and the sources

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This paper investigates the contradiction between scholarly opinions and the archaeological material regarding the cult of Werethekau, exemplifying the danger of building facts on assumptions. Hoenes assumed that there is no known priesthood or cult for Werethekau: "*Ein Kult oder Priester der Werethekau sind aber zu keiner Zeit der ägyptischen Geschichte nachweisbar*" (Hoenes 1976: 182). Later, researchers such as Nebe and

Althoff followed him in this statement without re-examining the evidence. Other scholars have also rejected the idea that Werethekau was a separate deity. However, a series of sources indicate that Werethekau had a cult with its own priesthood, temples, and offerings. In this paper, I address this evidence for the cult and worship of Werethekau, focusing on the priesthood of Werethekau (noting gender issues), on the temples of Werethekau, on the technical terms of the adoration of Werethekau (rdit iAw and sn-tA), and on votive offerings. Additionally, I investigate the divine epithets of the goddess which link her to specific cult places. Visual sources also support the thesis that Werethekau had an offering-cult and worship. I argue that the range of sources may itself be evidence that, in certain times and places, Werethekau was considered a separate deity like the better known gods and goddesses of ancient Egypt.

Beyond the Obvious: The Middle Kingdom settlements and its contribution to the study of household religion in ancient Egypt

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Household religion in Ancient Egypt—an essential facet of Egyptian religion—has been relegated to a second plane by Egyptologists. This is doubtlessly due to the numerous and varied difficulties that the study of household religion invokes, most of which stem from the interpretation of the archaeological records without the help of texts. In an attempt to overcome some of these difficulties and to fill the gap in our knowledge

of household religion, this paper will attempt to counter the alleged hegemony of the New Kingdom as the quintessential 'provider' of sources for household religion, and demonstrate that the Middle Kingdom material record can also make a very important contribution to the debate. The study of objects from Middle Kingdom settlements may also open a new line of inquiry in the study of personal piety which hitherto has been interpreted as a characteristic of the New Kingdom.

From the Realm of the Dead to the House of the Gods: The 'Appeals to the Living' and their context

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The appeals to the living are ancient Egyptian texts through which the deceased invoked the people who were still alive to deposit or recite funerary offerings in return for protection and rewards. Attested as early as the mid-4th dynasty, these texts remained commonplace until the Late Period. As the appeals implied a communication between the dead and the living, it does not surprise that during most periods they were set

in funerary contexts or in places with a strong funerary connotation, such as royal mortuary temples. However, during the New Kingdom these appeals started to appear also in temple contexts and were for the first time connected with the cult of certain deities. More surprisingly, in the Ramesside period the number of appeals in temples even far exceeded the amount of appeals in tombs. How can this phenomenon best be explained? In an attempt to answer this question, this paper, based on the results of my research on an extensive corpus of New Kingdom appeals, considers the socio-cultural milieu of these texts and examines their accessibility, and the people they were addressed to.

Three Stelae of King Nehsy from Tell Habwe at El Arish Museum: A new interpretation

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This paper will concentrate on a discussion of three stelae housed in the El Arish Museum that may offer interesting historical insights into the Second Intermediate Period. The stelae were discovered at Tell Habwe, 10 km north of El Kantara in the Sinai desert. Two of the stelae were found on the western kôm and were first published by Mohamed Abd el- Maqsooud. The third stela remains unpublished, but was discovered nearby and is

believed to be contemporary with the other examples. The stelae bear the name of a ruler named Nehsy. Up to present, very little light has been shed on the relations of two rulers presumed to have ruled at the beginning of the Fourteenth Dynasty, namely Sheshi and Nehsy.

This paper will examine the three stelae and their content to see if they provide any data on the Second Intermediate Period, which still remains too obscure for a successful, convincing historical reconstruction. However, the El Arish stelae could shed some light on one of the kings of this period and make a modest contribution towards a history and chronology of the Fourteenth Dynasty.

A New Type of Ptah-Sokar-Osiris Figure: Preliminary results

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Ptah-Sokar-Osiris figures constitute a distinguishing feature of interments dating from the end of the Third Intermediate Period onwards. Since the dawn of Egyptology, scholars have attempted to categorise these artifacts into rough typological classes, while a first important contribution was finally published at the end of the seventies.

This paper, in the context of my PhD research, intends to present particular key elements which led to the identification of what may be regarded as a new typological group of Ptah-Sokar-Osiris figures. More specifically, the aim of this contribution is to outline the main relevant features of this group, to provide a brief side-by-side analysis with other significant typological specimens, and to finally formulate a hypothesis regarding its premature decline.

The Quest for Survivals: Representing and collecting rural Egypt in the early 20th century

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Egyptology is today the study of ancient Egypt. The Egyptians living around the monuments, when not employed as workmen, are typically kept well out of the excavation areas and the boundaries of the discipline. Yet Egyptology was 'born' with an embedded interest in the modern inhabitants of Egypt. Western collectors and travellers have left a wealth of accounts and comments on the 'unfamiliar' customs and attitudes of the

Egyptians, and eminent scholars, such as Edward William Lane, have published works on both the ancient and the modern inhabitants of Egypt.

With the development of the scientific exploration of Egypt's past and the diffusion of evolutionist theories, academic interest in the modern Egyptians (especially in the peasants) increased even more, because their habits, crafts, and beliefs were seen as relics or 'survivals' of the ancient past. In the early 20th century in particular, many Egyptologists devoted time and resources to these 'ethnographic' studies and assembled collections of objects pertaining to contemporary rural Egypt (some of which are now kept in Pitt-Rivers and Petrie museums). This paper explores this phenomenon in relation to the contemporary socio-historical context and the parallel development of formal anthropological studies.

Medieval Egyptology: What can we learn from Arabic medieval histories on Pharaonic Egypt?

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When the Muslim Arabs conquered Egypt in AD 642, the new rulers were immediately confronted with Egypt's rich Pharaonic heritage. From the ninth century onwards many historical narratives, dedicated to the history of ancient Egypt, were developed by Arab scholars. Some historians presented narratives consisting of fabulous stories, aggrandizing Egypt's illustrious past, while others remained closer to their own observations and only wrote on what they saw themselves. One example is the Spanish traveller Ibn Jubayr (d. 1217), who produced a meticulous description of the temple of Akhmim after his visit there in April 1183.

This paper will address the largely neglected field of Arabic Middle Age 'Egyptology' by examining descriptions of Egyptian monuments written by several medieval, Arab scholars. I will elaborate on their methodology, but more importantly I will assess the value of these accounts for modern day Egyptology. One obvious advantage is that during the Middle Ages Egypt's monuments were much better preserved than they are today, and as such medieval descriptions can greatly add to our knowledge. Yet medieval sources have more to offer. Using the temple of Akhmim as a case study, this paper investigates these possibilities.

Do Maths and You Can Do Anything: Revisiting Egyptian-Aegean Relations

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Modern Game Theory was introduced by John von Neumann in the early 20th century, and in 1950, John Nash became the father of strategic non-cooperative Game Theory with his famous 'Nash Equilibrium'. Although the initial formulation of these concepts was purely mathematical, nowadays Game Theory is applied in many fields, including economics, politics, and social science. As such, it can be associated with Conflict

Theory and the World Systems approach, two disciplines which are frequently discussed within the field of transcultural relations in the Bronze Age Eastern Mediterranean.

This paper takes the discussion one step further and inquires whether and how a theoretical model of the 'Nash Equilibrium' could operate in Egyptian-Aegean interactions between c. 1900–1450 BC. No mathematical formulae are used. Instead, the question is addressed through case studies that highlight the political and economic model of Egyptian-Aegean relations. The author will show how the consideration of simple mathematical theorems can shed new light on the extensively researched topic of Egyptian-Aegean interactions.

The Transfer of Landscape Elements between the Aegean and Egypt

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The foci of this paper are a number of 'Egyptian' landscape elements used in the 'Nilotic Landscape' from the West House of Akrotiri and 'Minoan' landscape elements in Tell el-Amarna. These landscape elements have hitherto been largely compared with tomb paintings. However, it is highly unlikely that Minoans ever visited an Egyptian tomb. I am attempting to look for prototypes that were available to foreigners, for example

paintings on 'public' buildings or motifs on objects of minor arts. For the elements in Akrotiri I want to propose other Egyptian prototypes than have previously been proposed. On the other hand there is the river motif that came back to Egypt in its Aegean version. It was reproduced in a wall decoration in Tell el-Amarna. As there is a possible Aegean river motif in Tel el-Dab'a as well, one can tentatively assume a tradition of painting walls in palatial garden areas with this Aegeanizing motif.

Black Asclepius, White Imhotep: The exchange of healing practices between Egypt and the Prehistoric Aegean

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The history of medicine is a topic inherently suited for a multidisciplinary approach, especially when discussing the exchange of knowledge between two different milieus. Here I address the transmission of medical lore between Egypt and the Prehistoric Aegean. The available evidence, albeit scarce, is remarkably diverse, and the aim of this paper is to show how archaeology, philology, and science can all contribute

to a better understanding. Notwithstanding the reputation of Egyptian medicine both in the Bronze Age Mediterranean and in Classical sources, the overall picture seems to be one of complex interconnections, instead of a univocal transmission from a 'dominant' culture. Moreover, the mechanisms of transmission rarely, if ever, remain constant through time. Instead, they are likely to mirror developments in the cultural environment in which new, foreign elements are adopted.

The High Life: Courtly lifestyles in the late Bronze Age Eastern Mediterranean

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This paper will argue that certain body techniques and social etiquettes were important markers of social status and inclusion amongst the royal courts of palatial centres in the Eastern Mediterranean during the Late Bronze Age. Looking in particular at late 18th Dynasty Egypt and the Late Helladic Mycenaean mainland, it will be argued that court elites cultivated shared body techniques and etiquettes in order to differentiate themselves from those of lower social standing while also displaying membership in both intra and inter-regional court elite groups. Material culture, such as furniture remains, will be used in conjunction with textual sources, such as the Amarna and Hattusha Archives, and artistic sources, such as tomb paintings and models, to illustrate some of these body techniques and etiquettes and reconstruct their roles within the social arena of the court. Further, the sharing of modes of court comportment in both Egypt and the Mycenaean Mainland will be explained through diplomatic networks in the Eastern Mediterranean.

Crossing Disciplinary Boundaries: The applicability of modern literary theory to an ancient text

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"Bringer to land of all who drown—rescue the wrecked" (EP B1 168–169)

This paper discusses the application of modern literary techniques to the analysis of an ancient text, a form of analysis still relatively new within the field of Egyptology. The paper is illustrated by reference to water metaphors in the Middle Egyptian poem 'The Tale of the Eloquent Peasant.' The eponymous Peasant crosses a variety of boundaries in the course of his troubles, many of them metaphorical and most of them watery.

Until relatively recently the poem has not been considered as possessing much literary merit. This paper will show how techniques of literary analysis, and specifically metaphor theory, can be applied to the text, demonstrating how water metaphors contribute to the meaning of the poem, provide aesthetic enrichment for the audience and add to the structural integrity of the text.

A New Rhetorical Reading of the Zigzag Stela of Ramses II (Tanis V, Face C)

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The granite Zigzag stela is one of many huge steles erected by Ramses II at the temple courts of Pi-Ramesses. Egyptologists have coined this stela the "Zigzag stela" because of its unique visual pattern which plays with the king's cartouche-names in a zigzag arrangement. The text on the stela is a praise poem dedicated to Ramses II and is divided into three small stanzas by the cartouches containing his name.

The analysis presented in this paper provides an innovative investigation of the rhetorical aspects of this poetic text, such as playing with the determinatives in a metaphorical way (Visual Graphic Metaphor), playing with the end letters of the verses in a stimulating way (a rhetorical device referred to in Arabic literature as "Al Qafia"), rhetorical repetition and its purposes, and the thought couplet using the first and last verses. The paper will also discuss some of the words and literary expressions in the text which have Semitic cognates, and examine correspondences with the modern Egyptian Colloquial Arabic. The paper will affirm that the poetic quality of the text is equalled in artistic impact by the visual features of the stela.

A Philological and Ethnoarchaeological Study of Sinuhe's Life Abroad: Towards a rehabilitation of Egyptian textual sources for understanding the Levantine MBA?

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This paper presents the preliminary findings of recent work on Sinuhe's life in the Levant. While one of Egypt's best known and most studied texts, constant re-assessment of such material is essential for fostering debate and improving understanding of these sources and their place within an archaeological context. The paper examines Sinuhe's depiction of his 'new home', giving various philological re-interpretations

and ethnoarchaeological thoughts. While in the past this depiction has been viewed as simply a generic and propagandistically-driven portrayal of Levantine nomadism with no real archaeological grounding, it may be that new study shows this to be a misunderstanding, revealing a greater level of realism within the story. It is hoped that such preliminary thoughts may foster new debate about using Sinuhe, albeit with caution, as a source for studying a period for which little archaeological material is forthcoming, and suggest the possible wider applicability of this principle to Middle Egyptian literature.

Where is the 'City of Eternity'?

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The toponym *niw.t n.t nhlj* has always been translated as "City of Eternity" and, likewise, its meaning has always been synonymous with the term *hr.t-nfr* "necropolis." However, further examination into this toponym indicates that such a generic translation is misleading, as *niw.t n.t nhlj*, at least during the Middle Kingdom, refers not simply to any necropolis, but more specifically to the one necropolis and cenotaph area associated with the Osiris-Khentymentiu temple complex at Abydos. In tracing the occurrence of the toponym *niw.t n.t nhlj* from its first appearance on the Berlin Bowl (a Letter to the Dead dated to Dynasty XI) to its last attestation on the sarcophagus lid of Wennefer (dated to the early Ptolemaic Period), we witness the evolution of this toponym: from the original meaning denoting a specific locality to becoming synonymous with the term "necropolis," gradually losing its specificity along the way. With this new understanding of *niw.t n.t nhlj* "City of Eternity," we gain further insights into the texts in which the toponym occurs. This re-interpretation is especially important in the context of Middle Kingdom texts where the significance of the texts are altered when we consider that, rather than any necropolis, this specific Osiris-Khentymentiu temple necropolis is the intended reference, thus incorporating previously undetected Abydene allusions into these texts.

Is 'Banks Tomb' Really Lost?

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In the early 19th century, William John Banks removed several wall paintings from a Theban tomb and sent them to his home Kingston Lacy in Dorset. The tomb is commonly dated to the reign of Thutmose III, but has not yet been identified with any known tomb in the Theban Necropolis. The tomb is therefore considered lost and the reconstructed tomb has been named "Banks Tomb" (also known as TT E 3).

In this paper I would like to closely scrutinise some iconographic criteria and re-examine the known travellers' descriptions of the tomb. I will suggest a new date for the tomb and examine the possibility that the tomb is in fact identical with a well-known Theban tomb. Finally, I shall attempt to place the fragments into the remaining decoration scheme of the tomb.

The South Tomb: Examining meaningful orientation of cenotaphs in Egyptian pyramid complexes from the Old to Middle Kingdoms

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Patterns and innovations in the use of the cenotaph tomb in royal burial complexes of the Egyptian Old and Middle Kingdoms are traced in this study. The possible origin of these cenotaphic structures is traced to Early Dynastic practices, and the changing placement of this structure from the 3rd dynasty to the Middle Kingdom is subsequently investigated. The cenotaph burial is first attested as a practice in Djoser's

pyramid complex, which contains a "South Tomb". The geographic position of this type of cenotaphic burial is shown to shift throughout the Old and Middle Kingdom. On occasion, the actual burial complexes of rulers do not contain a cenotaph, and other tombs and pyramids located elsewhere in Egypt may have served as their cenotaphs. In the Old Kingdom Memphite pyramid complexes, the cenotaph burial is located south of the pyramid, possibly in order to evoke the ancestral southern burials at Abydos. In the Middle Kingdom, the burial tends to be located north of the pyramid, perhaps because the northern Memphite pyramids became the ancestral point of reference.

Getting Closer: Research on the origin of magic signs

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Magic signs occur from the late 1st/early 2nd century AD throughout the northwestern Roman Empire on artefacts of applied magic on one hand, and in Greek spell collections from Egypt on the other hand. Within a few decades they were distributed all over the Roman Empire, their inclusion in Demotic and Coptic spell collections soon following. This paper is divided into three sections. First I am going to outline the

occurrence and manipulation of magic signs as described in the Greek, Demotic, and Coptic spell collections dating to the 1st–7th centuries AD. I will then provide an overview of the archaeological evidence of applied magic depicting magic signs dated to the same period. In addition, the few known historical sources will be introduced as well. Combining the information gained from the philological, archaeological, and historical sources, I will attempt to formulate a theory on the origin of magic signs. This origin seems not to be part of an ancient Egyptian tradition, as is often assumed, but may rather shed some light on an ancient way to outline cultural borders within the cross-cultural setting of magical practice in Egypt, and how these borders were re-interpreted in late antiquity.

The 'Knowledge' in the Book of Thoth and the Hermetic 'Gnosis': Reallocating the centre of 'restricted knowledge' from the Egyptian temples to ordinary individuals

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The main objective of this paper is to explore the ways in which the Hermetic literature portrayed organized religion. A comparative approach will be used by opposing the 'Corpus Hermeticum' with 'the Book of Thoth', since the last is directly committed to the affairs of the temple-scribe and is commonly understood to be closely related to the beginning of the so-called 'Hermetic tradition'.

The Egyptian priestly elite were in charge of the organization of the divine world. The priests produced texts which enabled men and women to enter the domains of the gods and to interact with them. They were also in charge of codifying the cosmology and cosmogony, and as well as the codification of the ceremonies, rituals, and formalities that had to be repeated every day in order to maintain the rule of Maat over Egypt. By denouncing the temple as a place of worship and keeping of divine knowledge, the Hermetic literature points to the individual's self as the only instrument truly necessary to achieve legitimate divine knowledge, the so-called 'gnosis'.

Poster abstracts (in order of appearance)

The Tausret Temple Project: Excavations at a Forgotten Pharaoh-Queen's "Temple of A Million Years"

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The University of Arizona Egyptian Expedition has conducted annual excavations at the site of the Theban temple of the 19th Dynasty female pharaoh Tausret since 2004. By combining a variety of investigative methods (e.g., excavation, historical research, remote sensing) this project has demonstrated that the temple site was only partially probed in 1896 by W. M. Flinders Petrie's team, rather than comprehensively excavated.

The project has also demonstrated that the belief (based on Petrie's report) that the temple was unfinished in ancient times is unfounded. Clear evidence has been found that the temple was nearly completed, perhaps functionally operational, but thoroughly destroyed by a later king or kings. Important inscriptions have been found attesting that Tausret reigned for longer than is traditionally assigned. Further, other information of archaeological value regarding the temple construction, its completeness, and later history of use at the site is presented. This paper summarizes the results of the project at present, including updates from our most recent excavations conducted in 2012.

Carrying of Logs Intended for Shipbuilding During the Old Kingdom

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The transportation of logs by boat is attested in the Old Kingdom from representations preserved in private tombs. Unfortunately, this type of scene was rarely exploited by Egyptian painters. Indeed, we only know of seven examples; many of which have not been well preserved. Moreover, none of them have a caption which would precise the type of wood being transported, its origin or its destination. Only the context is

known to us: this wood was meant for shipbuilding. With so little conventional information available for the interpretation of these depictions, our only resort is a 3D modelling based on a stylistic analysis of the scenes we have at our disposal to allow us to understand how this mode of transport was implemented.

Three Texts mentioning Ha, Lord of the West: Examples for textual transmission in New Kingdom Theban tombs

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The aim of my paper is to study transmission of texts based on three Theban mortuary inscriptions from New Kingdom elite tombs (TT 39, TT 65 and TT 67). These texts mention the god Ha, Lord of the West, who only appears in six noble sepulchres of the epoch. There is a strong relationship among these spells regarding their content, and the investigations might show two different ways of textual transmission. We will encounter direct, literal copies in case of neighbouring tombs from different periods, as well as variants of the same theme, from the time of the same ruler (Hatshepsut), with grammatical and lexical differences. Since two monuments lie within the excavation area of the Hungarian Archaeological Mission led by Tamás A. Bács, literal copying will also be proved by archaeological evidences.

These texts might be considered unique, as their further close parallels are lacking, and in the same time, they cover half of the sources of Ha from New Kingdom Theban tombs. Besides analysing the inscriptions concerning their context within the tomb and the linguistic differences they show, I also would like to examine other sepulchres of contemporaries from the time of Hatshepsut to see whether they show similar features.

Ancient Metilis: New archaeological mission in the Western Delta of Egypt

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The Italian/Egyptian mission started at Kom al-Ahmer in Beheira Province to explore more deeply the second largest Roman site in the Western Delta of Egypt. Metilis, the only unidentified capital of a nomos might be under the deposits of the Nile of Kom al-Ahmer. Finds after one month excavation in 2012 are of great interest. The percentage of imported amphorae are over 55% which indicates a direct access to the Mediterranean Late Roman trade routes, more investigations are concentrated on locating a probable ancient harbor on the Nile branch which was passing by the site. The primary results of the expedition are presented in this poster.

Real Fight or Water Sport? A discussion of the theme of fighting boatmen in the Old Kingdom

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The theme of boat fighting or jousting boatmen has by no means been neglected in modern literature. However, much of the information published on this theme is outdated, scattered or limited to the discussion of a single event. These varied interpretations have made understanding this theme difficult. By examining the forty-one examples of the boat fight known in elite tombs of the Old Kingdom this paper sheds

new light upon this theme. Evidence strongly suggests that this event was a game and not a real fight. The play involved the use of punting poles, paddles and any other available means to overpower the opposition. The indicated season, time of day and implements used along with the elevated statuses of some men who took part in the game suggest that it was played during a festival that celebrated agricultural fertility in Egypt after the period of inundation.

Based on the analysis of all known examples of fighting boatmen from the Old Kingdom, this paper allows for a greater insight into this recreational activity as practiced by the ancient Egyptians.

The Judas Proverbs in Tchacos Codex 41–44

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The genre of the Coptic Judas text is not historical but polemical and metaphorical, for there are several narratives written in the anti-concept of the apostolic leadership. The passages of Tchacos Codex (TC) 47–53 demonstrate the religio-political tendency within the astral accounts. The Judas text was for an ancient religious group of Sethians who was marginalized or excluded from the mainline Christianity. While the Jewish rituals of thanksgiving, fasting, sacrifice, baptism are ironically rejected, the illustrations of the gnostic Jesus are familiar neither with the canonical traditions, nor with the Nag Hammadi texts. The proverbs of TC 41–43 are particularly ambiguous for the identity of its scrib. Where did the source of the Judas proverbs come from? How can one find its textual genesis? This paper not only analyses the three visionary passages of TC 41:13–42:1, TC 42:25–43, and TC 43:26–44:7 based on the primary concept that the gospel tradition of Judas is a second century Sethian gnostic writing, but also argue a new perspective that the Coptic passages of seven proverbs contains creative ideas for its literal uniqueness.

Burial of the Sacred Bull Apis in the Cultic Landscape of Memphis during the Late Period

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The burial of the sacred bull Apis was without doubt one of the most spectacular religious ceremonies in the area of the old Egyptian capital Memphis. Entombment of this sacred animal, which is the earthly manifestation of the city's chief deity Ptah and posthumously identified with the great god Osiris, required long preparation which included the following steps: taking the corpse of the animal to a place of embalming,

the embalming itself, taking the corpse to the tomb, and the interment into the underground galleries of Serapeum in Saqqara, the monumental necropolis of Memphis. The emphasis of this paper will be on the possible determination of the ceremonial route from the temple of Ptah in Memphis, where the embalming took place, to the Serapeum, and the role of the mentioned ceremony in the elite culture of the city.

Stealing from Mummy's Closet: Tutankhamun's appropriated funeral regalia

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Tutankhamun remains one of the most celebrated pharaohs of ancient Egypt despite his remarkably short and relatively uneventful reign. The treasures which peppered his tomb are still proudly displayed at the Cairo Museum in Egypt today and range among the most prized artefacts of the ancient world. However the provenance of these items has recently been called into question and several scholars, including Nicholas Reeves, now

believe that not all the items which were revealed by Howard Carter and his comrades were originally intended for the young ruler. Many of these items seem to have been created to serve in the afterlife of his predecessors, namely Nefertiti and the ever enigmatic Smenkhkare. I propose that among these objects which were appropriated for Tutankhamun was a skull cap which adorned his head when he was prepared for burial. The mummy of his biological mother, referred to simply as the 'Younger Lady' bears markings which indicate that she may have originally worn this skull cap when she was interred. As her death likely occurred some years prior to the demise of her son, it is entirely possible that numerous items were appropriated from this mysterious woman and used in the tomb of her son. Using detailed photographs and reconstructions, I will display how this skull cap likely adorned the head of the 'Younger Lady' prior to being stripped away and reused to dress Tutankhamun.

The Sed Festival Depiction in Niuserra's Sun Temple: An attempt at reconstruction

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The Sed festival depiction in Niuserra's sun temple represents one of the oldest known examples of this kind of ritual celebration of kingship in ancient Egypt. Although generally accepted by scholars, the reconstruction made by Kaiser in the seventies (the only one existing in this sense) is nonetheless not entirely sound and raises many doubts. Moreover, the German scholar assumed a narrative approach that focussed on the de-

velopment of the ritual. In this paper, on the contrary, I will not only draw attention to the depiction of the scenes and their placement in the architectural setting (trying to suggest a new "unrolling" of the festival along the walls of the so-called chapel), but also stress the different readings and semantic values of the festival which seems to refer above all to the complex process of defining Kingship during the Fifth Dynasty and the Old Kingdom as a whole.

Beyond Egypt: The "discovery" of Siwa Oasis in the Bankes Papers

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In March 1820 Mehmet 'Ali Pasha, Viceroy of Egypt, dispatched a military expedition to conquer the Oasis of Siwa in the Western Desert. Following the army there was a group of experienced travelers and artists, led by former French Consul Bernardino Drovetti and consisting of Louis Linant de Bellefonds, Alessandro Ricci, along with Domenico Frediani. It was a unique occasion to explore a remote land seldom reached before. The

group visited the district documenting all the important remains such as temples, rock-cut tombs, monumental necropolis, quarries and carrying out excavations in the temple of Nectanebo II at Umm el-'Ebeida. Besides giving archaeological information, the travellers described the social and economic life of Siwa in detail. Traveling back to Cairo the group took a rest at the Coptic monasteries of Wadi Natrun.

The results of the scientific exploration were later published by Edme-François Jomard in 1823. Nevertheless, many sources on the expedition still lay unpublished: Linant's diaries in Paris, Ricci's travel account in Cairo, and many of the couple's drawings in the Archive of William John Bankes in Dorchester, UK. The aim of this poster is to discuss these sources and display some of the unpublished drawings.

The Architecture of Granaries in the Tomb of Khnumhotep II, Beni Hasan

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The tomb of Khnumhotep II, built into the cliff face of Beni Hasan and dating to the early 12th Dynasty, contains well-preserved wall paintings. While the artistic repertoire of the tomb has already been the subject of a comprehensive study, this paper focuses on one specific scene in: the filling of the granaries. This scene was represented in elite tombs from the Old Kingdom to the end of the Middle Kingdom. As a 'topos'

it has highly symbolic value as it represented the granaries of the after-life but it also mirrored the landscape of the living. Yet, for the current purpose, this meaning is secondary. The architecture of the scene is interesting in a number of ways: firstly, the scene is geographically limited within a specific space; secondly, a veranda supported by three columns extends its shadow over scribes recording the activity; thirdly, the workmen are shown going through a structure depicted by its entry and exit door frames. These features suggest an architecture very close to that found in the fortresses of the second cataract of the Nile. The uniqueness of this detailed architectural representation can provide an insight into the internal organisation of Middle Kingdom granaries.

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