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Paper and Poster Abstracts

PAPERS

Ali Abdelhalim Ali
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Overwriting in the titles of Ptolemy XII in the Temple of Kom Ombo.

Despite the new method of modifications in the titles of Ptolemy XII at Kom Ombo, it was not the first case in the ancient Egyptian civilization, as it occurs in the New-Kingdom. Changes in the modified titles in the New-Kingdom include the name of the king inside the cartouche, while the cases of Kom Ombo concerns only with adding "nb-t3wy" (Lord of two Lands) to "nsw-bity" (King of Upper and Lower Egypt) and "nb-h'w" (Lord of Crowns) to "s3-R'" (Son of Re) in front of the cartouches. The king's name remains without modification inside the cartouches.

The present paper deals with those modifications of the Coronation- and Birth-names of Ptolemy XII as one of the most characteristics on the columns of the Hypostyle Hall of the Temple of Kom Ombo. I will give interpretations whether technically, politically or historically through investigating the changes of forms of both names.

Schafik Allam
IANES-University of Tuebingen

Bemerkungen zum Testament in Altägypten.

Aus Altägypten sind (öffentliche) Testamente von Privatpersonen überliefert worden. Es sind Urkunden, die vorn einer Behörde oder in Gegenwart von Zeugen errichtet wurden. Nun tauchen Urkunden in demotischer Schrift auf, in denen manche Frau ihr Eigentum (Immobilien) auf ihre Kinder verteilt. Dies geschieht im Gewande eines Verkaufs: die betreffende Mutter bestätigt ebenfalls, von dem begünstigten Kind (Sohn/Tochter) auch den entsprechenden Kaufpreis erhalten zu haben. An der Echtheit eines solchen Verkaufs hegt die moderne Forschung berechtigte Zweifel. Heute meint man, dass sich dahinter eine erbrechtliche Verfügung verbirgt, zumal der Scheinverkauf damals in besonderen Situationen des Rechtslebens gang und gäbe war. Mit dem Verkauf einer Sache war nämlich die Übertragung des Rechts an der veräußerten Sache – vor allem gegenüber Dritten – gesichert. Es darf also nicht wundernehmen, wenn im erbrechtlichen Bereich der Scheinverkauf zur Anwendung kam.

So betrachtet konnte mancher Erblasser – der von der gesetzlichen Erbfolge abweichen und die begünstigten Kinder individuell aus seinem Nachlass bereichern wollte – die Form eines Verkaufs benutzen. Dadurch vermochte er nicht nur seinen letzten Willen bereits zu Lebzeiten durchsetzen, sondern auch etwaigen künftigen Streitigkeiten unten den Erben vorzubeugen.

Susan J. Allen
Museum of Fine Arts Boston

The Photographic Archives of the Excavations of George Andrew Reisner in Egypt and Nubia

George Andrew Reisner is most remembered for his excavations at Giza begun in 1903 sponsored by the Phoebe A. Hearst Expedition, and from 1905 until his death in 1942 by the Harvard University-Museum of Fine Arts Boston Egyptian Expedition. Preceding his work at Giza, Reisner excavated numerous sites in Upper Egypt (1899-1905), most of which, except for Naga ed-Deir, remain unpublished. It was at these sites that he developed his system of recording and pioneered the extensive use of photography to document the excavations and finds. Concurrent with his work at Giza, he returned later to some of these sites as well as excavating extensively in Nubia at Kerma, the Kushite royal cemeteries and the Middle Kingdom fortresses at the 2nd Cataract. All of his finds and documentation were gathered at his expedition house on the Giza Plateau. After the end of World War II, these were returned to Boston and are now housed in the Dept. of the Art of the Ancient World. In 2011 a project was begun by Lawrence M. Berman to scan all the glass plates from the non-Giza sites in Egypt and Nubia and digitize their accompanying information. A total of 16,764 images from Egypt and 9136 from Nubia have been scanned and are being uploaded to the museum's collections database. This project will both preserve the images, many taken more than a century ago, and make them accessible for research. (Documentation from Giza is available on The Giza Archives, <http://www.gizapyramids.org/>.)

Victoria Altmann-Wendling
Heidelberg University

Min and Moon – Cosmological Concepts in the Temple of Athribis (Upper Egypt)

The graeco-roman temple of Athribis, dedicated to the lion-goddess Repit and the ithyphallic Min, has recently been re-excavated. Epigraphic evidence refers to a complex association between Min and the moon, such as the explicit designation of the temple as 'House of the Moon'. The intrinsic ties between the god and the celestial body might be derived from the divine virility which was attributed to the moon in its tauriform occurrence. This aspect of sexuality and fertility is also epitomised by the moon's monthly waxing.

Ritual inscriptions that describe aromata from the land Punt convey another, indirect reference to a cosmological concept. The ingredients of an unguent's recipe were monumentally depicted in the sanctuary. As lord of the eastern desert, Min was directly related to the trading routes that crossed his dominion on their way to Punt. Additionally, the descriptions of the exotic southern region implicitly broach the myth of the Distant Goddess personified as Repit, the right eye of Ra. The unguent was mythically required to embalm Osiris whose healing in turn can be associated with the composition of the moon's eye. Thus, at Athribis, the interweaved dichotomy of solar and lunar worship can be traced in multiple accounts.

The paper will address the lunar aspects of Min and the complex web of cosmological relationships between Min and Repit. As divine personifications of Moon and Sun, their connection was displayed in different facets and levels of connotation.

Katarína Arias Kytarová
Czech Institute of Egyptology, Charles University in Prague

Morphological origins of the so-called miniature cups. Functionalist simplification in the ceramics?

Ceramic miniature vessels appear in great numbers in funerary contexts; also in rare cases among burial goods placed in the burial chamber, but especially as votive offerings of the funerary cult. In

the second case, they can number in hundreds to thousands of examples found in the cultic areas (such as chapels or niches) or in their close vicinity – despite their cultic function, they were not too highly valued, and after being used, they were simply discarded (i.e. Reisner 1931, 228; Junker 1950, 19–20; Charvát 1981, 150).

Among the main groups, the two predominant ones are those known as miniature bowls/plates and miniature cups. There is one significant difference between them - miniature bowls are found in greater numbers and only in a limited amount of types (convex, concave, tubular, etc.), while miniature cups as a rule are much fewer but fall into more various types.

The general shape of a miniature cup, with a differently modelled upper body but always with a tall foot, has attracted little attention as it does not seem to have a direct model in full-size vessels. However, this paper proposes a different approach to the question of the morphological origins of the miniature cups – namely not as copies of individual full-size vessels but as miniaturized versions of a combination of ritual vessels used in the funerary cult. During the offerings, food was very likely placed in bowls situated on tall stands in front of the false doors or cult niches. As means of a functionalist simplification and the ever-present ancient Egyptian practicality, miniature cups replaced real offerings consisting of actual food and full-size vessels. In such a cult, the variety in the shapes of the cups reflects the variety in the bowls, such as carinated (Meidum) bowls, bowls with bent-sided walls, with a contracted rim and others. Thus, miniature cups can be seen as a further simplification and economic approach to the funerary cult.

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M. Bernard Arquier

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Les relations entre l'horloge stellaire diagonale et le corpus de Textes des sarcophages dans le sarcophage intérieur de Mésehti (S1C)

Le sarcophage intérieur de Mésehti est le seul à posséder, sous le couvercle, à la fois une horloge stellaire diagonale (HSD) et deux registres de Textes des sarcophages. Le but de cette communication est de démontrer qu'il existe plusieurs relations entre ces textes et cette horloge. D'une part l'HSD joue un rôle fondamental dans l'organisation spatiale et logique des textes. D'autre part on retrouve, dans les TS associés, des références aux décans non seulement de façon générique mais aussi de façon nominative pour ceux qui sont présents sur l'horloge. L'horloge stellaire diagonale de ce sarcophage du Moyen Empire s'insère parfaitement dans le programme de décor et des textes présents sur ce document.

Gabriela Arrache Vertiz

Sociedad mexicana de Egiptología

Hatshepsut in the tomb of Puimra, TT3

Puimra, worked under two great pharaohs, however the only name inscribed in the tomb was that of Tutmes III, because Puimra finished his work under his reign. As we know, Puimra was involved in the construction of Hatshepsut's temple and it was she who gave him his most important title: "Second Priest of Amen". So, when she disappeared, and he worked under Tutmes III, he wrote only the name of his king. But, he choose for his tomb a place from which he could see the temple of Hatshepsut and left her name hidden in cryptic writing, and with some temerity left other signs as a reminder of his loyalty to her.

Wahid Attia Mohamed Omran - Nagoua Zoair
Fayoum University – Egypt

The Judgment Court Scenes in Unpublished Tombs of El-Salamuni Necropolis

El-Salamuni Mountain is the main necropolis of Akhmim during the Graeco- Roman period. El-Salamuni tombs lay in five terraces and dates back from Old Kingdom to Roman Period. F. Von Bissing (1897, 1913) discovered three tombs during his two visits. Later K. Kuhlmann (1979-1982) excavated other three tombs there. Our paper will focus on the judgment scenes which are always a theme of questions, through recently seven new unpublished decorated tombs which were discovered by the Akhmim's inspectorate staff office at 1996. These unpublished tombs are mainly consisting of two chambers with façade-entrance, they are very distinguished by its magnificent religious scenes and unique astronomical zodiacs. The judgment court scene is an essential subject inside these tombs of El-Salamuni; these judgment scenes' locations are varying in the studied tombs from the antechamber and in other locations in the burial chamber. It represents the characteristic features of the burial customs in Akhmim, also these scenes are varied in its details; Some details of the court scenes are unique and scare (e.g. the unusual appearance of gods in the court, the representations of Devourer, the black-skeleton figures, the distinctive appearance of local judges, and the appearance of god Osiris and the deceased himself).The paper aims the compare and analyses approach with other scenes in Graeco- Roman tombs of Egypt to indicate the uniqueness and remarkableness of El-Salamuni tombs.

Johannes Auenmüller
Rheinische Friedrich-Wilhelms-Universität Bonn

Late Period Bronze Casting: The workshop artifacts from the Qubbet el-Hawa

An unparalleled group of bronze casting workshop materials is kept at the Egyptian Museum of Bonn University (Germany). They were discovered in 1969 by Bonn Egyptologists under Prof. Elmar Edel in tomb QH 207 at the Qubbet el-Hawa necropolis opposite of Aswan. This tomb, dating back to the end of the Old Kingdom, was reused by members of the Elephantine priesthood in the Late Period. The casting workshop artifacts were found in the context of the youngest Late Period burial, their specific location has, however, not been recorded in detail. Nevertheless, they enable both Egyptologists and natural scientists to fully study the technology of solid bronze casting in the Late Period for the first time, using a wide range of modern methods of analysis. The artifacts portray the entire casting procedure, starting with the preparation of wax models to the finished god's bronze. In particular, they shed new light on the technology as well as the material composition of the casting moulds which were virtually unknown up to now. After an introduction to the archaeological context, the paper focuses on the results of the scientific analyses and imaging

methods that have been applied to the objects. Therefore, the paper will highlight both the potential of these modern scientific approaches as well as the significance of this artifact group for the understanding of ancient Egyptian casting technology.

Mariam Ayad
The American University in Cairo

The Opening of the Mouth Ritual: An Analysis of the Selection, Layout, and Possible Sources of Monumental Versions dating to the 25th and 26th dynasties

Occurring in cultic and mortuary settings and attested from pre-dynastic times to the Roman Period, the Opening of the Mouth (OM) Ceremony is perhaps one of the most enduring and most-widely attested ancient Egyptian rituals.

When used in a funerary context, the purpose of the OM ritual was the restoration of the deceased's senses. The re-activation of the senses was achieved through a series of ritual actions that involved the deliberate and repeated touching of the mouth and eyes with various specialized implements. These actions were accompanied by the repeated recitation of specific formulae and incantations. This process was crucial as it enabled the deceased to breathe, eat, drink, hear, and see, and ultimately survive the afterlife.

While the main purpose of the ritual did not change over time, many other aspects of the ritual changed over the centuries of its use.

This paper focuses on the layout of the OM ritual on various mortuary monuments dating to the 25th and 26th dynasties and proposes that the particular layout of the OM ritual in these monuments can provide valuable clues regarding the sequence of the ritual's various episodes thereby shedding light on some of the performative aspects of the ritual, the relationship between textual content and spatial arrangement, and the transmission of religious knowledge over time and through different media.

Jennifer Babcock
Institute for the Study of the Ancient World, New York University

Overlapping and Contradictory Narratives in Ancient Egyptian Visual Programs

The complexity and inherent multiplicity of representation in ancient Egyptian visual and literary narrative construction is counter-intuitive to the typically linear and uncomplicated modern, western understandings of narrative. Misapplication of the western framework to Egyptian works has prevented scholars from fully understanding the contradictions and multiplicity of meanings inherent in the ancient Egyptian worldview.

In ancient Egyptian mythological texts, literary motifs can be arranged to create multiple, and at times, contradictory stories, which were all accepted and incorporated in the overall mythology. This open ended way of constructing textual narrative is also seen in ancient Egyptian visual narratives, in which various motifs within a tomb or a temple have the potential for multiple arrangements to construct new orders and interpretations. Common vignettes, such as "fishing and fowling" and cattle butchering, can be arranged according to the taste of the individual tomb owner while still maintaining a larger overarching narrative that traces the tomb owner's journey from afterlife to rebirth. Furthermore, a single motif, such as in temple images that depict a triumphant king in the midst of battle, can express multiple layers of narrative.

This paper elaborates on the ancient Egyptian understanding that the world can be explained in multiple, even contradictory ways, and how this complex worldview is manifested in ancient Egyptian narrative construction.

Tessa Baber
Cardiff University

The Mummy Pits of Ancient Egypt: An Investigation into a Lost Burial Form

The ‘mummy pits’ are a curious burial phenomenon, one relatively unknown to modern researchers beyond their mention in early travel literature, where they are simply described as ‘pits’ filled with mass mummy burials. In reality, they represent a custom yet to have been the focus of detailed research: collective burial of the lower classes.

Once a common feature of the burial landscape, the simple nature of these burials attracted little attention beyond their exploitation as a source of material for manufacturing ‘mummy products’ such as paper and fertiliser. Due to the resulting loss of data, reconstruction of this rite is only possible through extraction of valuable archaeological information from early travel accounts.

Detailed study of these sources reveals that the ‘pits’ represent a definable custom used by a significant proportion of society; demonstrating that in later periods, lower social groups placed greater emphasis upon preservation of the physical body and burial in a place of ritual significance. Information preserved in these accounts can help determine the date, content and geographical scope of these burials. The possibility of relocating a number of those which survive, may allow for future study in an archaeological context.

This paper explores the nature of these burials beyond their simple interpretation in early travel literature, considering the potential they hold for furthering our understanding of burial practices of the poor in ancient Egypt.

Bettina Bader
Institute for Oriental and European Archaeology, Austrian Academy of Sciences

A late Middle Kingdom Settlement with irregular lay-out at Tell el-Daba

The settlement Area A/II at Tell el-Daba comprises ca 3000 m². Three phases were revealed in 1966-1985 corresponding to the late 12th to mid-13th dynasty (ca 1810–1710 BC). In contrast to other late Middle Kingdom settlements the ground plan is irregular. In this respect it resembles the contemporary settlement around the pyramid of Amenemhet I at Lisht. The housing units are small to medium sized containing simple houses and some installations for cooking and activity areas. Area A/II differs not only from other settlements in Egypt, but also from other quarters at the same site in the general lay-out, the number of burials interred within the settlement and the combination of finds.

Some typical find assemblages including ceramic material, animal bones, and a few other objects (flint and stone tools, reworked pottery tools, stone vessel fragments) will be presented.

That the settlement was in continued use during these three phases without fundamental changes to the plot boundaries or house orientations suggests continuity in the social composition of the inhabitants at the beginning of the Second Intermediate Period. Due to this continuity only a few intact room inventories were recovered, and thus, only settlement refuse is available for interpretations of the use of space.

This addition in ancient Egyptian settlement archaeology will increase the knowledge of environmental and social circumstances, in which the inhabitants of Avaris lived about 3800 years ago.

Gert Baetens
KU Leuven

Petitioning the clergy in Ptolemaic Egypt: a case of sacerdotal justice?

In recent years renewed attention has been paid to the phenomenon of petitioning in Greco-Roman Egypt. Petitions are formal communications addressed to official instances in order to obtain their support in a dispute or other extraordinary circumstances, and make excellent sources for socio-legal history. Greek petitions have received ample attention in earlier scholarly debate, but their Demotic counterparts (ca. 40 documents, of which several unpublished), all originating from the Ptolemaic period, have been largely ignored. Interestingly, about one third of them is addressed to Egyptian priests, whereas the Greek petitions from this period (ca. 1000 documents) are without exception addressed to officials of the Ptolemaic administration, estate managers and military officers. The importance of these pleas to the Egyptian priests will be evaluated within the broader context of Ptolemaic petitioning and the judicial role of the clergy throughout Egyptian history.

Tine Bagh
Ny Carlsberg Glyptotek

Akhenaten in the house

A portrait head of Akhenaten was among the 1923-24 finds of the Egypt Exploration Society from Amarna that were allotted to the Ny Carlsberg Glyptotek in Copenhagen. The lower part of the limestone face is missing, but the upper part with the blue crown is well preserved as are the colours. The fragmentary head was discovered in the house of the First Servitor of the Aten Panehsy (R. 44.2) in the north-east corner of the chamber numbered no. 14. Fragments of royal statuary have been retrieved from about 15 other garden shrines belonging to large house complexes. With only few recorded examples of royal statuary from private houses the estate of Panehsy is one of the best examples of private royal cult in the house as well as in the garden shrine. This may not be a surprise considering the high priestly rank of Panehsy and the proximity of his house to the central part of the city with the Aten temples and royal activity. The blue crown is generally understood as the crown of the active pharaoh, in particular when he is at war. Akhenaten in Amarna seems to have preferred the crown especially when he is presented as offering to his god Aten. The statue head most probably belonged to a statue with Akhenaten with an offering plate known from other mainly smaller figurines of the king. The context and interpretation of the Akhenaten statue head will be presented at the conference together with some other minor Amarna pieces from the EES excavations at the Glyptotek.

Rozenn Bailleul-LeSuer
University of Chicago

The Role of Wildfowl and Captive Birds in the Economy of Dynastic Egypt

The familiar scene showing the capture of waterfowl in the wetlands of the Nile Delta, a motif present in funerary iconography for more than a millennium, has often led to the incorrect assumption that the birds consumed in ancient Egypt mostly originated from the wild. This paper will challenge such a simplified view of avian exploitation in the Nile Valley by exploring how Egyptians adapted their strategies for managing and eventually breeding flocks of birds to serve their needs, especially from the Middle Kingdom until the conquest of Alexander. While remaining an option throughout Egyptian history, reliance on wild resources quickly became insufficient and efforts to gain control over avian resources were rewarded by the successful domestication of the Greylag goose (*Anser anser*) by the Middle Kingdom. Combining evidence from administrative documents, such as accounts and title lists, with archaeological data (architecture and avian remains) uncovered in religious contexts, I will show that a complex infrastructure, with aviaries and staff supervising the flocks, was needed to provide the birds destined for the offering tables of gods all over the country. At the household level, using ethnographic data to support the written evidence, I will further demonstrate that flocks of domesticated birds (geese, pigeons, and later chickens) also came to be privately owned in villages and placed under the care of women.

John Baines
University of Oxford

The Online Egyptological Bibliography: progress report

This presentation reports on work of the Online Egyptological Bibliography (OEB: <http://oeb.griffith.ox.ac.uk>), the successor to the Annual Egyptological Bibliography (AEB), which has been a core concern of the IAE from its foundation onward. Since January 2009, the OEB has been a project of the Griffith Institute, Faculty of Oriental Studies, University of Oxford, alongside the Topographical Bibliography. The OEB website includes the AEB records along with those of Christine Beinlich-Seeber's *Bibliographie Altägypten (1822-1946)* and of the *Agyptos* database of the collaborating universities of Munich and Heidelberg, which was incorporated in 2011-14 thanks to a generous grant of the Mellon Foundation. OEB has grown to around 118,000 online, searchable records from the 44,000 inherited from AEB. A central aim is to integrate OEB data with the Topographical Bibliography in order to provide a still broader digital service to Egyptology. All Egyptologists are urged to support the OEB both through their institutions and by notifying the editors of new publications through the website (<http://oeb.griffith.ox.ac.uk>), in order to help maintain and develop further a resource that is almost unmatched in the humanities.

John Baines
University of Oxford

Uses and symbolic associations of the wheel in ancient Egypt

The earliest evidence for wheels currently known from Egypt dates consists of images of the mid third millennium, not many centuries later than the oldest archaeological finds, at sites in the Caucasus. The traditional view that the Egyptians introduced the wheel late and perhaps employed it rather little should therefore be revisited. The contexts in which wheels are depicted are specialized and may suggest that symbolic constraints surrounded their use or rendered their

pictorial representation problematic. Physical finds are mainly of spoked chariot and cart wheels, which appeared in Egypt perhaps a millennium after the wheel itself.

Marco Baldi

Università di Pisa - ISMEO – ISNS

The reign of Amanikhareqerem and its contribution to our knowledge of the Meroitic kingdom.

In the last years archaeological missions working in Sudan have been shining light on the rule period of the Meroitic king Amanikhareqerem, whose name was only known from few objects until the end of the last century. The proposed paper will examine the manifold heterogeneous evidences of his reign as starting point of a wider analysis of significant aspects of artistic, architectural and religious Meroitic traditions.

Recently discovered temples bound to him in Naga and El-Hassa, made from different materials and techniques according to local availability and climate conditions, have especially improving our knowledge of the Meroitic kingdom. Both buildings particularly highlight the coexistence, promoted from the king, of strong Egyptian influx and Nubian traditions in planimetric, artistic and devotional context. The unusual employ of Egyptian and Meroitic hieroglyphic writings for different parts of the same inscription, made on ram statues of the processional avenue at El-Hassa, and the syncretic theological nature of the two temples, strengthen the link with the Egyptian culture without renouncing to the local heritage.

Moreover, new epigraphic dates, in addition to the iconographical programme of the Naga temple, have offered new elements to the controversial dating of Amanikhareqerem and to complex Meroitic pantheon, especially regarding the autochthonous god Ariten.

Randa Baligh

Mansoura University

Oil and its importance in Egypt from the oldest times.

The use of oil in Egypt is one which has very early attestation. In addition to its uses in food and as a beauty aid (perfumes from essential oils, and as a component in creams), it was also used in healing (aromatherapy) and was used to light wicks to provide light and heat (energy). There is also the issue of the Seven Sacred Oils used in ancient Egyptian funerary rituals. An alabaster tablet from the tomb of Ankh-haf in Giza has a list of the Seven Sacred Oils written in black ink. It also has depressions for the Seven Oils. They include the festival perfume, Hekenu oil, Syrian balsam, Nechenem salve, anointing oil, best cedar oil from Lebanon, and best Libyan oil. Spell 72 of the Pyramid Texts tries to ensure a supply of Sacred Oil for king Wanis or Unas of the Fifth Dynasty. Oil also plays a major role in Coptic religious services since the Coptic Church was influenced by the rites and rituals used in ancient Egyptian temples. We also hear of miracles in Coptic churches associated with oil oozing out of certain icons, murals or altars. In the Coptic Church, the Myron Oil is one of the Seven Secrets of the Church. It is also used in several of the other secrets such as the secret of baptism, marriage and the Communion of the Sick secret. The Copts are always careful to get small vials with oil used in anointing the remains of the saints. We shall try to concentrate on the earliest known references to oil.

Miroslav Bárta
Czech Institute of Egyptology, Charles University in Prague

Whither Old Kingdom history? The ‘punctuated equilibria’ concept

Abstract: The aim of this contribution is to review and interpret recent major contributions of the interdisciplinary research on the pyramid fields and its significance for and impact on the current knowledge of the Ancient Egyptian history. Long-term archaeological projects carried out on the pyramid fields of the Old Kingdom and specifically in Abusir shed new light on the structure of the Egyptian state, the Egyptian administration, evolution of religion and monumental architecture or physical properties of the Memphite population. Yet, there is still a large potential for future research and filling of the gaps which still hamper better understanding of one of the earliest civilisations on the planet. Within the context of our current knowledge of the subject matter I will try to explain the basic principles on which operated the development of Ancient Egyptian society of the Old Kingdom. This concept can be referred to as ‘punctuated equilibria’ which in principle means that the Old Kingdom history can be seen as a series of several major ‘leap’ periods characterized by large-scale changes happening within short time which were separated by longer periods of rather uneventful development. These periods became shorter during the time of crisis. The implications of this concept shed new light on how we can envisage the inner dynamics of Ancient Egyptian society and civilization as a whole.

Fruzsina Bartos
Eötvös Loránd University Budapest

Royal butlers in the New Kingdom

The official title *wb3 nsw.t* is known at least since the Middle Kingdom. Some of its representatives from the 18th Dynasty have already been known by name although they started to play a more active part in the administration at the beginning of the 19th Dynasty. They held this role during the whole Ramesside era and became one of the most important and highly placed members of the social and official life.

It is obvious that butlers were in royal service from the earliest times, but until the Middle Kingdom the title was not specified as to be royal or non-royal. Why did the title *wb3 nsw.t* appear and become widespread in a relatively short time? Why did it become important to make difference between royal butlers and butlers in general? The answers are to be found in the change of the place and functions of the royal butlers from the royal household into the administrative organisation. Their original duties were replaced by various tasks of confidence; they acted as the delegate of the king and became one of the king’s intimates. By examining the textual sources of these officials, it may be presented how they saw their own situation and importance in the official hierarchy and how they define themselves in the society.

Stefan Baumann
University of Tübingen

“He completed it with silver, gold, copper and every precious stone”—The Crypts and the Treasury Complex in the Temple of Athribis

The Temple of the lion goddess Repit is located on the west bank of the River Nile near Sohag in Upper Egypt. It was constructed under Ptolemy XII and is almost the same size as the famous temple of Dendera. While the other large temples of the Graeco-Roman Period were cleaned of debris in the 19th century, archaeological fieldwork is still taking place in Athribis. Thus the research conducted by the University of Tübingen and the MSA offers not only notable epigraphical material but also important information about the use of the temple, especially after the termination of Egyptian cults. Of particular interest is the treasury complex within the main building of the temple. A kind of secret trap door in the treasure room leads down to a series of chambers and passages, each separated by a secret door consisting of a moveable stone block. This sequence of underground secret chambers, which is so far the largest known in Egyptian temples, reveals a remarkable desire for security. One can see this as an indication that the temple treasury actually contained precious objects and was not merely a symbolic storage facility as some scholars assume. The last excavation campaigns showed that the crypts were re-used in later times after people managed to detect and to break open the secret doors. Some finds indicate that magical practices known from so-called treasure hunter manuals were performed in the crypts in order to appease the spirits of that place.

Christian Bayer
Roemer- und Pelziges-Museum

Receiving Life in Perpetuity – Observations on the Decoration of the Piers in the Tomb of Amenhotep II (KV 35)

The tomb of Amenhotep II incorporates new features which remained in use for royal tombs until the early 19th dynasty: in particular a rectangular burial chamber with six piers and a crypt at its western end. The piers bear no funerary texts, as in earlier tombs, but large images of the king receiving life from the preeminent deities of the netherworld — Osiris, Hathor and Anubis. The relationship of the tombs plan to both earlier and later kings' sepulchres in the Kings Valley is explored and the 24 paintings on the sides of the piers are described and analysed from technical, stylistic, and metric, as well as philological points of view to reveal multiple levels of meaning relating to the ruler's expectation of life in the hereafter.

Susanne Beck
Institute for Egyptology and Coptology, Ludwig-Maximilians-University Munich

Sāmānu as Human Disease

The ancient Near Eastern demon Sāmānu is attested as human disease in Mesopotamia and Egypt. Numerous magical and medicinal textual sources can be found in both cultures. The Near Eastern cuneiform texts are more descriptive, and provide information about the typical location of the illness on the human body and its symptoms and prognosis. The Egyptian sources only report where Sāmānu or Achu (𐎠.𐎡), as it is alternatively known in Egypt, could be located; they do not contain any hints about the ailment's appearance and provide only limited information about its prognosis.

The talk will offer a deeper insight into the medical-magical sources describing the demon as human disease, and will present possible identifications from a current-day perspective.

Heike Behlmer

Institute for Egyptology and Coptic Studies, University of Göttingen

The Digital Edition of the Coptic Old Testament: Challenges and Perspectives

The translation of the Bible into the classical literary language of Christian Egypt, Sahidic Coptic, from the 3rd-5th centuries, can be considered one of the most important translation projects of Late Antiquity. Unfortunately, while work on the New Testament, 100 years after the pioneering edition by George Horner, has recently resumed in the framework of the *Editio critica maior* of the Greek NT, Coptic Studies still lack a modern complete edition of the Old Testament. A new long-term project at the Göttingen Academy of Sciences aims to fill this important lacuna in Coptic scholarship by providing a digital edition, initially of the Sahidic OT. All components (manuscript descriptions, digital surrogates, transcriptions, collations, annotations, translations and elements of the virtual research environment) will be accessible to other researchers and projects, who, in their turn, will be able to actively participate in the collaborative research platform the project offers.

The paper will introduce the project, which has started work on January 1, 2015, and explore and discuss the challenges and opportunities presented by sharing text corpora (e.g. to facilitate research on text re-use), data curation standards, and data models with other digital projects within Egyptology and Coptic Studies.

Galina Belova

Center for Egyptological Studies, Russian Academy of Sciences

“White Walls” – the ancient capital of Egypt

Approximately by 3100 BC the long process of unification of Egypt was over. According to the legend, written by Herodotus, the first king of the state Menes justified his success by foundation of the capital of the unified state – The “White walls” (egyp. *jnbw-ḥd*).

In the sources, written in pharaonic Egyptian as well as in other ancient languages several names were given to the city. It was not surprising so far as the city was the effective administrative center of the country from the Old Kingdom to the Ptolemaic period, in the course of the times the names of the capital were changed and the quantity of its toponymes greatly increased.

The problems, concerning the first Egyptian capital, which was also the residence of Egyptian pharaohs, were discussed by many scholars. In particular, A. Badawi and J. Malek paid a special attention to the study of the history of the city and to the possibilities of its localization.

The subject of this paper is the history of the name given to the capital by the Egyptians and transformed by the Greeks to *λευκόν τεῖχος*. The author will also discuss existing versions of localization of the city and suggests an alternative location of the capital based on archaeological research of The Russian Archaeological Mission at the site Kom Tuman (Mit-Rahina).

James Bennett

Durham University

A Report on the Excavations at Tell Timai (Thmuis): The North Western Zone of the City.

Since 2007 the University of Hawaii has been excavating at the Greco-Roman site of Thmuis. Thmuis is located in the northeastern Nile delta, approximately 500 metres to the south of the city of Mendes. Excavations since 2009 in the northwest of the site have uncovered a rectangular limestone casemate foundation. Excavations within the three large voids consisted of layers of silt and limestone chippings. Dating evidence was limited within these voids. Ceramic data from the northern void would suggest a date for its construction at the very end of the Ptolemaic Period or the Early Roman Period, particularly during the reign of Augustus. An analysis of Late Ptolemaic and Early Roman stone casemate platform sizes in Egypt and Nubia would appear to indicate a date for the construction of the casemate to the temple building activity of the Emperor Augustus.

Excavations to the west of the limestone casemate in 2014 have also revealed large monumental mud brick structures that may be related to the limestone casemate.

Further evidence of an earlier religious and funerary complex in the north-west comes from the discovery of a headless limestone sphinx, a statue of Arsinoe II and a large broken grandiorite sarcophagus dated to the Late Dynastic Period. Furthermore a Late Dynastic Pottery Cache placed under one of the mud brick structures outer walls has provided the earliest evidence of occupation at the site of Thmuis so far.

Louise Bertini - Salima Ikram
American University in Cairo

Food for the Forces: An investigation of military subsistence strategies in New Kingdom border regions

The frontier regions of ancient Egypt (Nubia, Western and Eastern Nile Delta) have played a multi-faceted role in the discipline, control, and coordination of many socio-economic aspects of the territory, including contact with merchants along trade routes, soldiers, envoys, and possibly caravans. Although the Middle Kingdom fortresses in Nubia are quite well known, attention has started to be given to the string of New Kingdom fortresses along the borders of the western and eastern Nile Delta only recently. While the defensive nature of such fortresses may be clear, thus far little work has been carried out to understand how the forts themselves were provisioned, and the extent to which these sites may have been self-sufficient.

It is thus the goal of this paper to examine subsistence strategies at the sites of Zawiyet Umm el-Rakham, Kom Firin, and Tell el-Borg through the analysis of excavated faunal remains. Such analyses offer the potential to reveal the broader socio-economic infrastructure, which may include formalized state support. As a comparative study of faunal remains from New Kingdom fort sites has never been done, this paper seeks to provide a baseline for future research in creating a model of the socio-economic infrastructure of New Kingdom fortresses.

Raffaella Bianucci - Loynes R.D., Sutherland L.M, Charlier P., Froesch P., Lallo R., Fletcher J., Buckley S., Nerlich A.G.
University of Turin

Unravelling the cause of death of a 18th dynasty élite individual (QV30)

Ancient Egyptian mummies represent a powerful source of information on past diseases. Here we report on the cause of death of Nebiri, Chief of the Stables under the reign of Thutmose III. His plundered tomb (QV30) was discovered by E. Schiaparelli between February and March 1904. Only the head (S.5109) and the canopic chest (S.5110, S.5111/02, S.5112, S.5113) were preserved and are currently housed at Turin's Fondazione Museo delle Antichità Egizie. Multidetector Computed Tomography (MDCT) showed that Nebiri was middle aged - 45 to 60 years old- when he died and that he was affected by a severe periodontal disease with several abscesses. There is evidence of calcification in the right internal carotid artery. A 3 dimensional brain surface reconstruction showed a strong asymmetry in the vascularisation and shape of both hemispheres, especially level with the anterior and middle meningeal vessels although no major pathologic alterations of the outer meninges could be pinpointed. Conversely, based on the presence of small aggregates of hemosiderin containing "heart-failure" cells and pulmonary oedema, it can be confidently concluded that Nebiri died from an acute cardiac failure after having experienced a chronic cardiac insufficiency. Evidence of vascular disease, often associated, with hypertension is provided.

Susanne Bickel
University of Basel

The Royal Family in the Kings' Valley

The University of Basel Kings' Valley Project is investigating twelve non-royal tombs in the side valley of Thutmose III. They date to the period between Thutmose III and Amenhotep III and contained either single burials or –according to tomb size– from five to over thirty individuals. Recent investigations show that most tombs were used a second time for interments during the 22nd dynasty, after having been severely looted.

KV 64 and KV 40 prove to be closely related in their topographical setting as well as in their primary and secondary occupation. The highly fragmented remains of burial equipment from the 18th dynasty show that KV 40 was used for a coherent group of members of the extensive royal family of Amenhotep III. Jar inscriptions reveal the identity of hitherto unknown royal daughters and sons. Women without titles as well as women with foreign names were equally part of this entity. The on-going research on funerary items, jar inscriptions, ceramics, textiles, and human remains allows a multi-perspective approach to this little documented palatial society. It reinforces furthermore the assumption that the Kings' Valley was conceived as one of the necropoleis for the pharaohs' widespread private entourage.

Nils Billing
Uppsala University

"It is I, your son; I am Horus" - Patterns of ritual agency and spatial progression in the pyramid of Pepy I

The scholarly debate within Egyptology concerning the ancient principles of selection and distribution of Pyramid Texts for the individual royal tomb remains as vivid as ever. Although our insights into the long-lost master copies and the ways they were organized in the scriptoria can only be gained indirectly (paleographical observations, series of spells, etc.), one can notice distinct patterns in the editorial thematic and spatial assessment of these texts. Besides the undeniable

existence of groups and even (more or less) fixed sequences of spells (indicating a liturgical background), their grammatical structure (who is talking to whom and in what manner) has for long been observed as a major dividing principle between texts in the sarcophagus- and antechambers. However, the fact that not one pyramid-corpus is identical with another has led to well-founded hypotheses that the spells were organized in distinct groups and, on the basis of this source affiliation, could be inscribed in various internal orders on the same wall. This is certainly true, but a careful investigation of a single pyramid does reveal patterns that could also be considered unique for the respective corpus. In this paper, we shall look more closely at the spatial organization of ritual agency in the pyramid of Pepy I, a trait that in fact turned the chamber system into an eternally ritualized, performative structure through which the tomb-owner could be guided by his son and psychopomp Horus.

Ana Isabel Blasco Torres

Katholieke Universiteit Leuven, Universidad de Salamanca

The ancient Egyptian dialects in the light of the Greek transcriptions of Egyptian anthroponyms
Dialects, Greek transcriptions, anthroponyms

The existence of different Egyptian dialects before the appearance of Coptic texts is mainly known from P. Anastasi I 28/6 (ca. 1250 B.C.), in which a critique about the style of a scribe is included: “like words of a man from Natho to a man of Jeb”. Owing to the fact that vowels are not written in the Egyptian texts previous to the Coptic period and that, as a consequence, dialectal features were not generally represented, the knowledge of ancient Egyptian dialects has traditionally been based on Coptic texts. However, Greek transcriptions of Egyptian proper names not only reflect the pronunciation and reveal the vocalization of Egyptian words, but also they contain many dialectal features that can help us to establish some dialectal isoglosses five centuries before the appearance of Coptic texts.

Paola Boffula Alimeni

Istituto Nazionale di Archeologia e di Storia dell'Arte-Palazzo Venezia-Roma

Dalla sabbia alla teca: alcuni esempi di interventi conservativi eseguiti su alcuni papiri del Museo Egizio di Firenze.

Nel posseduto del Museo Egizio di Firenze si contano un centinaio di papiri circa, che restaurati nella metà del secolo scorso da Medea Norsa, Giuseppe Botti e Erminia Caudana con tecniche e prodotti prestati dal restauro ligneo e tessile, presentavano dei fenomeni e delle problematiche che mettevano a rischio la loro conservazione futura.

I casi erano eterogenei: fuoriuscita dei sali inorganici, fragilità dei frammenti adesi su voile di seta, perdita di materiale a causa dei vetri rotti o aperti e poi non sigillati, nastro adesivo che trasferiva sulla superficie papiracea il proprio potere adesivo e altre dinamiche connesse alla mancanza di un impianto climatico a norma previsto per la conservazione dei beni librari. Supportata dalle indagini diagnostiche, che consentono l'individuazione dei solventi impiegati e soprattutto svelano la natura del pigmento o degli inchiostri, ho proposto un intervento conservativo utilizzando come adesivo il Tylose MH 300 P e come consolidante dei pigmenti il Klucel G (HPC); al posto del nastro adesivo per stabilizzare i frammenti minuscoli ho sperimentato il velo di carta giapponese Wangerow pretrattato con Klucel G in etanolo. Scopo della comunicazione è poter diffondere l'idea che il

restauro parte dalla prevenzione e da un controllo annuale dei manufatti, cercando di rallentare, non potendo impedire, in normale processo di decadimento del bene culturale.

Luisa Bongrani

Università di Roma "La Sapienza"

Ay e la sua famiglia: le origini e l'ascesa al potere

La decisione di fondare Akhetaton fu il risultato di una lunga evoluzione religiosa e sociale a partire dagli inizi della Din.XVIII. Essa comportò mutamenti religiosi, anche se il culto di Aton non eliminò le altre divinità (e neppure Amon), come è spesso ritenuto da molti studiosi. Inoltre, la regalità divina fu accentuata dalla continuità femminile nella figura della madre del sovrano.

Un aspetto singolare del periodo Amarniano fu l'onomastica di personaggi di alto rango, come la regina Tiye ed il fratello Ay, il quale mosse le fila degli eventi più importanti da prima della fondazione di Amarna a dopo il suo abbandono, e come Tuya e Yuya (genitori di Tiye ed Ay), i suoceri di Amenophis III menzionati sugli "scarabei del matrimonio": si tratta di nomi indubbiamente e volutamente non-egiziani.

Questo elemento si collega alle genti che sin dall'Antico Regno si trovavano nell'area ad est, dal bacino del Nilo al Mar Rosso: i Medjai, che, in questo periodo, raggiunsero posizioni importanti nello stato egiziano, particolarmente in qualità di militari (come Ay e forse anche Horemheb) e poliziotti, per la sicurezza dei palazzi e delle tombe reali. La loro storia è attualmente oggetto di studi: sappiamo che i Medjai si spostarono dal bacino fluviale ad est, nella zona montuosa e lungo il mare; la ricerca archeologica potrà darci documenti concreti. Intanto si possono cercare nuove fonti e rivedere quelle già in nostro possesso alla luce dei nuovi ritrovamenti archeologici.

Matilde Borla - Cinzia, Oliva

Soprintendenza Archeologica Piemonte

The mummies of the "three sisters" in the Egyptian Museum of Turin: a case study. Conservation and studies of textiles and bandages

The conservation treatment conducted on the so-called "Three Sisters" (Tamiu cat. 2218, Tapeni cat. 2215 and Taririt cat. 2220) has allowed us to study and investigate textile wrappings and bandages of the mummies.

They are dated to the Third Intermediate Period, and they belong to the Drovetti Collections and they have been conserved inside their anthropoid coffins.

The mummies underwent conservation during the work for the re-opening of the museum in 2014. The bad condition was due to the natural ageing and to vandalism that one of them had been victim to in the past. But in the past, most of the treatments given to mummies, paid more attention to the body than to the external textile wrappings

Bandages, textiles and shrouds have been studied and analysed during the course of the restoration work, with special carefulness to technical data (fibers, dyes, weaving, fringe, stitches). Also the wrapping techniques have been studied and compared with other mummies of the same period, because surprisingly the three mummies show different types of bandaging and materials used: two of them have been wrapped in a purple dyed shroud, and only one presents traces of a lost magical collar.

Analyses and scientific investigation have been conducted on the mummies while the fibers have been observed under optical microscope.

The main purpose of the conservation work has been the consolidation of textile and wrappings in order to maintain access to the material for further study and analyses.

Francisco L. Borrego Gallardo
Universidad Autónoma de Madrid

New evidence on the prince Intefmose from Dra Abu el-Naga

The area of Theban tombs 11-12 (Spanish mission) at Dra Abu el-Naga has recently yielded a significant number of data about this part of the necropolis during the Seventeenth Dynasty. In addition to the some objects inscribed with the name of the prince Ahmose Sapair, the Spanish mission has found several artefacts of another king's son of the Seventeenth Dynasty, Intefmose. He was known until now by three documents, all of them without an archaeological context: 1) a seated headless statue, found reused by Petrie in the funerary temple of Nebwenenef, close to the area of TT 11-12, and now in Manchester (inv. no. 5051); 2) a fragmentary shabty mentioning him and a king called Sobekemsaf (BM EA 13329); and 3) a shabty coffin. The corpus of documents of Intefmose can now be increased thanks to the new findings in the area of TT 11-12: 1) a fragmentary sandstone lintel; 2) a fragmentary limestone obelisk; and 3) a sandstone stela dedicated to him. The context and content of this evidence can add some interesting facts, such as the almost sure location of the tomb of Intefmose in the area of TT 11-12 and the possible existence of a posthumous cult after his death.

Helmut Brandl
Humboldt University

The M.i.N Project: Researching antiquities from the Eastern Nile Delta

Past excavations of the Egyptian Antiquities Organization (EAO) have unearthed important Delta cities and their necropolises and many of the discovered artefacts still await research and publication. M.i.N. ("Museen im Nildelta"), an Egyptian-German project supported by Egypt's Ministry of Antiquities, focuses on the study and publication of these artefacts, now housed in some of the lesser-known museums of the Delta. The project:

- Raises awareness of Lower Egypt's cultural heritage;
- Gathers all information related to the find circumstances of these objects;
- Provides descriptions and excellent images of some excavated or well-attributed objects;
- Provides scholarly, illustrated essays on related Delta archaeology;
- Raises interest among Arabic speakers by publishing in Arabic as well as in English.

To date three museums have been included:

1. The Museum of the University of Zagazig, with M.I. Bakr's finds from Kufur Nigm and Bubastis, including a hoard of jewellery discovered in 1992. The first M.i.N. volume, *Egyptian Antiquities from Kufur Nigm and Bubastis* (2010), covers these collections.
2. The National Museum of Sharkeya (now closed) housed sculptures and grave goods from Bubastis, Tanis, Imet (Nebesheh) and other sites. The second volume, *Egyptian Antiquities from the Eastern Nile Delta* (2014), covers these.

3. The Ismailia Museum, with many antiquities discovered by J. Clédat at Tell el-Maskhouta and in the Suez Canal region, is the present focus for M.i.N. and will be covered in the forthcoming third volume.

Kamila Braulinska
University of Warsaw

Cats and Dogs of Hatshepsut

The Temple of Hatshepsut is a unique example of a Pharaonic monument presenting a variety of animals in its decoration. Mammal species are just as picturesque as the numerous fishes and birds. Some of the animals being brought from abroad are exotic in Egypt, at least in the XVIII dynasty. Others, such as the specific type of dogs, seem to be indeed familiar in the region. Puzzling are also the felids depicted. Despite possibly being naturally present in Egypt, they were still imported.

One cannot be certain whether the imported goods and animals were brought from Punt itself, as was the aim of the queen's expedition, or Punt was only a stopping point. Another curiosity is the naming of two species recorded by the artist himself, suggesting that both of them were Egyptian (!).

Several specimens of the domestic dog all resemble the modern saluki. The felid species are: lion, cheetah and probably panther. Apart from the living animals, zoological raw materials are demonstrated. Some of the specimens are shown still in Punt, then being led to Hatshepsut's boats. They appear then elsewhere in the temple, apparently already in Egypt, in some cases seemingly in their final roles. Lions are not depicted being imported, yet they are the most numerous in the discussed reliefs. No dog depiction in this context has been traced so far, however the comparative material suggests its possible use.

Susanne Brinkmann - Christina Verbeek
Conservation project TT49

Laser-cleaning of Ancient Egyptian Wall Paintings in the Tomb of Neferhotep TT 49

The Theban tomb TT49 is dated back to the 18. dynasty and rich with wall paintings, sculptures and reliefs. The Argentinean mission is directed by Prof. Violeta Pereyra in cooperation with German conservators. The tomb has been extensively damaged due to human inhabitation, the keeping of livestock and the burning of mummies inside the tomb. Large areas of the precious ancient Egyptian wall paintings are no longer readable because of these soot crusts and dirt deposits. Due to the complicated situation of very fragile wall paintings with extreme soot deposits a two-year research project was initiated with the support of the Gerda-Henkel-Foundation (Germany). The possibility of laser-treatment for the cleaning of the fragile wall paintings and the polychrome sculptures without any damage has been tested. A mobile laser device is being used for the work in the tomb: A battery powered backpack fiber laser. After initial testing of the stability of pigments and proper laser parameters it is readily apparent that the laser cleaning method allows for effective and damage-free soot reduction on the fragile wall paintings. There are no changes to the original colours and there is no loss of paint layers since the laser method requires no actual touching of the painting. In combination with a temporary consolidation of the paint layers and traditional cleaning methods the laser can be very successful at cleaning soot-damaged wall paintings.

Yanne Broux - Mark Depauw
KU Leuven

Egyptian Names in Trismegistos (800 BC - AD 800) and Social Network Analysis

Trismegistos (www.trismegistos.org, [TM]) started in 2005 as a platform to facilitate access to information about papyrological texts in all languages and scripts from Greco-Roman Egypt. The inclusion of Egyptian soon dissolved the disciplinary boundary with epigraphy, broadened the chronological window, which was eventually set to 800 BC–AD 800, and led to the inclusion of further languages such as Coptic, Aramaic and Arabic. Since 2008 TM also deals with people. Starting out with Greek papyri, where TM could build on the *Prosopographia Ptolemaica*, we distilled over 375,000 Greek, Egyptian and Latin names from some 50,000 documents found in the Duke Databank of Documentary Papyri. At the same time, names from Demotic, Hieroglyphic and Hieratic texts were entered manually. The data from Coptic papyrological texts have been added through cooperation with Alain Delattre. Today (January 16 2015) TM has 196,409 attestations of Egyptian names, but especially for Demotic and other Egyptian scripts the coverage is lacunose. Over the past years, the extensive amount of data in TM People has led to significant breakthroughs in quantitative research, e.g. on theophoric names in the Late Period, double names in Ptolemaic Egypt, and the rise of Christianity in the 4th century AD. Lately, we have been taking things a step further by applying Social Network Analysis. We will present some examples here, to illustrate its relevance for the study of religion and society on the basis of names.

Marie-Cécile Bruwier
Musée royal de Mariemont - Université de Louvain-la-Neuve

« In search of Cleopatra's temple » a documentary research and an archaeological prospection in Alexandria

The primary goal was to locate the monument where a colossal couple was presumably situated. The bust of a queen and two hands are since 1912 in the Musée royal de Mariemont (Belgium). Two fragments of a king figure (head and left leg) are in the Graeco-Roman Museum in Alexandria, since around 1900. Hypothetically, the Ptolemaic couple was inside a sanctuary of a likely large scale. From past centuries' texts, the "temple" should be located outside the East walls of the antique Alexandria, in the Smouha district.

In 2004, the on-site research was initiated by S.A. Ashton, and electromagnetic and geo-radar prospection were led by Paul and Neil Linford, which confirmed the building's location. An archaeological research was undertaken on the site in 2008-12. Core drills and boreholes followed by diggings have been achieved, funded by the Musée royal de Mariemont, together with the Centre d'Etudes Alexandrines and the Supreme Council of Antiquities.

Unearthed artefacts show that this site has been occupied at least from the 2nd century BC to the 5th century AD. The sanctuary was most probably transformed and reallocated during the Roman period. The site was also used as a quarry; stone blocks were dismantled, cut, and even cooked, as shown by the lime kilns discovered in 2011. Some great changes also occurred during the 20th century with the modernisation of Alexandria.

Betsy Bryan - Roxie Walker, Salima Ikram, Joel Irish
Johns Hopkins University

Execration and Execution: A Skeleton of a Bound Captive from the Mut Temple Precinct

In 2011 the Johns Hopkins Expedition discovered a human skeleton south of the Isheru Lake. The body lay between – and just below the level of -- two sandstone bases for wooden columns placed at the beginning of the 18th Dynasty. Roxie Walker identified the unusual position of this skeleton, and she and Salima Ikram completed the removal in May of 2011.

Excavation demonstrated that the skeleton of a man, aged 20-25 years, was not a burial but rather a deposit of a man killed in situ. The body, facing down, was in the position of a bound captive. Walker and Ikram have reconstructed the manner in which the death took place, and this will be summarized. Because it is uncommon to find human remains within early temple precincts and because this deposit was not that of body parts (e.g., skulls and fingers as were found in Tell ed Debaa) (Fuscaldo 2003) or Mirgissa (Ritner 1993), the question arose as to whether it represents an execration ritual or an execution as punishment. This paper will present the current understanding of the skeleton's context and ethnicity as a contribution from myself, Walker, Ikram, and Joel Irish. Following an evaluation of both execration ritual data and sources for execution and capital punishment a view will be presented as to the type of deposit we have found. A final summation will review the analyses done thus far that have led to present understandings of the skeleton's ethnicity and some possible venues for future historical discussions.

Julia Budka
Austrian Academy of Sciences

Votive pottery for Osiris: new finds at Umm el-Qaab, Abydos

Since 2007, the large corpus of ceramics associated with the cult of Osiris at the presumed tomb of the god at Umm el-Qaab is being studied within a research project of the German Archaeological Institute Cairo. The pottery attests to cultic activities from the late Old Kingdom throughout all ages until Ptolemaic, Roman and Coptic times. According to the ceramics, one of the heydays of the cult for Osiris at Umm el-Qaab is clearly the 25th Dynasty.

Recent fieldwork resulted in a considerable increase in understanding the nature, date, size and variability of in situ pottery deposits in the surroundings of the tomb of Djer/Osiris, which are datable to the 25th Dynasty. As a case study, the large deposit O-NNO will be presented. This deposit allows for the first time to specify the contemporaneous use of large votive vessels and the well-known offering cups, the so-called qaabs. The ritual framework for the cult of Osiris will be discussed, including references to textual sources, architectural remains and the sacred landscape of Abydos.

Patricia Butz
Savannah College of Art and Design

The Ptolemaic Dedication of Archepolis in the Bibliotheca Alexandrina: Materiality and Text

Displayed in the Archaeological Collection of the Bibliotheca Alexandrina, the Ptolemaic dedication of Archepolis, son of Kosmos, of Leonnateus may appear standard in purpose and

formulaic in format. Closer study reveals the careful manipulation of traditional elements of the dedicatory formula, reinforced by the unusually fine palaeographic display. Of particular interest is the introduction of the royal nomenclature. Archepolis clearly makes his dedication “in the name of” the divine, father-loving couple, Ptolemy IV and Arsinoë III, rather than simply “to” them, as seen on many dedicatory plaques within the genre. While not equating to the Pharaonic *hetep-dinesu*, the paper will argue a Ptolemaic sensibility in wording.

In the next tier, Sarapis and Isis, themselves a divine couple and named in the dative, epitomize the Egyptian and Greek religious amalgamation and also serve as historical markers for the Battle of Raphia in 217 BCE, where they were heralded as saviors. Ptolemy IV and Arsinoë III were known for their assumption of a variety of divine roles and associations in this hybrid culture, nowhere more famously than on the Arkhelaos Relief depicting the apotheosis of Homer, unquestionably a product of the Alexandrian literati and the environment of the Great Library. The Archepolis dedication, even in its modesty, is in tune with the overall sophistication of the Arkhelaos Relief while resonating with a Pharaonic subtext in its opening.

Giorgia Cafici

Scuola Normale Superiore

Bernard von Bothmer and Ptolemaic sculpture: Papers on Ptolemaic art from his archives held at the Università degli Studi di Milano

Art Historian, Curator in the Egyptian department in Brooklyn and Professor of Egyptian Art at the Institute of Fine Arts in New York, Bernard von Bothmer was one of the most important experts in Late Egyptian art. He spent his entire life recording, dating and redefining the methods of understanding Late Egyptian sculpture, a work culminated in the creation of the *Corpus of Late Egyptian Sculpture*, a collection of detailed notes, high quality photographs and negatives. In 2008 the Università degli Studi di Milano bought Bothmer’s private archives, a collection of notes for his classes and lectures, papers delivered at Conferences and Seminars, detailed dossiers on museums and Egyptian collections around the world, drawings and about ten thousand photographs. Professor Piacentini kindly allowed me to study his papers on Ptolemaic art. The documents are handwritten and typed, published and unpublished. Through these papers it is possible to detect several stages of Bothmer’s thought on Ptolemaic art, notably on sculpture. Particularly interesting to this purpose are the notes for classes and seminars he held in the United States, in Egypt and in the United Kingdom. The aim of my paper is to give an overview of the papers of Bothmer’s private archives related to Ptolemaic art, and to outline, thanks to both published and unpublished documents, the development of Bothmer’s thought on some issues of Ptolemaic art, such as Ptolemaic portraiture.

Kevin Cahail

University of Pennsylvania

A Family of Thirteenth Dynasty High Officials Appearing on a Group of Reused Limestone Blocks from the Tomb of Pharaoh Senebkay at South Abydos

During January 2014, the University of Pennsylvania expedition to South Abydos uncovered a tomb belonging to the previously unknown Pharaoh, Senebkay. Cut-off from access to raw materials during the politically fragmented Second Intermediate Period, Senebkay usurped and reused elements deriving from earlier structures to fabricate his modest mud-brick and stone tomb.

Most notable among these reused materials is a group of nine, pure white limestone blocks which bore the remains of carved figural decoration and inscriptions, naming the original owners of the stones.

Three individuals depicted upon these blocks appear to belong to the same family of high officials. One of these men, the Field Overseer Dedtu, is known to have lived during the Thirteenth Dynasty from at least two other stelae now in the Louvre and the Odessa Archaeological Museum. For the first time, the information on the reused blocks from the Senebkay burial chamber allows us to reconstruct an extensive genealogy for this family. Additionally, these blocks pose a number of important questions. During which reign did Dedtu hold his office? From what kind of building or buildings do the reused blocks derive, and where were they located? What new information do these sources lend to our understanding of the history of Abydos during the Second Intermediate Period? This paper will analyze the texts on these blocks, reconstruct Dedtu's extended genealogy, and explore a number of these key questions.

Giuseppina Capriotti Vittozzi - Andrea Angelini

National Research Council of Italy - Institute for Ancient Mediterranean Studies

Tell el-Maskhuta project. Multidisciplinary Egyptological Mission of the National Research Council of Italy (CNR)

Tell el-Maskhuta is an important archaeological site along the Wadi Tumilat. It was partially explored in the past and now the CNR Mission is working for a new project. This paper wants to highlight some features about survey techniques and to present the first results. The aim of the project is to re-organize different data, characterized by old and new acquisitions on the field. The area of Tell el Maskhuta is much extended and the survey should provide two different representation scales, both territorial and archaeological. Actually several technologies can be used to support the archaeological project in a scientific way, indeed survey has two objectives: to increase the knowledge of the site through the documentation (digital or analogical); to integrate methods and techniques to get new data. One of the main operations on the site is to have a global reference system based on the total station and/or a GNSS approach, for surveying the archaeological structures and to get numerical model of the terrain. These data can be merged with 3D acquisition supplied by laser scanner but above all photogrammetry. Analyzing and filtering the data it is possible to view anomalies and to overlay ortofoto, and other raster data from different sources such as satellite images and geophysical maps. At the same time it is important to apply correctly these techniques and make some considerations about their use in order to know and rule the whole process of the survey.

Ilaria Cariddi

Università Ca' Foscari Venezia

Silence in the Eloquent Peasant: themes and problems

The Tale of the Eloquent Peasant, a narrative centered on the power of discourse, remarkably mentions silence in numerous and plot-significant passages, providing it with several different connotations. Scholars have in fact referred to the role of silence in the story as “a structural thread” (C. Eyre, *The Performance of the Peasant in A. M. Gnirs, Reading the Eloquent Peasant*, 2000) and “the problematic motor of the plot” (R.B. Parkinson, *The Tale of Sinuhe and Other Ancient*

Egyptian Poems, 1998). Alluding, each time, to indifference, repression, even death, or, conversely, to justice and proper behavior, the weight of such a term in a text hinged on the concept of maat is not fortuitous –silence and its value being one of the recurring themes in wisdom literature. By directly comparing these instances from the Tale and matching excerpts from the Teachings, it is possible to bring out a complex pattern of references, deviations and deconstruction of the models, which makes the Eloquent Peasant virtually the only ancient Egyptian text to delve throughout into the problems of communication.

Silke Caßor-Pfeiffer
Eberhard-Karls-Universität Tübingen

Milk and Swaddling Clothes for the Horus child. The Scene Opet 133–134 and its Ritual Context

The temple of Opet in Karnak (next to the temple of Khonsu) is at the same time birth and burial place of the god Osiris respectively Amun in the form of Osiris. The southern chapel is dedicated to the birth of the Horus-child (as the resurrection of the god Osiris/Amun). The first register of the southern wall consists of a single scene which shows two different offerings of the king to the child-god Harpocrates/Harsiese who is nursed by his mother while sitting on her lap. The king is depicted twice bringing one offering from each side, milk in the eastern part of the scene, swaddling clothes in the western part. He is preceded by the goddess Meskhenet (eastern half) and the deities Nekhbet, Wadjet, Thoth and Khnum (western half). This combination of deities and offerings in one scene is unique. The single elements, however, reoccur in the context of the mammisi; they shall be examined in this presentation to give a clue for the understanding of the scene in the temple of Opet. A special focus will be given to the milk offering and the use of milk in the context of the birth of the child god, what are its implications especially in the mammisi and what does this mean for the scene discussed here.

Edward Castle
University of Chicago

The Influence of the Sumerian Language and Writing System in Egypt

Citing evidence for Mesopotamian influence in Egypt during the Late Predynastic and Early Dynastic periods, John Wilson in 1951 pointed particularly to cylinder seals, artistic motifs of unmistakably Mesopotamian type, and distinctive mud-brick architecture with recessed panelling and other structural refinements, all of which had a prior history of development in Mesopotamia before appearing in Egypt.

As Wilson indicated, writing appeared in Egypt along with these, and already with advanced features such as the rebus-principle. To account for this, he offered two alternative theories:

- 1) Egyptian writing developed entirely independently, but the earliest stages of its development employed impermanent materials which have not survived;
- 2) Egyptians adopted only the principles of writing (logogram, rebus-principle, phonetic complement), while employing exclusively Egyptian imagery.

It is notable that both of these theories implicitly reject a priori the possible existence of the Sumerian language and writing system in Egypt. Although attempts to interpret early textual and iconographic evidence in the light of later Egyptian have inevitably enjoyed some success, the

implicit premiss of both theories seems to have discouraged examination of the data for evidence of Sumerian.

This paper presents contextually supported evidence for the existence of the Sumerian language and writing system in predynastic Egypt, and traces, phonological and lexical, which survived in the Egyptian language, writing, and iconography into the Greco-Roman period.

Giacomo Cavillier

Center of Egyptology "J.F.Champollion", Genova

Progetto "Butehamon": prospettive e ricerche nella necropoli tebana

Il presente contributo presenta i risultati delle ricerche archeologiche condotte presso la necropoli tebana dal 2008 al 2014 dalla missione del Centro Champollion di Genova. Il progetto di ricerca è dedicato allo scriba reale e responsabile della necropoli Butehamon, la cui attività è attestata tra la fine della XX e inizi della XXI dinastia, periodo, questo, cruciale per i successivi sviluppi della regalità faraonica. A Butehamon è attribuita la salvaguardia e la tutela delle sepolture reali presenti nella necropoli; la sua opera, testimoniata da graffiti ed iscrizioni presenti in situ, sembra non solo confermare questo stato di cose, ma apre una serie di riflessioni ed interrogativi sulla gestione e sull'organizzazione della necropoli reale in rapporto con il territorio e in un'epoca densa di trasformazioni sociali, politiche ed economiche per il paese.

Gaelle Chantrain

Université catholique de Louvain

Did you say “Egyptian”? A lexical study through the outskirts of the concept of “Egyptianity”.

Many interesting studies have already been published about the relations between Egypt and its neighbours. We have become used to consider foreigners' place in literature through the filter of royal epigraphic texts, where narratives of military campaigns and royal decrees play a prominent role. Data coming from texts of everyday life, dealing with practical, economical or juridical matters also shed an interesting light upon this issue. Iconography and archaeology have of course also been taken into account. Foreigners in literary texts have also been discussed by Antonio Loprieno, among others. I once more would like to return to this question, through a lexical study. I here propose to examine literary texts from the New Kingdom, including wisdom texts and miscellanies. I will present a context-sensitive lexical analysis of qualifiers and expressions related to foreigners, including the distribution of the classifiers. In so doing, I will situate the respective places of Asiatics, Nubians and Libyans on the Egyptian's mental map and I will retrace the chronological evolution of these connections. Besides contributing to the identification of common stereotypes about foreigners that found their way into literary texts, this study focuses on the evolutionary process of the concept of “Egyptianity” and on the fuzzy boundaries between what is “inside” and “outside” Egypt.

Alain Charron - Stéphanie Porcier, Salima Ikram, Stéphane Pasquali, Roger Lichtenberg, Samuel Mérigeaud, Paul Tafforeau, Pascale Richardin, Catherine Vieillescazes, Gaël Piques, Frédéric Servajean

Musée de l'Arles antiques

Étude des momies animales du musée des Confluences à Lyon (France) - Premiers résultats Momies, Animaux, Chien, Crocodile

Le musée des Confluences, ancien musée Guimet de Lyon, conserve près de deux mille cinq cents momies animales, ce qui en fait l'ensemble le plus considérable en dehors d'Égypte. Il est partiellement connu par les publications de Louis Lortet et Claude Gaillard, qui, en 1903, 1907 et 1909 ont fait paraître des études sur la faune momifiée de l'ancienne Égypte.

Une équipe pluridisciplinaire a décidé, dans le cadre du projet MAHES, de reprendre cette recherche mais en insistant davantage sur les momies, leur histoire, leur technique d'élaboration et leur signification.

Grâce aux technologies modernes, les premiers examens ont permis de faire des découvertes intéressantes, des momies ont notamment révélé un contenu que l'apparence extérieure ne permettait pas de supposer. Une momie de rapace s'est avérée en fait contenir un singe.

Des faits plus surprenants ont attiré l'attention de l'équipe. Des dents ont été trouvées dans des endroits a priori incongrus. Une momie de rapace renferme deux molaires d'un capriné et plusieurs crocodiles mutilés ont des dents d'un de leur congénère collées par du baume sur l'arrière de leur tête.

Il faut surtout mentionner une momie de chien provenant d'Assiout et datée du début de l'époque romaine qui contient des restes de plusieurs canidés. À l'intérieur de cet objet typiquement égyptien, une première analyse réalisée au synchrotron de Grenoble a mis en évidence la présence d'un objet à l'iconographie gréco-romaine.

Violaine Chauvet
University of Liverpool

It's not all about sex, or is it? The place and role of mothers in private tombs decoration

Sexuality is central to the discussion of re-birth in the afterlife, which has underpinned an extensive body of scholarship about the role played by female figures in funerary context. The aim of this paper is to look at the place and role of mothers in the iconography of private tombs to (re-)assess the nature of their presentation in the decorative programme of private tombs.

Were mothers, as it has been argued, filling the role of the spouse when no such figure existed? If so, was the iconography / text adapted in presenting the female partner as 'gestational carrier', rather than sexual partner, or was the nature of kinship a feature secondary to them being equally the source of life?

Maternal filiation which is at time a salient iconographic as well as a textual feature in private tombs also raises question about the definition of the tomb owner's identity in funerary context. We will consider the extent to which the depiction of mothers (whether on their own, with their spouse or as a member of the family nucleus) can be read as a testimony of the role played by the mother-figure in the shaping of one's social standing (documented influence of mother-lineage on the acquisition of administrative functions) or one's funerary identity (birth / rebirth and the bestowal of one's name).

Vincent Chollier
University Lumière Lyon 2

An Egyptological Social Network Analysis: the High Priest of Osiris Unnefer and his Relatives

The goal of this lecture would be to present what Social Network Analysis (SNA) can bring to the study of the Ancient Egyptian society, and moreover for the Upper Egypt New Kingdom society. We have chosen to focus on a particular case from the reign of Ramesses II: the relational network of the High Priest of Osiris Wennefer.

Because of a great number of his monuments in many museums around the world, Unnefer is particularly interesting. It is also possible to compare his relationships presented in them. During our presentation, we will present some of these documents and those of his relatives. Most of these documents are very famous and mention individuals in this case study. All of these individuals being part of a same network of very influential high dignitaries during the reign of Ramesses II.

This presentation will be the chance to expose and debate our methodology adapted from those of the sociology to try to build a coherent and adapted approach to the ancient society, and moreover for Egyptology. Going further in the research on the New Kingdom society is our ambition.

This presentation offers to question on relations between the high provincial elites in Egypt – those of temples in particular – between them and with the central power: Royal and Theban institutions. This will be the opportunity to present some of our PhD thesis conclusions.

Patryk Chudzik

Institute of Archaeology, University of Wrocław

Tombs of High Officials at Asasif Necropolis During the Middle Kingdom and Beyond. Preliminary Report of Work Done by the Polish Mission

In the season 2013/2014 Asasif Project began work on the northern slope of North Asasif Necropolis. The main complexes in this area are dated to the Middle Kingdom. Works are carried out inside the rock-cut tombs and on the courtyards, surrounded by the mud-brick and stone walls. Project is an element of the program of the Polish-Egyptian Archaeological and Conservation Mission of the Temple of Hatshepsut at Deir el-Bahari.

The main objective is documentation of the architecture of private funerary complexes. The results of the work will enable more precise dating of the tombs in the Theban Area, dated to the Middle Kingdom on very general grounds. Large rock-cut tombs have been reused during later periods. It is very well attested in material brought to the light from the tomb courtyards.

Discoveries of the first seasons provided material, which is associated with cult of the dead. Remains of mud-brick walls in the lower part of the Horhotehps courtyard seems to be past a small cult shrine.

Emanuele M. Ciampini

Università Ca' Foscari, Venezia

Notes on the inscribed Old and Middle Kingdom Coffins in the Turin Museum

The Turin collection of the coffins of the Old and Middle Kingdom, subject of a project of research by the author, mainly derives from the digging of Ernesto Schiaparelli at Asyut, Qaw el-Kebir and Gebelein at the beginning of the 20th century. The analysis of the materials offers several suggestions for a funerary tradition, which covers the period between the end of the Old Kingdom

and the Middle Kingdom; at the same time, the textual collection is coherent with these traditions, which go to be the main features of the funerary culture of the Middle Kingdom. Among the others, some topics of the research are here exposed:

- Textual data: due to the origin of the coffins, the Turin collection offers some case-studies of the funerary doctrine between the Old and Middle Kingdom. The diffusion of the Coffin Texts, well known by the textual collection from the coffins of Iqer from Gebelein (G1T), is confirmed by other unpublished sources, mainly from Asyut.
- Dating: previous publications (Lapp, Willems, Brovarski, Zitman, etc.) tried to draw a chronology of the textual sources from the different centres; the Turin coffins offer a case study for these chronological criteria.
- Epigraphical data from First Intermediate Period and Middle Kingdom scribal traditions.

Silvana Cincotti
University Montpellier III

"Karnak is in peace": the European excavations in the manuscripts of Jean-Jacques Rifaud

The study of the unpublished manuscripts of Jean-Jacques Rifaud allows us to open a privileged eye on what happened at the beginning of the discipline that we call now Egyptology. Eyewitness too many events, Rifaud left in his manuscripts a veritable mine of information. This research aim the definition of the finds from the Temple of Karnak, currently preserved in the European collections. The research also permits the study of archival documents preserved in Italy, France, Switzerland and Belgium.

Reg Clark
Independent researcher (Swansea University Alumni)

Tomb Security in Ancient Egypt from the Early Dynastic Period to the Third Dynasty.

Egyptians went to great lengths to protect their dead from the omnipresent threat of robbery by incorporating special architectural features in their tombs. However, the architecture of tomb security has rarely been studied as a subject in its own right and is usually treated as a secondary topic in publications of a scholarly nature, which tend to regard its role as incidental to the design of the tomb rather than perhaps being the driving force behind it.

In this paper the author summarises some of the results of his recent PhD research into tomb security in Ancient Egypt and traces the development of the architectural features used to protect Egyptian tombs, both royal and private, from the reign of King Iry-Hor in 'Dynasty 0' up to that of Netjerykhet Djoser in the Third Dynasty. He concludes from his study that many of the key architectural elements in Egyptian tombs during this formative period were the direct result of the need to defend the tomb, rather than the consequence of monumental or religious considerations.

Emily Cole
University of California, Los Angeles

Contextualizing Coffin Text 335

Coffin Text 335, later Book of the Dead 17, can be divided into two sections: the first is a speech by the creator god Amun, and the second is a series of exaltations of various deities by the deceased. As the text was transmitted through the Middle Kingdom, elements were added to the narrative and by the New Kingdom, the spell was annotated with a full commentary. These supplementary notes explain passages, offer variants to the body text, and include older textual material. In this paper, I will investigate how the earliest appearance of the commentary found in CT 335 fits into scribal practices of textual annotation. Although the transmission of the text has been reconstructed, how this spell fit into individual burial assemblages has not been addressed.

First I will present two early Middle Kingdom case studies based on the burial of Horhotep (TT 314) and the coffins of Amenemhat (CG 28091-2). In each assemblage, two versions of the spell are present: one with the commentary and one without. Then I will examine the Coffin of Ma (Brussels E. 5037), which dates from the time of Amenemhat II-Senwosret III and includes several unique features of commentary that only become standardized in the New Kingdom. I will show that the adoption of commentaries in these sources can be attributed to an increased interest among scribes of the Middle Kingdom to compile and interpret existing CT versions, until the commentary itself becomes part of the body text in the 18th Dynasty.

Angelo Colonna

"Sapienza" Università di Roma

PANTHE(RI)ON: Ritual Practice and Cultural Construction of Egyptian Animal Worship. A Historical-Religious Perspective

As Meeks (ATP Polyth., iii) remarks “l’animalité...forme une des trames essentielles du polithéisme égyptien”. However, while the variety of animal imagery in iconography/literature is acknowledged as a visual metaphor, animal worship – the actual involvement of living creatures in ritual practice – confronts us with a curious contradiction: commonly perceived as one of the distinctive features of Egyptian religion, since Herodotus it has strongly impressed our Western kulturelle Gedächtnis; on the other hand, it is (dis)regarded as a marginal phenomenon both on historical and interpretative ground.

Such a contradiction arises from two structural deficits: lack of a theoretical framework, resulting in an anachronistic repetition of paradigms of classical derivation; lack of a historical perspective, producing simplifications in the evaluation of the phenomenon and its articulation.

The present paper will try to propose new approaches, detailing their potentialities in relation to specific sets of textual and material data. The goal is threefold: to prove that practices focused around the involvement of specific individuals or groups of animals occurred along all the pharaonic period; to show how their integration into the formal culture, i.e. their elaboration in the monumental discourse according to the rules of decorum allows to sketch important historical caesuras; to outline a historical-religious synthesis of the phenomenon, emphasizing continuities and changes over time.

Simon Connor

Museo Egizio di Torino

Stones and statues: symbolism and hierarchy in the Late Middle Kingdom.

A large number of very different materials are used in sculpture. The reason for choosing one or the other is not due to chance. Some stones are very hard and difficult to sculpt, like granodiorite or quartzite; some are quarried in particularly far deposits in the desert, like grauwacke or gneiss. Undoubtedly, both economic and symbolic values were strong enough to push Egyptian sculptors to choose them. This value depends on the color of the stone, on its hardness, and on its origin. This choice may also depend on a privilege. Some stones are indeed reserved to the king or the upper elite, while other are mainly used for statues of the lower elite.

The choice of materials is thus by no means insignificant. Clearly it depends on the context in which the statue was installed, as well as on its size and the status in the hierarchy of the person represented, criteria themselves related to the context of installing statues.

It is then particularly important to train to identify materials that can be found in museums and sites. This allows identifying the source of the material and its hardness, and associating the object with other monuments carved from the same material.

Anna Consonni - Tommaso Quirino, Angelo Sesana
Centro di Egittologia F. Ballerini, Como

Before and after the Temple: the long lifespan of the necropolis in the area of the Temple of Millions of Years of Amenhotep II - Western Thebes

The Temple of Millions of Years of Amenhotep II, located in Western Thebes just north of the Ramesseum, has been under investigation since 1997 by the Italian Archaeological Expedition of the Centro di Egittologia F. Ballerini – Como, directed by dr. A. Sesana.

Work has focused primarily on the remains of the Temple structures, but tombs uncovered in the area are also being studied, allowing us to reconstruct the long lifespan of this necropolis.

We will present, for the first time, an overview of the development of this necropolis and of its features, showing the main results achieved by the excavation.

During the early Middle Kingdom, two corridor tombs, which underwent reuse between the Late Middle Kingdom and the beginning of the New Kingdom, and two burials in a niche, including that of an infant buried in a terracotta coffin, were excavated in the eastern part of the area.

After the dismantling of the Temple, the whole site was again exploited as a necropolis during the Third Intermediate Period and until the Late Period: 24 shaft tombs have been investigated, sometimes provided with a mud-brick superstructure. Actually, there is clear evidence of reoccupation of the site during the Ptolemaic Period, when, according to the analysis of the materials, the area was still occupied for funerary purpose.

Federico Contardi
Université Paul-Valéry, Montpellier

Among the papyri of the Egyptian Museum in Turin: some rituals from Deir el-Medina

Among the papyri stored in the deposits of the Egyptian Museum in Turin, there is a group of manuscripts, formed of six rolls, containing the Ritual of offering to the god, a long hymn to Amun-Re and some copies of the Ritual of the opening of the mouth, all very probably coming from Deir el-Medina and dating back to the Ramesside period (XIX and XX dynasty). Five of them are still unpublished (CGT 54041, 54042, 54043, 54045 and a part of the roll Turin Suppl. 10125), while the sixth (Turin Suppl. 10125) is the well known version of the Ritual of offering to Amun-Re and

to the deceased king Amenhotep I, the upper part of which is kept at the Egyptian Museum in Cairo. This paper intends to introduce this material and present some results of the ongoing study on it.

Kathlyn Cooney
University of California, Los Angeles

Coffin Reuse at the End of the Bronze Age: Ritual Materialism in the Context of Scarcity

A quick look at the number of surviving coffins from the Theban region suggests steady coffin reuse during the Bronze-Iron Age transition. Only about 70 Ramesside (19th or 20th Dynasty) coffins survive from Thebes, in comparison to as many as 900 surviving 21st and early 22nd Dynasty (1069-945 BCE) coffins – more than ten times the amount and that despite the economic turmoil of the Bronze Age collapse.

My ongoing research on 21st Dynasty coffins is a wide scale examination of coffin reuse to understand the scale and methods, concentrating on large collections of coffins in museums and research institutions, including those in Cairo, London, Paris, Turin, and New York. These body containers find their origins within arenas of intense elite social competition and religious-ritual display, but 21st Dynasty coffins also come from a time of profound social crisis when raw materials to build them were in short supply. Coffins represent an ideal dataset representative of elite Theban society, allowing a study of funerary economics in the light of elite demands for public rituals using religiously charged funerary materiality. Ongoing research questions are: What were the different methods of reusing another person's coffin? Who was reusing it? And perhaps, most significantly, but more difficult to answer: How did funerary arts reuse and theft impact the way that ancient Egyptians approached funerary materiality and ritual action during times of social crisis and after?

Julien Cooper
Macquarie University

Non-Egyptian placenames in Old Kingdom Egypt: evidence for foreign languages on the Nile at the dawn of Egyptian civilization.

Placenames, being one of the most conservative elements of language, are often used to identify the presence of different ethno-linguistic groups. For instance the contemporary presence of Arabic placenames in Andalusian Spain is a relic of Moorish domination before the reconquista. Analysis of the lexical form of placenames and their affiliation can thus aid in the identification of historical populations in the distant past. The Egyptian Nile is no exception to this process and there are a number of placenames in Old Kingdom texts which cannot be etymologically analysed in Egyptian. These names are taken to reflect the presence of non-Egyptians on the Nile, or more debatably, belong to a moribund vocabulary of pre-Old Egyptian.

Given the presumed linguistic homogeneity of the Egyptian Nile Valley, the occurrence of non-Egyptian names in the Old Kingdom is a somewhat surprising feature. The largest cluster of non-Egyptian placenames is a group of Semitic placenames in the Delta. Non-Egyptian placenames also appear in the oases, a small number in Middle Egypt, and some debatable instances on the Nubian frontier. This paper aims to analyse these names and relate them to distinct foreign languages in an effort to explain the ethno-linguistic makeup of pre-Old Kingdom Egypt. The results have

implications for several linguistic, historical, and archaeological phenomena in early Egyptian history, and as such are an important and overlooked aspect of Egyptian onomastics.

Michele Coppola
University of Florence

Notes for a building history of the temple of Ramesses II at Antinoe: the architectural investigation.

This paper presents the latest results of the ongoing research on the temple of Ramesses II at Antinoe. The goal is to identify the stages of the building life cycle, through the study of its original formal and technological characters and subsequent transformations. Complete plans and elevations of still-on-place remains have been drafted. The position of the wall structures, now disappeared, has been highlighted by the mapping of the floors. Stratigraphic investigations and analysis of the materials have been carried out on the columns of the court and of the hypostyle hall. Standard formal models and main technological processes have been identified, as well as specific solutions. Attention has been paid to the study of mortars and painting layers, especially with the analysis of pigments used in different decoration phases. The systematic recording of the scattered pieces (capitals, architraves, cornices, talatats) is leading to a significant knowledge of the collapsed parts of the building. Some hypotheses on the original appearance of entablatures and colonnades may be proposed.

Lorelei Corcoran
University of Memphis

A Heb Sed in Perpetuity? Tutankhamun as the Lunar Osiris

This paper explores references from among Tutankhamun's burial goods to a connection between the king and the lunar, cosmic deity, Osiris the Moon, and the possibility that this association conveyed upon the young ruler the divine transformational benefits of a thirty-year heb sed that he never lived to earn. Osiris' lunar association has traditionally been characterized as funerary and related to the rejuvenation of the dead king. Allusions to the heb sed point, rather, to a connection with the living king and with royal rites of renewal associated with the coronation and/or royal jubilee. The living king as Osiris the Moon, or Thoth, Khonsu or Atum, sets up a complex relationship between the protagonists of post-Amarna solar and Osirian theologies not as solar and chthonic deities but as correlative solar and lunar forces. Both offered millions of years of life and a guarantee, through the corporate body of the king, of the perpetual rebirth of the cosmos.

Laurent Coulon
HiSoMA - CNRS / University of Lyon

La typologie des édifices osiriens à Karnak au Ier millénaire av. J.-C.
Travaux de la mission archéologique et épigraphique « Sanctuaires osiriens de Karnak » (CFEETK, IFAO, UMR HiSoMA (Lyon) et Orient et Méditerranée (Paris), INRAP)

Sous l'appellation « chapelles osiriennes » sont désignés à Karnak les édifices qui furent construits en périphérie du temple d'Amon et dont la divinité principale est Osiris sous ses différentes formes. En réalité, l'appellation recouvre des réalités très variées si l'on compare les dimensions, les structures architecturales, les programmes décoratifs ou les commanditaires. La présence dans le temenos d'Amon de « temples » osiriens à proprement parler, comme celui d'Opet, pose aussi la question de la différenciation des espaces culturels. La documentation systématique des chapelles a permis de renouveler l'approche de ces monuments. Les constructions dédiées à Osiris Oup iched (ép. libyenne), à Osiris Neb ânkh et Osiris Ptah Neb ânkh (ép. kouchite), à Osiris Ounnefer Neb djefaou et Osiris Neb neheh (ép. saïte), ainsi qu'à Osiris coptite (ép. gréco-romaine) ont fait l'objet de campagnes de relevés épigraphiques et, pour certaines, de fouilles archéologiques. Une vaste documentation concernant les monuments osiriens publiés par ailleurs ou les blocs épars issus de constructions démantelées a également été rassemblée.

En s'appuyant sur ces sources, l'analyse du programme décoratif, de la théologie et des rites mis en œuvre dans chacune de ces constructions, associée à la prise en compte de leurs caractéristiques archéologiques et des réseaux qu'elles forment à l'échelle du site à chaque période, permet d'esquisser une typologie raisonnée des édifices osiriens de Karnak.

Edwin Coville Brock
Royal Ontario Museum

Merenptah Sarcophagi Restoration Project

The 19th Dynasty ruler Merenptah was uniquely provided with four stone sarcophagi, three of red granite and one of travertine ("Egyptian alabaster"), set one within the other as part of his burial equipment. The sarcophagi were decorated with repeated extracts from royal underworld texts.

Fragments of the first two boxes as well as their intact lids were discovered when Carter had the tomb cleared of flood debris in 1903. The third granite sarcophagus was found in Tanis in 1940, re-used for the burial of Psusennes I of the 21st Dynasty. From 1982 onwards, I investigated these sarcophagi remains and subsequently found more fragments during clearance operations in the tomb between 1987 and 1990. Recent work in the tomb by a mission from the Louvre, as well as work by an Egyptian mission outside, yielded more fragments of granite and travertine from the sarcophagi.

Since 2011, I have directed a project affiliated with the Royal Ontario Museum in Toronto to document and reconstruct the two outer sarcophagus boxes and lids of Merenptah. This presentation will illustrate the various phases of the project, including repositioning the two lids, preparation of a modern base for the outer box, reassembly of its fragments and restoration in painted outline of the missing decoration. The means of lowering the sarcophagi into the tomb and how the sarcophagi were later demolished will be given.

Alice Coyette
Université catholique de Louvain

Nouvelle lecture d'une scène de la théogamie d'Hatshepsout.

À la suite de Kurt Sethe, l'un des passages du récit de la Théogamie d'Hatshepsout, à Deir el-Bahari, a toujours été considéré comme un texte écrit de manière rétrograde. Quant aux restaurations ramesides présentes sur certaines colonnes de ce texte, elles ont habituellement été considérées

comme erronées. Pourtant, le passage lu de cette manière présente plusieurs incohérences. Une étude approfondie de ce texte, couplée à une analyse de la scène similaire conservée à Louqsor (théogamie d'Amenhotep III) permet de proposer une nouvelle lecture pour ce passage. Cette dernière ne nécessite plus de lecture rétrograde et permet de tenir compte des restitutions ramessides.

Gina Criscenzo-Laycock
Garstang Museum, University of Liverpool

The Garstang Museum: A University Collection Reinvented

In July 2014, 110 years after John Garstang established the Liverpool Institute of Archaeology and its museum, the Garstang Museum of Archaeology re-opened to the public. Now housed in a larger, more publicly accessible location within the University of Liverpool's Department of Archaeology, Classics and Egyptology, the galleries were redesigned to fit the new layout, in line with contemporary views on use and display.

The Garstang has a long history of use as a teaching museum for students in Liverpool. This role is continuing to be developed alongside the new objective of greater public accessibility. The museum runs undergraduate and postgraduate classes utilising the collections, and a program of training giving students museological experience in various fields.

In addition to housing one of the largest collections of Egyptian and Sudanese artefacts in the UK, the Garstang holds an extensive archive, including field notes from the excavations of John Garstang. The collection of plate-glass negatives is a valuable resource, featuring sites such as Beni Hasan, Abydos and Meroe, and is the focus of an ongoing digitization project.

There are many challenges and opportunities still facing the museum, particularly limited budget and staff hours. This paper presents the innovative ways in which the museum meets these challenges, and invites discussion on those still faced, in the hopes that other museums facing similar difficulties may draw inspiration from our experiences.

Jennifer Cromwell
University of Copenhagen

Scattered Vineyards and Wine Management

The Coptic monastery of Apa Thomas at Wadi Sarga (ca. 25km south of Asyut) was excavated in 1913/14. A wealth of textual and material cultural remains was discovered during that single season: almost 2,800 items are held by the British Museum alone. This corpus allows the reconstruction of different aspects of life at the monastery between the 6th and 8th centuries CE. Many of the 385 texts published from the site in 1922 concern wine, including receipts for deliveries, accounts, invoices, payment orders, and letters. Of these, by far the most common are receipts, which state the date, quantity delivered, and the location of the source vineyard. In total, these receipts account for over 30,000 litres of wine. Despite this volume of material, the logistics of wine management by the monastery have never been examined.

Where the location of the vineyards can be identified, it is clear that they cover a vast geographic range, from modern Sanhur in the Fayum region to Dairut, ca. 55km north of Asyut: a distance of over 250km. None are located near the monastery itself. This situation, in which vineyards deliver large quantities of wine from hundreds of kilometres away, raises a number of difficult questions.

Did the monastery own all or any of these vineyards and, if so, how did it manage them? This paper will examine the evidence for this issue, providing new insights into the economic life of the monastery and in turn the economic role of monasteries in late antiquity.

Marcin Czarnowicz - Agnieszka Ochał- Czarnowicz
Jagiellonian University in Krakow, Institute of Archeology

The Emerging Egyptian State and the Role of the Nile Delta in its Foreign Policy

The problem of Egypt's foreign relations during the time of state formation is present in modern scholarly debate for more than 50 years. Many archeologists were trying to reveal the nature of the contacts. The widely accepted theory says that Naqadans set a colony in Southern Levant. Unfortunately this and other explanations underestimate the role of Nile Delta in the relations joining emerging Egyptian state with Near East. Recent excavations such as conducted by Polish Team at Tell el-Farkha and Tell el-Murra as same as new and on-going projects in the Southern Levant, shed a new light on the topic in question. It seems that the contacts between Egypt and Near East were based not on demographic expansion but rather on commercial relations, in which Delta played an important role as a center of the goods redistribution. It is now clear that all this contacts were controlled and monopolized by emerging Egyptian state.

Of the greatest importance are the works done at Tell el-Farkha. Detailed study shown that large part of local economy was based on long distance trade controlled by elites. Olive oil, vine, copper, bitumen and other raw materials were exchanged and transported through Tell el-Farkha. In exchange commodities from the Upper Egypt and local products such as surpluses of grain or fish and pig meat together with precious items produced in local workshops. It seems that Tell el-Farkha was a starting point for a caravans leading to the Levant. The research is conducted thank to the grant founded by National Science Center (DEC-2012/07/B/HS3/03381).

Rafał Czerner - Grażyna Bąkowska-Czerner
Wroclaw University of Technology

Cult and its place in the Greco-Roman town in Marina El-Alamein

The ancient town discovered at the place of today's Marina El-Alamein was developing from the second century BC to the sixth century. Situated on the northern coast of Egypt, it found itself at the crossroads of several cultures. The syncretism prevailing there is particularly notable in religion and worship.

Among the objects of private worship, aedicules from the houses' main rooms occupy a special position. A discovery of a painting from a niche, with images of Serapis, Harpocrates and Helios, confirmed the cult character of aedicules. No relics of a temple have been discovered so far in situ, yet its location can be determined on the basis of neighbouring buildings.

In the area of houses, figurines of deities of Greek and mainly Egyptian origin were found. In the houses small altars were discovered, which marked the space of the sacred. Private worship is also a reflection of the state cult. Its most interesting architectural testimony is a commemorative monument to Commodus.

Basing on objects and places of worship, religious life of residents and rituals associated with it can be interpreted. One of them was the mummification of corpses. Encountered at the necropolis are images of Egyptian gods: Horus and Anubis. Altars located in front of ground structures of hypogea

and in their underground courtyards served the worship of the dead. Hypogeum's layout with an underground courtyard and a dromos leading to it clearly refers to the Egyptian sepulchral architecture.

Dorota Czerwik
Warsaw University

Middle Kingdom Coffin of Khnum from the National Museum of Warsaw

The present paper will introduce the unpublished Middle Kingdom coffin of Khnum from the National Museum of Warsaw. The coffin is one of thirty coffin fragments donated by the IFAO in 1939. It was as a contribution due to Polish-French Archaeological Missions in Edfu led by Kazimierz Michałowski in 1937 and 1938. Middle Kingdom coffins from National Museum have never been published and therefore are still unknown to the scientific public. However, this coffin was included in the catalogue presented by Harco Willems in *Chest of Life* (M13War and M10War), with brief description.

Although the exact provenance of this piece is not confirmed, due to decorative programme and the assumption that it comes from the excavation of Émile Chassinat, it is associated with Meir. The coffin is partly preserved. Upper parts of both long sides are missing as well as the lid. The outer decoration of the rest of the coffin is well preserved, on contrary to the inner decoration, which is only fragmentarily visible. Nevertheless, in inner decoration many fragments of offering list and Coffin Texts can be distinguished and reconstructed along with joints inscriptions. The present research is focused on detailed examination of coffin's decoration. Accordingly, it is imperative to include the state of preservation of this artifact and conservation works completed and scheduled. The complete catalogue of all Middle Kingdom wooden coffins from National Museum in Warsaw is currently under preparation.

Dantong Guo
The Institute of the History of Ancient Civilizations, Northeast Normal University, Chanchun

Relations between Egypt and Canaan in the Middle Kingdom(ca. 2000-1650BCE.)

The relations between Egypt and Canaan in the Middle Kingdom is one of the most complex and least understood subjects in the field of history and archaeology of the two countries. Although this subject has attracted the attention of Egyptologists as well as of scholars engaging in the studies of Near Eastern history and the Old Testament ever since the 1920's, no consensus has yet been reached. However, the subject is a key element for establishing the chronology of Canaanite Middle Bronze Age and understanding the nature of Canaanite society.

As seen from royal and private inscriptions of the 12th Dynasty as well as archaeological findings, the Egyptian-Canaanite relations were focused on trade during the Middle Kingdom even though the stela of Khusobek and the inscription of Memphis mention military activity. The relations in the early 12th Dynasty went along two different routes: the southern Levant was accessible by land, as proven by the wall painting of Tomb No. 3 at Beni Hasan and the inscriptions from Serabit el-Khadim, but the pottery found at Tell Ifshar shows that there were also maritime contacts between Egypt and the southern Levant. As for the northern Levant, the maritime route was preferred as suggested by the Memphite inscription and the inscriptions from the Mastaba of Khnumhotep at Dahshur. Archaeological proof of trade between Egypt and the southern Levant are sealings and

pottery from Ashkelon. The contact with Byblos was renewed about the same time according to the inscriptions of Khnumhotpe at Dahshur.

Arlette David
Hebrew University of Jerusalem

Akhenaten as the Early Morning Light: Revisiting the 'Consecration' Ritual in Amarna.

One of the typical images of Atenist iconography involves Amenhotep IV/Akhenaten extending the abA/sxm/xrp/Hw-a scepter in the light of Aten, near offerings; known from various contexts, including the royal and private tombs in Amarna, temples and palaces in Karnak and Amarna, and the domestic setting in Amarna, it flourishes in all phases of his reign. The ritual scene is traditionally characterized as a 'consecration of offerings' modeled on similar scenes belonging to the royal iconographic repertoire since the Middle Kingdom. A new approach and understanding of the ritual gesture is proposed, according to the iconography and texts of the Amarna tombs: this context offers an insight into the time and loci of this performance and hints at a possible explanation of the Atenist cultic phase. A reappraisal of the famous double scene in room alpha of the royal tomb according to the funerary iconographic program adopted in Amarna is proposed, as well as general conclusions on the staging of the morning ritual in Amarna.

Joseph Davidovits - Frederic Davidovits
Geopolymer Institute

Non-destructive analysis on 11 Egyptian blue faience tiles from the II and III Dynasties.

At the IXth I.C.E. Grenoble, 2004, we presented a paper entitled: Why Djoser's blue Egyptian faience tiles are not blue? Manufacturing Djoser's faience tiles at temperatures as low as 250°C? Our laboratory experimentation replicated the efflorescence technique, at moderate temperature, i.e. 200 and 250°C. The blue pigment was based on copper-aluminum phosphate, found in the Egyptian turquoise mafkat. However, analysis made on a tiny faience tile sample suggested the presence of a different blue pigment, copper chloride paratacamite $\text{Cu}_2\text{Cl}(\text{OH})_3$. Some five years later, we were contacted by the owner of an important collection of Egyptian blue faience tiles (110 items dating from the Second and Third dynasties, the Collection Viola). He got frustrated with the answer he received from a renown institution in Oxford (UK) concerning the thermoluminescence datation of these types of artifacts, namely: "It is not possible to issue a result for these pieces as the samples are too low-fired and lacks radioactive inclusions. We are therefore unable to complete our analysis and draw any conclusions regarding its age". Apparently, according to these experts, this statement is valid for all Egyptian faience tiles of this epoch, because they were fired at a temperature below 450°C. We got free access to his collection, selected 11 blue glazed tiles representative of several workshops and carried out non-destructive analysis (environmental MEB). The results confirm our hypothesis on low-temperature manufacturing, <250°C.

Cássio de Araújo Duarte
Universidade de São Paulo

Scenes from the Amduat on the funerary coffins and sarcophagi of the 21st Dynasty

The Egyptian Book of the Amduat has been carefully studied during the last decades and scholarly works focused primarily the registers present on the walls of Theban royal and non-royal tombs (Hornung, Mauric-Barberio), papyri dated to the Third Intermediate Period (Niwiński, Piankoff, Sadek), and sarcophagi of the Late Period (Manassa). However, 21st Dynasty coffins and sarcophagi were never deeply studied concerning this particular subject representing a gap between New Kingdom and later sources. If on the one hand the Amduat displayed on these chests are not “pure” in a sense other sources can provide, on the other hand the originality of its use and its articulation with other iconographical themes are important elements that can improve our knowledge about Late Period funerary religion and the symbolic language used to express it. Besides data extracted from these chests could be a valuable reference for crossing information with other sources.

Elena de Gregorio
Independent researcher

A huge votive pottery deposit found by the Spanish Mission at Dra Abu el-Naga.

During the years 2012 and 2013 the Spanish Mission discovered and excavated in Dra Abu el-Naga (West Bank, Luxor) a huge pottery deposit located to the southwest of Djehuty's Tomb (TT 11), on the left area denominated Sector 10.

The deposit, integrated by nearly 2000 vessels covered a wide area, piled with a certain organization. The material dates to the XVIIth and beginning of the XVIIIth Dynasty. It is an excellent chance to add to the knowledge of this period's pottery. It is a votive deposit, and it may help to better understand the sacred character of this area of the Theban Necropolis.

Marleen De Meyer
KU Leuven

Ritual activity in forecourt areas of Old Kingdom rock tombs at Dayr al-Barsha

Between 2012 and 2014 forecourt areas in the late Old Kingdom necropolis at Dayr al-Barsha have been under investigation with the specific purpose to determine whether any remains of ritual or cultic activity could be observed. The area that has so far been explored, has offered a number of structures and deposits that indeed do attest to such activity. This talk will focus on just two of them, being an intact ritual deposit and a late Old Kingdom funerary mask.

The ritual deposit was located inside a square structure built with limestone blocks on top of the bedrock. The deposit contained mainly red-slipped plates which had been put into the structure while already broken. Additionally, there was a large vat and a jar, the latter of which contains a hieratic inscription mentioning ‘natron of the wabet’, an inscription which is so far not attested in the corpus of Old Kingdom jar inscriptions. Among the fragments of plates, a fair amount of textile was found, as were lumps of natron, and a few other objects. This combination of elements suggests a relation with embalming, and the possibility will be discussed whether this may be an early form of an embalming cache.

Next to this ritual deposit, a late Old Kingdom plaster funerary mask was found. This type of mask is attested only in the 5th-6th Dynasties, and there are about thirty known so far. Remarkably, all of them originate in the Memphite area (Giza, Saqqara, and Abusir), making this the first mask of its kind to surface in a provincial cemetery. The mask from Dayr al-Barsha, while found in a disturbed context, is very well preserved. A detailed analysis of the texture on the surface offers clues about its fabrication technique, for which a hypothesis will be presented.

Although the sectors that have so far been opened in forecourt areas of the Old Kingdom rock necropolis are still of modest size, nevertheless it is clear that this area preserves to a large extent the landscape as it was during the use-life of these tombs.

Aloisia de Trafford
Independent Scholar

Performing the Pyramid Texts in Late Old Kingdom Contexts

This paper will focus on the Saqqara pyramids and mortuary complexes belonging to the late Old Kingdom monarchs Unis, Teti, Pepi I, Merenre and Neferirkare-Pepi; specifically on the question of how the Pyramid Texts inscribed in the walls of the pyramid burial chambers may have been 'activated' during ritual performances during the mortuary cult of the king. A theory about the positioning of the texts on the walls will be proposed, considering magical elements and how their presence had a symbolic purpose in creating a cosmic space for the king within the pyramid. Once the king was buried this potent interior world, despite being invisible, concealed for eternity, the Pyramid Texts must have been central to performances that formed part of the mortuary cult. Were utterances from the Pyramid Texts recited by the priests on a daily basis in conjunction with various rituals that guaranteed the continued life of the king in his *akh*, *ba*, and *ka* spirit forms? How and where were such rituals performed? This question will be discussed by building on and expanding on the work of a number of scholars. To what extent was the visibility and presence of the pyramid necessary for the performance of certain rituals? Could certain rituals have been conducted in outdoor areas close to the pyramid or were all performed within the mortuary temple? Considerations as to how, why and where within the mortuary complex the various spells of the Pyramid Texts may have been recited in ritual performances by priests as part of the daily funerary cults of these kings will also be made.

Joanna Debowska-Ludwin, Karolina Rosinska-Balik
Jagiellonian University in Krakow

Early Egyptian architecture and the art of plaiting

The ancient Egyptian civilization is well known because of its monumental architecture, the first material that comes to mind when thinking about massive pharaonic structures is stone, while the first actually used was mudbrick. The site of Tell el-Farkha brought many discoveries of impressive, fully monumental structures made of brick reinforced by the seemingly weakest possible material, which is reed. This omnipresent plant accompanied the Egyptians in their households used as kind of furnishing but also as a crucial structural element of their houses, shrines and tombs.

In our presentation we will discuss various examples of early Egyptian monumental buildings executed in mudbrick and the preserved reed elements of their body, such as mats and plaitings. We

will also present some other discoveries like impressions of these perishable objects known from pottery, seals and other contexts, which can be helpful in finding many interesting answers in this subject and bring the fragile world of plaiting back.

Gabriella Dembitz

Labex Archimede - Paul Valéry University Montpellier III

The building activity of Pinudjem I at Thebes

Although scientific interest concerning the history of the 21st Dynasty has significantly increased in the last decades, the majority of these new studies concentrate on the chronological problems of the era, particularly on the succession of the high priests of Amun at Thebes at the beginning of the dynasty.

In spite of the attention that the monumental inscriptions of the army commanders and high priests of Amun at Thebes of the above mentioned period enjoyed from the dawn of Egyptology, only selected inscriptions were objects to a broader examination and these too were used mainly for chronological purposes or philological investigations.

One of the most prominent and powerful personalities of the 21st Dynasty was Pinudjem I, who as governor of Upper Egypt and high priest of Amun was responsible for the building and renovation projects in Thebes following the turbulent end of the 20th Dynasty. He frequently used royal iconography, epithets, and even royal titulary from Year 16 of Smendes. We possess abundant monumental inscriptions of this high priest whose monuments can be found at all important religious centres at Thebes.

This paper analyses and contextualises the building activity of Pinudjem I at Thebes and aims to allow a greater insight into the religious, social and political life of the first half of the 21st Dynasty.

Claire Derriks

Musées royaux d'Art et d'histoire, Bruxelles

Tell el-Amarna. Trésors inconnus des Musées royaux d'art et d'histoire, Bruxelles

Jean Capart, premier conservateur des collections égyptiennes de Bruxelles avait pris l'initiative de souscrire aux fouilles entreprises en Égypte par l'Egypt Exploration Society. Un groupe particulièrement important de 250 objets environ provient ainsi d'Amarna, illustrant différentes étapes des explorations archéologiques qui se sont déroulées sur le site depuis les premières recherches entreprises par M.W.F. Petrie en 1891-1892, jusqu'au travaux des archéologues de l'Egypt Exploration Society de 1921 à 1936. D'autres objets sont entrés dans les collections par achats : c'est le cas d'un ensemble exceptionnel de modèles de sculpteurs en calcaire provenant de la collection Amherst, vraisemblablement issu des premières fouilles de Petrie et de son célèbre collaborateur Howard Carter.

En 2012, un programme d'étude et de publication de ces objets amarniens a été lancé. Son objectif est de remettre les objets dans leur contexte d'origine et, ainsi, d'enrichir notre connaissance du site d'Amarna. Le projet devra également mettre en lumière la redécouverte de l'art amarnien et de ses spécificités grâce aux travaux pionniers de Jean Capart. Par ailleurs, ce programme de recherche et de publication alimentera le redéploiement des collections dans les galeries permanentes des Musées royaux d'Art et d'Histoire.

Vanessa Desclaux

HiSoMA UMR 5189, Maison de l'Orient et de la Méditerranée – Université Lyon 2 (FRANCE) & Bibliothèque nationale de France

The Appeals to the living ones during the Old Kingdom

This paper deals with the Appeals to the living ones during the Old Kingdom.

Since the seminal works of H. Sottas (1913), J. Sainte-Fare Garnot (1938), E. Edel (1944) and Sc. Morschauser (1991), recent publications and new excavations' results have improved our knowledge of this period. Consequently, the amount of published appeals has considerably increased.

Moreover, the latest studies of the OK necropolises, tombs, society and texts enable us to give a new account of the set up of this long lasting formula.

Since the Fourth Dynasty, in the Giza cemetery, in the close vicinity to the king, until the very end of the Sixth Dynasty and the first signs of the provincialisation phenomena, the appeals to the passers-by offer several formulations, swaying from a legal ritualized background to a memorial inscription. These variations reflect the complexity of the OK society, its practices and beliefs. We will present the different kinds of OK's appeals in order to portray the formula at its beginning.

A survey of the phraseology and the materiality of the inscription will lead us to write a formal and ideological history of this text and to precise its signification, its role, the people involved and the performances implied.

This study is based on an extensive investigation conducted during my PhD research devoted to the appeals to the living ones until the end of the Pharaonic Period, which led us to gather about 800 appeals.

Camilla Di Biase-Dyson

Georg-August-Universität Göttingen

Similes are like Metaphors. On the use of *mj* 'like' in ancient Egyptian metaphorical language.

In this paper I investigate similes and metaphors in ancient Egyptian texts, focussing particularly on examples from the Ramesside Period. When is *mj* 'like' used and when is it not used in metaphorical language? Since metaphor generally involves the representation of a more abstract concept (the Target Domain) in a more concrete manner (the Source Domain), for example 'Love is a Journey', do the domains in question influence whether the speaker/writer chooses a simile over a metaphor? Can we find a general tendency across texts or does the choice seem to be text-specific? To conduct this analysis, I shall consider the roles played by aptness (how fitting the metaphor is) and conventionality (how well known the metaphor is), concepts frequently employed in contemporary metaphor studies.

Micòl Di Teodoro

University College London

Stages of labour organisation in Middle Kingdom Egypt (c. 2000–1700 BC)

The Lahun Papyri provide relevant insights on the organisation of temporary labour during the Middle Kingdom. Different categories of people were liable to conscription for seasonal, periodical, and ad hoc tasks such as agricultural work, building projects and quarries. Substitutes, mostly women, replaced the defaulters guaranteeing the accomplishment of state labour obligations. The administrative papyri, along with contemporary monuments such as funerary stelae and rock inscriptions reveal that the *h3 n dd rmt* “bureau for issuing people” and the institution *hnrt wr* held managerial roles in the recruitment of workers, and in the successful fulfillment of labour duties. This paper intends to investigate the administrative procedures for conscripted labour during the Middle Kingdom. The different stages from recruitment, roll call and replacement of transgressors, to the organisation and supervision of workers on site will be reconstructed and discussed through the examination of key sources.

Roberto Diaz Hernandez
Staatliches Museum Ägyptischer Kunst

"Sammeln" in den Totentempeln aus dem Alten Reich

Gegenstand der Untersuchung sind die Objekte mit Bedeutung (sog. „Semiophoren“), die in den Tempelinventaren des Alten Reichs, insbesondere aus dem Papyrusarchiv des Totentempels des Raneferef in Abusir (5./6. Dynastie), registriert sind (s. Posener-Kriéger, Verner, Vymazalová 2006: bes. 242-259 und Taf. 27-38). Hauptziel der Untersuchung ist die Frage zu klären, was in den ägyptischen Tempeln gesammelt wurde, und aus welchem Grund wurde es gesammelt. Zu diesem Zweck werden die wichtigsten Semiophoren der Tempelinventare beschrieben und ihrer Funktion nach in Gruppen eingeordnet. Daraus wird sich eine klare Übersicht nicht nur über das ägyptische Konzept des Sammelns, sondern auch über das Tempelmobiliar im Alten Reich ergeben. Bei meiner Untersuchung handelt es sich um eine zukunftsweisende Forschungsarbeit. Denn bislang hat man sich in der historischen Museologie und in der Ägyptologie kaum mit dem Konzept des Sammelns im Alten Ägypten befasst. In den Museologie-Lehrwerken (Waidacher 1999: 75-77; Flügel 2009: 35f.) ist vor allem auffällig, dass die Musealgeschichte erst mit der Gründung des Mouseïons Ptolemaios' I. im Jahre 290 v. Chr. in Alexandria beginnt. Vor diesem Datum ist das Konzept des Sammelns im Alten Ägypten größtenteils unerforscht. Hierzu findet sich in der Ägyptologie lediglich der vor kurzem erschienene Aufsatz von Ludwig D. Morenz (2011: 82-91) zum ägyptischen Konzept des Sammelns zur Zeit des Neuen Reichs.

Lucía Díaz-Iglesias Llanos
Consejo Superior de Investigaciones Científicas (CSIC-Madrid) - Universität Basel

The Book of Going Forth by Day in the funerary chamber of Djehuty: past, present and future.

Presentation of the epigraphic work currently developed in the burial chamber of the tomb of Djehuty (TT 11, temp. Hatshepsut– Thutmosis III). The chamber was fully decorated with spells from the Book of Going Forth by Day, turning it into an exceptional source for our knowledge of this corpus of funerary literature. Not only does it stand at an early stage of the Theban Recension, but it also bears the largest collection of spells found among contemporary burial chambers (41 chapters have hitherto been identified, some of which constitute the earliest attested version). The selection and sequence of spells brings Djehuty's version close to early 18th Dynasty exemplars on shrouds and papyri but also adds innovations.

The presentation will center on the results of the reconstruction of the original decoration and on the analysis of scribal practices in the burial chamber. Two of its walls were destroyed in Antiquity to enlarge the room and part of the ceiling and the remaining walls collapsed later. Around 800 blocks were recovered and the work concentrates on finding joins and identifying the compositions originally written on them. The texts will also be approached from the material and cultural point of view, defining criteria to establish how many scribes participated in the decoration (related to the general layout, specific aspects of the signs and different phenomena pertaining to the practice of writing) and how did they planned and executed their work.

Aidan Dodson
University of Bristol

The Egyptian Coffins in the Collection of the Manchester Museum

The Manchester Museum, part of the University of Manchester, UK, possesses a significant collection of Egyptian coffins, only a small number of which have ever been published. A current project aims to publish both the coffins and the associated mummies in the collection, and this paper will give an overview of the range of coffins and associated items held, which range in date from the earliest times down to the Roman Period, highlighting certain particularly interesting or significant items. They include both excavated pieces and items deriving from private sources.

Monika Dolinska
National Museum in Warsaw

Tuthmosis III and goddesses

The special reverence Tuthmosis III felt towards the goddess Hathor is shown in many ways and must have had roots in the special position this goddess held in the sphere of royal power since the very beginning of Egyptian kingdom. But not only Hathor appeared in his temple at Deir el-Bahari, although she was the Mistress of Necropolis, the Lady of Djeser – of the very place the temple Djeser-Akhet was built. It seems that also the goddess Mut was prominent in this temple, much more than in the neighbouring temple of Hatshepsut. The complicated “ménage à trois “ needs some explanation: what relations linked both goddesses and the king, why Tuthmosis promoted Mut, was any Hatshepsut’s influence present in this case, and, last but not least – what can we say about the role played by both goddesses in Djeser-Akhet.

Florian Ebeling
Heidelberg University

The pre-egyptological concept of Egypt as a challenge for Egyptology and the efforts to establish a research community

The "history of the reception of Ancient Egypt" deals with the ideas and images of Ancient Egypt arisen without the proper understanding of Ancient Egyptian sources. As this history includes many different discussions in which various fields of learning are interrelated and interwoven it is

transdisciplinary by nature. The public and scientific interest in it is immense but so far there is no coherent scientific community. The slightly different approaches are highlighted by the use of terminology: "Egyptomania", "History of reception of ancient Egypt", "afterlife" or "Mnemohistory" have slightly different connotations but likewise a great deal of common ground. In this lecture I will give an overview of the scientific challenges, the current state of research and the attempts to establish a proper research community. A "Thematic Internet Portal" is established as part of "Propylaeum, virtual library classical Studies", a newsletter will be introduced by the summer. As this is an interdisciplinary task with colleagues working together from different disciplines it is important that Egyptologists continue playing a mayor role in this upcoming research field. This is because of our expertise in Hellenistic Egypt, in the history of our discipline and because of our focus on Egypt in a changing cultural world.

Barbara Egedi

Research Institute for Linguistics, Hungarian Academy of Sciences

Reconsidering possessives in Middle Egyptian and beyond

In all of the known stages of Egyptian, more than one strategy was in use to form an adnominal possessive construction. Hence, one should not be satisfied with describing how the individual constructions emerged or changed in time, their distributional properties must also be considered in each period, as well as the way these properties changed within the grammatical system. By this approach, a so called possessive cycle can be identified in the history of the Egyptian language.

The main focus will fall on a rather neglected problem: the distribution of direct vs. indirect genitives in Middle Egyptian. When discussed at all, opinions vary on the productivity of both patterns. The issue will be approached in a more systematic way as it has been done so far. The corpus-based investigation, in which sources are carefully separated according to date and text registers (religious, literary, documentary, decorum), will show that i) some of the earlier claims can clearly be denied (e.g. direct genitives are all lexicalized phrases or compounds); ii) syntactic constraints (such as definiteness and adjacency) must be combined with lexico-semantic restrictions to account for the use and the distribution of classical Egyptian possessive constructions. Finally, the results will also be interpreted diachronically, viz. examining how these claims fit with the idea of cyclical change in the theory of grammaticalization.

Silvia Einaudi

Université P. Valéry, Montpellier - EPHE, Paris

Le pratiche di redazione e trasmissione dei papiri funerari in epoca tolemaica: il caso del Libro dei Morti di Pasenedjemibnakht (Louvre E 11078)

Il Dipartimento di Antichità Egizie del Museo del Louvre conserva tra i suoi reperti il Libro dei Morti del sacerdote stolista e secondo profeta di Min Pasenedjemibnakht, risalente all'epoca tolemaica (databile probabilmente tra la fine del III e l'inizio del II secolo a.C.), la cui provenienza è tuttora dibattuta: Akhmim o Tebe?

Il papiro, inedito, è attualmente oggetto di un mio studio che ha tra i suoi scopi proprio quello di determinarne l'origine e, di conseguenza, di gettare ulteriore luce sulle pratiche di redazione e trasmissione dei papiri funerari tardi.

Il rotolo, lungo più di 19 metri, contiene 153 capitoli del Libro dei Morti, scritti in geroglifico con scrittura retrograda. I testi, quasi sempre accompagnati da vignette monocrome, sono ordinati secondo la cosiddetta “recensione saítica” e mostrano una serie di specificità che avvicinano il documento ad altri papiri di varia provenienza.

I risultati di questa indagine in corso permettono sin da ora di formulare ipotesi interessanti circa il possibile luogo di redazione del papiro (o del suo modello) e i connessi fenomeni di diffusione dei manoscritti da un atelier di scribi ad un altro.

Maher Eissa - Mohamed A. Nassar
Fayoum University

Hieratic Ostraca from Tuthmosis's IV temple in Gurna.

The National Museum of Egyptian Civilization (NMEC) in Cairo has hundreds of Ostraca (written in Hieroglyphs, Hieratic, Demotic, Greek, Coptic and Arabic). There is a huge number of Hieratic Ostraca; it has about 20 hieratic ostraca from Tuthmosis's IV temple in Gurna. It was excavated by Edda Bresciani in 1970s. Some of these Ostraca are complete and the rest are fragments.

However, the fragments pieces are so interesting because it has king's name, some titles, signature of the scribe, special signs and school exercises. Moreover, the Ostraca have fruitful information about social life in the area of western Thebes in the Newkingdom.

This article will study these Ostraca; paleographical, translations and its relation with Tuthmosis's IV temple in Gurna

Notes:

- NMEC = National Museum of Egyptian Civilization. It is still under construction. NMEC is situated on the archaeological site of El Fustat, in Cairo. For more information and details about the NMEC and its collection, see Maher A. Eissa, “A letter or an Exercise? O.NMEC 107”, in: CdE 89, Fasc. 177 (2014), 197-201.

- We give a special thanks to Prof. Edda Bresciani, for valuable information and details about the excavation circumstances

Wojciech Ejsmond - Julia Chyla, Piotr Witkowski, Dawid F. Wieczorek, Daniel Takács, Marzena Ożarek – Szilke
University of Warsaw

Results of the New Archaeological Research at Gebelein

Gebelein was an important centre in the history of ancient Egypt, but despite an early date of the initial research at the end of the 19th century, the site complex is still poorly known in the Egyptological literature. Gebelein is an area where nearly all kinds of archaeological sites dated to all periods of Egyptian history are represented.

In 2013 an archaeological and epigraphic survey was initiated, resulting in the documentation of antiquities dated to different periods, e.g. various tombs, speos preliminary dated to the New Kingdom and many graffiti. The most important recent discovery from seasons 2014 and 2015 is the commemorative inscription with the name of Ramses IV and late Old Kingdom necropolis of local dignitaries.

Analysis of documentation from previous excavations and recently gained data helped the understanding results of not fully published researches from the end of 19th and the beginning of

the 20th century. Studies on objects which came from Gebelein or are attributed to the site complex indicate that it was an important political centre, probably a capital of a Predynastic proto-state and an important administrative centre during the Old Kingdom. The aim of the paper is to present results of recent Polish field works at Gebelein, as well as studies on the artefacts from the place.

Yasmin El Shazly
Ministry of Antiquities, Egypt

The Registrars of the Egyptian Museum, Cairo: Pioneers in the Field of Collections Management in Egypt

The Registration, Collections Management and Documentation Department (RCMDD) of the Egyptian Museum, Cairo started off as a project, directed by Janice Kamrin, under the American Research Center in Egypt, and became an official department in 2007. This paper will discuss the history of the RCMDD, its role in retrieving objects stolen from the Egyptian Museum in 2011, the role of the registrars as trainers for different museum professionals in Egypt and how the RCMDD is now regarded as a model to be emulated by different museums around the country.

Hind Salah El-Din Awad
Cairo University

A new light on Coptic afterlife (O.4550 from the Coptic museum in Cairo)

The aim of this essay is to publish o.nr.4550 from the Coptic museum in Cairo. The ostrakon is from Pottery with no known date and was found in Manqabad- Asyut in Upper Egypt. The text was written on only one side and contains twelve lines which were rendered by the scribe with the black ink.

The importance of this ostrakon lies in that Coptic texts from Assiut and especially from Manqabad are still few, so publishing additional texts from this region will throw more light on the Coptic texts from this region as well the Lycopolitan dialect that was spoken there taking into consideration that this latter one is still junior in the field of the Coptic dialects. Moreover, the subject of the text explains an unusual theological procession that concerns with the moment of death when the soul starts to depart from the human body and begins to realize her way in the afterlife and whether it shall be able to enter the grace of the Christ and join him in his heavenly church or whether it shall suffer the tortures of the Hell.

In fact the subject of this text will add to the theological thoughts of Upper Egypt especially when we take into consideration that Upper Egypt has enjoyed a plenty of diverse thoughts and philosophies about the afterlife that still needs research and analysis in order to obtain a solid knowledge about how they viewed and believed in the world of the afterlife.

Zeinab El Said Hashesh
Ministry of Antiquities, Egypt

A Good Season to die: Variability in Seasonality of Death in Late Period Cemeteries

The spatial orientation of Ancient Egyptian interments is part of a larger system of funerary ritual and beliefs, which places the body of the deceased between the realms of the dead and the living through the liminal act of burial. Though burial orientation changed over time, directionality was clearly important, and carried connotations of symbolism related to the belief in the afterlife. Interestingly, there appears to be two different symbolic connotations at play, one connected with the direction the dead were facing, and one with the position of the body as a whole. Burial alignment was closely associated with the movement of the sun across the sky, particularly from the New Kingdom onward, and the bodies of the deceased were often aligned east-west according to the setting sun, with the head to the west, towards the realm of Osiris, and facing east, towards the origin of new life. Assuming, then, that this orientation was intentional, we can use the variation in alignment – caused by the movement of the earth around the sun - to calculate the seasonality of burial in cemetery samples using different methods such as archaeoastronomy and statistical analysis of field measurement data. This paper will compare the results of the burial alignment analysis at the Late period cemeteries at Memphis Necropolis. the variation in seasonality between Cemeteries could be due to economic and religious reasons ,also the correlations between certain diseases and seasonality of death.

Audrey Eller
University of Geneva

Nomes during the Hellenistic and Roman periods: the case of the Metelite nome

During the Hellenistic and Roman periods, the Egyptian nomes' boundaries varied frequently and new cities became capitals according to their newly acquired influence and prosperity. The plethora of preserved sources in Greek as well as in Egyptian (papyri, coins and inscriptions) provides a good understanding of this phenomenon.

Apparently created during the Roman period, the Metelite nome and its capital, Metelis, are not yet well localised. A few hints, provided mainly by Pliny the Elder, Claudius Ptolemy and Stephanus of Byzantium, indicate a location in the north-western part of the Delta, not far from Alexandria. The nome itself is mentioned by only 6 papyri and a few nomes' coins, and its capital city only by 2 papyri and one inscription during the first four centuries AD. Is it now possible to be more precise about the location of these region and city and to confirm some of the hypotheses proposed by André Bernand in 1970 (*Le Delta égyptien d'après les textes grecs*, 1. *Les confins libyques*, Le Caire, 1970, p. 442-489)? Thanks to research carried out by the Italian mission in the Western Delta led by Cristina Mondin, Giorgia Marchiori and Mohamed Kenawi, new evidence has been uncovered in two kom situated 50 km south-east of Alexandria. These sites revealed two important cities. Were they nomes' capitals? Accordingly, can we redraw the boundaries of the Metelite nome? And, finally, is it possible to understand what happened before the creation of the Metelite nome? This paper will attempt to answer these questions.

Dorothee Elwart
Ecole Pratique des Hautes Etudes, Paris

Ceci n'est pas une danse : le mouvement *hb* réinterprété.

Documentée depuis le Moyen Empire, l'action *hb* est un mouvement effectué par une ou plusieurs femmes dont le corps tout entier s'arc-boute vers l'arrière. La figure ainsi réalisée évoque celle d'un pont, pieds et mains prenant appui au sol, tandis que tête et longue chevelure sont renversées. Ce

mouvement est largement décrit et interprété comme une danse dans la littérature égyptologique, ce qui ne rend compte ni du caractère très singulier de la figure, ni du contexte ritualisé dans lequel elle prend place. Au Nouvel Empire, les femmes *hbtyw* s'intègrent en effet dans une communauté d'hommes et de femmes rassemblée autour de percussions sonores et de divers mouvements corporels, accompagnant notamment la sortie du dieu Amon dans sa barque. À l'époque gréco-romaine, le mouvement *hb* est effectué par les prêtresses *Nbtyw* face au beau visage d'Hathor, et est attesté dans un contexte lexicographique fortement lié à l'ivresse et à l'apaisement de la déesse dangereuse. Cette communication envisage de réexaminer la fonction du mouvement *hb* et le rôle de ses exécutantes, à la lumière d'une documentation diachronique allant du Moyen Empire à l'époque gréco-romaine et de comparaisons puisées dans d'autres sphères religieuses antiques. Au terme de cette enquête, il sera proposé de dépasser la traduction de « danse-*hb* » au profit d'une nouvelle interprétation du mouvement *hb* comme une démonstration corporelle de transe rituelle et collective.

Sibylle Emerit
IFAO

The harps of Dra Abu el-Naga: an exceptional discovery for the knowledge of ancient Egyptian musical instruments

Musical instruments discovered in Egypt are particularly numerous due to exceptional climatic conditions which allowed their preservation. The majority of them have entered museum collections after being purchased on the art market. Their provenance is generally unknown and it is not always easy to distinguish the ancient traces of restorations from the modern ones; this is why it is particularly valuable to study musical instruments at the time of their discovery.

Others musical instruments have been found during excavations in the Theban necropolis in the first half of the 20th century, but they have not been sufficiently documented according to the actual standards of archeology.

Recently, the discovery of three wooden harps on the west bank of Luxor allows us to consider again the study of Egyptian cordophones on the basis of solid archaeological data. Their remains were found in three shaft-tombs located in the area around the pyramid of king Nub-Kheper-Ra Intef during the DAI's excavations of the years 2002-2005 in the necropolis Dra' Abu el-Naga. This discovery provides new perspectives of research on the craftsmanship of musical instruments by using organological and archaeometrical analysis. This paper will present this exceptional discovery and a research program conduct by IFAO, EFA, EFR to set up a protocol of analysis for musical instruments.

Roland Enmarch - Yannis Gourdon
University of Liverpool

Report on the first two seasons of the Hatnub Epigraphic Project.

The texts at the Egyptian alabaster (travertine/calcite) quarries at Hatnub (in the desert c. 18km south-east of Amarna) are of great importance for reconstructing Egyptian history. Since Georg Möller's 1907 visit (the results of which were published by Anthes in 1928), little epigraphic work has been undertaken at the site, which is under ongoing threat from modern travertine extraction. This paper reports on the first two seasons of the Hatnub Epigraphic Project, co-directed by Yannis

Gourdon (Univeristy of Lyon II / IFAO) and Roland Enmarch (University of Liverpool), with the generous support of IFAO, the British Academy, and the Michela Schiff Giorgini Fondation.

The aim of this project is to produce a full record of the surviving inscriptions of Hatnub Quarry P (many of which are only available in hand copy format in previous publications). During our first two seasons, in 2012 and 2014, our objective was to verify the inscriptions previously copied by G. Möller and published by R. Anthes, and to seek unpublished inscriptions. Nearly all of the remaining in-situ inscriptions noted by Möller were identified, as well as over 80 previously unpublished images and inscriptions, some of which are quite substantial. Additional (very faint) passages for some previously published inscriptions have also been identified.

In parallel with this work of documentation, a preliminary topographical study was undertaken, with the eventual aim of producing a full survey of Quarry P.

Gersande Eschenbrenner-Diemer
HiSoMA Laboratory UMR 5189

L'artisanat du bois en Égypte ancienne (Fin VIème-Début XIIème dynastie): le cas des modèles funéraires.

Le terme de « modèle » est utilisé en égyptologie pour caractériser les maquettes en bois, pour la plupart anépigraphes, qui représentent des personnages ou des scènes de la vie quotidienne typiques du mobilier funéraire entre la fin de l'Ancien Empire et la première moitié du Moyen Empire (2350 et 1870 av. J-C. env.). L'examen de ces objets, révélateurs de profonds changements politiques et religieux à l'origine de nouvelles coutumes et croyances funéraires entre la VIème et la XIIème dynastie, précise le contexte géographique, historique et social associé à leur fabrication. En outre, leur analyse permet d'affiner la perception de la relation entre les artisans et le pouvoir, omniprésente dans la société égyptienne depuis la période prédynastique. Cette communication tâchera de mettre en lumière les méthodes de fabrications et de distribution utilisées pour ce mobilier funéraire typique de l'âge du Bronze Moyen en Égypte. Dans une première partie, nous aurons l'occasion de dresser la cartographie des ateliers du bois et tâcherons de mettre plus particulièrement en lumière les productions du site de Meir en Moyenne Égypte. En second lieu, nous nous intéresserons aux questions inhérentes à ces objets dans la pensée religieuse des anciens Égyptiens et plus particulièrement des relations étroites qui unissent ce mobilier et les pratiques funéraires entre la fin de l'Ancien Empire et la fin du Moyen Empire. Les perspectives de recherche en cours seront enfin exposées.

Issa Tamer Fahim
Fayoum University

Egyptian Costumes in Persian Taste.

Although Persians were considerably harder-handed towards the Egyptians after their invasion during Twenty-seventh Dynasty than their conquering predecessors, they were certainly not as familiar with Egyptian art as were the Nubians. We found some Egyptian high officials with Persian costumes such as clothing (Persian Jacket), like Ptahhotep and others. It is so confusing to see that Egyptian artisans ignored the impact of Persian rule as much as possible in their artistic production, and in the same time we find Egyptian people with Persian costumes. It is known that Egyptian tried hard to keep their traditional costumes with its remarkable features far from the

Persian influences, but some of the Egyptian officials who worked as collaborators of Persian rulers, appeared with the Egyptian costumes in Persian taste for different reasons. Anyway these examples exposed for us a new style of costume which became familiar during Twenty-seventh Dynasty as “Persian chemise“, this term became the stylistic criterion used by many scholars to ascribe objects to the Twenty-seventh Dynasty.

On this basis the paper will review the development of some Twenty-seventh Dynasty Egyptian costumes with Persian addition. The author will focus on the costumes of Egyptian high officials (e.g. clothing- jewelry) during Twenty-seventh Dynasty, which gather the Egyptian traditional elements and Persian taste. The author wants to measure the extent of the Persian influence on Egyptian costumes at that time. The monuments are not numerous nor is the degree of the Persian influence they reveal very great. The author tried to choose those who would illustrate a wide range of techniques, introduce new style of costumes and combine Egyptian and Persian styles. . The paper concludes that many Egyptian artistic productions from the Persian period carrying the Persian taste such as the Persian jacket betray complex influences: Persian in its design and cutting, Egyptian in its treatment and manufacture.

Mohamed Farouk

Bibliotheca Alexandrina- CULTNAT

The Archaeological Map of Egypt project

In this lecture we will present how we employed the latest information technology to produce a powerful documentation and management tool for the Egyptian archaeological sites that are spread all over the country. In addition documenting and presenting information related to each site including artifacts, documents, reports, old maps, etc. The lecture will also discuss how we divided the information into multiple levels for better retrieval of information. Also the use of latest technologies like GIS, Multimedia, Mobile Apps, 3D to document and deliver a comprehensive information about each archeological site.

Grzegorz First

Jagiellonian University, Krakow

The “pantheistic” deities. Research on iconography and role of polymorphic deities - preliminary report

One of the most intriguing motifs of Egyptian religious iconography is a representation of the so-called Pantheos – a composite deity with additional animal heads and other animal attributes, as well as magical and religious symbols. This group of deities is commonly described in Egyptological tradition as pantheistic. Recently, there was proposed a new definition of this iconographical category – polymorphic deities, which does not force one of the possible area of interpretation, but refers to only one visual aspect of the motif (J. F. Quack, The so-called Pantheos. On Polymorphic Deities in Late-Egyptian Religion. In H. Gyóri (ed.), *Aegyptus et Pannonia III, Acta Symposii Anno 2004, Budapest 2006*, 175-190).

The debate concerning these polymorphic representations argues, on the one hand, a possible seeking of a personal, universal god with a solar, hidden aspect; on the other hand, a magical, practical dimension, providing protection against evil powers and dangers. Researches undertaken

in recent years point out that polymorphic representation is not simple visualization of one religious idea or god but it bears diversified thoughts of popular and official beliefs in ancient Egypt 2nd half of 1st millennium BC and later times.

The paper presents preliminary report on author's research on iconography, based upon visual and semantic studies of polymorphic Late Egyptian, Ptolemaic and Roman depictions on statuettes, magical stelae, amulets, gems and illustration of papyri.

Roxana Flammini

Pont. Catholic Univ. of Argentina IMHICIHU/CONICET

What's in a title? On Rulers and Rulership in the Second Stela of Kamose (K2).

The Second Stela of Kamose (K2) is the best preserved source which recounts the Egyptian point of view on the late Second Intermediate Period. Its narrative fits well into the historical situation of the time, which is also able to be partially reconstructed through material remains and other kind of evidence. Political fragmentation, cultural regionalism and the existence of ruling elites, each one with their own particular and distinctive identity, can be proposed as the hallmarks of the period. Inter alia, K2 reveals the way the Theban ruler affronted the foreign rule of part of the Egyptian territory. In this presentation, I shall refer to the different titles addressed to the rulers mentioned in the inscription, as a form of detecting possible ways of establishing real or alleged asymmetrical relationships.

Mélanie Flossmann-Schütze

Institut d'égyptologie de l'Université Louis-et-Maximilien de Munich

Études sur le cadre de vie d'une association religieuse dans l'Égypte gréco-romaine: l'exemple de Touna el-Gebel

Le projet « Études sur le cadre de vie d'une association religieuse dans l'Égypte gréco-romaine: l'exemple de Touna el-Gebel », soutenu par la « Graduate School Distant Worlds » de l'Université Louis-et-Maximilien de Munich, a pour but de reconstituer pour la première fois le cadre de vie (« Lebenswelt ») d'une association religieuse de l'Égypte gréco-romaine ainsi que les aspects sociaux et vie en communauté en s'appuyant sur les sources archéologiques et textuelles des fouilles récentes de la nécropole animale (« l'ibiotapheion ») de Touna el-Gebel (Moyenne-Égypte). Le site abrite une des plus grandes nécropoles d'animaux de l'Égypte ancienne rattachée à des sanctuaires et gérée par une association religieuse. Les membres de cette association vivaient ensemble à proximité de la nécropole dans un village caractérisé par des maisons-tours et étaient responsables de l'organisation et de l'entretien de l'institution du cimetière des animaux. L'exemple de Touna el-Gebel peut servir de modèle à des centaines d'associations religieuses, dont les formes et réseaux des villages ne sont pratiquement pas explorés. La recherche sera centrée, d'une part, sur l'étude de quelques habitations de cette communauté. D'autre part, les sources textuelles permettent d'apporter de nouveaux éléments relatifs au fonctionnement économique et juridique de cette association, mais aussi plus largement, en rapport avec le fonctionnement de cette association en tant que société.

Massimiliano Franci

Pour une analyse sémiotique et culturelle de la sphère sexuelle égyptienne

Nos études ont pour but d'interpréter la civilisation égyptienne au moyen de diverses techniques d'analyses. Toute appréciation des éléments culturels égyptiens doit être obtenue de l'intérieur du langage égyptien, à l'intérieur de chaque relation que chaque élément était en mesure de rappeler à l'homme égyptien. A ce besoin répond bien une nouvelle méthodologie appliquée par Loprieno (La pensée et l'écriture) et par l'auteur lui-même (Quelques considérations sur le champ sémantique déterminatif MW). Il s'agit d'une méthode d'analyse visant à offrir une interprétation de quelques aspects de l'univers égyptien par la définition de "signes", exprimés par des oppositions idéologiques, iconographiques et linguistiques, tels qu'ils nous sont présentés par la documentation, arrivant ainsi à établir des distinctions typiques du monde égyptien; et par l'analyse des déterminatifs selon les principes de l'analyse componentielle, mettant ainsi en lumière les termes dotés d'une richesse sémantique particulière, pour lesquels les égyptiens avaient des intérêts spécifiques. Dans cette note nous proposons l'application de cette méthode au cadre "sexuel" de l'Égypte Ancienne, en cherchant à mettre en évidence différents « signes » culturels. En donnant quelques exemples, l'emploi des différents déterminatifs, l'ambiguïté de la "semence" masculine", l'appréciation morale de l'homosexualité.

Henning Franzmeier
UCL Qatar

Qantir-Piramesse, Capital City of Ramesside Egypt?

During the Ramesside Period the newly founded city of Piramesse in the Nile Delta had a prominent position within the settlements of Egypt and it has often been referred to as royal residence or capital of the country. But what does that mean and which role and function did the city really have within the framework of the Egyptian state of the later New Kingdom? The lecture will discuss these questions focusing on archaeological evidence from the site, including architectural remains but also texts, which shed light on the functions of people living and/or working at Piramesse.

Elsa Froppier
Université Paul Valéry-Montpellier

La spécialisation funéraire du pilier-djed et du nœud-tit au Nouvel Empire ; bilan et perspectives de recherches.

Notre exposé s'inscrit dans le cadre d'une thèse de doctorat en cours de réalisation à l'université Paul Valéry – Montpellier, dirigée par Annie Gasse et qui s'intitule précisément « Enquête sur tit et djed dans le domaine funéraire à partir de la documentation du Nouvel Empire ».

Le titre pose d'emblée le cadre de nos recherches puisqu'il s'agit d'étudier les emblèmes en fonction de deux limites bien définies ; un cadre chronologique d'abord (le Nouvel Empire) et un contexte bien spécifique ensuite (le domaine funéraire).

La documentation relative à tit et djed, en considérant ces deux approches, touche différentes catégories d'objets. Il s'agit des papyrus du Livre des Morts, de l'iconographie des tombes et enfin, du mobilier funéraire. Que nous apprend cette documentation, de prime abord disparate, sur les

emblèmes ? Mais surtout, à travers le prisme de leur spécialisation funéraire, en quoi le pilier-djed et le nœud-tit sont-ils porteurs des profondes mutations idéologiques qui marquent l'ère du Nouvel Empire et qui touchent de près aux croyances funéraires, mais beaucoup plus largement aux aspirations politico-religieuses ?

L'association grandissante des emblèmes à la mythologie osirienne, combinée à la rupture théologique que constitue la période amarnienne, marqueront ainsi les jalons de notre enquête, et nous apporteront assurément des éclairages sur la nature et la signification de djed et tit, bien au-delà des contextes précédemment énoncés.

Leonardo Fuduli
Università di Messina

Forme di imitazione egizia nella decorazione architettonica ellenistica di Nea Paphos

Il definitivo passaggio dell'isola di Cipro sotto l'autorità dei Tolemei (III sec. a. C.) rappresenta un momento significativo per la vita dell'isola, da sempre orbitante culturalmente nell'area delle regioni orientali del Mediterraneo. Ciò si evidenzia in maniera chiara nelle testimonianze archeologiche di Nea Paphos, la città che dai nuovi sovrani viene eletta a capitale amministrativa dell'isola e che in alcuni momenti storici (II sec. a. C.) arriva ad ospitare l'intera corte d'Egitto.

Questo passaggio dell'isola nell'area d'influenza egiziana si palesa sotto il profilo archeologico nelle testimonianze monumentali di questa tra le quali spicca la necropoli di Paleokastro, realizzata per i dignitari di corte a imitazione dei complessi funerari alessandrini. L'incertezza gravante sulla localizzazione dei palazzi del potere, al centro di un dibattito ancora aperto, è compensata dalla presenza di un gruppo cospicuo di elementi architettonici che consentono di evidenziare la fortissima influenza esercitata dal potere centrale che si traduce nell'adozione di un linguaggio architettonico prima totalmente sconosciuto nell'isola segnando un hiatus con i secoli precedenti.

L'analisi degli elementi architettonici superstiti consente di chiarire il quadro delle relazioni tra la città capitale dell'isola e dell'Egitto, spesso strettissimo, ma non scevro da elementi che talvolta segnano un'autonomia della manodopera locale.

Nour Galal Abd-el-Hamid
Ain Shams university

King's Standing statue with forward-striding stance. A new Interpretation According to religious texts.

It is believed that gesture is the oldest form of language and that it evolved before or perhaps all together with speech. The concept of generating creative work of art through body movement has been an important area explored by a number of artists and researchers.

At the beginning of dynastic times, during the first and Second Dynasties, we see crude and badly proportioned works, but even here we admire the various attempts to depict the human figure in different positions. Ancient Egypt was the first culture to adopt formal artistic conventions related to the depiction of the body. Later the range of kingly postures was limited, but different poses can be identified such as:

- Standing with feet together (motion less). It is naturally according to the artistic development point of view that the standing statue with two feet together appeared first, Position nevertheless is meaningful to distinguish between static body position and movement (Djoser's Osiris –figure at

Saqqara). In this position the person is supported from below and needs only little active physical strength to remain upright. The whole structure is optimally balanced. Typically, Egyptian females shown with feet together, but in some cases we find left foot is shown slightly forward.

- The seated figure (position of rest): Traces of wooden figures found at Saqqara show that this type was being made as early as the 1st dynasty. The earliest seated royal figures are two of King Khasekhem of the 2nd dynasty (Egyptian Museum, Cairo, and Ashmolean, Oxford), which, although relatively small. Other basic position: Appearing as a sphinx, Appearing as part of a group sculpture, accompanied either by a deity or by the principal queen, or as a pseudo group, that is, a double statue of the king, Kneeling and presenting a pair of new pots and Squatting with one hand held to the mouth.

- Striding with left foot advanced: besides figures which are obviously portrayed standing, there is a type apparently in an intermediate phase, stepping forwards and standing (Standing- walking-figure). This type was also common type of Egyptian statuary. As happened with many things in ancient Egypt, the king was the first to bring out a new type, which was taken up by private people soon afterwards.

My research will shed the light on the last pose and will address the following points:

- Its original places in the temple.

- Its religious meaning, the relation between this pose and the Osiris statue, where supposed to be moving?

- Its purpose and why it was such a popular choice for pharonic statuary.

- What aspects of the pose make it work effectively to communicate power and authority?

"The king's standing statue with forward-striding stance" A look will be taken at this specific pose all that will be interpreted According to religious texts.

José M. Galán

Spanish National Research Council

Ahmose-Sapair in Dra Abu el-Naga.

A Spanish mission has been working for fourteen consecutive seasons in the central area of Dra Abu el-Naga, in and around the tomb-chapels of Djehuty and Hery (TT 11-12). The former was "overseer of the Treasury" under the joint reign of Hatshepsut and Thutmose III, and the latter was "overseer of the granaries of the king's mother and royal wife Ahhotep" at the very beginning of the 18th Dynasty.

The excavations of the last five seasons have concentrated south/west of Djehuty's open courtyard, revealing interesting materials dating to the 17th Dynasty. Among them, a group of stick shabtis and linen bearing the name Ahmose and Ahmose-Sapair. They were found at the bottom and around a funerary shaft, and thrown inside the mud-brick offering chapel next to it. A second nearby shaft seems to have belonged to an unnamed "son of the king of Upper and Lower Egypt" of the same time period.

The known evidence for prince Ahmose-Sapair will be revised, and the new findings will be presented and analyzed in order to evaluate the possibility that his tomb would be located south/west of the open courtyard of Djehuty (TT 11). The presence of the royal family and elite members of the 17th Dynasty may help to explain why Djehuty did not locate his funerary monument in Sheikh Abd el-Qurna, as most of Hatshepsut's high officials did, but choose to be buried at the foothill of the central area of Dra Abu el-Naga.

Paolo Gallo
Università di Torino

Excavations at Nelson's Island, Abuqir: between Greece and Egypt.

Nelson Island is located 4 km off Abuqir Cape and 18 km from the centre of Alexandria. This islet, now 350 metres long, was actually, in the time of Alexander the Great, the head of a long promontory, connected with the mainland by a narrow isthmus. The ruins represent only a small part of a large archaeological site now lost in the waters of the Mediterranean Sea.

During the period of the last Pharaohs (Dynasties XXVI.-XXX.) this bare promontory was used as a necropolis by the inhabitants of Canopus and Heracleion, two large and rich cities situated only a few kilometres away from the islet and now sunk in the depths of Abuqir Bay.

At the end of the 4th century BC Greeks colonists built a new settlement on the old necropolis: a departure from ancient Greek custom, that did not condone the building of towns on cemetery sites. The strategic position of the site explains this choice. The top of the promontory was certainly the best place in the bay from which control the maritime traffic of Heracleion, Egypt's largest harbour before the foundation of Alexandria.

The Greek settlement on Nelson Island became especially important under the reign of the king Ptolemy I, enough to inaugurate the construction of large public monuments.

Despite these governmental investments, the Greeks abandoned the site at the end of the first quarter of the 3rd Century BC, for reasons still unknown.

During the British-French wars for the possession of the Mediterranean, Abuqir Bay became a sensitive target and Nelson Island played an important strategic role. Part of the British "cemetery of war" was excavated and in 2005 the remains of the British soldiers were reburied in the Commonwealth Military Cemetery, in Shatbi, Alexandria.

Monica Ganio, Marc Walton, Jane Williams
Northwestern University

Technical study of Roman Egyptian paintings

Between the 1st and 3rd centuries CE, mummy portraits were created as a memorial to the deceased in Roman Egypt. These portraits were placed over the face and integrated into the wrappings of cloth that banded the body as part of the mummification practice. The portraits also sometimes have inscriptions written in Greek and the individuals depicted often wear Roman styles of hair as well as clothing suggesting a merging of Egypt ritual with the fashions of other ancient cultures of the Mediterranean world. Here, a corpus of 15 mummy portraits and so-called "deities' paintings" from the Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley, is investigated using a number of commonly used non-invasive techniques, such as portable XRF, XRD and FTIR, together with more innovative tools, such as hyperspectral, reflectance transformation (RTI) and visible induced luminescence (VILS) imaging. Since these portraits were all excavated between December 1899 and April 1900 at the site of Tebtunis (now Umm el-Breigat) in the Fayum region, this corpus represents one of the largest groups known to have come from the same location and from a single excavation. This unparalleled contextual information, in conjunction with the scientific data, will help us shed light on the manufacturing techniques and cultural practices involved in their production.

María Antonia García Martínez
Tamkang University of Taipei

Unpublished versions of books of the afterlife, related to astronomical purposes, at Hatshepsut funerary temple

My paper offers evidences to sustain the following facets of the Temple of Hatshepsut, in Deir el-Bahari, besides the funerary purpose of the building:

A) The number and the disposition of the doors of the building possibly symbolize the lunar-solar synchronism at the 365-day official calendar. The Northern and Southern wings of the Temple constitute a double sequence of 36 gates, i.e. 12-gate 3 terraces, and 5 additional doors. Assuming that every gate represents one of the 36 decans, as well as a 10-day Egyptian week, the building offers a double sequence of 360 days and 5 epagomenal days at the adjacent doors.

B) The representations carved at the walls of each of the three terraces of the temple indicate that the northern half is related to the lunar calendar, as well as to the night, while the southern half is linked to the solar year, as well as to the daylight. The carvings, usually interpreted as historical events of the queen's life, are also two unpublished versions from the Books of the Afterlife. There is a Book of the Night in the northern wing and a Book of the Day in the southern wing of the building.

C) The temple is an excellent astronomical instrument to observe solstices and equinoxes, which allows determining the accurate length of the solar year. Certainly, the temple had a main funerary function. But, simultaneously, the building was a tool for astronomical observation, given the well documented interest of his architect, Senenmut, in that field.

Gudelia García-Fernández
University Autònoma of Madrid

The Moon god Iah in ancient Egyptian religion.

In the framework of a religion of notorious solar character as the ancient Egyptian religion, the Moon god Iah (IaH) is overshadowed by the solar doctrine. Iah is a secondary divinity rarely mentioned in the religious corpora. It seems that he lacks his own clergy and temple. However, in the Second Intermediate Period and at the beginning of the Dynasty XVIII some of the royal and elite personal names are composed with Iah, as "Son of the Moon".

The purpose of this paper is to analyze the role of Iah in the Egyptian religion and his influence on the society from the Old Kingdom to the New Kingdom. This study will examine the recitations in the Pyramid Texts, Coffin Texts and the Book of the Dead where the deity is mentioned. Also, it will analyze his repercussion on the social sphere through the evidences in the Anthroponomy.

The Moon in ancient Egypt adopted a dual role: as a masculine divinity, he had a prominence soared at night during the nightlife and funerary confines and was bound to a monthly renaissance cycle; as a celestial body, its different phases were associated with certain lunar festivals well documented in the funerary private inscriptions. In addition, the Moon god did not remain unaltered; instead, his features were adapted to the religious needs of each period.

Based on the analysis of the texts, it is revealed the theological essence of the Moon god and his main functions in a nocturnal religious context closely related to the renaissance of the deceased.

Valentina Gasperini

University of Liverpool

The tomb of Lady Maket and its implications for chronology and trade in the Late Bronze Age Fayum in the light of a recent comprehensive analysis of the funerary assemblage

In November 1889, while conducting archeological fieldwork in the Middle Kingdom settlement of Kahun (Fayum), W.M.F. Petrie excavated the so-called tomb of Lady Maket, a multiple burial, which contained over forty interments. The tomb was named after the discovery of a number of objects bearing the name of Maket “Mistress of the House”. Erroneously dated by Petrie to the end of the 19th - 20th Dynasties, it represents the best-preserved 18th dynasty funerary assemblage from the el-Lahun area, famous for its Middle Kingdom royal connections. The vast majority of the grave goods excavated from this assemblage were sent to Oxford, while a minor proportion of the finds went to London. The objects from the Lady Maket tomb are currently kept in the Ashmolean Museum and in the Petrie Museum. The assemblage, rich in both Egyptian and imported materials, has always attracted the attention of the scholarly community but, until recent times it has not been analyzed in its totality. The aim of this paper is to present the results of this analysis, stressing their implications both in terms of internal chronology of the use and frequentation of this multiple burial and in terms of broader implications for the interregional trade network between the Eastern Fayum and the Eastern Mediterranean during the Late Bronze Age.

Christina Geisen
Yale University

Expression of loyalty to the king - a socio-cultural analysis of basilophoric personal names dating to the Old and Middle Kingdoms

In all cultures of the world the name is an important part of every person, identifying an individual and distinguishing him/her from fellow human beings. Ancient Egyptian personal names additionally display a message with regard to religious beliefs as well as social, cultural, and ethical values, and can thus be seen as a mirror of society.

The results of my research project on ancient Egyptian basilophoric personal names will be presented, focusing on private names including the throne or personal name of a living or deceased king, dating to the Old and Middle Kingdoms. It will be discussed whether names of ruling or dead kings were preferred, and whether certain rulers appear more often in private names than others. Additionally, the reasons for including a royal name will be explored – was it a sign of self-presentation, to highlight an occupational relationship to a certain king or his funerary cult, or was it even a sign of veneration of a specific deceased ruler. Finally, the messages concerning specific kings conveyed by the basilophoric names will be analyzed.

A detailed analysis of this sort sheds light on the ancient Egyptians’ awareness of their own history, the veneration/divinization of kings, and underlines the important role of funerary cults, at the same time aiding in a better understanding of cultic topography.

Graciela Gestoso Singer
CEHAO - Pontifical Catholic University of Argentina

Love and Gold in Cross-cultural Discourse in the Amarna Letters.

This essay analyzes the relationship between the supplies of gold, the inter-states alliances, and the concept of love in the cross-cultural discourse in the Amarna Letters. The Amarna Letters records the exchange of gifts between Great Kings on the occasion of a new coronation, a jubilee, an alliance, and inter-dynastic marriages. In particular this paper examines the deliveries of gold in connection with the inter-dynastic marriages between Mitanni, Babylon, and Egypt, within the framework of the bonds of brotherhood, friendship and love between Great Kings. Besides the gold involved in the exchange of gifts between courts during the negotiation of inter-dynastic marriages, there are deliveries of gold statues of foreign kings, his daughters (as brides), and gods/goddesses. The idioms used in the correspondence, with expressions such as “the abundance of gold”, the “exchange-rate of love”, the “bonds of brotherhood”, and the “deeds of their ancestors”, employed as a means of persuasion and political ideology, reveal various interests which influenced inter-state relations during the Amarna Period.

Barbara Gilli
Independent researcher

Reproductive traditions and archaisms in the Middle Kingdom

Ancient Egyptian culture was based on tradition and cultural continuity. Remembrance was a social need and therefore the society retained a strong consciousness of its past, which was integrated into the present mainly by tradition. At the same time however, even archaism influenced the social and cultural language used by the society as a medium to create collective identity.

The Middle Kingdom was a very dynamic period in which an elaborated interaction among tradition, innovation and archaism came into existence. Yet this very context makes the identification of archaising patterns particularly difficult as the reference to the past can be very sophisticated, being never a mere reproduction of a prototype or style but more often rather an elaboration and/or an adaptation of it to a new context. Moreover, one of the major problems dealing with archaism in the Middle Kingdom is constituted by lack of evidence to set solid parallels, making sometimes very arduous the distinction between a poorly attested tradition and genuine cases of archaism.

At present, many Egyptologists are skeptical about speaking of archaism in ancient Egypt. A perplexity mainly derived from the term itself and from the peculiar traditionalistic aspect of the Pharaonic civilization. By using a critical approach, this paper wants to discuss the relation between reproductive traditions and archaisms in the Middle Kingdom and problematize the definition of archaism to state whether the term is appropriate.

Katja Goebis
University of Toronto

Myth and its role in Egyptian Cultural Memory

At the latest since the 5th century BCE, myth, or mythos, has been contrasted with logos – a scientific, logical, approach to nature and the human understanding of it. The term myth(os) hence became demoted to mean a primitive, at best pre-logical, means of expression. In a recent study, I have attempted to overcome this perceived dichotomy, by relating the Egyptian mythical evidence to recent findings in the Cognitive Sciences. I suggest that myth plays an important role as something that might be called a “cognitive tool”, which taps into the human mind’s inherent

tendency and need to classify, model, and narrate. This becomes apparent in particular where a categorization of Egyptian deities can be observed – a process which, in turn, leads to the use of certain deities as metaphors, symbols, or icons in specific settings in which a range of other deities are not employed.

The current paper aims to build upon the cited theoretical framework and presents evidence, in the form of concrete case-studies, where particular mythical figures, groupings, or structures have been employed – often metaphorically – to convey cultural information that goes beyond the religious or mythical strictu sensu.

Pedro Gonçalves
University of Cambridge

The landscapes of Memphis – environmental, geomorphological, and urban changes in the dynastic capital of Egypt.

The environmental and landscape changes which affected the city of Memphis since its foundation during pre-Dynastic times until the end of the Roman Period are examined. A model was created, which reveals several stages of landscape and urban development, and shows the complex inter-relationships between natural factors and human decision-making. We consider the possible feedback effects of those changes in the overall political, social and economic transformations in Egypt during the c.3500 years of the Dynastic period. The sediments and records of almost 80 cores taken both inside and in the area surrounding the Memphis Ruin Field (Mît Rahîna) since 1985 were studied and re-evaluated, permitting the construction of a geo-referenced data-base. Maps and profiles based on such spatial and chronological analysis allowed the interpretation and detection of local transformations, namely channels movements, settlement evolution, patterns of urban sprawl, local environmental changes, and built landscapes. This model of environmental and landscape changes in Memphis permits, on the one hand, a better contextualization of archaeological findings, namely buildings and complexes in the Memphite area. Finally, this model helps to demonstrate the complexity of interplays between natural and human factors, contradicting simple linear interpretations, and also shows how the effects of those inter-relations can largely expand both spatially and temporally.

Roberto Gozzoli
Mahidol University International College

Historiography and Egyptology: A failed dialogue?

At the Cairo Congress in year 2000 hosted a plenary session devoted to the problem of history in Ancient Egypt. What the main and the ancillary papers highlighted was the absence of a fruitful and considered discussion of alternative ways of writing a history of ancient Egypt. A critical account of the current state of historical studies within Egyptology can be retrieved back to 1979.

In spite of those comments going back more than three decades – and some contributions here and there – facts-based history produces many books each year, both for specialists and non-specialists alike.

Analysis the current situation, historiography within Egyptology has suffered much more on the passing of the times than philology, religion, arts or cultural studies for instance. Philology for

instance has perused concepts coming from cognate disciplines; historiography instead has confined itself to the fringe.

This is in contrast with what was contemporarily happening in Near Eastern Studies for the last 40 years or so, whereas Liverani and Van de Mieroop have provided lots of food for thought.

Therefore, this paper will be devoted to some possible trends present in modern historiography, through the analysis of some specific texts, such as Amarna Letters in general, Ramesses II's Kadesh battle, as well as Piye's Triumphal stela. A reading of those texts will be done at the applying cultural history and new historicism as fundamental methods of analysis.

Angus Graham

Wallenberg Academy Fellow, Uppsala Universitet

Channels, canals and colossi in the Theban floodplain: the interconnected landscape of Amun-Re

The Egypt Exploration Society / Uppsala University Theban Harbours and Waterscapes Survey (THaWS) has carried out three seasons working on the East and West Bank of Luxor (Graham et al. 2012 JEA 98; 2013 JEA 99; 2014 JEA 100) expanding on work begun in 2002 at the temple complex of Karnak. The principal goal of the project is to elucidate the extent of the technical ability of ancient Egyptians to manipulate the floodplain through canal and basin constructions, which are known from contemporary pictorial and written evidence as well as Birket Habu and 'Birket Luxor', to produce an interconnected landscape for Amun-Re.

The interdisciplinary project methodology combines geophysical survey (principally Electrical Resistivity Tomography and Ground Penetrating Radar complemented by magnetometry) with geoarchaeology using an Eijkelkamp hand auger and percussion corer to ground-truth the geophysical survey data and construct lithological transects across the floodplain. Total Station and Global Positioning System (GPS/GNSS) equipment is used to 3D-locate all the work. It is a collaborative project that works closely with a number of other archaeological projects in the area. The paper will present a brief discussion of our methodology as well as some of our results including the 2015 season and the important finding of a natural palaeo-channel of the Nile lying within a few hundred metres of the Ramesseum and close to the Colossi of Memnon.

Nadine Gräßler

Institute for Ancient Studies, Johannes Gutenberg-University, Mainz

Expressions for parts of the eye in different text genres

As in most cultures, the eye is one of the most significant organs in ancient Egypt as well, and has a great metaphorical and symbolic value. Therefore, it is highly present in ancient Egyptian archaeological and philological sources. In addition to the eye as a complete entity, a multitude of expressions for different parts of the eye are recorded as well.

The focus of this paper primarily lies on the terms for these eye parts and their lexicology in medical, magical and religious texts.

The first part will present the expressions and practical contexts for parts of the eye that are mentioned in the medical texts, followed by an analysis of their formation and semantics.

The second part will concentrate on the terms in magical and religious texts, in comparison to those mentioned in the medical texts with the aim to show which differences can be seen between the

various text genres. Here, the emphasis lies on the occurrences of the terms in each text genre, their formation, semantics and context.

The last part of this paper will address the still ongoing debate concerning the use of a possible technical language in ancient Egyptian medical texts, and is based on the lexicological considerations and the evaluation of the comparison discussed in part one and two.

Dulce Maria Grimaldi - Patricia Meehan, Luis Amaro
Instituto Nacional de Antropología e Historia, Colonia Hipódromo

The transformation of the Theban Tomb TT39. A contribution from a conservation viewpoint to its history after its dynastic occupation.

The conservation fieldwork at the Theban Tomb 39 at the Nobles Valley in Egypt has provided interesting information, especially on the history after its original use. This information has contributed to the establishment of guidelines for the tomb's conservation and interpretation. Furthermore it may aid the epigraphic and archaeology specialists to gain a better understanding of its original condition throughout the acknowledgement of its transformation processes.

The study and conservation of TT39 was initially done by Norman De Garis Davies during the 1920's; field research and conservation have been reestablished by the Mexican Mission, since 2005. The Theban Tomb belonged to Puyemre, during the XVIII Dynasty. It is carved directly into El Khokha's mother rock and shows almost entire polychromed carved surfaces.

The initial condition assessments and the observations made during the ongoing treatments have evidenced transformations of the tomb due to different conditions, interventions and uses, which will be discussed during this paper. These are demonstrated by alterations of the original materials including changes in pigments and varnish's color, eroded surfaces, fire stains, vandalized areas, fragmented sections, among others. This reconstructed history has been recognized as an attribute of the tomb as it portrays its living period of 3500 years after its creation. As a guideline, it has been decided to keep some traces of such history through this material evidence.

Maria Rosa Guasch-Jané - Sofia Fonseca, Mahmoud Ibrahim
University of Barcelona

The complete corpus of viticulture and winemaking scenes from the ancient Egyptian private tombs

The 'Irep en Kemet', Wine of Ancient Egypt, research project aims to document and study the ancient Egyptian wine culture to reveal the importance of its legacy in the Mediterranean region. The 'Study of viticulture and oenology in the Egyptian tombs' forms the first phase of this research (2011-2014). Through this project, the corpus of viticulture and winemaking scenes in the ancient Egyptian tombs was documented in detail.

A scene-detail database with 91 records of tombs dated from the Old Kingdom (4th Dynasty) until the Late Period (30th-31st Dyn.) was developed.

Our project methodology includes data collection analysis of the Egyptological archives, compilation of documents and all the information associated with the Egyptian tombs with scenes of viticulture and winemaking, such as location, tomb owner names and titles, dating, among others. Our comprehensive study of all the scenes and associated texts combined with a photographic survey in Egypt during 2013 have permitted us to record and analyze all the scenes including the until now unpublished ones.

Our website [www.wineofancientegypt.com] includes information about the project, team members, publications, news, links, collaborations and contacts. Presently, we are preparing the on-line access to our scene-detail and bibliographic databases and to the georeferenced tombs maps. This research study is an important tool for the future documentation and conservation of the archaeological heritage of Egypt.

Nadine Guilhou
Université Paul-Valéry Montpellier

Des étoiles et des hommes : peurs, désirs, offrandes et prières.

Si les deux astres majeurs, lune et soleil, ont donné lieu à de nombreuses divinisations, les deux principales étant Rê et Thot, les étoiles, anonymes ou pas, jouent également un rôle important. Elles apparaissent sur un certain nombre de documents comme des divinités que l'homme peut craindre pendant sa vie et qu'il aspire à rejoindre après sa mort. Ces différents souhaits se traduisent tantôt par l'expression de craintes nécessitant une protection, comme sur les amulettes décrets, tantôt par des offrandes ou des prières, sur des documents très divers : offrandes aux étoiles décanales sur les horloges stellaires diagonales des sarcophages du Moyen Empire ; encensement et libation aux Infatigables et aux Impérissables dans la tombe de Nebamon et Ipouky (TT 181) ; prière aux étoiles sur la stèle de Maaeni-nekhtouef (Hanovre n° 4). Les étoiles sont ainsi des divinités à part entière, susceptibles d'intervenir dans la vie des hommes et surtout dans leur devenir post-mortem. La communication s'efforcera de rendre compte de ces différentes attitudes, en insistant plus particulièrement sur les prières et rituels adressés aux étoiles.

Fredrik Hagen
University of Copenhagen

Buying antiquities in Egypt, 1900-1930: The travel diaries of the Danish Egyptologist H. O. Lange

The paper will present material from the extraordinary travel diaries of the Danish Egyptologist H. O. Lange (1863-1943), and use this to shed light on the antiquities market in Egypt during the first three decades of the Twentieth Century. As a trained Egyptologist Lange functioned as an agent for Danish museums during his two prolonged visits (in 1899-1900 and 1929-1930), but because he did not expect to return on either occasion he kept comprehensive travel diaries to commemorate his stays in Egypt. These provide a personal and uniquely detailed account of the antiquities market, with perspectives and anecdotes of a kind that were rarely written down. Contextualising this material using a range of published and unpublished archival material, the presentation will outline the market as it was experienced by an Egyptologist at the time.

Aleksandra Hallmann
The University of Warsaw

Funerary linen from Deir el-Bahari

A significant corpus of funerary linen was recently found by the Polish-Egyptian Archaeological and Conservation Mission of the Temple of Hatshepsut at Deir el-Bahari. They were deposited in the rock tombs (Tomb II), in a cliff which borders the platform of Tuthmosis III temple. Many of those textiles are of very good quality, up to two meters in length, and preserve their original colors. Some linen have inscription including one with partially preserved cartouche of Taharqo.

Egyptian linen were frequently reused already in ancient times and the undecorated nature of many of them has meant that they have not been intensively collected either by their excavators or by museums or private collectors. Thus, the textiles from Deir el-Bahari provide important information about the funerary functions of linen, as well as the technical aspects of Pharaonic textiles. They contribute to our understanding of Pharaonic textiles in regards to their usage as well re-use in Ancient times.

The present paper will discuss the recent work conducted on this material in regards to their technical aspects as well as the use and re-use of linen in Pharaonic Egypt. It will be also discussed how linen are represented in visual sources and in to what extent it is possible to reconcile the excavated and represented material.

Monica Hanna

Topoi

How do the modern Egyptians perceive the Ancient Egyptian heritage?

This research paper aims at exploring how modern Egyptians relate to their Ancient Egyptian heritage. It will overview how has Egyptology managed or failed to educate the Egyptian public about their heritage. The main research question is how Egyptology and Egyptian archaeology reach the public in Egypt, and how efficiently this academic information is disseminated. The paper will survey what are the efforts of Egyptologists to publicize their research. The research will also discuss the ethical, educational and social responsibilities of Egyptologists working in the field. The research will shed some light on differences between Egyptian Egyptology and foreign practice and how this is reflected on the Egyptian heritage awareness. References to the Egyptian educational system, media, social media and academic publishing will also be explored. The research will use an interdisciplinary methodology through quantitative and qualitative data survey to provide statistical significant data as well as in-depth longitudinal studies.

Ben Haring

Leiden University

Cracking a Code: decipherment of the necropolis workmen's marks of the New Kingdom

This paper will present the final results of the research project 'Symbolizing Identity: identity marks and their relation to writing in New Kingdom Egypt', carried out at Leiden University from 2011 to 2015, and supported by the Netherlands Foundation for Scientific Research (NWO). See: <http://hum.leiden.edu/lias/research/smes/id-marks.html>. The object of research is the system of marks used by the workmen who constructed the royal tombs in the Valley of the Kings and the Valley of the Queens, and who were housed in the New Kingdom settlement at Deir el-Medina. The workmen's marks were used: (1) to express ownership of pottery vessels and other objects, (2) to express identity in graffiti and votive inscriptions, (3) to compose administrative texts on ostraca.

Through the combination of personal marks with numbers, dates, and a range of further icons denoting commodities and calendar months, the marks developed into a pseudo script with the potential to communicate information that was very similar to the data offered by regular hieratic administrative writing.

Investigation has not only resulted in understanding much of this particular marking system, such as aspects of its use and purposes, the identity of workmen represented by the marks, and the dating of many individual records. It also throws light on the very phenomenon of writing, as well as on the existence of, and the need for alternative systems of visual communication.

Nicola Harrington
University of Sydney

The experience of childhood in ancient Egypt

Despite a growing interest in children and childhood in archaeology generally, there has to date been little research conducted on the lives of the young in ancient Egypt. In this paper I will draw together iconographical, textual, archaeological and bioarchaeological material to present as comprehensive a survey as possible of the experience of childhood in antiquity from infancy to adolescence. The themes addressed will include health, family life, social interaction, work, and rites of passage, as well as more controversial issues such as physical abuse, and the interpretation of artefacts as toys. I will also engage with some theories from wider childhood studies, including the concept that children have agency – that is the power to affect their environments, independent of the intervention of adults.

Melinda Hartwig
Michael C. Carlos Museum, Emory University

The Unfinished Tomb Chapel of Neferrenpet, TT 43

From 2013-2014, the painted tomb chapel of Neferrenpet (TT 43) was conserved and documented with the help of an USAID Antiquities Endowment Fund from American Research Center in Egypt. The chapel is beautifully painted but largely unfinished. The only hieroglyphic caption that remains suggests Neferrenpet worked closely with the royal household as the supervisor of magazines and processing installations. This connection to the royal household is commemorated by painted depictions of the owner offering to several unidentified kings seated in kiosks on the tomb walls. Using a combination of art history and science, this paper will piece together Neferrenpet's life, the king's he served, and the painter/scribe who created the images in his mansion of eternity.

Stephen Harvey
Ahmose and Tetisheri Project, Abydos

Inscribed Material from the Pyramid of Queen Tetisheri at Abydos

At the time of its discovery at Abydos in 1902, the study of the stela (CG 34002) inscribed by King Nebpehtyre Ahmose in honor of Queen Tetisheri enabled the identification of the structure in which

it was found as a monument built in her honor. Only with the re-excavation of the structure starting in 2004 was it possible to positively identify this building as a pyramid through the discovery of fragments of the inscribed limestone pyramidion, as well as a complete re-evaluation of the brick architecture. In 2010, during re-excavation of the area where the famous Tetisheri stela had been discovered a century before by C. T. Currelly, a number of further inscribed fragments of the stela were found. Since these fragments contain part of the well-known phrase “mother of my mother,” establishing Ahmose’s precise relationship to Tetisheri, and may be precisely joined to missing portions of the stela in Cairo, it is important to establish what occurred in the course of recording the stela and transporting it to Cairo a century ago. Additionally, posthumous limestone votives in honor of Tetisheri were recovered both by the British expedition and by the Ahmose and Tetisheri Project, providing a glimpse into the significance that the place may have had following the reign of Ahmose. This paper closely examines the evidence and attempts to reconstruct a history of the monument in ancient and modern times against the broader background of the monuments of Ahmose at Abydos.

Mohammed Hassan El-Saady
University of Alexandria

Ancient Egypt in Alexandria National Museum

The paper aims to shed light on the Egyptian collection in the acquisition of The National Museum in Alexandria-Egypt. The Museum itself stands as a piece of heritage by its historical background. Therefore the paper highlights in its very beginning the history of the museum and the several sections which allow the visitor to feel the unity of the Egyptian national history. This is by dealing with a vivid remains throughout the Egyptian History from Ancient Times up to contemporary one. The Ancient Egypt collection is displayed in a wide range of the museum since it covers the successive periods of Pharaonic time. The collection has more than sixty pieces of artifacts which vary in types and artistic style. The most important pieces are those statues of kings such as Amenemhat III, Hatshepsut, Thutmose III, Akhnaten and Ramses II. Besides statues of figures which likely represent the nobility of several periods such as Ptah-Hore-Ankh and Ahmos(?) for instance.

The collection also contains many inscribed stelae, offering tables and false doors as well as outstanding pieces of minor art. Most of the pieces of this present collection are of known provenance but still unpublished, an observation that should be taken into scholars’ consideration.

Allison Hedges
University of Pennsylvania

The Egyptian Dionysus: Osiris and the Development of Theater in Ancient Egypt

Upholding Classical Greek drama as the benchmark for ancient theater, scholars have historically disregarded the notion of a native Egyptian dramatic tradition, due to the religious and ritualistic nature of the limited evidence available. Yet Greek tragedy began as a featured competition of the Great Dionysia, the most important festival of the god Dionysus in Athens. Traced to the sixth century BCE, the festival’s religious roots and the dramatic rituals surrounding it reflect those found in Egypt more than one thousand years earlier, in celebration of the Osirian Khoiak Festival at Abydos. The known Egyptian dramatic texts—those texts which exhibit classic Western features of

dramatic literature such as dialogue and stage directions—all, in some way, honor Osiris. We can infer from this that the ancient Egyptian concept of dramatic performance was strongly associated with his cult, just as the Greeks associated theater with Dionysiac worship. Herodotus first observed the link between these two gods in the mid-fifth century BCE—a connection the Ptolemies promoted heavily during their reign, essentially presenting Dionysus and Osiris as Greek and Egyptian counterparts of the same deity. This paper examines the Osirian mysteries and related dramas celebrated during the Khoiak Festival, and illustrates their significance in the development of an ancient Egyptian dramatic tradition that pre-dates the advent of theater in ancient Greece.

Irmgard Hein, Pedro Lopez, Giulia d'Ercole

Institute for Egyptology, University of Vienna; ENAH, Austrian Academy of Science

Ceramic research through digital image analysis

Analysis of ancient Egyptian ceramics is in the focus of ongoing studies that are reported in this paper. The method roughly described is an analysis of digital images of thin sections that has been developed in collaboration with P. Lopez and J. Lira (Mexico), in order to discriminate fabrics of ceramics. Cypriot and Egyptian pottery was already clearly discriminated by this method, and the first results have been set in comparison to results gained from other analytical methods, such as petrography or XRF. The current research involves images of petrographic thin sections of ceramics from early New Kingdom levels coming from excavations at Sai island in the Sudan, (courtesy by J. Budka and G. d'Ercole, ÖAW), and from 'Ezbet Helmi in the Nile delta (courtesy ÖAI). The progress of the methodological development will be presented, as well as the materials and the available new results of the analysis.

Jane Hill - Maria A. Rosado

Rowan University

The Abydos Dynasty: a paleopathological examination of human remains from the SIP royal cemetery

Human skeletal remains from three individuals found in association with recently discovered tombs in South Abydos compose an osteological sample from a dynasty that ruled in central Egypt ca. 1650 BC during Egypt's Second Intermediate Period. As part of the 2014-15 season at South Abydos under the direction of Dr. Josef Wegner, a forensic anthropological examination of the skeletal remains was conducted for the purposes of determining sex, age, stature, population affinity, familial affinity, and paleopathologies. The osteological analysis has also identified muscle markings which shed light on the physical stresses and occupations these men experienced in life. While the examination of the only pharaoh whose name has been discovered, Woseribre-Senebkay, presents a fascinating ancient forensic case of violent death, his skeleton and those of the other cemetery occupants also bear markers of stress on bone which can be traced to certain habitual activities during their lives. This paper will discuss the results of this examination which point to men who were physically active and whose bodies show evidence of injury and healing. It is also proposed that the muscle stress markers on these bodies are consistent with an equestrian activity. The bearing of this evidence on the introduction of the horse (*Equus ferus caballus*) to Egypt in the Second Intermediate Period will also be discussed.

Anna Hodgkinson
Amarna Project

Nefertiti's necklace: Recent excavations at a jewellery workshop in Amarna's Main City

This paper presents the results of a season of fieldwork undertaken in the southern Main City at Tell el-Amarna in October and November 2014. The work, which encompassed both re-excavation and new excavation, focussed on the area of a building complex denominated M50.14-16 by C.L. Woolley, who initially excavated these buildings in 1922 on behalf of the Egypt Exploration Fund. The original publication of the building complex (Peet and Woolley, 1923, *The City of Akhenaten I*) described it as a workshop for the manufacture of glass and faience objects. The archaeological fieldwork was planned after an area of vitrified mud-brick debris had been discovered on the surface, an indicator of high-temperature industries.

The aim was to investigate the nature and extent of the industrial activities that took place in this building complex during the Amarna Period and the relationship between the industrial quarters of the house and the domestic building. We furthermore set out to examine the role of M50.14-16 within the Main City South, in particular in comparison with the house of Ranefer and Grid 12, excavated by Kemp and Stevens in recent years.

Overall, the original 1922 plan of the building complex has been revised. A large amount of evidence of glass-working debris was discovered together with evidence of faience manufacture and agate-working, indicating a jewellery workshop. Furthermore, it was possible to gain an insight into the socio-economic role of the excavated buildings.

James Hoffmeier
Trinity International University

The Great Hymn of the Aten: the Ultimate Expression of Atenism?

The Great Hymn to the Aten recorded only in the tomb of Ay at Tell el-Amarna and is widely recognized to be the most important theological affirmation of Akhenaten's religion. Indeed it is normally viewed as the defining doctrinal document of Akhenaten's monotheistic faith. R.J. Williams called the Great Hymn "a major document of the new faith," while Miriam Lichtheim considered this hymn to be "an eloquent and beautiful statement of the doctrine of the one god." But does it represent that ultimate expression of Atenism?

It is well known that Akhenaten's religion passed through different stages as reflected in the changes to Aten's didactic name, which started out as "Re-Harakhty who rejoices in the horizon in his name of Shu (or light) which is in the disc (Aten)." Year 3 or 4, this name was placed within a pair of cartouches. Around Akhenaten's 9th regnal year, the divine names of Harakhty and Shu were dropped in what must be considered as a purge of these deity's names that signaled the final and probable monotheistic phase of the religious development. Thus it is only after year 9 that Atenism reached its final expression.

It will be argued, based on literary analysis, that the Great Hymn and its shorter counterpart were composed in the Theban stage of Akhenaten's reign and therefore, even as theologically profound as the doctrines within these hymns are, they do not represent final expression of Akhenaten's brand of monotheism.

Amber Hood
University of Oxford

Bringing optically stimulated luminescence dating to Egyptian ceramics from museum collections.

Since the development of optically stimulated luminescence (OSL) dating in the mid 1980s (Huntley et al., 1985), archaeology has benefited greatly from its application to dating sediments and ceramics. However, its development also coincided with a ban on the exportation of antiquities from Egypt, which has meant that Egyptology has not been able to benefit from this important absolute dating technique.

Recent work carried out at the Research Laboratory for Archaeology and the History of Art, Oxford, has sought to bring OSL to Egyptian archaeology. By developing a new sampling protocol, it has been possible to conduct OSL dating on Egyptian ceramic material housed in museum collections (i.e. where material was exported, often many decades, prior to the exportation ban). This result in minimum destruction being caused, thus upholding the aesthetic integrity of the objects sampled.

This paper will introduce OSL dating generally (distinguishing it from thermoluminescence dating), and will illustrate how OSL has now been successfully applied to museum material to produce the first-ever dates obtained using OSL on Egyptian ceramics. It will present the latest OSL results obtained, with a particular focus on Early Dynastic material.

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Manal Hossain
Fayoum University

The wesekh collar on the anthropoid coffin in Graeco Roman period in Egypt

Most of the Egyptian and un-Egyptian in the Greco- Roman period in Egypt were using the anthropoid wood, cartonnage, and stucco coffins, and some of these coffins were decorated with Egyptian funerary themes; one of these themes was the wesekh "wide" collar which used since the old kingdom as protecting collar in life or afterlife art.

Through the Greaco- Roman period, the wesekh collar appeared with different shape:

-The semi circular and floras' decoration, such as the Ptolemaic coffin at the museum of the library of Alexandria (No.0608), the coffin from Dabashiya cemetery in Kharga Oasis and the roman coffin from Akhmim (No. EA 29584) in the British Museum.

-The U shape and terminal with falcon head such as; the Ptolemaic wooden coffin discovered in Thebes (No.EA6678) in the British Museum, also Irtw- Irw coffin in Memphis Museum.

-The V shape end with Medallion, such as the wesekh collar on Artemidora's anthropoid coffin.

The aim of this paper is studying the wesekh collar depicted on coffins through the Greco-Roman period, in order to show the difference in the shape, and the relation between the collar and the Egyptian deities such as Ra, Atum and Osier. It also aims to know if the collar shape has changed from region to another or not.

The paper will also discuss whether the ancient and traditional Egyptian funerary believes affected by the foreign culture and believes or not through this period.

Shih-Wei Hsu
Freie Universität Berlin

You up; I down - Orientational metaphors concerning ancient Egyptian Kingship in iconographies and inscriptions

The most common use of a metaphor is as a figure of speech in which one object is usually compared to another object. However, in 1980 Lakoff and Johnson proposed the “conceptual metaphor theory”, which argues that metaphors are actually pervasive in our everyday way of thinking, speaking and acting. Three kinds of cognitive function of metaphor are a) structural metaphors, b) ontological metaphors and c) orientational metaphors. Orientational metaphors, which is the main topic of this paper, concern spatial orientations. They arise from the fact that we have bodies of the sort we have and that they function as they do in our physical environment: up-down, in-out, front-back, on-off and central-peripheral. The relationship between the king and his enemy can thus be examined through orientational metaphors, for instance, the UP-DOWN orientation: The king is UP – GOOD IS UP, HIGH STATUS IS UP, LIFE IS UP, CONTROL IS UP, ACTIVE IS UP and ORDER IS UP; his enemy is DOWN – BAD IS DOWN, LOW STATUS IS DOWN, DEATH IS DOWN; LACK OF CONTROL IS DOWN, PASSIVE IS DOWN and CHAOS IS DOWN. Ancient Egyptian kingship, though the subject of much research, has never been examined through orientational metaphors. Appearing frequently in both royal iconographies and inscriptions, orientational metaphors help contribute to a deeper understanding not only of the types of relationships between the king and his enemies, but also highlight other layers of meaning behind these relationships.

Francesca Iannarilli
Università Ca' Foscari, Venezia

Trattare l'immagine. Elaborazione e manipolazione della figura umana nei Testi delle Piramidi.

L'interesse che rivestono i Testi delle Piramidi nell'attuale panorama egittologico non si limita esclusivamente al contenuto delle formule; grande attenzione può, infatti, essere dedicata anche agli aspetti strettamente epigrafici relativi ai segni e, dunque, alla semiotica.

Un dato degno di indagine è quello che coinvolge i processi di alterazione del grafema e, in modo particolare, del tassogramma umano che si verificano nella quasi totalità dei Testi delle Piramidi, dalla V all' VIII Dinastia.

Come ben rileva Cardona (*Antropologia della Scrittura*, 1981: 154): “Tutta la storia della scrittura ci mostra come si sia sempre ritenuto possibile agire sul reale a partire dalla manipolazione dei simboli”. L'arcaicità dei Testi motiva il loro stesso valore performativo: i geroglifici sono investiti di forza creativa e, talvolta, di proprietà pericolose al punto che si rende necessario l'impiego di accorgimenti che ne scongiurino l'efficacia.

Scopo del paper è quello di presentare alcune osservazioni, tratte da un più ampio lavoro di ricerca ancora in corso d'opera, sulla mutilazione o la totale omissione dei tassogrammi umani, con conseguente alterazione di alcune scritture che da logografiche si trasformano in più “neutre” scritture fonetiche, nell'intento di neutralizzare il potere attivo – e talvolta nocivo - della parola.

Ibrahim A. A. Ibrahim
Fayoum University

Networking the Global Egyptian Heritage: Fayoum as a Case Study

The great number of Egyptian artefacts now on display in museums around the world indicates how important it is to link this heritage across the globe.

Fayoum, in particular, has been a principal region of outstanding historical significance throughout the history of Egypt, reflecting its special geographical and cultural position within the provinces of Egypt.

The Heritage of Fayoum in the world reflects the importance of the region in ancient times. Of particular note may be cited its prominence during Neolithic, Middle Kingdom, Graeco-Roman and Islamic times.

Today there are new opportunities for establishing links and connections; in directions previously unthought-of for many researchers. The paper will discuss the researcher's project concerning Fayoum heritage in the world museums with its possibilities and challenges to bridge the gaps between archaeology, museology and tourism.

Salima Ikram
American University in Cairo

Creatures, Kings, and Caravans: Results of the North Kharga Oasis Darb Ain Amur Survey

The North Kharga Oasis Darb Ain Amur Survey (NKODAAS) has been exploring the western part of north Kharga for seven years. In prehistory this area was verdant, home to hunter-gatherers who not only left their tools and objects behind, but also engravings that express their thoughts and beliefs. Early rulers of Egypt sent expeditions through here, leaving brief texts as a record of their activities. Throughout the Pharaonic era this area served as a thoroughfare between the oases of Kharga and Dakhla, as well as a source of alum and ochre, two minerals that were crucial to Egyptian art, daily life, and religion. Vernacular temples as well as inscriptions and resting places attest to these activities. The oases flourished in the Late Period, with a flurry of activity under the Persians, and were exploited with increasing intensity in the Roman era, as is evidenced by buildings, texts, and ceramic remains. This paper presents some of the more unusual findings of NKODAAS.

Agnese Iob
Independent researcher

Hieroglyphic inscriptions on some precious objects: correlation between text and support

This Paper illustrates part of my PhD research on *Hieroglyphic Inscriptions on Precious Objects from Egypt and Out of Egypt* (sponsored by Sapienza University of Rome) that took under examination jewels, precious personal ornaments and weapons characterized by hieroglyphic inscriptions. The objects analyzed regard Egypt, Nubia and the Near East and the work focused mainly on what is preserved in the Egyptian Museum in Cairo (where it was possible to visualize

even the Registers); other artefacts, preserved in museums around the world, were taken under consideration to establish comparisons.

Here I will report general considerations referring to a small selection of pieces, just to stress the link between the inscription kind and its support typology (considering shape, material and use); furthermore, I will highlight specific topics related to this study.

Sameh Iskander
New York University

Documentation and Conservation Project of the Temple of Ramesses II in Abydos.

This paper will introduce the epigraphic and conservation work sponsored by New York University (Department of Middle Eastern Studies) at the temple of Ramesses II in Abydos during the past seven years, and the results will be displayed visually.

The presentation will include a description of the digital epigraphic methodology employed, and the two-volume publication of the project. The first volume provides a complete documentation of the monument: a photographic and epigraphic coverage of the scenes and texts preserved on the temple walls. Every scene is presented in a line drawing rendering facing its color photograph. The second volume will present translations of the temple texts. I will also discuss our recent survey of the Coptic mud- brick wall remains constructed in the first court and explore its wider implications in connection with the broader architecture of the temple as well as Abydos in general.

Our work included certain preservation measures and research to address the urgent concerns of the conservation needs of this major royal monument. The presentation will underline how vital such future needs are, and as such a discussion of a proposed site management will be included.

Sergej Ivanov
Center for Egyptological Studies, Russian Academy of Sciences

Tomb of Thay (TT 23): Seasons 2006–2014

The Theban Tomb 23 is located in the “Lower Enclosure” of Sheikh Abd El-Qurna. This sepulcher was constructed for Thay, who was the Royal Scribe of Royal Dispatchers at the time of Merenptah.

This tomb was first excavated in 1905 by R. Mond, in 1980s the Center of Documentation and Studies on Ancient Egypt conducted a survey on its study. Unfortunately the results of the both missions remained unpublished.

In 2006 The Centre for Egyptological Studies of the Russian Academy of Sciences started a new survey of this tomb. Its primary goals include archaeological, architectural and epigraphic study of TT 23. An important part of the mission is conservation of the tomb complex. This paper aims to present the results of the work done in 2006–2014, and to discuss problems related to architectural reconstruction of the tomb.

Jadwiga Iwaszczuk
Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences

Progress of Work on the Reconstruction of the Temple of Thutmose I

The aim of the paper is to present the development of works on the temple of Thutmose I. During the season 2009-2010 remains of very fragmented blocks coming from the temple were re-discovered in the tomb MMA 828 in Thebes. The edifice had been excavated by Dr. Abu el-Ayun Barakat in 1970s and published in two short reports. The plan shows only the central part of the temple with a courtyard surrounded by one row of columns. The identification of the building was possible since two blocks inscribed with the name of the temple – Khenemet-anekh were found. The following seasons brought an understanding of the most important features of the structure and the beginning of the preliminary reconstruction of two rooms: the offering chapel of the king and the courtyard. The documentation work is still in progress.

Emmanuel Jambon

Université de Tübingen / Académie des Sciences de Heidelberg

L'offrande des bouquets montés à Edfou et Dendara : remarques préliminaires.

La scène de l'offrande du ou des bouquets montés (ms[w]) est présente dans la plupart des grands temples d'époque gréco-romaine. Le corpus en est toutefois particulièrement riche à Edfou et Dendara avec, respectivement, une quinzaine et une vingtaine de scènes. On s'arrêtera dans un premier temps sur certains aspects de l'iconographie de cette offrande qui nous permettront de nous interroger sur les limites de ce corpus. La présence de fleurs et même de bouquets dans une scène ne signale en effet pas systématiquement une « offrande de bouquets (montés) ». On examinera dans un deuxième temps quelques points précis du contenu de scènes choisies aussi bien à Edfou qu'à Dendara. On s'intéressera en premier aux divinités qui reçoivent cette offrande et au formulaire qui sert à les décrire. On verra que la structure du panthéon concerné par l'offrande des bouquets présente, malgré des similitudes, un visage assez différent à Edfou et à Dendara. On se tournera ensuite vers l'autre grand acteur de ces scènes, le pharaon, dont nous observerons quelques épithètes qui nous permettront d'ébaucher une première réflexion sur la raison d'être de cette offrande. On évoquera enfin la mise en scène pariétale de cette scène rituelle en nous intéressant à sa position dans les temples en question et, surtout, à sa relation au reste du décor dans le cadre de séries, de jeux de symétrie ou de correspondance.

France Jamen

HiSoMA, UMR 5189 - University Lumière Lyon 2

Nouvel examen du matériel funéraire de la cachette de Bab el-Gasous : étude de la nature des relations unissant les rois-prêtres, leur famille et quelques membres privilégiés des élites

Sous la XXI^e dynastie, la question se pose de l'impact de la prise de pouvoir des grands prêtres d'Amon sur la société en Haute Égypte et de la traduction de ce phénomène dans les cimetières. À Thèbes, la distinction sociale traditionnelle qui voulait que la tombe reflète le statut de son propriétaire ne paraît plus opérationnelle dans le cadre des tombeaux collectifs. En outre, le phénomène de regroupement des tombeaux des courtisans autour de la tombe et / ou du temple de leur souverain, ainsi que le rassemblement des membres d'une famille dans une même tombe, n'étaient plus à l'œuvre, comme par le passé. En revanche, la disposition même des corps, à l'intérieur des cachettes, pourrait correspondre à la hiérarchie sociale. Cette hypothèse se fonde sur

l'étude de l'emplacement des inhumations dans les cachettes de Deir el-Bahari et dans la MMA 60, dans lesquelles les rois-prêtres et leurs enfants étaient regroupés au fond de ces tombeaux, dans des chambres funéraires, tandis que les rois du Nouvel Empire et la plupart des membres des élites thébaines reposaient dans les couloirs. Afin d'affiner notre connaissance de l'identité des individus qui étaient inhumés dans les deux chambres funéraires de Bab el-Gasous, un nouvel examen de leur matériel funéraire est en cours. Il permet de mieux cerner la nature des relations unissant ces privilégiés à leurs dirigeants, par la découverte de liens de parenté et de titres relatifs au service des grands prêtres encore inconnus.

Ladislav Bareš, Jiří Janák and Renata Landgráfová
Czech Institute of Egyptology, Charles University in Prague

Uroboros from the Shaft Tomb of Iufaa at Abusir

The burial chamber decoration of the shaft tomb of Iufaa at Abusir (dated to the turn of 26th/27th Dynasties) is exceptional with regards both to its extent and used topics. All walls of the chamber as well as the outer and inner sarcophagi are covered by excerpts from the *Pyramid texts*, *Coffin Texts*, *Book of the Dead* and other ritual or liturgical texts. Some of the spells and their illustrations have not been identified yet, or represent rare or even earliest attested versions (Uroboros, Tutu). In this paper, we present the main text from the elaborate “snake encyclopaedia” that extends over the western and parts of the northern walls of the burial chamber of Iufaa and is accompanied by an image of the uroboros (named *Fendju*) flanked by two hippopotamus deities (*Reru* and *Reret*). The text contains a description of the uroboros as a primeval deity, and a brief myth of the creation of the world by Re-Atum in his snake form. We present an analysis of the text and image, and consider their place in the tomb of Iufaa as well as in the religious thought of the Saite-Persian period.

Richard Jasnow - Horst Beinlich
Johns Hopkins University

On the Demotic-Hieratic Fragments of the Book of Fayum

In 1991 Horst Beinlich published his edition of the Book of Fayum, *Das Buch vom Fayum: Zum religiösen Eigenverständnis einer ägyptischen Landschaft* (Wiesbaden, 1991). He offered therein the main Hieroglyphic and Hieratic versions of this Late Period treatise on the sacred geography of the Fayum together with a translation and commentary. Since then Beinlich has continued his study of the composition, having just presented *Der Mythos in seiner Landschaft. Das ägyptische “Buch vom Fayum.”* Band 1: Die hieroglyphischen Texte (Dettelbach, 2013), and Band 2: Die hieratischen Texte (Dettelbach, 2014). In one aspect of this on-going research Jasnow has collaborated with Beinlich, namely, the study of the fragments of Demotic-Hieratic versions of the Book of Fayum identified since 1991. These Demotic-Hieratic versions will comprise the third volume in the publication of *Book of Fayum witnesses*. Many initially recognized by Joachim Quack, these Demotic-Hieratic fragments are in the collections of Berlin, Copenhagen, Florence, London, Oxford, and Vienna. In some of these fragments there is alternation between Hieratic and Demotic. The Demotic sections offer interesting “translations” or glosses on the Hieratic/Hieroglyphic text. Our lecture will, however, focus on one Demotic-Hieratic fragment of the Book of Fayum, namely, PSI Inv. I 141. This preserves a more purely Demotic version of the concluding section of the Book

of Fayum, with only a small admixture of Hieratic. With the kind permission of the Director of the Istituto Papirologico “G. Vitelli,” Prof. Guido Bastianini, we will discuss the significance of this imposing fragment of the Book of Fayum.

Kata Jasper

Eötvös Loránd University, Budapest

The Ha Text of Hapuseneb, High Priest of Amun. A Case Study on the Phenomenon of Creation and Re-Creation

What are the limits of distinction between considering a certain text without parallels, as the intellectual product of a period, and regarding it as a copy of an unknown antecedent?

I investigate an unpublished inscription mentioning Ha, Lord of the West. The text was originally written in the tomb of Hapuseneb (TT 67), the High Priest of Amun in the time of Hatshepsut, which had only remained in its completeness in the neighbouring tomb of Imiseba (TT 65) – both monuments are in the excavation area of the Hungarian Archaeological Mission in Thebes. The inscription seems to be accommodated to the cultural and intellectual milieu of the Thutmoside era, in which tradition and innovation - the revisiting of intellectual products of previous periods and their creative re-creation - were present at the same time. Furthermore, the text is embedded in a socio-cultural context, where Ha was introduced into the royal sphere, his iconography was created and he is referred to in a frequency that had not occurred later on in the New Kingdom or before that. The presence of a possibly unique Ha text in the tomb of Hapuseneb might not be surprising, as the High Priest must have played a leading role in this process.

The aim of my paper is to reveal the grammatical, orthographical and semantic features of the inscription, based on which it might be fit into the series of texts from the Thutmoside era, and also to show its possible antecedents in form or connotation, if any.

Jackie Jay

Eastern Kentucky University

Demotic Literature and the Phenomenon of “Memory Variants”

Multiple copies of the Demotic Myth of the Sun’s Eye and the Armor of Inaros survive; none, however, are identical, being distinguished by small variations in word choice and word order. Typically, these differences are not particularly meaningful with respect to the understanding of the text as a whole, and thus it seems unlikely that they represent conscious revisions made by the scribe during a process of direct transcription from one manuscript copy to the next. Instead, this paper proposes to explain such differences using David M. Carr’s concept of “writing-assisted memory variants” as presented in his 2011 monograph, *The Formation of the Hebrew Bible: A New Reconstruction*. According to Carr, memory variants arise in scribal traditions, like those of ancient Israel and Egypt, in which active memorization played a significant role in scribal education. In such situations, the scribe may draw on a memorized version of a text in order to reproduce it and in the process unconsciously make small changes to his base text. Carr identifies in his corpus just the same kinds of minor variation which distinguish the extant copies of both *Mythus* and the *Aarmor of Inaros* and thus, as this paper will argue, his model provides an extremely useful framework for understanding the dynamics of production of these particular Demotic texts.

Victoria Jensen
University of California, Berkeley

Predynastic Precursors to the Festival of Drunkenness

The Festival of Drunkenness (txy) can be seen as a ritual reenactment of the Myth of the Destruction of Mankind, in which Re sent his daughter, Hathor, to destroy mankind but then propitiated her by flooding the land with beer to pacify her and make her forget her terrible task. The myth is thus an expression of the supernatural powers that brought the annual inundation, and the need for their control. The Festival of Drunkenness is remarkable for its inclusion of both royal and popular components. By constructing himself as the divine intermediary who could propitiate this erratic but essential natural force, the king became indispensable. The populace played the part of the goddess, becoming drunk and experiencing the salvation provided by the king, in his role as the beneficent Re.

Written attestations of this festival are found sprinkled from the 5th Dynasty to the Ptolemaic era. However, prefigurations of these beliefs and rituals can be traced back to the Nagada II-III period, c. 3500-3000 BC. Specifically, three themes emerged in the Predynastic era that allowed the development of the Festival of Drunkenness: the invention and industrial-scale production of beer, evidence of feasting connected with the Nile's essential inundation, and belief in a powerful bovine-human goddess who became intimately associated with the king.

Ángeles Jiménez-Higueras
University of Liverpool

The Sacred Landscape of Dra Abu el-Naga

The study of the spatial development of the sacred landscape of the southern and the beginning of the northern area of Dra Abu el-Naga, from the 18th to the 20th Dynasties, is a multidisciplinary research. It analyzes the topographical elements, together with the geomorphologic, architectural and archaeological changes that Dra Abu el-Naga experienced, in order to explain how the distribution of this territory took place. The ongoing investigation will be presented using several groups of tombs as case studies, based on the assumption that the choice of the place where a tomb-chapel was to be located was not made by chance. Three different but complementary analyses have been applied to these tombs: the study of the development of the tombs from an archaeological and architectural point of view; a kinship analysis of the tomb-chapels' owners, with special attention to the familial and professional relationships between them; and finally, a distribution of the territory and its connection with the surrounding religious-cultic zones by using Geographical Information System's technology.

In this presentation, it will be discerned whether there are any pattern in the tombs location or not, and if it is possible to speak about a planned tomb-chapel placement and therefore, a planned topographical layout.

Alejandro Jiménez-Serrano
Universidad de Jaén

Recent excavations in the middle kingdom funerary complexes of the necropolis of Qubbet el-Hawa.

In a first sight, the site of Qubbet el-Hawa (West Aswan) can be considered one of the most known elite cemeteries in Upper Egypt since the end of the Old Kingdom to the Middle Kingdom after the works of different scholars since the end of the 19th to the end of the 20th centuries. However, some of the funerary complexes, although previously catalogued, have never been excavated or they were just partially studied and published. Since 2008, the Universidad Jaén (Spain) is carrying out the excavation and re-excavation of the Twelfth Dynasty funerary complexes of the high officials of Elephantine, who were buried in Qubbet el-Hawa. The first phase of the works (2008-2015) have been concentrated on different tombs: n° 31 (Sarenput II), 33 (Heqaib III and Ameny-Seneb) and 34 (anonymous). This new archaeological research has revealed unknown chambers, which have permitted to increase our knowledge about the evolution of the funeral customs of the élite of Elephantine during the Twelfth Dynasty. New epigraphic material found has also added more information about unknown members of the local dynasty of the governors, which allows us to suggest a new model for the internal function of the ruling families of the nomes in specific cases in which the succession in the charge of governor was not clear. Thus, the role of certain women of the provincial ruling families became a crucial figure in the case of dynastic crisis because of the lack of a male heir.

Jana Jones - T.F.G. Higham, R. Oldfield, S.A. Buckley
Macquarie University, Sydney

Towards mummification. Evidence for prehistoric origins in Badarian and Predynastic burials

Human intervention to facilitate preservation of the body in the prehistoric periods has not been contemplated until recently. Traditional theories postulate that before the Dynastic period, bodies were naturally desiccated through the action of the desert environment, without the application of resins or embalming agents.

Minimally invasive chemical investigations of Badarian and Predynastic Period funerary wrappings from Guy Brunton's excavations at Mostagedda in the 1920s, now in the collection of the Bolton Museum in the United Kingdom, have shown the presence of complex mixtures of organic compounds. For the first time, the pervasive use of embalming materials containing powerful anti-bacterial and preservative agents has been identified scientifically in these earliest documented burials c. 4400-3750 BC, some 1500 years before artificial mummification is believed to have begun.

Analysis by gas chromatography-mass spectrometry (GC-MS) and thermal desorption/pyrolysis (TD/Py)-GC-MS has identified imported, exotic materials similar to those used in the mummification process at its height some three millennia later. Radiocarbon dating of the samples provides calendrical calibration of the archaeological evidence for these burials.

This methodology is currently being applied to a larger sample of mummification materials sourced from British and European museums, including the Egyptian Museum in Turin.

<http://journals.plos.org/plosone/article?id=10.1371/journal.pone.0103608>

Beth Ann Judas
University of Pennsylvania

A New Interpretation on the Representations of the So-called 'Hybrid' Keftiu in New Kingdom Theban Tombs

The standard arguments regarding the representations of the hybrid Keftiu, or Late Bronze Age Aegeans, depicted in the early New Kingdom tombs suggest they are the result of copybook error or were used as filler to create more visually interesting pictorial records. This paper explores the possibility that the hybrid representations of the Keftiu may have a deeper meaning than simple artistic license.

Hybrid representations of the Keftiu are almost always associated with northern lands, and are shown with other Asiatics. They may be portrayed wearing Asiatic clothing with the typical clean-shaven Keftiu facial features or as Asiatics wearing Keftian clothing. The archaeological record, for example at Miletus, suggests that the Aegeans had a physical presence on the western coast of Anatolia. This creates a distinct possibility that the Aegean presence on the edge of Hittite territory was strong enough that they were represented in Egyptian art via the hybrid depictions of the Keftiu.

How would the Egyptians represent men from a culture who inhabited geographical spaces not normally associated with them, such as Aegeans living in Anatolia? Perhaps the hybrid Keftiu representations are not necessarily the result of a reliance on copybooks by Egyptian artists, but rather a depiction of Keftiu who did not fit into the accepted niche of visual identification of the Egyptians.

Peter Kalchgruber

Research Group Multimedia Information Systems & Institute for Egyptology - University of Vienna

Crowd sourcing in Egyptology – Images and Annotations of Middle Kingdom private tombs

MEKETREpository is a digital database with an extensive and still increasing amount of high quality and verified data about Middle Kingdom reliefs and paintings decorating the tombs of officials (<http://meketre.org>). In order to further extend the dataset, we currently investigate the use of crowd sourcing technologies (e.g. Citizen Science, Games with a Purpose), underrepresented in the Egyptology domain so far, and work on a new interactive platform that should serve this purpose (upload.meketre.org).

With the aid of crowd sourcing, we expect to enrich the data of the existing repository with the help of scholars as well as non-experts in three aspects: (1) The task of creating annotated items (individual objects represented in the scenes) is far from being complete because of its time-consuming nature. However, volunteers can easily contribute to achieving this goal. (2) Although the repository contains already a large number of images, many of them are of poor quality or are not Open Data because of copyright restrictions. In order to provide access to unrestricted high-quality depictions of Middle Kingdom iconography and improve the database's usability, we envisage to collect photographs that could be displayed in the repository. (3) The third aspect covers the terms which are used to categorize and describe annotations in a standardized way. Along with the increase of annotations, the controlled vocabulary (thesaurus) could be enlarged likewise.

We designed a two-staged workflow to implement our plan. The first stage (“data acquisition stage”) comprises the implementation of the new platform that provides contributors with tools to extend the existing data set (annotating, uploading images, etc.). In the second stage (“data integration stage”), newly generated content of suitable quality will be transferred to the existing MEKETREpository. Our biggest concern is how to motivate a large number of users to fulfil these

tasks with care and how to ensure the quality of the user-generated data in order to maintain the high quality level of the repository.

Katarzyna Kapiec

University of Warsaw, Antiquity of Southeastern Europe Research Centre

Pr-wr chests as objects for storing ritual materials – study based on the decoration in the Southern Room of Amun in the temple of Hatshepsut at Deir el-Bahari.

In the Southern Room of Amun, located in the south-west corner of Upper Courtyard of the temple of Hatshepsut at Deir el-Bahari, there is an interesting decoration depicted on the north wall. Above the lintel, there is so called frieze of objects, displayed in two rows. In first one there are different vases, in the second – pr-wr chests. Such chests, contrary to vases, have not been yet fully discussed as items to store the ritual materials.

Pr-wr chests are mostly connected with the funerary context, usually as objects to store items needed in the afterlife. They were displayed in the tombs and sarcophagus decoration, as well as found among the funerary equipment, for instance in the Tutankhamun's tomb. In the temple decoration they appear much less frequently.

Among five depicted chests, two of them have still preserved decoration - painted with thin red line on the yellow background. It is extremely rare case – in examples from other temples polychrome is lost. Decoration represents offering scenes, performed by Hatshepsut to Amun-Ra. Uncommonly for the temple, names of queen and god are originally preserved. Some of the signs are not readable anymore, but full reconstruction of those scenes is possible. Moreover, by each chest there is an inscription with its content - different kinds of fabrics and ropes.

The aim of the paper is to discuss pr-wr chests as items for storing the ritual materials, analyze its content, decoration and context of occurrence in the temples.

Christina Karlshausen - Thierry De Putter

Université catholique de Louvain

« Construire un temple en belle pierre blanche d'Anou ». De l'usage du calcaire de Toura dans l'architecture thébaine.

Le calcaire fin des carrières de Toura, au sud du Caire, a fait l'objet d'une exploitation intensive tout au long de l'époque pharaonique. Essentiellement destiné à la construction des temples et des pyramides du nord de l'Égypte, ce calcaire se retrouve aussi dans l'architecture thébaine, à partir du Moyen Empire. Plusieurs questions se posent : pourquoi avoir fait venir un matériau de si loin, à contre-courant, alors que des carrières plus proches et connues de longue date étaient à disposition des constructeurs ? À partir de quand retrouve-t-on la pierre de Toura à Thèbes ? Dans quels types de bâtiments et/ou de tombes ? Nous proposerons quelques pistes de réflexion autour de cette pierre et de ses rivales locales, en gardant à l'esprit que la « belle pierre blanche d'Anou » a longtemps bénéficié, dans les textes tout au moins, d'une aura particulière qui a sans doute influé sur le choix de ce matériau. Replacée dans un contexte plus large, l'étude montre que le temple offre au bâtisseur une plus grande liberté dans le choix du matériau que la tombe, où la géologie du site lui est imposée. Dans le temple, le pragmatisme de l'approvisionnement rationnel en matière première peut s'accommoder de quelques entorses, apparemment illogiques et dont il nous appartient de retrouver les motivations.

Nozomu Kawai
Waseda University

Some remarks on the Middle Kingdom cult ritual at a rocky outcrop in Northwest Saqqara/South Abusir.

In 2001, Waseda University Egyptian Expedition uncovered a rock-cut chamber on the southeastern slope, which contained a number of terracotta, clay statues, fragments of wooden statues as well as Middle Kingdom pottery vessels at the site situated at a remote rocky outcrop in Northwest Saqqara/South Abusir. Excavation of the subsequent season in 2002 exposed a massive large layer stone structure and a subterranean chamber behind it dating to around the late Early Dynastic period/the early Old Kingdom, most probably the 3rd Dynasty. The subterranean chamber appears to have been reused in the Middle Kingdom when the forecourt and west chamber were added to the original structure. Further, an area approximately 15 m to the south of the layer stone structure yielded thousands of pottery vessels dating to the Middle Kingdom that seems to be deposits of ceramic debris which might have been discarded after cultic rituals. Presumably, these cult debris deposits were associated with the cult ritual performed in the forecourt of the subterranean chamber. By examining the statues of Lioness goddess and human bust made of terracotta and clay, it is assumed that the cult ritual for the Lioness goddess as ‘the dangerous goddess’ was performed at this site during the Middle Kingdom. It will be suggested that the cult ritual for the Lioness goddess was probably an earlier version of ‘the festival of drunkenness’ known from later textual evidence.

Takao Kikuchi
Higashi Nippon International University & Waseda University

sphr zh3.w n a.t jmn.t on the walls of the burial chamber in the royal tomb of Amenophis III

The book of Amduat was also called “the writing of the hidden space” by ancient Egyptians. This is an appropriate title for a book because, before the Amarna Period, it was written on the walls of hidden burial chambers in royal tombs in the Valley of the Kings. The walls of chambers for solar cults in temples may also have been decorated with it.

In this paper, I reconstruct the way in which “the writing of the hidden space” was executed on the walls of the burial chamber of Amenophis III, examining the handwriting of cursive hieroglyphs, dots and guidelines for writing, correction and confusion of the text and signs, as well as a kind of memorandum for copying the text. These reveal the activities of the scribe who was responsible for copying the book. With the help of such evidence, it is possible to discuss the intentional arrangement of the 12 hours of the long version of the book of Amduat with its resume on the four walls of the burial chamber.

The wall surfaces of the burial chamber have been cleaned over a three-year period through comprehensive conservation work by a team from the Institute of Egyptology at Waseda University, under the auspices of the UNESCO/Japan Trust Fund and with the cooperation of the Ministry of Antiquities and Heritage of Egypt. As a result, I was able to observe such details mentioned above concerning “the writing of the hidden space” in the royal tomb of Amenophis III.

Holger Kockelmann

Heidelberg Academy of Sciences and Humanities, Austrian Academy of Sciences

Enemies at the Gates of Philae. Apotropaic Door Decoration and Rituals for Protecting the Entrances of Sacred Spaces

A well-known feature of Egyptian temples is their seclusion from the profane. Their architecture seeks to minimize the contact between the sacred sphere inside and the world outside as much as possible: Apart from light wells in the roofs, there are only a very few and narrow windows in the walls, and the adytum is located in the isolated innermost parts of the building. Also the number of doors in the outer walls of the edifice is rather small. For practical reasons the integration of doors is unavoidable; nevertheless, they represent the critical points in the hermetic shield around the sanctuary, since impure and harmful entities might infiltrate through these openings. From a cultic and theological perspective, the entrances of the temple hence required peculiar attention. A special protective role and filter function was assigned to them by the priests, manifesting itself in the “apotropaic” decoration of the door. On the basis of conclusive source material from the temples of Philae and other cult places, the paper focuses on figural and textual protective elements and illustrates the means and mechanics of warding off the evil at the doorway. Moreover, it takes into account relevant evidence from literary and funerary texts, as well as archaeological finds from tombs and settlements. Special attention will be paid to the question whether the apotropaic decoration of the passages was supplemented by actual protective rituals, performed at the entrance of the temple.

E. Christiana Köhler

Institute for Egyptology, University of Vienna

Brief Report on the University of Vienna Middle Egypt Project

In spring 2014, a mission of the Institute of Egyptology at the University of Vienna has started a new project in an area north of Minya that aims to investigate the archaeological remains of lesser known parts of Middle Egypt around the Wadi el-Sheikh in the north and el-Sheikh Fadl in the south. Although the Wadi el-Sheikh has been known as a major source of flint and chert for Pharaonic stone tool production since 1895, the area has never been investigated systematically and very little data is published. In cooperation with the German Mining Museum in Bochum, this mission has now begun to survey the wadi and is in progress of developing a comprehensive interdisciplinary research program for this important area.

To the south, the mission has started to investigate the area between el-Sheikh Fadl and al-Qays which probably represent the location of the capital of the 17th Upper Egyptian nome and its necropoleis. Following the revolutions in Egypt, these sites have suffered from severe looting and modern construction. In the fall season of 2014, the Austrian mission has begun to conduct salvage excavations at the vast necropolis of el-Sheikh Fadl, which is most significantly affected by illicit diggings. Beside targeted surface collections the mission has also started to re-excavate one relatively large rock-cut tomb of the late 1st Millennium BCE and thereby provide more qualitative insights into the archaeology of this site. This paper will report on the first results.

Edyta Kopp

University of Warsaw

The motif of the kiosk during the first half of the 18th dynasty

A reconstructed scene from Hatshepsut's Temple at Deir el-Bahari originally represented Hatshepsut and Tuthmosis III sitting on thrones in a roofed building and four gods approaching them with wishes. The scene belongs to the decorative program of the vestibule of Hatshepsut's offering chapel in the Royal Cult Complex. The roofed structure is usually called a kiosk. The scene depicting an enthroned king sitting in a kiosk was popular in New Kingdom private tomb decoration, but it appeared less frequently in temple contexts. In both cases the predecessors go back to the Middle Kingdom, but the pedestal with antithetical compositions of lions has a history going back to the Old Kingdom. The same architectural elements of the construction remained in use for an extended period. However, the Egyptian name for the structure is unclear. Even if the context of the two types of scenes in the human and divine worlds is different, the meaning stays the same. The king enthroned in the kiosk stays in his royal office in both worlds.

Katalin Kóthay

Museum of Fine Arts, Budapest

Decorating Ptolemaic mummies: a case study of the mummy covers found in the cemetery of Gamhud in Middle Egypt

The objects that form the corpus for this paper are the mummy masks, cartonnage covers and painted linen shrouds which were uncovered during the 1907 Austro-Hungarian excavation of the cemetery of Gamhud in Middle Egypt. Some of the finds from the cemetery remained in Egypt (the Egyptian Museum in Cairo), while a considerable number found their way to museum collections outside Egypt (e.g. in Budapest, Vienna, and Kraków). The Museum of Fine Arts, Budapest, has the largest group of these objects, including twenty-five wooden anthropoid coffins, as well as a great number of mummy masks, cartonnage covers and painted linen shrouds.

The stylistic study of these covers, many of them identifiable as parts of complete burial ensembles, allows to recognize them as products of particular workshops or 'schools' manufacturing funerary objects. In addition, their comparison with similar specimens from nearby cemeteries in northern Middle Egypt and the Fayyum, as well as with objects of unknown provenience, provides an opportunity to explore relationships among funerary sites and artisans.

Panagiotis Kousoulis

University of the Aegean

Greek Aegyptiaca and the issue of "egyptianisation" in the Archaic Greek religion: questions on cultural diffusion and appropriation.

The Early Iron Age Mediterranean demonstrates a rich and complex nexus of cross-cultural contacts between Egypt, the Aegean and the mainland Greece via two main channels of communication: direct contact of Greeks, mainly from the Asia Minor and East Greek areas with Egypt, and via the intermediary of Egyptian/egyptianised (Aegyptiaca) and Phoenician artifacts, that spread all over the Mediterranean during the orientalisising and archaic periods. Predominant among these objects are faience figurines in the shape of Egyptian divinities, demonic entities, hybrid animals and symbols. Although the great majority of Aegyptiaca is somewhat related to the

sacral field, they are not exclusively restricted to it. A complex interplay between the sacral, the political and economic fields can be easily detected. Although no information on the ideological component of these votive offerings survives, the locally manufactured egyptianised objects clearly exemplify that Greeks had gained insight into Egyptian religious beliefs. The scope of this paper is twofold: 1. to analyse and re-evaluate the Egyptian and oriental presence in the archaic Greek sanctuaries, seeking for modes of Greco-Egyptian communication in the spheres of religion and economy, and 2. to question certain aspects of cultural diffusion and appropriation of the Egyptian/egyptianised symbols and ideas which —even though usually untraceable in the formal ritual— might have had a significant influence upon Greek mythological subtext and the religious belief system.

Maxim Kupreyev
Freie Universitaet Berlin

The Lower Egyptian origins of Late Egyptian

The colloquial sources of the Old Kingdom display considerable differences in the language varieties spoken in Upper and Lower Egypt. In the south the transition to the new set of the demonstratives (pn/pf, tn/tf) has been accomplished during the 6th dynasty already. The position of these demonstratives is fixed behind the noun. The northern documents however, though fewer in number, attest a greater variety of demonstrative forms. On the one hand the old series (pw, tw, nw) are still actively used in colloquial sources and their position is flexible: they can even occur in the weakened form in front of the noun (ex. "t-n- šnw.t": "this of the granary"). On the other hand, starting from the 5th dynasty the Lower Egyptian texts display p3, t3, n3, known to us as Late Egyptian demonstratives. The dialectal split grows stronger during the 1st IP, when the South and the North are governed separately. The difference is visible for example in the usage of the interrogative pronouns – southern jšst has a northern counterpart jh (6th dynasty), mj jh (FIP) - a Late Egyptian for "what/why". The reunification of Egypt by Mentuhotep II establishes the Upper Egyptian dialect as a standard, while stigmatizing the northern one as low-class "colloquial". Only towards the New Kingdom the spoken language of the Delta regains its status. In my talk I will trace the origins of the Late Egyptian in the wake of the political events of the Old and Middle Kingdoms.

Dimitri Laboury
F.R.S. - FNRS - University of Liège

Tradition and Creativity. Toward a Study of Intericonicity in Ancient Egyptian Art

Although a key-concept in Art historical discourse and reasoning, creativity has almost always been avoided as an issue in the discussion of Ancient Egyptian Art, as if the notion was simply irrelevant in such a context. This surprising phenomenon has clearly deep roots in the history of the western vision of Ancient Egyptian Art (and civilization). Nonetheless, the investigation of some (actually quite rare) cases of true copies in Ancient Egyptian Art reveals that creativity operated within a process of reinterpretation of previous works and their tradition, a process that can be best analyzed, it seems, with the help of the conceptual frame of intericonicity (or interpictoriality). The paper will also aim to defend the use of this notional tool in the analysis of Ancient Egyptian Art by

attempting to define how creativity was conceptualized in Ancient Egyptian textual claims for innovation and originality.

Peter Lacovara

The Egyptian Heritage and Archaeology Fund

A Heritage in Peril: The Threat to Egypt's Urban Archaeological Sites

The rapid expansion of Egypt's population and the concomitant growth of settlements, fields, roads and cemeteries has created a need for land and often at the expense of archaeological sites, particularly those bordering the Nile floodplain in Middle and Upper Egypt. The situation calls for an international concert of action on the scale of the Nubian Salvage Campaign of the 1960's to record, preserve and restore those sites for the future before they are lost to uncontrolled development.

In particular, the sites that we know the least about, and the ones most difficult to excavate and preserve, ancient settlements are the most at risk. Places like Antinopolis, Deir el-Ballas and even Tell el-Amarna may be entirely eradicated within a few years if major efforts are not put into place in conduction with the Ministry of Antiquities of Egypt to properly safeguard them and preserve them for future generations. The work of the Joint Expedition to Malqata and its ongoing efforts of recording, preservation, restoration, touristic development and training, may serve as a model for how sites in co-operation with the Egyptian Government can be protected and restored to make them accessible for tourists and scholars alike as well as viable economic generators for local communities.

Vincent Laisney

Pontificio Istituto Biblico

Le *s*dm.f circonstanciel. Une forme verbale rare en néo-égyptien littéraire

Dans notre étude de l'Enseignement d'Aménémopé, nous avons trouvé souvent une forme verbale *s*dm.f dans une proposition relative virtuelle, et au moins une fois dans une proposition circonstancielle temporelle. Cette forme est attestée aussi dans d'autres textes en néo-égyptien littéraire et est caractéristique de cette langue. Nous examinerons plusieurs exemples tirés d'autres textes.

Le *s*dm.f circonstanciel est surtout utilisée dans les propositions circonstanciennes servant de relative après un antécédent non déterminé. Cette forme n'est pas employée dans les textes rédigés en néo-égyptien non littéraire et n'est donc pas évoquée dans la grammaire de Černý-Groll et est omises dans plusieurs autres grammaires. Mais cette forme n'est pas entièrement inconnue: elle est signalée par Erman dans sa *Ägyptische Grammatik*, qui donne des exemples qui ne sont pas des relatives virtuelles et elle a aussi été mentionnée par Frandsen (*An Outline of the Late Egyptian Verbal System*).

Nous examinons aussi la morphologie de cette forme qui ressemble au prospectif. Il n'est pas sûr qu'il soit identique avec celui-ci, mais c'est sûrement une continuation du *s*dm.f circonstanciel du Moyen Égyptien.

Anne Landborg
University of Liverpool

Listing as a method of expressing identity in the Coffin Texts

In the Coffin Texts, a method of listing components of a person's identity to express his entirety is used to ensure the continuation in the Afterlife. The lists vary both in the numbers of components listed, and in means of presentation. Particular spells aim to assemble the important parts of a person's identity, so that they are intact and in their individual places, for example the heart in the body. Other spells focus on reintegration, building up a person, or denying his destruction. Some texts use three or four parts - akh, ba, shadow, and sometimes heka- as representative of the collective unity of a person, exchangeable for 'I', and also treated as singular. The great variety of number of components included, indicate both an undogmatic approach to what an identity consists of, as well as a stylistic flexibility expressed by the texts.

Several of the components are connected to favourable outcomes for the dead, and rubrics sometimes use the same method of listing to accumulate these. Such abbreviated lists with several characteristic themes stand in contrast to spells which concern only one or a few of these themes. Characteristically these statements are dependent on the person having knowledge of the spell. It is then typical that identity in the Afterlife is expressed as the sum of parts paralleled with individual actions and functions which they can symbolise, to produce the particular standards of life which the coffin owner wished to enjoy in the hereafter.

Nika Lavrentyeva
The Pushkin State Museum of Fine Arts

The Papyri of Amduat Type in The Pushkin State Museum of Fine Arts, Moscow.

In The Pushkin State Museum of Fine Arts one of the largest papyrus collections in Russia is kept. Seven papyri connected with the "Book of Am-Duat" are the part of the papyrus collection of V.S. Golenishcheff acquired in 1909. Several papyri from this collection were displayed on the exhibition "The Way to Immortality" in 2002 and included in the catalog.

The papyrus of Djed-Iset-Ius-Ankh (№ I, 16. 129) contains images of 96 personages of the "Book of Am Duat" in its "priest edition" (XXI dyn.). The papyrus is the fine piece of the Egyptian papyrus graphic art. The papyrus (№ I, 16. 118) is also a copy of "short version" of the "Book of Am-Duat"(XXI-XXII dyn.). It consists of initial vignette with the name of priest Hatis-Mehu and the Am-Duat fragment. The papyrus of uab-priest of Amon Petese (№ I.16.126) is also a copy of "short version" (XXI-XXII dyn.). One scroll is anonymous (inv. № I, 16. 117) in a form of a "short version" of TIP. But it contains a demotic inscription, which seems to present a name of Ptolemaic epoch. Three papyri (№ I.16.89; № I.16.6149Д and (№ I.16. 141) bear the images of the dwellers of the Netherworld, who accompany the solar boat through Duat. The poor quality of the fragments may indicate a scholar function of the papyri.

The collection of Pushkin State Museum of Fine Arts comprises papyri of Am-Duat of different types and quality.

Nikolaos Lazaridis
California State University Sacramento

Carving out identities in the Egyptian desert: ancient travelers of Kharga Oasis.

In this paper I will discuss some recent results from the North Kharga Oasis Survey team's epigraphic work and the National Endowment for Humanities-funded project "Ancient travelers' inscriptions from Kharga Oasis, Egypt". I will concentrate on ancient rock graffiti and pictorial carvings from a number of sites in the desert area north of Kharga Oasis that were used in antiquity as stopovers, sheltering ancient travelers from the desert's merciless, sandy winds. Among other things, this epigraphic material provides us with valuable information about the identity and background of the ancient travelers who chose to carve their marks on these rocks, turning them from lonely-standing blocks of sandstone into meaningful public spaces.

Christian Leblanc
CNRS UPMC Paris

Les récents travaux de fouille et de restauration au Ramesseum (2010-2015)

Depuis le colloque international sur "Les temples de millions d'années" qui s'est tenu à Louqsor en janvier 2010 et dont les actes ont été publiés dans le deuxième cahier des Memnonia, les travaux de recherche et de restauration conduits par la mission franco-égyptienne (CNRS-MAFTO/ASR et CSA-CEDAE) au Ramesseum ont progressé dans différents quartiers du temple proprement dit et de ses dépendances économiques et administratives. Non seulement de nouveaux secteurs ont pu être identifiés grâce aux fouilles effectuées sur l'aile sud du temenos, mais le palais royal attenant à la première cour a été entièrement dégagé et ses composantes architecturales retrouvées. Une récente prospection menée également sur le bas-côté nord des deux premières cours, a permis de mieux comprendre comment se faisait l'accès depuis le pylône, au temple de Touy-Nefertari et au déambulatoire desservant le secteur nord des magasins et officines. À ces travaux, s'ajoutent encore ceux de la restauration : remontage du colosse de Touy dans la première cour, consolidation des structures en brique crue, restructuration des espaces du temple et aménagement des voies processionnelles, sont autant de volets qui permettent aujourd'hui de mettre en place une valorisation du Ramesseum pour en faire un véritable site-musée. Enfin, les relevés architecturaux, épigraphiques et iconographiques, fort avancés, ouvrent maintenant la voie aux études de fond et à la préparation de monographies.

François Leclère
Ecole pratique des hautes études, Paris

New research perspectives of the Mission française des fouilles de Tanis at Tell San el-Hagar, Sharqeya (seasons 2014 and 2015)

Since Autumn 2013, the Mission française des fouilles de Tanis has initiated a new research programme, mainly aimed at the urban structure of the town and its paleo-landscape. In Spring 2014, various large scale surveys (magnetic map, surface pottery collection, augering, resistivity soundings) were carried out on the tell and in the surroundings. The 25 ha magnetic survey in the central part of the tell, south of the sacred areas of Amun and Mut, revealed dozens of civilian constructions distributed in several quarters and partly organised along a street network. The surface pottery survey helped to date these quarters and confirmed the presence of concentrations of pottery kilns from the end of the Third Intermediate Period and the beginning of the Saite Period.

Series of augering-cores gave information about the shape of the underlying gezira and suggested the presence of a large stretch of water (a paleo-lagoon ?) immediately north of the Amun temenos. Vertical electrical soundings in fields west of the tell, as well as on the lower margins of the tell, in combination with analysis of ancient and recent maps and satellite images, will help to reconstruct the position of the Tanitic paleo-branch of the Nile. New epigraphic work has also been carried out on inscriptions of the Third intermediate Period (project of publication of the blocks from private tombs, paleography of the Royal tombs). The presentation will also include the results of the coming season in Spring 2015.

Guy Lecuyot
CNRS, UMR 8546 CNRS-ENS

Une « fabrique d'albâtre » au Ramesseum

Les recherches effectuées depuis plusieurs années dans les annexes du Ramesseum ont permis d'identifier la fonction d'un certain nombre d'ensembles de salles. C'est le cas, notamment, dans la partie sud où Chr. Leblanc a fouillé l'école et les cuisines servant à la préparation des offrandes. Si du côté nord du temple se situaient les réserves où étaient conservées les denrées ainsi que les amphores pour le vin, l'huile, l'encens, etc., le côté sud regroupait plutôt des lieux de transformation des produits.

Le vaste espace localisé à l'angle sud-ouest du téménos est actuellement en cours d'étude. Il comprend un ensemble de dix salles et une grande cour où ont été trouvés des fragments de pierre travaillés, principalement d'« albâtre » (calcite), et des outils (forets en silex et polissoirs). Devaient y prendre place des ateliers dédiés à des activités telles que la fabrication de récipients en pierre et peut-être également le tissage – les tisserands du Ramesseum sont en effet représentés dans la tombe de Néferrenpet (TT 133).

La communication proposera un état des recherches actuelles sur cet ensemble et mettra l'accent sur les données nouvelles que cette fouille apporte sur les activités pratiquées à l'intérieur du temple.

Aris Legowski
University of Bonn

Fractured and Reassembled. Composing Techniques of Book of the Dead Spells in Papyrus Athens EBE P2.

The Book of the Dead papyrus Athens EBE P2 of Nes-Hor-Ra is a fine example of an abbreviated Book of the Dead manuscript from the Ptolemaic period originating from Thebes. What appears to be a manuscript with a typical sequence of BD chapters at first glance is in fact most unusual in several respects.

The text in the middle section consists of a variety of parts from different spells, which were placed together in order to create an artfully arranged new BD spell. Though some parts have been cut in the middle of a sentence, loose ends were adjusted to neighbouring parts thematically and grammatically. Even a part that appears to be a misinterpretation of the master copy was processed in a way that would allow the text to remain coherent.

The vignette of BD Chapter 17 above this text appears in an abbreviated version too. Only a few elements from the complete range were chosen to correspond perfectly with the spells underneath. Yet, one element of this vignette offers a variety of interpretations. What at first appears to be just a

modified element of BD 17 has most certainly been included in close relation to the deceased's title, Gardener of the Amun Temple. Thus, the vignette can provide more details to the background of this title, which is only attested once among BD manuscripts.

By offering insight into techniques of creating BD manuscripts this paper will raise fundamental questions about the identity of BD spells and will explore the boundaries of their textuality.

Manuela Lehmann
Free University Berlin

Tell el-Dab'a in the Late and Ptolemaic Period.

Latest research in Tell el-Dab'a extended the time span of the city to the Late and Ptolemaic Periods. Due to excavations and magnetometry survey compact residential areas of those dates came to light.

Substantial parts of the city survived the destruction of the upper soil layers, allowing us to understand the settlement pattern in the Late Period.

In addition new excavations have been undertaken, which enable a better understanding of a new type of architecture that starts to develop in the Egyptian delta. Apart from the architecture, the small finds and pottery give an insight into the character of urban life in a Delta city of this time.

Comparison with other Delta settlements of the Late and Ptolemaic Period allow a greater insight into a so far little known territory.

Christian Leitz
University of Tübingen

The decoration program of the recently excavated rooms in the temple of Repit at Athribis (Upper Egypt)

Since 2004 the University of Tübingen in co-operation with the SCA is working in the temple of Ptolemy XII at Athribis near Sohag. About one third of the temple was at that time still under debris. The site was covered by fallen ceiling blocks and architraves some weighing up to 20 tons and more. Since 2011 it was possible with the help of a skilled working team from Gurna to move these blocks from the temple to stone depositories and to excavate carefully all chambers of the temple. A large amount of new texts and reliefs was discovered which after conservation treatment could be studied and analysed.

This paper deals with the most important of the recently discovered texts in addition to some of the already excavated but still unpublished material of other parts of the temple. Perhaps the most important text is a more or less well preserved inscription of 110 columns.

The first 40 columns are parallels to the famous festival of Min at Medinet Habu and the Ramesseum, while the following 70 columns consist of hymns to the god Min with some parallels in the chamber of Min at Edfu.

Of similar importance is a full-version of the so-called menu-chant in a room near the staircase to the roof and a long hymn to the child-god Kolanthes of 28 columns. Other remarkable texts are to be found in a geographical procession of the so-called ‚Zusatzgaue‘ which are more precisely additional cult centres apart from the traditional nome capitals.

Verena Lepper
Ägyptisches Museum und Papyrussammlung

Localizing 4000 years of Cultural History. Texts and Scripts from Elephantine Island in Egypt.

The aim of this paper is to introduce an ERC-grant-project focusing on the cultural history of 4000 years, localized on Elephantine Island in Egypt. Almost no other settlement in Egypt is so well attested over such a long period of time. Its inhabitants form a multi-ethnic, multicultural and multi-religious community left us vast amounts of written sources detailing their everyday lives from the Old Kingdom to beyond the Arab Conquest. Today, several thousand papyri and other manuscripts from Elephantine are scattered in more than 60 institutions across Europe and beyond. Their texts are written in different languages and scripts, including Hieroglyphs, Hieratic, Demotic, Aramaic, Greek, Coptic and Arabic. 80% of these manuscripts are still unpublished and unstudied. The great challenge of this project is to use this material to answer three key questions covering: Multiculturalism and identity between assimilation and segregation, Organization of family and society, and the Development of religions.

Thus, access needs to be gained to these texts, making them publicly available in an open access online database. Links are to be identified between papyrus fragments from different collections and an international 'papyrus puzzle' will be undertaken. Using this database with medical, religious, legal, administrative, even literary texts, the everyday life of the local and global (i.e. 'glocal') community of Elephantine will be studied.

Nicolas Leroux
Université Lille 3-Charles de Gaulle

Deux nouvelles « Recommandations aux prêtres » datées de Ptolémée X Alexandre Ier.

Je me propose, dans cette communication, de présenter deux textes hiéroglyphiques que mon travail de thèse, qui porte sur les « Recommandations aux prêtres », m'a conduit à inclure dans mon corpus. Ces deux nouveaux textes, bien que déjà publiés, n'avaient jamais été identifiés comme tels et portent donc à dix-sept le nombre de « recommandations aux prêtres » connues. Ces dernières, gravées sur les montants de certaines portes de service des temples, datent des époques ptolémaïque et romaine et sont réparties sur quatre temples différents: Philae, Edfou, Kôm Ombo et Dendara. Elles forment, à l'exception de celles de Philae, un ensemble bien homogène appartenant à la même tradition textuelle. Les modalités de leur transmission (d'un temple à un autre ou indépendamment à partir d'une source commune) demeurent cependant toujours sujettes à discussion. Or, les deux textes en question apportent précisément de nouveaux éléments à cet égard. Ils témoignent en effet d'un état de composition intermédiaire entre les versions gravées à Edfou et à Dendara, et qui plus est, à une date comprise entre la gravure des recommandations d'Edfou et de Dendara. Ils confirment en outre, dans ce cadre, que ces compositions faisaient l'objet d'une réélaboration spécifique dans chaque temple.

Eliese-Sophia Lincke
Humboldt-Universität zu Berlin, Institut für Archäologie

A more or less Egyptian city. Perspectives from a study of East Delta toponym classifiers.

The Gardiner Signs O49 (settlement), N25 (hill country) and T14 (throw stick) used as classifiers of various common nouns and proper names of places have been associated with a number of related yet different meanings. O49 has been frequently connected with 'Egypt', 'city', 'urban centre', 'urban agglomeration'; N25 with 'foreign country', 'desert', 'region' (as opposed to bounded settlements), whereas T14 could also be used on a meta-level, indicating the foreign origin of a lexeme (Allon 2010). This paper presents a case study on the classifiers of places situated at the border of the Eastern Nile delta, esp. Sile (t3rw). The aforementioned classifiers have been used to infer on the nature of these places, i.e. whether they were a region or a city or whether they were considered Egyptian or foreign. Classifiers are linguistic elements, having a categorizing function in classifier–noun constructions rather than an attributive role. Taking this into account, the interpretation of their meaning/s may be less straightforward than has previously been concluded. I will propose an interpretation based on the graded category membership which forms part of prototype theory, as first adapted to Egyptian classifiers by Goldwasser (2002).

Éva Liptay

Museum of Fine Arts Budapest

Scenes representing temple rituals on Third Intermediate Period coffins

The temporary lack of traditional funerary cult places (i.e. private funerary chapels) in the beginning of the Third Intermediate Period could logically lead to an increasing importance of the role of temples in funerary rituals during and after the burial. It is not surprising, therefore, that a whole series of new pictorial compositions/iconographic motifs were introduced in Theban private funerary context in the course of the late Ramesside period and the 21st Dynasty, often referring to non-funerary rituals performed in temples. Among the new compositions one can frequently meet temple ritual scenes and increasing number of allusions to local and non-local temple rituals.

Rites performed during festivals of various funerary deities (e.g. during the Khoiak feast of Osiris) provided a fundamental divine pattern for the deceased and were a guarantee for perpetuating the ritual after death. Osirian rites, which were originally composed for temple use and applied in New Kingdom royal tombs, were recopied and adapted for private use and recited for the benefit of the deceased as early as the first half of the Third Intermediate Period, before becoming more popular in the Book of the Dead versions of the Saite redaction. The paper presents and interprets some scenes and motifs of temple rituals appearing in Third Intermediate Period private funerary contexts.

Eva L. A. Lock-Cornelisse

Leiden University

'Birds in the Marshes: a comparative study and an iconographic analysis of the birds in marshland scenes in ancient Egyptian elite tombs'.

A marshland scene can be defined as 'a composition in an elite tomb chapel where the major figure is depicted on a boat in front of a papyrus thicket'; the tomb owner can be shown performing different actions, like making a pleasure trip, pulling papyrus, fishing, fowling, or hunting the hippopotamus. This specific type of scene is one of the most common themes in tomb decoration from the beginning of the Old Kingdom until the Amarna period (ca. 2500-1350 BC). In the

marshland scenes, individual birds are depicted with great realism, but often in large flocks of a great variety of species, which does not correspond to reality. This interesting phenomenon is possibly based on a symbolism that we do not yet understand, and which has so far never been investigated systematically. An iconographic analysis of these scenes will be made, concentrating mainly on the number and identification of the birds. The results thereof will be combined with a quantitative approach to trace potential diachronic and topographic patterns, and accompanying texts will be included. A theoretical and methodological framework will be explored, to achieve a more profound understanding of the potentially various levels of meaning and interpretations of these scenes in their contexts. By its continuous presence the topic is perfectly suited to investigate developments in the long term, which will be illustrated here by some examples from different periods in ancient Egyptian history.

Florian Löffler

Heidelberg Academy of Sciences and Humanities / IANES, University of Tübingen

The "Throne of the Gods" (Room E) in the temple of Edfu

In the great Graeco-Roman period Horus temple of Edfu, the so-called "Throne of the Gods" is, after its own door inscription the "fourth hall on the western side of the house of the Horus of Horus gods", i.e a side-chapel on the western side of the naos. Its inscriptions and decorations have up until now only been studied marginally and in small excerpts. The content of its ritual scenes and texts is mainly focused on the god as sovereign, the granting of kingship to the human king, the divinely appointed dynastic succession from father to son and the subordination of all foreign countries and people under the reign of Egypt and its king. The sources contain a wealth of information pertaining for example among other things to the different crowns of the sovereign, the different foreign people which bring their tributes and adoration, varied terms and names for Egypt and its parts and the royal ideology and theology as a whole. A thorough examination of the texts and decoration shall lead to a profound understanding of the theology and function of this room itself and also in the bigger complex of the Horus temple of Edfu. Also, this room can be compared to other rooms of a similar theme like the so-called "Throne of Re" on the opposite site of the naos or even to alike architectural units in the other great temples of the Graeco-Roman period.

Matteo Lombardi

Universités de Genève et Turin, Université Lyon 2 - HiSoMa

Une nouvelle table d'offrande de l'échanson royal Sa-Rénénoutet au Musée Égyptien de Turin: enquête autour d'un curieux « faux d'auteur ».

Cette communication vise à présenter la table d'offrande n° Provv. 3999, de provenance inconnue, conservée au Musée Égyptien de Turin et redécouverte en 2010 dans ses réserves, qui posait plusieurs problèmes d'interprétation et nécessitait donc une étude approfondie. Si les éléments du décor de la face supérieure permettaient de la comparer à certains documents similaires du Nouvel Empire ou des époques plus récentes, la présence de passages incohérents dans les textes – qui échappaient à tout essai de traduction –, les nombreuses fautes d'orthographe, ainsi que la paléographie étrange qui caractérisait certains signes hiéroglyphiques, donnaient plutôt l'impression de se trouver devant un faux. Le déchiffrement de l'identité du propriétaire de cet objet curieux, nous a permis finalement de le reconnaître comme un « faux d'auteur ». Bien conçu et réalisé (si

l'on excepte le remaniement et la paléographie des textes), il avait été fabriqué très probablement à Louqsor, au cours du XXème siècle, par un antiquaire qui s'était inspiré d'un fragment de la célèbre table d'offrande de l'échanson royal Sa-Rénénoutet, reconstituée et publiée par J. J. Clère en 1981. La pluralité d'éléments qui caractérise ce monument et son histoire, et qui nous a poussé à mener cette « enquête », démontrent une fois de plus la richesse de la collection du Musée Égyptien de Turin et de ses réserves, qui offrent encore aujourd'hui aux chercheurs d'amples marges d'étude et d'exploration.

Serena Lopizzo
Universitaet Basel

De grenouille à déesse: à l'origine de Héqet

La diffusion de la grenouille dans la vie quotidienne des Egyptiens se réfléchissait dans la sphère du monde religieux et funéraire. Cet animal à l'incroyable fertilité et à la grande capacité de reproduction s'adaptait bien à tous contextes conçus pour garantir naissance ou renaissance dans l'au-delà. Un exemple significatif est celui d'une grenouille déposée entre les jambes d'un homme émasculé momifié dans la nécropole de Douch.

La grenouille est connue dans les textes égyptiens sous plusieurs noms : qrr, whm-^h, pgg et ^hbn. Pourquoi la déesse s'appellerait-elle hqt ? D'où vient l'origine de son nom ? Les noms les plus utilisés pour dire « grenouille » ne sont que des mots qui décrivent des caractéristiques du comportement de l'animal : qrr celle de coasser ou pgg celle de s'accroupir. Dans cette direction, il faut probablement chercher l'origine du nom hqt et du culte de la déesse elle-même. Ensuite, il sera possible de comprendre les caractéristiques principales d'Héqet et les raisons qui l'ont transformé en une déesse protectrice de la naissance royale et divine.

Constance Lord
University of Sydney

Evidence of absence or absence of evidence? Veterinary surgeons in ancient Egypt.

The focus of this presentation will be an investigation into the duties and titles of the known medical personnel of ancient Egypt in order to determine their involvement with, and responsibilities for, animal matters, including animal healing. From this examination, it is hoped that a hypothesis can be given regarding the existence of veterinary practitioners in ancient Egypt.

There is evidence that animal healing was known in ancient Egypt in the form of the unique Veterinary Papyrus of Kahun. However, it leaves no clue as to who carried out the treatments listed. The priests of Sekhmet have been associated with the medical profession of ancient Egypt and it has been suggested that they were also concerned with matters of animal healing; this presentation will explore the evidence for this claim.

The presentation will also study the other titles and duties of officials recorded on tomb walls and stelae which are associated with the medical matters. While this evidence is by no means complete and can be misleading, it does, however, assist an understanding of medical practice in the Pharaonic Period and may provide insight into the healing of the important economic and religious animal resources.

Without an understanding of how animals were cared for, the ailments they suffered and how these ailments were treated, a critical part of the history of ancient Egypt is missing.

Robert Loynes
University of Manchester

Manchester Museum collection of human mummies – A CT scan review revealing unusual findings relating to pathology, embalming and wrapping techniques.

Manchester Museum contains eighteen complete human mummies that underwent CT scanning during 2012 and 2013. There were one or two mummies representing many of the eras from the Middle Kingdom through to the Ptolemaic Period with an additional eight mummies from the Roman Period.

An unusual and infrequently reported route of excerebration is described in a Dynasty 25 / 26 mummy.

The group of Roman Period mummies yield the most interesting features including several types of wrapping, different approaches to finishing the mummy and representing the “owner” and differing approaches to the techniques of embalming, including a disproportionate attention to deforming the chest wall. The possible techniques used in producing this deformity are discussed.

Convincing evidence of cause of death or injuries immediately prior to death is presented in one of the Roman Period mummies (a Red Shroud mummy).

These results are compared where appropriate with results from a review of the CT scan examinations of a total of seventy-five mummies.

Silvia Lupo - Crivelli, Eduardo Adrián and Kohen, Claudia
IMHICIHU-CONICET and University of Buenos Aires

Building B, a domestic construction in Tell el-Ghaba, North Sinai

Tell el-Ghaba is an archaeological site of the Third Intermediate-early Saite period located in the former eastern end of the Delta, connected to the now defunct Pelusiac Branch. Building B was a domestic mud brick construction of 13x9m, comprising six rooms and a small magazine or storage room. The entrance was probably oriented toward the badly preserved southeast corner, where a mud brick yard or porch seems to have been built. The presence of a hearth intercalated among the mud bricks of the western external wall, the different composition and size of the upper mud bricks and the renewed floors are clear indications that Building B was refurbished. Two ovens, each with an auxiliary platform were recovered: one of them was bonded to the walls and the other was just attached. In order to recreate the household activities that may have taken place in each room, and the function that Building B may have played in the context of the site, we will only consider the material found on the floors. Cooking, consumption and storage activities seem to have been important, as indicated by the presence of the aforementioned magazine and the two ovens. The latter suggest that Building B may have been the residence of an extended family that lived, perhaps for several generations as denoted by the refurbishment of the building. High economic status can be inferred from the presence of a gold bead, a few Upper Egyptian vessels and small fine Cypriote Black-on-Red ridge-neck juglets.

Claudia Maderna-Sieben - Fabian Wespi, Jannik Korte

University of Heidelberg

The Demotic Palaeographical Database Project

The Demotic Palaeographical Database Project has two main objectives; the first one is the creation of a comprehensive Demotic Palaeography, which the field of Demotic studies currently lacks, the second objective is an up-to-date, as well as updatable, Demotic dictionary, comprised of concrete orthographies.

The underlying methodology is based on the application of modern web technologies, which maximizes usability, and the creation of digital images of papyri in a standardized file format, i.e. an XML-structure conforming to the TEI-guidelines. The advantages of this method are the flexible handling of data, ensuring adjustable long-term usage, as well as the possibility to constantly update the database without any difficulty. In addition, it offers the possibility to crosslink and intercommunicate with related projects.

Texts are being analyzed syntactically, orthographically and palaeographically. The data-collection therefore requires the segmentation of the respective medium down to the level of individual signs as well as their concrete positioning on the medium. Consequently, the creation of a standardized grapheme inventory is essential. This paper will present the current, preliminary, version of the database in order to demonstrate its possibilities. Potential links to other projects will be addressed, and a discussion of comprehensive and fundamental standards will be encouraged.

Magdi Mohamed Fekri

Umm Al Qura University, KSA & Al Sadat City University

The Protectors of the deceased in the burial chambers in the Valley of the Queens

During my work at the Centre for Research and Documentation on Ancient Egypt (CEDAE), in collaboration with the French National Center for Scientific Research (CNRS), I was a member of the Franco-Egyptian mission. The mission took place for several years to work on different programs covering the concession of the Valley of the Queens. The aim was to identify the graves and reconstruct the history of the site, from the archaeological evidence gathered and a thorough literature search.

Identical scenes occupy the walls of the burial chambers in the tombs of the Valley, of which there is no other example, to our knowledge, in the royal tombs and perhaps even in the private tombs. They cannot be found in any vignettes of the currently published funerary papyrus.

These scenes present the groups of geniuses of the underworld: “jwf, Ḥmmt, and Nb-Nrwy and Ḥry M3‘t” and were drawn most of the time in the same place inside the burial chambers.

The research will address the importance of these elements and their role in protecting the deceased from the moment he enters the burial chamber to the moment he goes forth by day.

Stefania Mainieri

Università di Napoli "L'Orientale"

Investigations on the coffin and mummies of the National Archaeological Museum of Naples

The National Archaeological Museum of Naples (MANN) owns one of the most important Egyptian Collections in Italy. It contains around 2,500 exhibits, originally belonging to different

nuclei (two major groups - the Borgia and the Picchianti collection - and some lesser groups of artifacts from various provenances) collected between the XVIII and XX centuries.

Unfortunately, since 2007, the collection has been closed for the refurbishment of rooms and showcases. The Soprintendenza Archeologica of Naples has seized this opportunity to carry out a complete reorganization of the collection and to propose a new exposition plan. This project is a joint project between the Soprintendenza and the “Orientale” University of Naples that assigned regional scholarship for a PhD research focusing on the history of the collections/collectors and on the study of unpublished or debated materials, in particular coffins and mummies.

In-depth archival researches provided important information about the history of these artifacts inside the museum itself such as the elimination of some organic finds or mistakes in their attributing to a different collection from the actual one of provenance.

For two centuries these finds have suffered from singular conservative operations and restoration and they have been subject to transfers, splits and false associations to meet exposition criteria. Through the patient recovery of archival data, especially Georg Zoega’s unpublished catalogues of the Borgia collection, it was possible to reconstruct many interesting study cases.

The preliminary archival and Egyptological studies will be completed by scientific analyses, in collaboration with the radiology department of the SUN (Second University of Naples) and the Ethnographic Museum Pigorini in Rome, in order to aid determining the chronology, and consequently the provenance, of a few mummies, whose history had long been debated.

In this meeting I would like to illustrate a synthesis of the results of these two years of PhD Research and the new information come to light thanks to the study of coffins and mummies.

Margaret Maitland

National Museums Scotland

Servant in the Place of Truth: A.H. Rhind’s innovative Theban excavations and collections in National Museums Scotland

The achievements of Alexander Henry Rhind (1833–1863), who studied and practiced archaeology in his native Scotland before excavating in Egypt, have often been overlooked. His training and pioneering recording techniques single him out as perhaps the first professional archaeologist in Egypt. Although he had only two seasons in the 1850s, Rhind’s contextual approach provided the kind of information that is rare for collections of such an early date. However, much of this information has been separated from the hundreds of objects he collected. Now, part of National Museums Scotland, new archival research is re-uniting these collections with their context, offering a greater understanding of the significance of the objects and of Rhind’s work.

Particular focus will be given to a selection of innovative New Kingdom objects excavated by Rhind on the west bank at Thebes, which demonstrate creative approaches to self-presentation, such as a very unusual statue of a kneeling Ramesside official and king, two rare Ramesside faience stelae, and a distinctive pair statue inventively reused over a thousand years later in a Roman Egyptian tomb. These objects highlight how both creativity and economic considerations could be significant factors in conveying status, combining to create unique self-presentations. Reconstructing their original context offers insights into how Rhind’s archaeological innovations recorded and preserved these examples of ancient innovation.

Claire Malleson

Ancient Egypt Research Associates

Modeling the Economy of Bread Production in the Old Kingdom

The starting point for most studies of provisioning of bread in Ancient Egypt is ration and wage texts. This paper takes a different approach, using data on human nutritional requirements as a starting point for a study of production and consumption of bread at the Heit el-Ghurob settlement at Giza in Egypt (c. 2465 – 2323 BC). The study integrates archaeological data from Giza, textual sources, historical information and human physiological data to create an outline of the quantities of grain and bread required within this state-supported workers town.

The archaeological remains and material culture of the town are used to ascertain how many individual loaves of bread had to be produced, how much time this would have taken, and many workers were needed to fulfill these requirements.

By taking this broad approach rather than studying solely textual information, it is possible to ascertain how much grain and bread was needed, and how many bakeries and workers were required. The results can then be compared to the textual data, and a final outline which integrates all sources can be produced. Expanding the model to the cultivation of the wheat; ancient and historic information on crop yields are used to estimate how much land and labor were needed to produce the required amounts of grain.

The results of this study have implications for our understanding of Old Kingdom economy, and to some extent - daily-life activities within workers towns.

Lise Manniche

University of Copenhagen

The Obelisk on Monte Celio in Rome

The most elusive of the standing obelisks in Rome is the one in the gardens of Villa Celimontana. It was the earliest to be handled after the close of antiquity, and one of the few known to have become the possession of a private citizen. It is generally taken to have come from the Iseum Campense, but the evidence for this attribution is slender and has hampered rather than elucidated the story of its Roman past. The obelisk is in two parts, the upper one having been fashioned in the reign of Ramesses II and set up in Heliopolis, the lower part being uninscribed. In the past the two sections have been documented as being together by a number of scholars, in particular in nine drawings by the Dutch artist Marten van Heemskerck in 1535 and by the Florentine architect Simone di Tomaso del Pollaiuolo (known as 'Il Cronaca') in the 1470's. At the time of van Heemskerck it stood at the Capitol, on the axis of the church that preceded the present S. Maria in Aracoeli. In spite of its broken and subsequently restored state, the obelisk was apparently an icon with a significant past.

Ahmed Mansour

Calligraphy and Writing Studies Center, Bibliotheca Alexandrina

Learning Hieroglyphics: Step by Step Website

The main benefit of creating an educational hieroglyphic website is to support education and research of the ancient Egyptian language. This website is represented as an exemplar on how technology became one of the very important tools in E-learning. To this point, Bibliotheca

Alexandrina took the initiative of creating a website for teaching whoever interested in learning ancient Egyptian language.

It is a long-term project that is enriched continuously with signs, words and other educational subjects. Therefore, as a primary objective, the creation of an on-line searchable dictionary in both languages Arabic and English, was essential. The idea was adopted due to the shortage of having any electronic projects targeting the Arabic speaking audience. As a start, the website includes (in the first stage) 3000 hieroglyphic entry with their translation into English and Arabic, 11 grammar lessons, 10 different topics related to ancient Egyptian civilization, interactive quizzes, 120 images of objects with hieroglyphic texts accompanied with transliteration and translation of the texts.

The website has been developed in collaboration with the Enterprise Applications and Integrated Solutions Department at the BA. The technical team embarked on latest technology in metadata management and in building a robust infrastructure and design for the website. This allows maximizing user benefit of the rich content availed while effectively using the deployed browsing and search facilities.

My contribution will shed the light on the different parts of the website aiming to future collaboration with interested egyptological centers.

Amanda-Aliki Maravelia
Hellenic Institute of Egyptology

The function & importance of some special categories of stars in the Ancient Egyptian Funerary Texts

We study the function and significance of some special categories of stars in the Pyramid Texts (PT) and the Coffin Texts (CT). Both corpora of texts feature many important astronomical and cosmovisional elements and could be considered as plentiful sources of astronomical information. We have gathered several special categories of stars, whose occurrence is not so frequent, the cosmographic importance of which however is great. These are the ʒhʒh , j3d , w'3 and the nhh stars. We present the texts where these stars appear in original, transliteration and translation; we also examine their astronomical function and significance, as well as their cosmovisional symbolism in the context of the funerary texts, whose purpose was to magically bestow to the deceased the necessary means to pass through the celestial realm into immortality and everlastingness. We also present modern archaeoastronomical simulations of the ancient Egyptian skies, corroborating the cosmographic descriptions of the funerary texts. In the ancient Egyptian belief system there was a tendency to use a certain symbolic or theological language, even in order to express some hints of their pre-scientific knowledge of Astronomy and Cosmography. This is easily proven by many instances of the excerpts of funerary texts studied here and shows both the self-consistency and the significance of that antique belief system.

Francisco José Martín Valentín - Teresa Bedman
Instituto De Estudios Del Antiguo Egipto, Madrid

Chapel of the tomb belonging to Amen-hotep III's vizier, Amen-hotep huy, Asasif (AT n° -28-), Luxor-west bank. Results on the excavations (years 2009-2014)

From 2009, El Instituto de Estudios del Antiguo Egipto (Madrid) is working on the 'Vizier Amenhotep Huy Project, Tomb n° -28-' at Asasif.

During the excavation works, it has been revealed that the tomb were unfinished. It has been proved that the works were interrupted suddenly, at a not known moment, between the years 30 and 35 of Amenhotep III.

There have been found many fragments from the original decoration from the Chapel, and a series of remains of shafts belonging to four columns (closed papyriform style), with the names of Amenhotep III and Amenhotep IV, inside their respective cartouches. These columns are consecutive (two by two). On the six seasons (2009-2014), it has been achieved the excavation of the Chapel of the Tomb. Our topic will consist on the data offered by the excavation works.

Javier Martínez Babón

Museu Egipci de Barcelona

Objets découverts dans les tombes thébaines situées sous le temple de Millions d'Années de Thoutmosis III à l'ouest de Louxor

Les travaux de fouille et de restauration effectués dans le Temple de Millions d'années de Thoutmosis III à l'ouest de Louxor ont permis de récupérer une série de tombes antérieures à la construction du temple. La majorité de celles-ci présentent une disposition architecturale formée d'un puit et d'une ou deux chambres funéraires. Elles ont, malheureusement, toutes été pillées dans l'antiquité et, d'ailleurs, dans quelques-unes rien n'a été retrouvé.

Dans d'autres tombes, en dépit des profanations, des objets intéressants ont été découverts. Cela semble indiquer que des personnes d'une certaine importance dans la Société thébaine du Moyen Empire furent enterrées dans ces lieux. Les fouilles des tombes XI et XV ont fourni, entre autres matériaux: des figurines féminines, des couteaux magiques en ivoire, des restes d'un masque funéraire et d'un cercueil en bois et des fragments de couvercles en bois à forme humaine qui couvraient les vases canopes.

Cet exposé a pour but de donner un aperçu des objets les plus représentatifs découverts, jusqu'à présent, dans cette partie de l'ancienne nécropole thébaine, afin d'élargir et de partager l'information que nous avons de celle-ci.

Julie Masquelier-Loorius

CNRS - Université Paris-Sorbonne Paris IV

The Akh-menu of Thutmosis III at Karnak. The Sokarian Rooms

The epigraphic survey and study of the Sokarian Rooms reliefs and inscriptions are part of a project, including the photography covering and publication of fac-similes from this whole self-contained area built by Tuthmosis III in the temple of the Amun-Ra in Karnak. This four-angled architectural space, accessible by a single door from the columned and pillared hall called heret-ib, was interpreted as a cultual compound devoted to the god Sokar. Many representations of the henu bark, emblem of Sokar, appear on the walls of the eight-columned hall (SK.Sh) and on loose blocks probably coming from the chapels built in the south part (SK.1 to SK.3).

In the inscriptions, the divinity is called « Sokar, the great god, master of the chetyt », a name for the cabin of the henu bark, where were gathered up all the parts of the body of Osiris, in order to reconstitute the physical integrity of the god. This compound could be connected with the osirian

rites, because Sokar is always associated with the cult of Osiris during the New Kingdom (Sokar can take on the appearance of this god at this period) and to its rites of rebirth. The king, identified with the god Sokar, performs the funerary rites of the tent of purification and of the opening of the mouth. As it was revealed in many Theban temples, a compound was dedicated to Ra (with a solar altar at north-east) and, that remains to be confirmed for the Akh-menu, a set of rooms could be devoted to the composite form (Ptah-)Sokar-Osiris.

J. Brett McClain
University of Chicago

Textual and Iconographic Epitomization in the Karnak Temples of Ramesses III

The grand tripartite barque shrines of Ramesses III in the Karnak forecourt and within the Mut precinct were recorded and published by the University of Chicago's Epigraphic Survey in the 1930's, but the translation volume intended to accompany the plates never appeared. Work on the full translations and epigraphic commentary for these two monuments is now in progress, with renewed examination of the essential features of each temple's decorative program. Most remarkable is the deliberate selection of texts and scenes covering a range of categories, including battle narratives, victory tableaux, festivals, offering calendars, and a variety of ritual sequences, the abbreviation of these elements, and their arrangement in reduced format within the limited spatial confines of the elaborated tripartite barque shrine. Moreover, many of these elements were selected from a long-standing traditional corpus of historically significant texts and episodes dating from the 18th Dynasty, such as African and Levantine itineraries, the standard daily temple offering ritual, and the poetical victory text of Thutmose III. Each of Ramesses III's tripartite shrines at Karnak was thereby made an epitome, thematically complete but in miniature, of the ideal New Kingdom temple, the essential iconographic selections therein embodying the culmination of five centuries of compositional development.

Alice McClymont
Macquarie University, Sydney

Gone but not forgotten: The erasure of the so-called sem-priest in Theban tombs

Throughout the Theban necropolis one can observe the erasure of certain words and images, thought to have been targeted during the Amarna Period as part of a campaign of defacement. As artefacts of this destruction, the appearance, method of manufacture, purpose of creation and context of these erasures can be examined, to discuss the ideological motivation and organisation behind the campaign.

One image apparently targeted during this time is the officiant wearing the animal skin garment, commonly referred to as the sem-priest. This figure appears in a number of scene types in private 18th Dynasty tombs, serving a significant mortuary role for the deceased.

Although several suggestions have been made as to why this figure was targeted (ranging from his ritual function to the animal skin garment itself), the reason behind its rejection during the Amarna Period remains largely enigmatic. Furthermore, a close examination of examples of this figure raises a number of terminological issues. Common vocabulary used to describe the officiant or his outfit, such as "sem-priest" and "leopard skin", may not always be appropriate.

This paper will examine the evidence for the erasure of the figure in the animal skin garment in order to test certain theories regarding the reason behind the proscription, while also providing a reconsideration of the terminology and general approach found in the scholarship relating to this figure, its erasure and of Amarna Period erasures as a whole.

Dawn McCormack
Middle Tennessee State University

The Thirteenth Dynasty at Abydos: A Working Hypothesis.

Dynasty XIII can be divided into three sub-periods: kings who sometimes included “Amenemhet” in their titularies, those who were of non-royal blood and occasionally emphasized this fact, and a group of ephemeral rulers. Scholars had recognized and excavated 6 tombs belonging to kings from the first two sub-periods; I have added “Mastabas” S9 and S10 at South Abydos to this group. Excavations of S9 suggest the tomb may have belonged to one of the rulers of the second sub-period Dynasty XIII. A sealing of a man named Menu may point to the reigns of Neferhotep I, Sihathor, and Sobekhotep IV.

If one or two of the brother kings constructed funerary monuments at South Abydos, the question of why comes to mind since most royal tombs from this period are in the Memphite region. Both kings had relatively successful reigns for the period, providing them with the economic means to focus on the cult of Osiris and undertake projects at Abydos. They may have wanted to connect themselves to this god through the placement of their funerary monuments, or they may have wished to associate themselves with a Dynasty XII king without the name “Amenemhet” and constructed their monuments next to that of Senwosret III at South Abydos. Other evidence suggests that these two rulers, who emphasized the fact that they were not royal, went to great lengths to legitimize their reigns, establishing precedents for the justification of questionable ascents to the throne in the generations to come.

Kim McCorquodale
Macquarie University

The Two Eldest Sons of Mttj Reconsidered

In 1947 pieces from the tomb of Mttj came onto the art market and were purchased by Museums in Europe and America. Kaplony published *Studien zum Grab des Methethi* in 1976 where he examined this material.

35 tombs from the Old Kingdom name more than one son as eldest. Kaplony used the placement of the children and their relative sizes to account for this in the tomb of Mttj. He concluded that the first son and also another son died, the second son then became the eldest. However, his conclusions are based on the groupings of the children on the façades and the doorway thicknesses. His identification of the left and right doorway thicknesses has the tomb owner facing into the tomb while Porter and Moss reverse them.

Harpur states that major figures ‘nearly always face outwards’ but lists eight exceptions. Further examination reveals that only five of these exceptions show the tomb owner facing inward and they all come from the Central Field at Giza.

In light of this small number of exceptions and the fact that Mttj’s tomb comes from Saqqara, the depictions of the children of Mttj, and the two eldest sons in particular, need to be re-examined by

reversing the doorway thicknesses as shown in Kaplony's publication and in accordance with Porter and Moss's recording.

This throws up the very real possibility that Mttj had more than one wife and that he tried to separate the two groups of children in his tomb decoration, as did the other Old Kingdom officials who had more than one wife.

Lidija McKnight - Campbell Price

KNH Centre for Biomedical Egyptology, University of Manchester

Gifts for the Gods – the post-excavation histories of votive animal mummies in British Museum collections

Research at the University of Manchester has, to date, studied over 600 ancient Egyptian mummified animals in British museum collections and has highlighted their diverse post-excavation histories. This paper discusses how some of these mummies created as 'gifts for the gods' were discovered, excavated and collected and the motivations of the individuals involved including Sir John Gardner Wilkinson, William Wilde, Flinders Petrie and Cecil Firth. Fuelled by a romantic fascination with ancient Egypt, some arrived as individual artefacts purchased as portable antiquities by travellers, whilst others arrived in shipments destined for national museums or even as ballast to be subsequently used as agricultural fertiliser.

Excavation reports and museum acquisition records are often frustratingly silent on how the material came to be where it is today. Yet, as our most abundant source of evidence for the practice, their study (both archival and scientific) holds great benefit for modern researchers keen to discover more about animal mummification. The Ancient Egyptian Animal Bio Bank project uses non-invasive and minimally-invasive techniques to study these artefacts and represents the largest cross-collection and cross-species study of this material. Not only is this research an exercise in archaeological science and archival studies, but it holds valuable stories about the social history of collecting and artefact studies. This research is the basis for a major UK touring exhibition due to open in Manchester in October 2015.

Ashraf Melika

California Baptist University

The Changing Role of Motherhood in Ancient Egypt

The paper will examine the concept of motherhood in ancient Egypt, primarily as it is described in the wisdom literature (supplemented by other texts and material culture). In particular, the paper will focus on the role of the mother, literally and symbolically. The theoretical framework is drawn from anthropological studies of kinship, gender, and class—focusing on the study of female activities, spatial domains, symbolic denotation, power, autonomy, and sexuality. In examining the concept of motherhood in ancient Egypt, I will avoid the pitfall of generalizing specific data from a certain timeframe and inferring it as the Egyptian world-view during the entire span of Egyptian history. Indeed, role of motherhood in ancient Egypt can differ from one period to another, one region to the other, or even, from one individual household to the other. Having said this however, there seems to be threads of commonality that one can sift out from the data along with sundry alterations and additions brought about by the changing cultural context.

Daniel M. Méndez-Rodríguez
University of La Laguna, Canary Islands

The Transmission of the Book of the Twelve Caverns

The Book of the Twelve Caverns (also known as Spell of the Twelve Caves, Grütfebuch or Book of the Crypts) is a religious composition which belongs to the Books of the Netherworld. It is a cosmographic text in the form of a litany of deities who inhabited the regions of the caverns of the Underworld that were crossed by the sun god in his nightly journey. In the past it was considered part of the Book of the Dead (Neville's chapter 168), but for several decades it has been recognized as an independent text.

Its texts and/or images were depicted in different media (papyri, reliefs, mummy wrappings, stelae, etc.) since the New Kingdom to the Ptolemaic Period. Furthermore, the context of use of the book was not only funerary, to assist the deceased to cross through this mythical topography and to benefit him/her in many diverse ways, but also non-funerary as a temple text related to some rituals. The aim of this communication is to focus on the transmission of the texts and vignettes through this millennium employing the textual criticism based on a new synoptic edition made by the author as part of his PhD thesis. This methodology has been applied to many of the Books of the Netherworld but not to this composition until now. Aspects as the geographical distribution and social transmission as well as the adaptation to the different types of sources will be considered.

Alicia Meza
Metropolitan College

Ancient Egyptian Heritage in the Guadalquivir Valley: material culture, religious thought and science

As the Phoenician trade routes extended towards the Western Mediterranean Sea, Ancient Egyptian material culture was adopted in the newly developed centers and colonies. The city of Ancient Gadir was significant in the expansion of the commerce in the Guadalquivir Valley. Phoenician temples also included in their midst the tenements of Ancient Egyptian Religion, Art and Science. The Archaeological Museum of Cadiz seats on a street called "Calle del Tinte" of "Dye Street". Numerous Egyptian statuettes and Egyptianized objects are in exhibition there and many more are in the Museum's vaults. However, the most beautiful of these objects and the most revealing one, is the Carambolo statuette exhibited in the Archaeological Museum of Seville. An investigation of this statuette will be attempted here. Although not extensive, but rather interesting, it will highlight its link with Ancient Egyptian Religion and Science in their Punic context

Marianne Michel
Université catholique de Louvain

A new reading of the problem 53 of the Rhind Mathematical Papyrus.

The problem 53 of the Rhind Mathematical Papyrus deals with the computation of several areas included in one single triangle.

The problem begins with the figure of a triangle, including two partitioning internal lines, that is annotated with various measures written in black or red ink. Below the figure, a very succinct text of 13 lines lacks an introduction or conclusion and provides only 3 calculations that must be linked with the measures of the figure.

The purpose of this paper is to present a consistent and innovative reading restoring the aim of the entire problem.

So Miyagawa

Kyoto University and Japan Society for the Promotion of Science

[Independent Personal Pronoun + Copula + Noun] Constructions in Later Egyptian

In Sahidic Coptic, there are four types of copulas: (1) the zero copula; (2) copulas derived from the demonstrative pronouns *pe*, *te*, and *ne*; (3) copulas derived from the personal pronouns *ang-*, *ntk-*, *nte-*, *ntf-*, *nts-*, *an-*, and *ntetn-*; and (4) existential verbs functioning like copulas, e.g. *šôpe*. Two of these types, i.e. (2) copulas derived from demonstrative pronouns and (3) copulas derived from personal pronouns, are often used with Independent Personal Pronouns (IPPs). The difference between [IPP + (2) + noun] and [IPP + (3) + noun] constructions has not been argued adequately to date. In this study, I focused on the definiteness of the noun in [IPP + copula + noun] constructions and surveyed these constructions in the Sahidic Coptic Gospels and the letters of Besa.

Consequently, I found that with a high frequency, the [IPP + (2) + noun] construction is used with a definite noun, i.e. [definite article + noun] or proper noun, while the [IPP + (3) + noun] construction is used with an indefinite noun, i.e. [indefinite article + noun]. Therefore, I conclude that the difference between the two constructions relates to the definiteness of the nouns that predicate these constructions. I also show that these constructions are never used in Late Egyptian stories, while the [IPP + (1) + noun] construction was used instead. For this reason, I insist that the copularization of demonstrative and personal pronouns progressed in Later Egyptian (the phase from Late Egyptian to Coptic).

Jan Moje

Aegyptisches Museum Berlin

Language Use and Information Arrangement in Bilingual Sources from Elephantine.

The Egyptian Museum and Papyrus Collection in Berlin houses one of the largest collections of papyrological material from the island of Elephantine at the southern border of Egypt in several languages and scripts, belonging to the excavations of Rubensohn and Zucker 1906-08. Generally speaking, regarding all published Elephantine material worldwide, less than 9 % consists of bilingual resp. biscriptal sources. The paper focuses on those papyri and ostraca written in Demotic plus Greek, including some unpublished Berlin sources. A classification system is presented for textual contents as well as for visual presence of the two scripts, exemplified through some selected texts.

The presentation will be held in German, but with respect to non-German participants the PowerPoint presentation will be bilingual English/German.

Miguel Ángel Molinero-Polo
University of La Laguna, Tenerife

TT 209. A Proposal for the Chronology of the Tomb through its Architecture and the Titles of the Proprietor

The study and restoration of tomb TT 209 is the main objective of the Archaeological Mission of the University of La Laguna (MAULL) in Luxor.

Since its inclusion in the catalogue of A. Gardiner and A. Weigall in 1913, TT 209 has been assigned a Saite chronology. However, the proprietor's name has been changed several times; first, it was spelled as Hatashemro and since the 1950s, as Seremhatrekhyt. However, this term is a title and, therefore, it was one of the functions assumed by the commissioner of the tomb, but not his name.

When the project began, the underground parts of the tomb were the only acknowledged, but it is now known that it also includes: a cultic building on the side of the wadi; a monumental staircase in the center of the courtyard; and, in the inner chambers, a more complex development, with two constructive axes and the presence of previously unknown areas.

Decorative frames around the doors of the façade and inner transversal hall were found. They have inscriptions and reliefs through which it is possible to identify the name and titles of the proprietor and to infer its Nubian ethnic origins. Therefore, the tomb can be dated to the Twenty-fifth Dynasty. No name of a king or other chronologically assigned historical individual is cited in the inscriptions. Therefore, it is through the comparison of the architecture and titles recently discovered with other tombs of the Nubian period that a more precise chronology for TT 209 will be proposed.

Alfonso Martín Flores - Miguel Ángel Molinero Polo
(Museo de los Orígenes, Madrid) - University of La Laguna (Tenerife, Canary Islands)

Graffiti and anthropic erosions of the temple of Debod

The epigraphic project Tahut is a collaboration between the Museo de los Orígenes, Madrid, the institution responsible for the preservation, study and promotion of the historical value of the temple Debod, and the University of La Laguna. The purpose is to restore the temple as an original document and direct source of data through a first systematic copying of its reliefs, a new edition of its texts and documentation of abject inscriptions.

Being the most unknown set, the first results to be offered are those of the graffiti, as its registration and documentation has been completed. These testimonies have emerged as an important documentary source for insight into the history of ancient temples and monuments and this is also the case in Debod.

This paper will discuss the methodology created to recognize these testimonies of the history of Debod, to establish their typology and to attempt finding evidences of its historical context. The latter is the main problem, to identify the cultural and chronological assignment of these signals. Thus, it has been differentiated between graffiti and marks of anthropic origins. A set of principles has been established to merge information to these testimonies and, with it, try to integrate them into a historical explanation. Finally, the typology of graffiti will be presented.

A poster is being also proposed in the Congress to show the functioning of the virtual application created for the dissemination of the results of this project.

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Technology of augmented reality for the diffusion of the historical graffiti in the temple of Debod.

The Tahut project has applied techniques of digital epigraphy to the study of the graffiti, inscriptions and reliefs of the temple of Debod (Madrid). The research is also engaged in the diffusion and conveyance of results to the wider community. A large part of the activities is devoted to introducing the temple's visitors, through interactive media, to the building's history.

With this intention, an app has been developed that takes into account the amount of data produced by the project and the advantages provided by new technologies (augmented reality, 3D reconstructions). Visitors using a Smartphone are motivated to read across the walls, providing them with information in an appealing manner. In its first version, with a printed document as medium, the most significant types of graffiti identified in Debod are localized and explained through "augmented reality". The user can interact with the application choosing Spanish or English to listen to the explanations.

The team is currently working on a second version of the app, which intends to include all graffiti and which will use the actual temple walls as a reference to retrieve the virtual information.

During the congress in Florence, the poster will serve as a medium to activate the app in its English version. All participants will be able to observe the digital reconstruction and the drawings of the graffiti, as well as to listen to the accompanying information provided to the visitors of the temple.

Cristina Mondin - Giorgia Marchiori
Università di Padova

Four years in the Western Delta of Egypt: Recent discoveries and its impact on ancient economy

The Italian Archaeological Mission at Kom al-Ahmer/Kom Wasit, in the Western Delta of Egypt, started in 2012. The first phase of the project will last ten years. In the first four years, the mission has conducted a geophysical survey, excavated 6 units, discovered the remains of a complete town, and studied cultural materials. Pottery, glass, coins, and small objects have indicated the dates of the foundation and the abandonment of the area. These dates are fixed at the 3rd century BC and the 12th century AD respectively. It appears that the occupants of Kom Wasit migrated to Kom al-Ahmer as the Rosetta branch of the Nile shifted. Kom al-Ahmer remained occupied until at least the 10th century AD.

The location of these two sites makes them well placed for trade, as they are located 6 km east of the Rosetta branch of the Nile, 40 km south of Heracleion-Thonis, and 53 km southeast of Alexandria. Excavation and more detailed survey at Kom al-Ahmer and Kom Wasit, in 2012, 2014, and 2015 yielded significant finds, including a building with a paved floor and adjoining redbrick basin and a market area. The remains of a complete Ptolemaic town have been discovered beneath the Nile silt thanks to a magnetometry survey. The urban plan of the town includes a temple, tower houses, storage area, tens of streets, and two main squares. In this paper, we present the recent results of the fieldwork and the evidence for strong commercial trade with the Mediterranean.

Antonio J. Morales
Freie Universität Berlin

From rite to monument: the foundation and early transmission of Pyramid Texts

The emergence of ancient Egyptian mortuary literature in the third millennium BCE is the history of the adaptation of performances to the eventualities of materiality and media. The transformation of the oral discourse into writing began with the use of papyri for transcribing guidelines of ritual performances, and culminated with their concealment into the sealed-off crypt of Wenis.

Before the reign of Wenis, however, recitations and performances of the same nature certainly co-existed in the domains of orality and restricted writing. These materials constituted the backbone of the corpus assemblages composed in the Fifth and Sixth Dynasties, and account for their variegation in organization, typology, and function. Consequently, one can identify a stage of the process before monumentalization in which similar materials were used and transmitted orally or in constraint written form. Such a phase entails the emergence of the corpus and its initial development in writing until its commitment on the pyramid walls, and involved the performance of rituals, their entextualization, editorial selection, and textualization. In this lecture I plan to present evidence for ritual practices and knowledge among the elite in the earlier part of the Old Kingdom that bridges the gap between the use of these recitations in the oral and performative arena and their monumentalization in stone for the kings.

Irene Morfini - Maria Milagros Alvarez Sosa
Leiden University - Museo Arqueologico of Tenerife

Min Project: A Recent Mission in Luxor, First Season of Work and New Discoveries in the Unpublished Tombs of Min (Tt109) and Kampp -327.

The Canarian-Tuscan Archaeological Mission in Cooperation with the Ministry of State for Antiquities has a concession in the area of Sheikh Abd el-Gourna - Luxor for 2 tombs: tomb TT109 (Min's tomb) and tomb Kampp -327-, whose owner is still unknown. The tombs are both unpublished (except for a brief article of P. Virey in 1887) and present interesting scenes and architecture. Min's tomb dates back to the 18th Dynasty, and specifically to the reign of Thutmose III. Min held an high position at the court of the Pharaoh, since he was chosen to be the tutor of the prince, the future King Amenhotep II.

The presentation will show the tombs, their texts, scenes and architecture, which were inspected during a first survey, as well as the results of the first two seasons of work (2013-2014).

While tomb TT 109 can be attributed to a specific dignitary, tomb Kampp -327- belongs to an unknown person. It is totally unpublished and presents a very peculiar structure, similar to other monumental tombs in the Assasif area, which allows us to date it approximately to the span of time between the 25th and 26th dynasties.

A new discovery made in January 2014 will also be presented: a new tomb previously unknown, the tomb of May. May lived during the 18th dynasty and, among other titles, he was overseer of the fields and overseer of all the horses of the king. Further excavations will provide more information about this tomb and the tombs of Min and Kampp -327-.

Anna-Latifa Mourad
Macquarie University

'Clash of Cultures': Portraying the Foreign Asiatic in Beni Hassan's Middle Kingdom Tombs

Beni Hassan's scene of foreigners led by the 'ruler of a foreign land' Ibsha is one of the most recognisable in the study of Egyptian-Levantine relations. It is, however, a late scene in a string of data testifying to contacts between Levantines and the officials of Egypt's Oryx nome. The proposed paper will discuss the artistic evidence from the early Middle Kingdom tombs at Beni Hassan, exploring representations of Asiatics and commenting on the 'clash of cultures' or the impact of continuous cross-cultural activity at the site. The scenes in the tombs of Baqet III, Khety, Khnumhotep I, Amenemhat, and Khnumhotep II provide a unique insight into the development of relations from the very beginning of the Middle Kingdom to Senwosret II's reign. Their principle publication was produced over a century ago, leaving scholars reliant on incomplete recordings. Personal examination of the depictions of Asiatics has determined new details in these scenes, from the division of Asiatics into different infantries to the types of Levantine weaponry they are carrying. These previously unpublished details will be presented, along with a commentary on possible early attempts to portray an emerging class of Asiatics residing among the Egyptians. Consequently, it will be argued that the Oryx nome elite experienced around a century of contact with Asiatics before the arrival of Ibsha and his people, paving the way for Khnumhotep II to record such a momentous event in his tomb.

Maya Müller
University of Basel

Figurative Vase Painting from the Eleventh Dynasty through to the Fatimid Dynasty: a Continuity?

A hitherto underestimated branch of Egyptian art was brought to light, in the last twenty years, by an increase in publications on ceramics pertaining to either new finds or long forgotten pieces. From the Middle Kingdom through to the Fatimid Dynasty (c. 2100 BCE - c. 1200 CE), vessels, bowls and plates were continuously decorated with motifs or scenes containing human and animal figures. The second half of this long span is characterized by the successive Greek, Roman, Byzantine and Arabic conquests, each provoking drastic cultural alterations reflected by the artistic production of the period. However, it is time not to look at the ruptures in art styles and subjects only, but to focus on the integrative energy always remaining in Egyptian culture, enabling artists to refer to former traditions and to translate them into new modes of expression.

In the Middle Kingdom, some paradigmatic motifs and decoration schemes were created, such as the hunter, the girl with erotic attributes, wild animals in circular procession, the lotus vase, and the fish plate. Some of them may recur regularly, sometimes in modified form until the Fatimid period, some may be omitted after a time, and some new ones may be invented in periods subsequent to the Middle Kingdom. This paper will discuss a number of these paradigmatic motifs or pictorial concepts in order to demonstrate how styles and iconographic details changed in the course of centuries, while structural properties remained the same.

Vera Müller
OREA-Institute, Austrian Academy of Sciences, Vienna

Glimpses of a royal funerary treasure from the 1st Dynasty at Abydos: The tomb inventory of Den

Although badly disturbed by tomb robbers, fire, cultic activities for Osiris and several excavations, the archaeological remains of the inventory of Den's tomb still allows to gain insights into its once overwhelmingly impressive richness. The quantity of objects could be augmented considerably by sieving not only the tomb's filling but also the surrounding dump hills in the course of the reinvestigations by the German Archaeological Institute during the last decades.

Like in all Egyptian tombs, pottery and stone vessels used as containers for food and beverages build the basic equipment and typically for its 1st Dynasty royal nature their amount encompasses several thousand specimens. But not all vessels served purely functional purposes, several dishes in the shape of plants or fancy designs reflect the high standards of craftsmanship during this period. In addition, the preserved fragments of beds, chairs and boxes, many of them richly adorned, give some ideas about the appearance of royal furniture at the beginning of the 3rd millennium BC. While the most precious objects, like jewellery and adornments of gold but also tools, weapons and vessels of copper, were to a large extent the target of early robbers, less valuable materials were left in the tomb. Thus, a wide variety of different supplies, some even made of unburnt Nile-mud, can still be reconstructed.

Frank Müller-Römer

Institute of Egyptology Ludwig-Maximilian University Munich

The construction of the Step Pyramids in the 4th to 6th Dynasty.

Some pyramids in 4th and all in the 5th to 6th dynasty have a stepped core documented by archaeological evidence.

Given that the lower third of a pyramid contains about 70% of the stones, the only efficient way of reducing building time at the minimum is a method which allows for upward transport of material from all four sides simultaneously. Ramps positioned tangentially with a slope of 26° come to mind. The time required for upward transport of blocks significantly influences the total building time. By comparison, the production of blocks in the quarry as well as their transport to the pyramid place and horizontal transfer on the respective level would have been far less challenging as more workforce would have been available.

The new proposal is, upward pulling of blocks on horizontal rollers is accomplished by letting workers move downwards on the other side of the ramp. The ropes are deflected by polished stones. After completion of the stepped core, the ramps are removed, and the casing which consists of horizontal courses is laid. For this, a stepped auxiliary platform and tangential ramps are used. Thus, it is possible to set the pyramidion and subsequently polish the exterior face top down without significant danger while also removing the auxiliary platform.

The basic assumption was to take into account only tools, transport devices and building and surveying techniques which are documented by archaeological evidence.

Renate Müller-Wollermann

Ägyptologisches Institut Tübingen

Die Verwendung von Münzen in pharaonischer Zeit

Basis der Arbeit ist eine Datensammlung zu Münzhorten und Münzfunden, die in pharaonischer Zeit in Ägypten in den Boden gekommen sind mit derzeit weit mehr als 100 Einträgen; sie bietet

Fundort, Fundumstände, Fundzusammensetzung, Datierung, Beschreibung der Münzen, Aufbewahrungsort, Publikation und Sekundärliteratur.

Münzhorte finden sich ab dem späten 6. Jh. und sind in älterer Zeit stark diversifiziert; der Umfang läßt auf nicht-private Eigentümer schließen. Später werden die Horte homogener; die Münzen lassen Handelspartner und -wege erschließen. Der Zweck der Hortung oder Vergrabung kann sein: zufälliger Verlust, Grabbeigabe, Weihung an Götter, Gründungsbeigabe, Hortung in Krisenzeiten.

Im 4. Jh. werden zunehmend athenische Tetradrachmen nachgeprägt, wie nicht zuletzt in Ägypten gefundene Münzstempel nahelegen. Kurz vor Ende der pharaonischen Zeit werden eigene Münzen aus Gold geprägt. Daneben wird „Kleingeld“ aus Silber und auch Bronze produziert, das sich enger an athenische Münzbilder anlehnt.

Demotische und aramäische Texte erlauben weitere Rückschlüsse auf den Grad der Monetarisierung. Griechische Texte geben Auskunft über die Außenbeziehungen, die fremdes Geld ins Land brachten. Umgekehrt wurden Münzen geprägt, um ausländische Söldner zu bezahlen, die das Geld für den Kauf z.B. griechischer Importe verwenden konnten.

Insgesamt läßt sich festhalten, daß vornehmlich staatliche Ausgaben, insbesondere für Kriegszüge, die Produktion von Münzen beförderten.

Hans-Hubertus Muench

Institute for Egyptology University of Basel

Displaced – Removed – Drifted: The making of the archaeological record of KV 40

KV 40 was originally made for the burials of members of the royal families during the second half of the 18th dynasty (c. 1400-1350 BC) and was rediscovered by the University of Basel Kings' Valley Project in 2011. Its archaeological record is highly fragmented and complex due to multiple burials, lootings and natural decay. In drawing both on the latest results of the archaeological investigation of KV 40 and KV 64 as well as on the concepts of diachrony and agency, the present paper will present a reconstruction of the main events in the making of the archaeological record of KV 40. Moreover, it will deliver on the basis of KV 40 an exemplary but generalizable picture of the human activities that shaped the Kings' Valley after the New Kingdom.

Hend Muhammed

Minia University

Ancient Egyptian inscriptions at the Entrances to Modern Cairo Constructions

This paper is an attempt to follow the phenomenon of using inscribed slabs at the entrance of many modern constructions in Cairo, including Khankawat where supposed to be the Sufis who considered the ancient Egyptians infidels. Many Mosques that mostly dates back to Mamluk and Ottoman Cairo had the same slabs at the entrances.

The constructors' attitude towards ancient Egyptian inscriptions and if there was any knowledge with the decipherment of the writings on these utilized slabs. Travelers described certain ancient Egyptian constructions that were dismantled to be used in establishing Mamluk and Othoman buildings, so I will try to discover the actual attitude towards these inscriptions if it was random use or intended due to certain concept in the constructors' minds. I will also tackle the entrance blocks with ancient Egyptian inscriptions and if there is a definite text or formulae was preferred to be used

in these buildings. I will also try to follow the knowledge of natives with the decipherment of ancient Egyptian inscriptions.

Hamza Nagm Eldeen Morshed, Moamen Osman, Shaheen Islam abd el-Maksoud
Grand Egyptian Museum, Conservation Center

Beyond the Visible, Combining scientific analysis and conventional methods for documentation the collection of Tutankhamen's loincloths: Integrated approach

An impressive number of textiles found in the tomb of king Tutankhamun. Howard Carter recognized that, the material from this tomb will be of extreme importance to the history of textile art and it needs very careful study.”

the collection of the textile of the King Tutankhamen are divided into 740 garments, shrouds, covers of statues, loincloth and textile objects as quivers and sails of boats models were found. The textiles were found distributed inside rooms of the tomb stored in several chests and boxes, some of them used for wrapping funerary equipment, in other cases they form part of elaborate, ceremonial robes covered with gold sequins and embroideries.

This study focus on one of the garment pieces from the wardrobe of the king Tutankhamun, the loincloth which have a striking Number of loincloth estimated 145 bundles rolls these still remain unfolded because of their delicate condition . Loincloth is a simple garment has triangular form one of the few garment worn by men and women also which wrapped around the waist while the rest is drawn between the legs. Similar example from this collection display now in the Egyptian museum in Tahrir.

The goal of this study is to identify the folding system of loincloth made by the priests of the king. Indeed, this study gives us great semantics confirm that the King wears these pieces, also an Image for the fashion style of loincloth and the structure details of the king's body.

Another hand, this study investigates the feasibility, effectiveness, and overall value of Reflectance Transformation Imaging (RTI) in documenting the loincloth of Tutankhamen impressions. From where, the ability to manipulate the light source and enhance surface attributes with RTI facilitates identification of important textile features from documentation of textile impressions. Also, this paper compares RTI, digital photography, Multispectral image (Ultra Viol (U.V) and Infrared (IR)) for documentation of varied textile of the King Tutankhamen.

Finally, the loincloth of Tutankhamen was investigated by optical microscope, polarizing microscope and Scanning Electron Microscope (SEM) to obtain a more detailed observation of the condition and physical characteristics of the fabric.

Christopher Naunton
The Egypt Exploration Society

The Egypt Exploration Society's Archives: a progress report

The EES Archive is one of the largest and most important for Egyptology. It contains the documentation relating to over 130 years of archaeological fieldwork, and the running of the organization from Victorian times to the present day. Since the last ICE several initiatives have helped to raise awareness of the collection, to deal with increasing numbers of researchers, and to ensure the long-term survival of the material. In 2014 we developed a new hierarchical numbering system to organise thousands of collections-level descriptions produced since 2009. The

information will shortly be transferred to a new database which will allow the records to be made freely accessible online. This has also allowed us to plan research, conservation and digitization more effectively. Several publications drawing on material in the archive have appeared recently, including *The Tomb of Maya and Meryt I* and *The Old Kingdom Town at Buhen*. Since 2012 two rooms at the Society's London offices have been refurbished, providing controlled environments for the storage of delicate material. Digitisation has proceeded apace: current, major projects focus on the early correspondence – of Amelia Edwards, Flinders Petrie and others – and the object cards from the 1920s and 30s work at Amarna, which are almost entirely unpublished. A selection of the latter were regularly uploaded to social networks in 2014 with the hashtag #Amarnaforthday, which proved to be very popular with a variety of audiences.

Hana Navratilova

The Metropolitan Museum of Art

Several lives of a pyramid complex – The New Kingdom history of the pyramid complex of Senwosret III in visitors' graffiti and New Kingdom masons' marks

Visitors' graffiti of the New Kingdom were for their makers the opposite of subversive or parasitic practice and conveyed meaningful, possibly prestigious messages, even if the texts were shaped in a fashion that might have appeared cursory and informal. Graffiti and similar evidence testify to a changeable understanding of a pyramid complex – exemplified here by the precinct of Senwosret III in Dahshur – as a space of the royal legitimation and cult (represented by architecture and decoration), that was re-appropriated within several centuries as a sacred and memorial space for non-royal Egyptians. The visitors probably thus participated at the prestige and memory of the past king, as well as at the legitimation and commemorating strategies of their contemporary sovereign. Eventually, the pyramid complex – without ceasing to be a realm of memory – was re-appropriated physically as a part of stone recycling projects of Dynasty 19, as is attested by Ramesside stoneworkers' texts. A shift in the understanding of the Western Memphis landscape appears to have happened in the 13th century BCE, and is mirrored by varied finds in the necropolis. However, rather than introducing radically new elements in the Egyptian concept of the necropolis, the Ramesside use of the pyramid complexes appears to have had a relatively different accent.

Michael Neumann

Universität Wien/ KHM Wien

A new papyrus from the wHm mswt in the Egyptian and Near Eastern Collection of the Kunsthistorische Museum Vienna

In May 2013, the general inventory revision of the Egyptian and Near Eastern Collection of the Kunsthistorische Museum Vienna led to the discovery of what turned out to be a hitherto unknown New Kingdom papyrus, which was wrapped in linen and hidden in a cone shaped vessel, containing an ibis mummy. The vessel belongs to a group of objects acquired by Archduke Ferdinand Max, the later Emperor Maximilian of Mexico, during an official visit to Egypt in 1855. The aim of this paper is to present some preliminary findings regarding the provenance and contents of the papyrus (palaeography, dating and possible prosopographic ties), its relationship to the ibis mummy, as well as a brief summary of the conservation methods employed to unroll the scroll. Based on formal

characteristics, acquisition information and radiocarbon dating, it argues that both the vessel and the ibis mummy are considerably younger, presumably from the Ptolemaic period.

Paul Nicholson
Cardiff University

New Work at the 'Dog Catacomb', North Saqqara

The 'Dog Catacomb' at North Saqqara is first recorded on De Morgan's Carte in 1897. No information is given as to when it was discovered and although its plan is given it is presented at a very small scale. The animal remains it contains have never been examined.

This paper discusses the results of an S.C.A. approved mission by Cardiff University (U.K.) to re-examine the catacomb and to make a complete record of a site which has enjoyed little archaeological attention.

The paper describes the process of re-surveying the monument and examining its contents. It was found that the original plan was inaccurate and the new survey has revealed that at least two phases of development in the catacomb can be determined. The geological structure of the catacomb has also been examined in order to better understand the processes of decay of the rock into which it, and the other animal catacombs at Saqqara, is cut.

Work on the faunal remains has shown that the number of animals which were once present is well above that which might have been predicted and might have required specialised breeding arrangements in Memphis and its environs, a very different picture of human-animal relations than suggested in Classical sources.

The project contributes toward providing a more complete picture of the development and day to day operation of the animal cults at Saqqara and of the long term future of the subterranean monuments.

Maria Nilsson - Philippe Martinez
Lund University - CNRS UPMC Paris

Returning to Gebel el Silsila: New discoveries of the Swedish Archaeological Project

Although long admired for its Pharaonic stelae, cenotaphs, and Speos, the grand ancient site of Gebel el Silsila remains fairly unknown within mainstream Egyptology and Archaeology. A general idea is that the site functioned merely as a sandstone quarry, but few are aware of its rich archaeology that incorporates evidence of millennia of human activity and cultural features that meet seven of UNESCO's ten outstanding values. Since 2012 the Swedish-run archaeological project works towards changing previous misconceptions, and in conducting a comprehensive archaeological study the aim is to increase the general awareness of the site's importance and unique legacy. The aim is here to present an introduction to the project, its new approaches, discoveries and results achieved so far. Epigraphic reference will be made to the most recent findings of the enigmatic boat scene in the Speos, superimposed carvings on the Nile Stelae, a unique stela of Amun-Ra and Thoth, and a quick summary of the complex pseudo-scripted marking system with some 5000 documented signs. Archaeologically, we will explore the re-discovered Temple of Kheny with its exceptional Thutmosid limestone fragments, but also an administrative building known to the team as 'Tiberius' Stables', the rich locale of 'Pottery Hill', and round up with an announcement of the discovery of a remarkable object from the reign of Amenhotep III.

Naoko Nishimoto
Musashino University, Tokyo

Folding Cubit Rod of Kha in Museo Egizio di Torino, S.8391

The Museo Egizio di Torino houses a unique wooden cubit rod (Inv.No.S.8391) of the architect Kha (TT8, 18th Dyn.), which has a simple bronze hinge at the center of the measuring implement that allows it to fold in two. This practical folding rod was apparently used by the architect, and no other cubit rods like it have been found at any other site in Egypt.

The folding rod was first briefly described by the Italian excavator Ernesto Schiaparelli in 1927. Dino Senigalliesi measured it in detail in 1961. A metrological argument concerning the differences in the line intervals of the palms and digits can be developed based on the presumed manner in which the wooden rod was created.

Because the traces of tiny square holes for receiving the bronze hinge are clearly seen at both ends of the cubit rod when it is unfolded, the first attempt to set the hinge must have failed. The problem was the protruding pivot on the underside. To avoid this obstacle, the ancient Egyptian woodworker carefully shaved off the underside of the untouched ends to reduce the thickness around the hinge, and the hinge was set again. When this was done, the lines of palms and digits would have been marked, presumably when the instrument was folded in two. The folding rod of Kha will be discussed in terms of metrology and the woodworking techniques.

Andrzej Niwiński
Warsaw University

The mystery of the „high place” from the Abbott papyrus revealed? The results of the works of the Polish Cliff Mission at Deir el-Bahari 1999-2014

Since 1999 the Polish Cliff Mission was excavating and cleaning the rocky slopes overhanging the area of the temples of Hatshepsut and Thutmose III at Deir el-Bahari.

The site has so far been considered as a kind of cliff ledge, because a large number of stones lying there was suggestive of the presence of a natural horizontal rocky structure supporting these. In fact, it became evident that the whole site was an abruptly falling slope ended with a precipice. It was a masterpiece of the ancient Egyptian engineering that an artificial “mound”, consisting among others of huge boulders, was constructed on such an oblique surface. This ancient work was intentional, and a hypothesis that under this artificial accumulation of stones and debris a tomb may have been expected, seemed justified. No tomb, however, has been discovered on this slope, but two important observations have been made: 1. in two spots tomb shafts were begun (never finished); 2. all the numerous tectonic fissures, cutting the slope across, were intentionally covered by a kind of mortar. This has revived a hypothesis that the tomb of Amenhotep I, known from the Abbott papyrus, may be situated just at the feet of the vertical cliff under the slope researched by the Cliff Mission; in this case this could be identified with the “high place” mentioned there.

Massimiliano Nuzzolo
University of Alexandria

Kings and his documents. A reconsideration of the glyptic evidence concerning the fifth dynasty sun temples

The glyptic documentation is particularly interesting and important for the study and comprehension of the Old Kingdom history. In fact, it represents and testifies the real practice of everyday administration and cult which were carried out in the main economic, religious and political institutions of the country, such as temples, royal estates, funerary complexes and the king's palace. A milestone for the study and understanding of the Old Kingdom glyptic material is represented by the publication made by Kaplony at the end of the '70 of the last century. Although this book still remains a starting point any further investigation on this issue, being the only available monograph on this topic published so far, its updating and improvement seems to be pivotal, especially when we consider the long time span elapsed since its publication and the important contributions which have been provided in the last thirty years by either archaeological excavations and field-works or general studies on the administration and cult of the Egyptian State. This reassessment is even more important in the case of the glyptic material coming from or concerning the fifth dynasty sun temples, which has never been the object of a comprehensive reconsideration and study. This is therefore what this paper will attempt at, by crossing the evidences explicitly mentioning the fifth dynasty sun temples with other somehow related glyptic sources from the same period

Amr Omar¹ - Khaled Azzab², Maher Eissa³, Ayman Mansour²

¹*The American University in Cairo*, ²*Bibliotheca Alexandrina*, ³*Fayoum University*

Bibliography of Arabic Publications in Egyptology: A New Initiative.

For many years, significant body of academic writing in Arabic about ancient Egypt remains unrecognized worldwide. The community of Egyptologists does not have access to existing material due to the limited availability of these sources outside Egypt and Arab world and plausibly because of language barrier.

In 2014, Bibliotheca Alexandrina (BA) initiated a long-term project to put Arabs' research output in Egyptology onto the mainstream of world knowledge. This initiative attempts to consolidate Arabic scripts materials in Egyptology, printed in Egypt and elsewhere in Arab world and integrated them in Online Egyptological Bibliography (OEB), as an agreement between the both entities is about to sign. Therefore, OEB standard will be implemented in providing keywords and English abstract for each entry. Romanization of each Arabic title will be offered with English translation as well.

In general, the project plan to provide a continuing service incorporating new material as it appears. We hope this new project will highlight and emphasis Egyptology as a truly international discipline and to improve scholarly communication between native Egyptian scholars, especially the young generation, and the rest of the world

Amr Omar
The American University in Cairo

A Note on $i\check{s} n + Gn$ Form

The ancient Egyptian carefully selected various modes to communicate with the divine sphere to entreat the deities to intercede on his behalf, according to his needs, hopes and even fears. Among those, was the form under discussion, which consists of, in its simplest form, verb 'iš' to express a cry of distress that emotionally voiced by the ancient Egyptian and addressed towards a selected deity or deified figure.

This paper will analyze the semantics of this verb and review occurrences of this form in religious and secular contexts, and argue that it plausibly emerged from the natural and social environment of ancient Egyptian society. For instance, members of the community of workmen at Deir el-Medina extensively used the verb 'cry' (iš), in their naturally communication with their fellows, as the common title which partly indicated by title 'sdm iš', 'who hears the cry', which majority of them used to bear. presumably, they instinctively addressed the deities of their belief through the same medium, with hope they will listen to them, as their colleagues listen to their 'cry' in daily life.

Marina Panagiotaki - Yannis Maniatis, Anna Tsoupra
University of the Aegean - Laboratory for Archaeometry, Institute of Materials

Technical aspects of faience from Hierakonpolis, Egypt

The Temple-Town Hierakonpolis Project excavations, directed by Prof. Elizabeth Walters, have brought to light a diversity of faience artifacts (human and animal figurines, inlays and beads) that come from well-stratified deposits, dating to the Early Dynastic period (Naqada III to Dynasties I-II, c. 3200-3100 BCE). The importance of this faience lies on the fact that it is among the earliest well-dated faience produced in Egypt (Prof. Walter's paper at this Conference).

In this paper we shall present the methods of production of these early faience items from Hierakonpolis, basing our arguments on macroscopic as well as microscopic examination (scanning electron microscopy equipped with energy dispersive x-ray analysis systems). By comparing our results with contemporary and later faience from other sites, we shall trace the technological development of faience production in Egypt, complimenting thus the important work of Kaczmarczyk and Hedges, Vandiver, Nicholson, Tite and Shortland, and others.

Laure Pantalacci
Université Lumière Lyon2/IFAO

The city of Coptos in Ptolemaic and Roman times

The recent excavations carried out on the site of ancient Coptos by the French mission (Université Lyon2/IFAO) have brought to light remains of two sizeable religious buildings, previously unknown: a mammisi, built by Ptolemy IV Philopator (222-204), and blocks of a temple dedicated to Isis by Ptolemy IX Soter II between 88 and 80 BC. The paper will summarise the most recent informations about these newly discovered temples.

Another goal of the Coptos project is to gain a better knowledge of the overall city layout and its chronological evolution. The extensive topographical survey, combined with targeted cleanings and test-trenches, allowed us to gain a better understanding of the deep transformations of the city center during the first century of Roman rule.

Richard Bruce Parkinson
University of Oxford, Griffith Institute

Texts with a View: the Poetry of Place in Middle Kingdom Literature

The topography of Egyptian texts is often analysed in terms of binary oppositions– ‘real’ or ‘imagined’– but a more nuanced perspective can be suggested as a way of outlining the mindscapes of Ancient Egypt. Physical contemporary places (such as Oxford or Florence) are themselves cultural constructs and their significance is fluid and shaped by fictionalised representations. The lecture will discuss some well known travellers in ancient Egyptian (and other) literatures, and the interactions between physical and imagined localities. In particular, it will discuss the narrated journeys of Sinuhe and the Eloquent Peasant within Egypt to consider the interaction between the locations in the text and the texts’ audiences, both ancient and modern.

Jean-Pierre Pabznick
Paris IV Sorbonne

Horus "Seneferka": souverain ou souveraine ?

Tout juste trois attestations: deux trouvées à Saqqâra, l'une près du mastaba S 3505 attribué à Merika daté de la fin de la Ire dynastie, l'autre gravée sur un fragment de vase provenant des galeries souterraines de la Pyramide à degrés de l'Horus Netjerikhet , « Djoser » et la dernière provenant d'une collection particulière. Voici somme toute les maigres traces matérielles que ce souverain de l'Égypte thinite nous a laissées.

Si la communauté scientifique s'est accordée autour de la lecture Seneferka de ce nom d'Horus, en revanche sa position historique et dynastique à la fin de la Ire dynastie, jusqu'ici quasi certitude, vient d'être remise en cause par K. Ryholt qui propose de la déplacer dans la 2e moitié de la IIe dynastie. Pourtant, en reprenant le dossier, il est possible de recadrer le règne de ce souverain à la toute fin de la Ire dynastie, après l'Horus Qâa et de mettre en évidence une nouvelle lecture de ce nom d'Horus dans lequel pourrait bien se cacher la toute première souveraine de l'Égypte pharaonique, à la fin de la Ire dynastie, plus de 1000 ans avant que la reine Sobeknofrou ne monte sur le trône d'Égypte et ne clôture la XIIe dynastie du Moyen Empire.

Maria Carmen Perez-Die
National Archaeological Museum, Madrid

The Herakleopolis Magna Project. Latest work and recent results (2012-2015)

The Spanish Archaeological Mission has continued to carry out excavation and research on the site in Herakleopolis Magna (Ehnasya el Medina) during the last four years (2012-2015), as part of the Research Project underway in this city.

This work included:

- Excavations in the First Intermediate Period/early Middle Kingdom Necropolis and in the Temple of the local god Heryshef.
- Prospections in other areas of the archaeological site.
- Restoration work on the Temple of Heryshef.

- Studies of landscape archaeology and archaeoastronomy centred on the orientation of the Temples.
- Research into religion and the local deities.

In the Congress, the latest results will be presented, obtained during the last four years in these thematic areas.

Hannah Pethen
University of Liverpool

Roads and rituals: Investigating the visibility of the Stelae Ridge cairns with GIS.

Cairns, stone enclosures, stone alignments and other small archaeological features are commonly found in the Egyptian desert, often associated with roads and mineral extraction sites. Previous investigations of these features have been restricted by their ephemeral nature, damage from modern development and the limited artefactual, epigraphic or archaeological evidence associated with them. This paper describes a new approach to investigating such sites, with specific reference to the cairn-shrines at the Middle Kingdom carnelian mine of Stelae Ridge in the Gebel el-Asr quarries. Geographic information system software (GIS) was used to generate new data about the individual and collective visibility of the cairn-shrines. This data, interpreted in the context of the archaeological and textual evidence from the site and elsewhere, revealed new information about the chronological development of the cairn-shrines, the significance of the cairns as landmarks along routes across the quarrying and mining region, and the tension between the ritual and practical functions of the structures. The new and more nuanced interpretation of the Stelae Ridge cairn-shrines demonstrates the potential for landscape archaeology and GIS to reveal previously hidden aspects of otherwise well-understood sites and suggest interpretations for remains that defy other forms of analysis.

Patrizia Piacentini
Università degli Studi di Milano

News from the Serapeum: Un unknown album by Auguste Mariette in the Egyptological Archives of the Università degli Studi di Milano

In 2014, the Egyptological Archives of the Università degli Studi di Milano acquired an amazing and previously unknown album on the Serapeum, by Auguste Mariette. It contains photographs of the site and of monuments he discovered over the years, plans, notes, copies of hieroglyphic inscriptions, autographed drawings that the archaeologist made on the area mostly between December 1850 and March 1851, together with later additions. It is probably the “maquette” of the last volume that Mariette had planned to publish on his discovery, but that was never published because of his death. This album will be presented for the first time, together with some letters on the subject written by Mariette to Heinrich Brugsch, kept in the Milanese Archives as well.

Nicholas Picardo
Harvard University

The Social and Cultic Significance of Soul Houses from Settlements

Ceramic offering trays and their more elaborate counterparts, the so-called “soul houses,” have been excavated both in cemeteries as well as at settlement sites. Because the majority of them have come from cemetery contexts, they are almost always categorized as equipment of funerary cult. Without clarification, however, this classification offers little to explain their less frequent, but still numerous occurrences in settlements and houses. This paper adopts concepts of household archaeology, especially notions of household identity, to consider the social significance of offering trays and soul houses at residential sites in order to clarify their full range of functions and ideological importance.

The cultic use of an offering tray or soul house likely began among the living, with its own period of use effectively paralleling the lives of Egyptians from house to grave. Consequently, this shared lifespan between objects and individuals/households is consistent with the desire for posthumous preservation of identity that is manifested more explicitly in some other, more familiar ancient Egyptian cultic practices.

Daniela Picchi
Archaeological Museum, Bologna

“Egypt. The collections of Leiden and Bologna”: an upcoming exhibition in Bologna to conclude a successful five-year agreement

In January 2011 the Archaeological Museum of Bologna and the National Museum of Antiquities of Leiden subscribed a five-year agreement with the aim to co-operate in matters of research activities, cultural heritage projects, conferences, exhibitions and loans. The Egyptian collections of these museums, which preserve important works of art from the South-East area of Saqqara and the surrounding areas, were the starting point for this agreement.

An exhibition scheduled in Bologna for September 2015 - July 2016 will conclude this co-operation. On the occasion of the renewal of the Egyptian gallery in Leiden about 500 objects – from Pre-dynastic Period to Late Antiquity - will be loaned to Bologna. The Egyptian antiquities of Leiden and Bologna will be merged into an itinerary of approximately 1,700 square meters so as to compare two collections whose eighteenth history is similar, to integrate their lacunae and display objects with the same provenance together, in particular those coming from Saqqara. For the first time, the Horemheb reliefs of Leiden and Bologna will be together again, the Maya and Merit statues will be moved from the Dutch museum, as well as many other NK works of art. The upcoming exhibition in Bologna and the renewal of the Egyptian gallery in Leiden may be a double chance to reconsider ancient Egyptian history on the basis of updated studies, and, at the same time, to enhance a particular archaeological heritage considered as a widespread museum.

Gabriele Pieke - Dimitri Laboury
Reiss-Engelhorn-Museum Mannheim

One hand – many faces: Painterly practices in the Theban Tomb of vizier Amenemope (TT 29)

Since 1999, the Belgian Archaeological Expedition in the Theban (Mission archéologique dans la Nécropole thébaine - MANT) is executing fieldwork in several tombs located in the southern part of

Sheikh Abdel Gurna. As part of this fieldwork, the project “Painters and painting in the Theban Necropolis under the 18th Dynasty” (FNRS – University of Liège) aims at studying painterly practices and working procedures of artists and workshops in charge of the decoration of elite tombs in this cemetery.

The paper will present the results of recent work carried out in this context in the tomb of Amenemope (TT 29), vizier under Amenhotep II. Unlike in many other Theban tombs of the 18th dynasty where different painters are attested, evidence points to a single hand, responsible for the execution of the entire wall paintings preserved in this funerary chapel. Nevertheless the style of human figures or hieroglyphs is not completely consistent but to the contrary shows certain variability in the layout and execution of motifs, that the paper will address as an issue.

Rosanna Pirelli¹, Paola Buzi², Ilaria Incordino¹, Anna Salsano¹

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Results of the first seasons work at the the "Monastery" of Abba Nefer in Manqabad: architecture, findings and cultural context

The third campaign of the Italian-Egyptian project at the “Monastery” of Abba Nefer was carried out during Autumn 2014, and was the first long fieldwork since the beginning of the project in 2011.

The Campaign was divided into two parts, one devoted to the study of the findings, the other carried out on the site.

The paper will illustrate the preliminary results of this campaign, focusing on three main subjects:

- a) the architecture of the “kellaiat”;
- b) pottery and stone architectural elements;
- c) historical and religious context of the “Monastery”.

The archeological work in the northern sector of the site revealed the existence of about 90 “kellaiat” (“housing units”) which can be grouped in 4 different types. The housing units are arranged on the two sides of a long rectangular complex, with a main entrance on its eastern side and probably three lesser entrances on the southern side.

The paper will also present some of the interesting findings brought to light by previous investigators: high quality decorated pottery and fine stone architectural elements deserve particular interest. The analysis of the former has already underlined significant connections with items found in other monasteries of Upper Egypt; several carved and painted stone elements with geometrical, floral and figured patterns could be particularly interesting for reconstructing the original aspect of the site.

Basing on the analysis of some epigraphs and paintings as well as on some documentary sources, the paper will finally illustrate the role of the “monastery of Abba Nefer” in the complex religious geography of late antique Egypt, shading light, in particular, on the cultural and devotional connections between our site and the monastery of Apa Jeremias in Saqqara.

Melanie Pitkin
Macquarie University

Wedjat-eyes as a dating criterion for false doors and stelae to the early Middle Kingdom.

The significance of the wedjat-eyes as a motif in the Egyptian funerary repertoire has its origins in the mythology of Horus and Seth. After Hathor was able to restore Horus's left eye, which was lost in a battle with Seth, it came to symbolise healing, renewal and the general process of making 'whole' again. Carol Andrews comments that the eyes became "essential elements" of the tomb. They came to decorate both the interior and exterior of coffins, providing a portal for the deceased to look out of, as well as false doors and stelae. The development of the wedjat-eyes on these various components of the tomb's architecture and equipment, in particular their placement, provides an interesting criterion for dating and one which has not been adequately examined before. While various scholars have contributed important observations to the subject, this paper will bring together all known examples of false doors and stelae bearing the wedjat-eyes motif up until the early Middle Kingdom in order to provide a detailed comparative and holistic analysis of their significance for dating. Specifically, it will examine the origins of the motif and its relationship to coffin decoration from the late 6th Dynasty at Saqqara; their frequency and distribution across nome sites, as well as their development on the inner jambs, central niche and crossbar. The paper will further show how new and refined dates can be proscribed to individual false doors and stelae based on this type of analysis.

Jean-Louis Podvin

Université du Littoral Côte d'Opale, Boulogne-sur-Mer

La collection égyptienne du musée Sandelin à Saint-Omer (France)

Les collections antiques du Musée de l'Hôtel Sandelin à Saint-Omer (Pas-de-Calais, France) ont l'avantage d'offrir un large panorama du passé puisqu'elles vont de l'Égypte à l'époque gallo-romaine, en passant par la Mésopotamie, la Grèce et l'Étrurie. La collection égyptienne, riche d'environ soixante-dix pièces, ne peut prétendre rivaliser avec celle du Musée de Boulogne-sur-Mer, beaucoup plus diversifiée, ni avec celle du Musée des Beaux-arts de Lille, récemment enrichie des collections de l'Institut de Papyrologie et d'Égyptologie de l'université de Lille III. En revanche, elle tient la comparaison avec les autres, moins riches, de Calais, de Dunkerque et de Bergues. Exposés au public jusque dans les années 1980, les objets égyptiens ne le sont plus aujourd'hui et sont remisés dans les réserves. C'est cette collection, en grande partie inconnue du grand public comme de la communauté scientifique, que nous proposons de faire découvrir dans le cadre de ce 11e Congrès.

Stéphane Polis - Serge Rosmorduc

F.R.S.-FNRS / University of Liège - Paris

A shared repository of hieroglyphic signs: The Thot sign-list

The principles to be taken into consideration for building a hieroglyphic sign list have been discussed for quite some time (Schenkel 1977), and recently received renewed and additional attention (Meeks 2013, Polis & Rosmorduc 2013). The catalogs of hieroglyphic signs (e.g. Buurman et al. 1988, Grimal et al. 1993), however, did not implement these principles, since their goal was rather to allow for the encoding and rendering (either on paper or on screen) of as many hieroglyphs as possible. As a result, hieroglyphic text editors (Gozzoli 2013) will usually do the trick when one aims at displaying hieroglyphic texts, but in its current state, the Manuel de Codage makes the creation of annotated corpora that include hieroglyphs problematic (Nederhof 2013).

In this paper, we do not focus on issues pertaining to the relative positioning of hieroglyphs (Nederhof 2002), but on another — more essential — problem, namely the hieroglyphic sign-list itself. Existing sign-lists suffer from the fact that they are (1) unstructured, (2) unreferenced, and (3) non-described. Based on our experience with respect to the encoding of hieroglyphic spellings in the Ramses corpus (Polis et al. 2013; Polis & Winand 2013), we present a beta version of the Thot sign-list, which has the following features (see the discussion in Polis & Rosmorduc 2013):

1. The sign-list is structured: each hieroglyph of the sign-list belongs to one of the three following categories: grapheme, class and shape (from the more abstract to the more concrete, see also Meeks 2013).

2. Signs are referenced: each sign is accompanied by at least one reference to a publication in which the hieroglyph is used in context. For this purpose, the unpublished lists of hieroglyphic signs compiled by Hornung and Schenkel have been instrumental. We are much grateful to both of them for sharing this material with us and allowing us to use it in this context.

3. Signs are described at two levels:

- a. The functions that each hieroglyph can fulfill (Polis & Rosmorduc in press), with illustrative examples for each function.

- b. The salient iconic features of each hieroglyph, based on a controlled vocabulary.

Practically, the Thot sign-list is a Wiki, i.e., a web application that allows collaborative modification of its content and structure. Thanks to the Semantic Mediawiki extension, one can create links between any signs sharing a given property. The goal is obviously to allow any Egyptologist to enrich the structured sign-list Thot with new signs, references and descriptions.

Stéphane Polis -Serge Rosmorduc & Jean Winand
F.R.S.-FNRS / University of Liège - Paris

Ramses goes Online: An annotated corpus of Late Egyptian texts in interaction with the Egyptological community

The Ramses project was first introduced to Egyptologists in 2008, during the 10th international congress of Egyptologists held in Rhodes (Winand et al. in press). After eight years of IT developments (under the responsibility of S. Rosmorduc) and of annotation of Late Egyptian texts (Polis et al. 2013; Polis & Winand 2013), the data can now progressively be made available online. After an introduction providing general information about the annotated corpus (510 000+ tokens; 65 000+ hieroglyphic spellings; 10 000+ lemmata; 4000+ texts), this paper will focus on three main aspects:

1. Description of the functionalities of the annotating tool (the TextEditor), with a special attention to the metadata that are used for describing the documents and texts that are integrated in the corpus. This section will include proposals regarding the creation of shared thesauri for describing (written) Egyptian material.

2. Discussion of the solution that has been designed for handling the evolution of the database (see already Rosmorduc 2013), both as regards its content — namely, any change that affects texts, lemmata, inflexions, spellings, etc. — and its structure — types and structure of the metadata, evolution of the texts representation format, etc. In a nutshell, the new database will use the technique of event sourcing, where the database is seen as a sequence of editing events, which allows both “time travel” in the database history, and easy fix of editing mistakes.

3. Presentation of the first Online version of Ramses. Several corpora of Late Egyptian texts (the so-called Tomb Robberies, the Late Egyptian Stories, the Late Ramesside letters and a selection of ostraca from Deir el-Medineh) will be made available for the first time at the occasion the 11th International Congress in Florence. The website will of course allow users to browse the

annotated texts and lexemes, and to make simple or complex queries. Besides, we will also encourage Egyptologists to interact directly with the data, e.g., by flagging inaccuracies or signaling alternative analysis.

Alberto Maria Pollastrini
École Pratique des Hautes Études

Alcune considerazioni sulla recezione di tecnologia militare straniera nell'Egitto della XVIII Din.: il caso delle armature.

Il conflitto con gli Hyksos e la successiva spinta verso l'area siro-palestinese accelerarono il processo di acquisizione da parte dell'Egitto di nuove tecnologie militari, che modificarono in maniera sensibile il modo di combattere e la struttura dell'esercito faraonico. In questo periodo di trasformazioni, accanto alle daghe e alle spade di nuova concezione, al carro da guerra e all'arco composito ricurvo e triangolare, fecero la loro comparsa elmi e corazze di bronzo, oggetti che sommarono alle caratteristiche proprie dell'equipaggiamento difensivo, un cospicuo valore intrinseco. Questo aspetto rendeva le armature piuttosto rare, appannaggio di pochi individui. Lasciando in secondo piano gli aspetti prettamente tecnici e ologici, alla luce delle testimonianze iconografiche, testuali e archeologiche, è possibile formulare alcune ipotesi sull'introduzione di questi beni in Egitto durante la XVIII Din., sui modi e sui tempi della loro circolazione e sull'impatto che ebbero, come "prodotti esotici", nella cultura e nell'immaginario egiziani.

Tanja Pommerening
Institute for Ancient Studies, Johannes Gutenberg-University Mainz

Medical Re-enactments: Ancient Egyptian Prescriptions from an Emic View

The aim of the paper is to present new insights into the medical world of ancient Egypt with its 2000 prescriptions and 1500 drugs.

In the past, ancient Egyptian prescriptions have been the focus of research by scientists from a variety of disciplines, especially Egyptologists, historians of science, physicians, biologists, and pharmacists. Their works consider in most cases today's natural scientific perspective, namely the question whether a remedy may have had an effect in a "modern" sense. Some of the lexicographical works concerning drug names are based on such a correlation, proposing a drug name for an untranslatable word in a prescription by evaluating the indications and looking for an effective drug which could have been available in ancient Egypt.

This paper reviews and expands the methodological tools by applying an experimental-archaeological and intra-cultural perspective. It offers structures to recover features of previously philologically undetermined drugs, and to gain knowledge of the concepts of ancient Egyptian "physiology" and "pathophysiology".

Esther Pons Mellado, Maite Mascort Roca, Hassan Amer
National Archaeological Museum de Madrid

Area 32 of the High Necropolis of the Archaeological Site of Oxyrhynchus (El-Bahnasa), Egypt: fish offerings

During 2012 the excavation campaign in the Archaeological Site of Oxyrhynchus (El-Bahnasa) there was an exceptional finding.

Under the Roman tombs we uncovered a chapel made of mud bricks in bad condition and also a very big layer of dark coloured soil with thousands of oxyrhynchus fishes of different sizes.

A year later we continued working in this area and we found another big layer also with thousands of oxyrhynchus fishes of similar characteristics but in this case many of them were pseudo mummified and were wrapped in decorated cloth.

The study of the fishes has been carried out by Dr. Wim van Neer, who is a specialist in ictiofauna. He has confirmed that all the fishes are oxyrhynchus, which is the symbol of the city, with the exception of some lepidotus fishes and cat-fish, one big perch and some remains of cats. Between one of the layers we discovered a big wooden Hathor crown.

The study of this finding has not finished yet because there is a part that has not been excavated yet and it could give us some surprises.

We cannot say exactly at this moment the chronology of these fish offerings but perhaps we are speaking about the end of the Saite Period because possibly they have relation with the chapel of mud bricks.

Federico Poole
Museo Egizio di Torino

The depiction of servants on funerary stelae and in tombs

Persons of servile status are occasionally pictured in Egyptian tombs and on funerary stelae along with family members, most notably in the Middle Kingdom. The paper gives an overview of the phenomenon and discusses the identity and social standing of these individuals, particularly in relation to the problematic terms *ḥm* and *ḥmt*, commonly interpreted as referring to servants of Egyptian origin.

Stéphanie Porcier - Alain Charron, Salima Ikram, Stéphane Pasquali, Roger Lichtenberg, Samuel Mériageud, Paul Tafforeau, Pascale Richardin, Catherine Vieillescazes, Gaël Piques, Frédéric Servajean
CNRS ASM Montpellier/Lattes, Labex ARCHIMEDE

Projet MAHES « Momies Animales et Humaines Egyptiennes. Perception de la mort en Égypte ancienne à travers l'étude des animaux sacrés »

Les nécropoles de l'ancienne Égypte ont livré des momies animales par millions, témoignant ainsi de la ferveur des Égyptiens à l'égard des animaux sacrés, et révélant la place majeure que ces derniers occupaient au sein de la religion.

Le projet MAHES a pour ambition d'appréhender le culte organisé autour des animaux sacrés à travers ses pratiques funéraires et rituelles et au-delà, d'alimenter la réflexion sur la perception de la mort en Égypte ancienne en intégrant à notre réflexion des données provenant de disciplines aussi diverses que la Géochimie et la Chimie Organique et Analytique (étude des baumes), les Sciences de la Vie (archéozoologie, paléopathologie et archéontomologie) ou encore la Physique (radiologie

classique, scanner TDM, faisceau synchrotron, datation par le carbone 14). Pour ce faire, ce projet dispose de la plus importante collection au monde de momies animales conservée hors d'Égypte, celle du musée des Confluences à Lyon (France) qui fut partiellement étudiée au début du XXe siècle par Louis Lortet et Claude Gaillard. Ce fonds exceptionnel composé de 2500 spécimens regroupe un large éventail d'animaux momifiés (bovins, béliers, gazelles, hyènes, chats domestiques et sauvages, chats, servals, chiens, chacal, renard, musaraignes, babouins, ibis, faucons, aigles, oies, crocodiles, serpents, poissons, etc.) sur une période de près de 2000 ans, allant du Nouvel Empire aux premiers siècles de notre ère.

Lilian Postel

Université Lumière-Lyon 2/HiSoMA UMR 5189

Le temple d'Amenemhat Ier à Ermant

Les dégagements effectués depuis 2005 dans le temple de Montou à Ermant par la mission archéologique française (IFAO-université Montpellier 3-CFEETK) ont permis de préciser l'architecture de l'édifice cultuel construit à partir de la fin de l'époque ptolémaïque qui subsiste aujourd'hui essentiellement à l'état de fondations. Celles-ci emploient de nombreux éléments architecturaux qui proviennent du démontage des temples du Moyen et du Nouvel Empire. Parmi ces emplois se dégage un vaste ensemble de blocs au nom du roi Amenemhat Ier comprenant des éléments de parois mais aussi de portes monumentales en calcaire fin dont le décor en relief dans le creux témoigne de la grande maîtrise technique et du sens esthétique des sculpteurs du début du Moyen Empire. L'étude porte sur les fragments exhumés au cours des fouilles de l'EES entre 1935 et 1937, restés in situ et incomplètement publiés, ainsi que sur les éléments, parfois monumentaux, mis au jour depuis 2005. Comprenant, à l'heure actuelle, une centaine de blocs inscrits et décorés de toutes dimensions, cet ensemble constitue, avec celui de Licht-Nord, le plus important corpus épigraphique et iconographique connu pour le règne d'Amenemhat Ier. La communication proposera un aperçu de la documentation et sera l'occasion d'esquisser une première synthèse sur un programme architectural parmi les mieux documentés pour le tout début de la XIIe dynastie.

Luigi Prada

University of Oxford

Ancient Egyptian dream interpretation: Newly identified textual sources for a reassessment of the available corpus

Dream interpretation is one of the divinatory arts with the longest-attested history in ancient Egypt, from the Ramessid to the Roman period. This art is not only indirectly attested in official or daily-life documents, but also in specimens of the technical literature governing it: dream books. In these texts, thousands of dreams were described and interpreted as signs of events that were expected to befall the dreamer. Until recently, only a small number of dream books were available to scholars. Since 2010, increasing interest in divination has however led to the publication of additional specimens of dream books, significantly expanding the available corpus. This paper will discuss this material, which I analyzed in my recently completed doctoral project, and will present a further group of unpublished dream books, whose edition I am currently finalizing. With dream books known from the New Kingdom, the Late, and the Graeco-Roman period, it is now possible to gauge both the continuity and the developments in the tradition of these manuals. Not only do these texts inform us about the theory and practice of dream interpretation, but they also offer interesting

material for the study of the contemporary society and psychology--for they include information on the way the ancient Egyptians categorized the world of dreams, as well as on the hopes and anxieties that they faced in their daily existence, and which are illustrated in the predictions interpreting each dream.

Campbell Price

Manchester Museum, University of Manchester

Reinterpreting the 'Two Brothers' at the Manchester Museum

An intact Middle Kingdom tomb group from Deir Rifeh is a central exhibit in the Manchester Museum, redisplayed in a new suite of 'Ancient Worlds' galleries at the end of 2012. The tomb was discovered in 1907 by an Egyptian workman named Erfai, working for W. M. Flinders Petrie, and contained the burials of two men, Nakht-ankh and Khnum-nakht. The coffins of both men name a woman called Khnum-aa as their mother, and so they became known as the 'Two Brothers'.

The focus of research on the 'Brothers' has tended to be on the mummies themselves, with the other objects from the tomb generally overlooked. In the new Manchester galleries, the skeletons of the two men are no longer on display and an attempt has been made to better explain the context of the entire tomb group.

This paper reinterprets some of the inscribed objects from the tomb in relation to similar mortuary assemblages, reflecting on the relationship of the two men and the supposed contradictions of the burial. Discussion will include the results of analysis of DNA extracted from the men's teeth, conducted in early 2015. The paper reviews how the 'Two Brothers' have been interpreted over the past century and how they might be presented within one of the UK's largest and most significant Egyptological collections in future.

Gyula Priskin

Department of Egyptology, ELTE University, Budapest

Textual layers in Coffin Texts spells 154–160

Spells 154–160 do not only constitute a unified composition because they describe the bas of different localities but also because they give a chronologically organized account of the events that happen during the course of a lunar month, from one period of invisibility to the next one. Within the composition, which may be dubbed the Ancient Egyptian Book of the Moon, different units can be discerned through the analysis of the content of the texts. Thus spells 154, 157, and 158 clearly form a subsection that is bound together by the predominance of the sun god Re and the recurring aetiological motif. This grouping also implies that spells 155 and 156, in which the emphasis is on Thoth and Re is barely mentioned, were inserted into a previously existing text. The core text consisting of spells 154, 157, and 158 was also enlarged by the addition of two more spells at the end (spells 159 and 160) that likewise lack explanatory comments on how things came to exist. The identification of the different textual layers leads to the conjecture that the three core spells may have belonged to the corpus of royal funerary texts compiled prior to the Middle Kingdom in the Memphite area and then were later augmented in Hermopolis, the chief cult centre of the preeminent lunar god, Thoth. The composition as a whole gives us a unique chance to get a better understanding of how the collection of spells known as the Coffin Texts was developed and what role Hermopolis played in the process.

Maria Diletta Pubblico
Università di Napoli "L'Orientale"

The cat mummies of Società Africana d'Italia: an archaeological, cultural and religious perspective

On 1st March 1890, Alfonso Donnabella, a Neapolitan lawyer, wrote from Mansura to Giuseppe Carreri, the General Secretary of the Società Africana d'Italia (SAI): "Did you get a package of photographs? [...] Did you get the cats? "

The latter question was clarified only during the 2014 outfitting of the Museum of the Società Africana d'Italia (kept in the Rectorate of the University of Naples "L'Orientale"), when we found five cat mummies in the heterogeneous heritage of SAI. The bodies are wrapped in linen bandages of very good quality, arranged in elaborate geometric and colored patterns.

The radiological diagnosis shows the causes of death, the approximate age of the cats, the technique of mummification and the presence of some amulets inside the bandages. Moreover, some anomalies suggest that two of the five ex-votos are pseudo-mummies.

Through C14 analysis it was also possible to establish the chronology of mummies, while the study of the decoration and the comparison with similar finds, kept in other Egyptological collections, enabled us to presume their origin.

This research aims at exposing the peculiarities of late XIX century collecting trends, influenced by colonial policies of that time. Moreover, the study of these finds wishes to add more information about the cult of sacred animals, which is a subject still open to debate.

Edgar B. Pusch
Roemer-Pelizaeus-Museum, Hildesheim/UCL Qatar, Doha

City-Structure and Function. Results of the Qantir-Piramesse Project

Based on excavations and magnetic surveys between 1980 and 2004 the major results in connection with the structure of Qantir-Piramesse and its functional units will be presented. Special weight will be put on questions of stratigraphy, settlement development, functional changes and spatial dynamics of the settlement. This includes its possible layout based on a critical review, how small windows of excavation sites and the interpretation of large-scale magnetic surveys may or may not be interpreted.

Arnaud Quertinmont
Musée royal de Mariemont

Guardians of the tomb: The Anubis' on bases in the Valley of the Kings and in Deir el Medina.

The best-known three-dimensional representation of Anubis in animal form comes from Tutankhamun's tomb (KV62), more specifically from the room know as the "Treasury". Carved in wood and coated with black resin, the animal is set on a large chest made of gilded wood and stucco, mounted on a handle equipped sled. It is not surprising to come across an animal

representation of this god in the vault, as he plays the role of psychopomp and guardian of the tomb and of the deceased's body.

Horemheb's tomb (KV 57) has, in turn, supplied triplicates of such representations. These life-size wooden statues are, morphologically speaking, very similar to the one in Tutankhamun's tomb. Therefore, they have long been considered as coming from a similar chest as KV 62. However, an examination of fragments from statues found in Nakhtamun's tomb (TT 335) at Deir el Medina as well as the general architectural design of Horemheb's tomb suggests that this type of image of this god could be placed to either side of the stairs leading to the vault itself, rather than on a case. Their purpose would then be analogue to those of traditional representations of Anubis set in traffic-zones, as found in Sennefer's (TT 96) or Nefertari's (QV 66) tombs. By using the corpus of Anubis' wooden statuary art, would it be possible to trace other similar copies and restore their original location in the graves?

Dietrich Raue - Aiman Ashmawy
Egyptian Museum - Georg Steindorff - University Leipzig

Egyptian-German Excavations in the Temple of Heliopolis.

The joint Egyptian-German Mission at Matariya resumed work in the temple of Heliopolis, a site that is greatly threatened by modern construction and garbage dumps. Excavations in the Main Temple Area, the so-called "Misraa es-Segun", were carried out within the circular structure known as "High Sand of Heliopolis". A combined approach of geophysical survey methods and drillings led to the identification of a limestone structure west of the obelisk of Sesostris I. The survey attested a stratigraphy of about 9 m in the temple area, starting in the 4th millennium. A part of the wall, identified by Petrie as a fort bank of the Hyksos Period a hundred year ago, proved at least partially to be of considerably younger date.

Numerous fragments of a temple of Akhenaten were found in the temple site of Area 200 ("Suq el-Khamis"). Evidence for the earlier history of the sanctuary in the 3rd millennium was gained from pottery finds. A number of fragments from the Aten temple of Akhenaten were discovered in medieval debris layers. Research in the temple of the Ramesside Period indicated at least one major courtyard with sculptures of various dates and materials.

Maarten J. Raven
National Museum of Antiquities, Leiden

Khnum the Creator: a puzzling case of the transfer of an iconographic motif.

A recently acquired granodiorite relief fragment in the Leiden Museum of Antiquities (inv. F 2014/3.2) depicts the god Khnum seated behind his potter's wheel. It can be demonstrated that the fragment derives from a naos, probably from some Delta sanctuary, and dates to the 30th Dynasty. The exterior walls of such naoi often represent various registers of gods and goddesses. However, in this particular case the image was copied from a Ramesside lintel of the Luxor temple, which came to light recently as an effect of the fire in the mosque of Abu el-Haggag. This raises a number of questions regarding the transfer and reuse of iconographical motifs in Ancient Egypt. How should we imagine the technical procedures of the copying process itself? Was the 30th Dynasty artist aware of the fact that his Ramesside example concerned a cryptographic inscription rather than a

mere procession of gods? And finally, was there a particular ideological reason for this specific derivation?

Vincent Razanajao

Editor of the Topographical Bibliography and Keeper of the Griffith Institute Archive

The Digital Topographical Bibliography: new perspectives for documenting ancient Egyptian texts and monuments

After almost a century of analogue existence, the Porter & Moss, or Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Statues, Reliefs and Paintings, one of the longest-running and largest research projects in Egyptology, is now moving to digital provision and online presentation. By making the most of Digital Humanities technologies, the new Digital TopBib aims at bringing together core, bibliographical, archival and museological information on Ancient Egyptian and Sudanese monuments in a single digital framework. Building on the data published so far – 8 volumes comprising more than 7000 print pages – and the tens of thousands of new analyses awaiting incorporation, the project uses the Online Egyptological Bibliography (OEB) as a reference base and develops from the many resources available in the Griffith Institute Archive and the Ashmolean Museum. This paper will discuss the past, present and future of the project, and will demonstrate how Digital Humanities will enhance the way ancient sites, monuments, artefacts and texts can be documented. This paper will also be the opportunity to present how the Digital TopBib will aim at being a standard meeting point of all the information related to epigraphy and archaeology generated by the Egyptological community, by providing Unique Resource Identifiers (URIs) for all the sites, monuments and artefacts from Ancient Egypt and Sudan.

Isabelle Régen

Université Paul Valéry, Montpellier

Mise en place du Livre de Nout dans quatre tombes tardives de l'Assassif (TT 34, 33, 279, 410).
L'apport du programme décoratif à l'étude des relations entre leurs propriétaires.

Le programme décoratif de quatre tombes tardives de l'Assassif reprend une vignette du Livre de Nout et l'insère dans une synthèse originale, propre aux tombeaux monumentaux de cette nécropole (XXVe – XXVIe dynasties). Cette vignette comporte le titre du Livre et inclut l'image d'un faucon sur son pavois associé à la région méridionale *rth-q3b.t*.

Au-delà de l'existence d'un modèle décoratif commun, l'analyse des similarités et des différences dans la mise en place du Livre de Nout permet de percevoir des éléments de connexion entre les propriétaires de ces tombes, en particulier entre le quatrième prophète d'Amon Montouemhat (TT 34) et le prêtre-lecteur Padiaménopé (TT 33) : ce dernier a clairement copié et perfectionné le modèle décoratif utilisé par Montouemhat. Ce point fait écho à un article sous presses de L. Coulon montrant, grâce à une analyse statuaire, la nature des relations entre les deux hommes et en particulier la position dominante de Padiaménopé sur Montouemhat.

Ilona Regulski

The British Museum

Middle Kingdom Ritual Reflected in Writing. A Case Study from Asyut

The Egyptians' investment in preparations for the hereafter provides a wealth of information on the world of the living. The majority of magical spells that accompanied the deceased into his eternal resting place had a ritual function before they were copied onto mortuary monuments. The practical nature of these texts is difficult to retrieve, mainly because their re-adaptations on funerary objects have better survived but also because inscribed documents from mortuary contexts have not always been recognised as liturgical evidence. During transformation into funerary literature, magical spells are assembled from various contexts and combined in new text sequences according to themes and/or the personal choice of the scribe or commissioner. The result gives a misleading impression of subject coherence and obliterates the original function and originality of the individual spells.

The ICE contribution will discuss two rare sets of Coffin Texts on papyrus, which can help us contextualising ancient Egyptian liturgies: Pap. Berlin P. 10480-82 (Berlin) and the Gardiner papyri (London, Paris and Chicago). The Berlin papyrus fragments are particularly unique as they combine extracts from CT with an offering list and a Letter to the Dead; all dedicated to the same individual who lived in Asyut during the early Middle Kingdom. The paper will focus on the relationship between these fragments in order to retrieve a sequence in the represented mortuary practices.

Tonio Sebastian Richter

Berlin, BBAW / Free University

Contact-induced change of the Egyptian-Coptic lexicon: Loanword lexicography in the project Database and Dictionary of Greek Loanwords in Coptic

The project Database and Dictionary of Greek Loanwords in Coptic (DDGLC), having begun in Leipzig in 2010 and moving to Berlin later this year, aims at the comprehensive documentation and analysis of 1.500 years of contact-induced language change in the Egyptian lexicon, culminating in the production of a digital database and printed dictionary of Greek words in Coptic and pre-Coptic Egyptian (mainly Demotic).

Originally based on a FileMaker solution for practical reasons, the DDGLC database is now under migration into an xml-native database system (MySQL). All relevant fields are to be discussed under technical and lexicographical perspective and lead to a new relational data model. The target system will be the core of further modules and help lexicographers to input and process lexicographical data more easily and quickly while keeping the same level of quality. In the following years a test and training corpus will be created to develop and apply more approaches from computational linguistics. Planned modules and tests involve Collocation, Tokenizing, Lemmatizing, Encoding and additional statistics.

The contribution will introduce the DDGLC team's lexicographical work on the database, its IT concept, and the vistas it opens up for issues in Egyptian lexicography in general.

Alexa Rickert

Heidelberger Akademie der Wissenschaften/Universität Tübingen

"The Morning of Purity": Designations of New Year's Day in the Temple of Dendara

The New Year Festival was one of the most important events in the religious calendar of any Egyptian sanctuary. Since the small chapel on the roof, where the central ritual on New Year's Day took place, is preserved only in the temple of Dendara, this place is particularly suitable for a study on this subject.

The texts concerning the ceremonies, which are mostly located on the walls of the staircases and the pillared kiosk on the roof, contain many different designations for New Year's Day. Apart from usual terms like *wꜣ rnpt* and *tp rnpt*, there are some unfrequent denominations such as *ḥb qmꜣ sj* ("the festival of the one who created her") and *dwꜣw n w'ḥ* ("the morning of purity"), which are specific to Dendara and which emphasise certain aspects of the festival like the crucial moment at the beginning of the day and the close relationship between Hathor and her father Re. The ensemble of designations can be regarded as an expression of the theological essence of the festival, distilled by the ancient Egyptian priests into some short notions.

This paper aims to give a brief overview of the diversity of terms for the first day of the year in the temple of Dendara, followed by an analysis of the meaning and application of the most significant ones.

Kim Ridealgh
University of East Anglia

Polite like an Egyptian? A Reassessment of 'Politeness' in the Late Ramesside Letters

The Late Ramesside Letters (LRL), a corpus of over 70 personal communications written in Late Egyptian, are one of the most complete letter collections from ancient Egypt (1099–1069 BC). A key feature of ancient Egyptian letter writing is the adherence to the social positions of, and relationships between, the interlocutors, allowing scholars to reconstruct the hierarchical network of individuals directly and indirectly included in the corpus. Around half of the letters in the corpus are written, sent by, or mention the Scribe of the Necropolis Dhutmose, and, as such, it is possible to reconstruct Dhutmose's perceived position in his community via analysis of his language usage (especially his request acts). Yet to what extent can his linguistic actions be considered to be influenced by politeness? The ancient Egyptians had no word for 'politeness', but several words, phrases, and didactic references highlighting the correct way to behave when interacting with social superiors or subordinates. This paper will apply three existing politeness frameworks (Brown and Levinson (1987), Watts (2003) and Sweeney (2001); Sweeney prefers the term 'courtesy') to the 46 letters involving Dhutmose, in order to determine if, in the confines of Late Egyptian, it is possible to distinguish politeness from personal/social deixis.

Joanne-Marie Robinson
KNH Centre for Biomedical Egyptology, University of Manchester

Close-kin marriage, health and disability in ancient Egypt: the impact and perception of congenital abnormalities in non-royal families.

Sibling marriages in ancient Egypt are attested in royal families, and for more than a century amongst commoners in the Roman Period. However, specific references to other close-kin unions, particularly cousin marriage, are rare amongst commoners. Is this because cousin marriage seldom occurred or, as some scholars suggest, it occurred frequently but is not explicit in surviving evidence? Evidence for marriage between couples related as second cousins or closer, defined as

consanguineous marriage by clinical geneticists, is limited by the erratic nature of documentary and physical evidence, by the nature of genealogies, and by kinship terms used to express consanguinity and affinity. Until DNA studies on human remains are further developed, establishing firm ties between familial consanguinity and congenital abnormalities in ancient remains is also challenging. This paper examines congenital conditions reported in physical remains from the Early Dynastic to Roman Periods in Egypt, and focuses particularly on physical conditions observed more frequently in modern consanguineous families. However, not all outcomes of consanguinity leave a physical trace, such as cognitive disorders, which impact primarily on healthy family members in terms of time and resources invested in their less able kin. This paper discusses the impact of consanguineous outcomes and how they reflect on the perception of disability in ancient Egypt, and the acceptance, or otherwise, of physical difference.

Catharine H. Roehrig
The Metropolitan Museum of Art, New York

A Reinterpretation of The “Sporting Boat” from the Tomb of Meketre (MMA 20.3.6).

Among the twelve model boats found in the Theban tomb of Meketre is one that Herbert Winlock identified as a “sporting boat.” The figures on the boat include five men who are in the process of catching fish and a woman and man who are presenting birds to the image of Meketre depicted as a seated statue. This boat is the only model that was placed on its side when placed in the tomb, and most of the figures were no longer attached to the deck when it was discovered in 1920. From the drill holes in the deck, Winlock noted that the placement of figures had been altered in ancient times when the woman and man with birds had been added. He also felt confident that the detached figures could be placed on the deck with a fair amount of accuracy, and his reconstruction has remained largely unchanged. During a recent study of boat, however, it became apparent that several of the fishermen were placed in the wrong positions and this paper will discuss the new configuration of the figures, and a possible interpretation of the woman and man presenting birds.

Ilaria Rossetti
Università di Bologna

Temple Ranks in the Fayyum during the Ptolemaic and Roman Period: Documentary Sources and Archaeological Data

According to administrative sources, during the Ptolemaic period the Egyptian temples were divided into three ranks: first-, second- and third-class (prota, deuteria, elassona hiera). This classification of sacred buildings apparently left no trace in the papyri of the Roman period, when only the most important temples were called and classified by the epithet logima hiera.

This paper aims to understand the rules according to which Egyptian sacred buildings were classified and how these first-, second- and third-class temples were planned and arranged. To this end, an integrated and comparative analysis of different kinds of sources was carried out: all the Graeco-Roman papyri and the inscriptions, which contain rank epithets, were examined and a number of archaeological data about the temples of the Fayyum region was investigated.

Based on these sources, it is possible to put forward a number of hypotheses about: when the ranks of the sacred buildings were established, what the amount of land tenure for each class of temples was and why this classification seems to have changed during the Roman period. Moreover, it is

worth noting that three different types of sacred complexes were identified in the Fayyum, with three distinct architectural kinds of sacred buildings and three different organisations of the sacred space, each one associated with a specific temple rank. So, it is possible to outline the distinguishing features of each class of temples.

Ann Macy Roth
New York University

Passivity and Power in Egyptian Art

Egyptian tomb chapels of all periods often show peasants and craftspeople actively working under the passive supervision of the much-larger tomb owner. Some authors have suggested that this passive attitude reflected the fact that the tomb owner was dead, but the most prevalent explanation is a difference in status. Like the representation at a larger scale known as hierarchic proportion, and in many ways equally problematic, passivity is assumed to indicate greater status. There is an obvious exception to this rule, however: the king. He is depicted smiting, trampling, or driving his chariot against foreigners, while they are depicted kneeling on the ground, cringing, with their arms raised in passive supplication, or even floating dead in a river, the ultimate in passive inaction. And yet the king is obviously of greater status.

This paper will examine and critique the general principal equating passivity with superior status. It will be proposed that this cultural value was rooted in gender relations, and that the working out of questions of activity and passivity in representations of human society, including relations in which age and economic status vary, can suggest new ways of understanding of Egyptian art.

Frédéric Rouffet
Université Paul Valéry Montpellier - Labex Archimède

La déesse Tabitchet : nouvelles perspectives

Les textes magiques égyptiens mettent en scène de nombreuses divinités à travers les récits de mythes (historiolae) souvent inédits. Parmi les protagonistes, certains ne sont connus que par quelques attestations seulement. C'est le cas de la déesse Tabitchet, présentée comme l'une des femmes du dieu Horus. Celles-ci, au nombre variable selon les textes, incarnent différentes espèces d'animaux venimeux sur lesquelles le dieu exerce un pouvoir, possédant ainsi la capacité de guérir les maux provoqués par leurs morsures.

Contrairement à une hypothèse déjà proposée, et grâce à une étude lexicographique, il semble désormais possible de rattacher le nom de cette déesse non à une origine sémitique, mais plutôt à une espèce de serpents spécifiques, les ophidiens nommé bitch. De plus, son interaction avec le dieu Horus et sa présence au sein de formules magiques spécifiques permettent d'émettre l'hypothèse que cette déesse était liée à l'accouchement.

Joanne Rowland - G. J. Tassie
Freie Universität Berlin

New approaches and evidence for human actions in and around Merimde Beni Salama (western Delta) throughout prehistory

Recent investigations at and around the prehistoric site of Merimde Beni Salama have integrated established and new field methods to bring forward new data to contribute to our knowledge of 1) the first human groups passing through the region in the Middle Palaeolithic, 2) the Epipalaeolithic presence in the region, and 3) the emergence, extent and duration of the Neolithic settlement.

This new research project, the Imbaba Prehistoric Survey, focusses not only on the Neolithic settlement at Merimde Beni Salama, but also the wider geographical environs and broader chronological scope, given that the Neolithic site is only one element within the long history of human presence and interaction with the nature, along the western Delta desert fringes. In order to consider this fully, the new investigations at Merimde Beni Salama are situated within a larger field survey that extends northwards to el-Khatatbah, east to Merimde Abu Ghalib and south to el-Qatta.

The initial results of these new investigations in the region will be discussed, including the combined analysis of artefacts, faunal and archaeobotanical remains, and the impact that this project stands to have upon our understanding of changing human relationships within the wider environment and landscape over time. The field project runs under the auspices of the Egypt Exploration Society, within a broader research project of the TOPOI Excellence Cluster at Freie Universität Berlin (<http://www.topoi.org/project/a-2-4/>).

Frank Rühli, Michael Habicht, Stephen Buckley, Abigail Bouwman, Lena Oehrstroem, Roger Seiler, Thomas Böni, Raffaella Bianucci

Institute of Evolutionary Medicine

“Evidence” in identifying Royal and non-royal mummies: General considerations and a specific example (mummified remains from QV 66; Queen Nefertari)

One of the main challenges in interdisciplinary investigations of Ancient Egyptian human remains is positive individual identification. “Levels of identification evidence” depend partly on methods used, experience of investigators, and degree of preservation. Thus, identification can be based e.g., on Egyptological information and can be supported by macroscopic-anthropological and genetic data. The aim of this presentation is to outline systematically the possible methods and their corresponding levels of evidence and to discuss an enigmatic example.

The mummified knees attributed to Queen Nefertari (c.1250 BC, Museo Egizio Torino) were investigated by an interdisciplinary approach. From these studies a systematic evaluation of possible methods to identify mummies was developed.

From the diverse methods used (e.g., ageing, stature reconstruction, archaeological remains, chemical components, genetic sexing) the purported remains of Nefertari have to be most likely hers. Applying a systematic interdisciplinary approach by a consensus group increases the likelihood for positive interpretation.

Still, major identification challenges such as the determination of the exact anatomical topography in highly fragmented but still wrapped remnants remain, even with the use of state-of-the-art methods such as radiological imaging.

The sensitivity and specificity of such evidence needs to be considered, especially in still highly-debated cases such as those of the remains from KV 55.

Ellen Ryan
Macquarie University

Setting the Scene: Narrating the 'Promotion Episode' in 18th Dynasty Biographies

A key topos or motif in (auto-)biographies of the 18th Dynasty is the professional lives of the elite. The so-called “career biography” (*Laufbahnbiographie*) describes the titles and positions held by officials, and the duties they performed. A pivotal moment in an official’s career was promotion to a higher office; however, this event can be narrated in a variety of ways.

Promotion is typically expressed in a linear sequence of events – after a higher position is attained, the tasks completed in that office are enumerated. However, a handful of biographies create a separate ‘promotion episode,’ describing in detail the circumstances surrounding the promotion. The key features of the ‘promotion episode’ are a palace setting, the presence and direct speech of the king, and the participation of other characters, such as fellow courtiers. This textual narrative can be complemented by a visual narrative, which depicts the specific setting and actors at the moment of promotion.

Evidence of the ‘promotion episode’ can be found in pre-Amarna and Amarna period biographies, affording opportunities to compare the development of this episode throughout the 18th Dynasty. These texts raise important questions about the relationship with other 18th Dynasty texts (such as ‘appointment’ and ‘installation’ texts), the connection between text and image as methods of self-presentation, and the individual’s relationship with the king and his colleagues as a result of his heightened social status.

Slawomir Rzepka

Institute of Archaeology, University of Warsaw

Tell el-Retaba in Ramesside times and later. Recent results of the joint Polish-Slovak Archaeological Mission

Tell el-Retaba (probably the ancient Tjeku) is one of the major sites from the dynastic period in northern Egypt. Located in the middle of Wadi Tumilat, in the Ramesside times served as a stronghold guarding the route linking Sinai (and Syria-Palestine) with the Delta.

First excavations were carried out there in 1885 by E. Naville, who completely falsely interpreted the tell as remains of a Roman military camp. 20 years later W.M.F. Petrie cleared the defence walls and correctly dated some of them to the 20th Dynasty (but some others he dated – completely wrongly – to the First Intermediate Period).

Since 2007 a joint Polish-Slovak Archaeological Mission is working in Tell el-Retaba, acting under the auspices of the Polish Centre of the Mediterranean Archaeology, University of Warsaw; involved are also: Institute of Archaeology, University of Warsaw, and Slovak Academy of Sciences.

Several seasons of fieldwork have shown that the site is not as old as presumed by Petrie: the earliest archaeological remains are datable to the Hyksos Period. Also fragments of a settlement belonging to the first half of the 18th dynasty were excavated. The main focus of the paper will be a presentation of archaeological remains belonging to two fortified cities from the Ramesside times. The earlier was built in the early 19th Dynasty and has fallen into ruin at the end of this Dynasty, to be replaced in the early 20th Dynasty by a larger and much more strongly fortified establishment.

Sherin Sadek El Gendi

Ain Shams University

La circoncision chez les coptes

Le but de ces pages est de fournir une idée suffisante concernant la circoncision chez les Coptes. D'études importantes ont été généralement, déjà, faites à propos de ce thème. Dès l'antiquité, la circoncision des fils et filles était et elle est encore pratiquée en Égypte jusqu'à nos jours, notamment, dans les villages et dans les régions populaires. Notre intérêt est de dégager d'abord le sens de cette opération. Nous donnerons, ensuite, un bref aperçu de son histoire en Égypte. Il importe, aussi, d'étudier l'origine de cette coutume, les raisons de son accomplissement chez les Coptes et ses diverses étapes auxquelles une importance particulière est attachée. Nous nous baserons, essentiellement, sur des présentations déjà faites pour bien faire le lien entre le passé et le présent et pour savoir pourquoi la communauté Copte a continué jusqu'à nos jours à pratiquer la circoncision. Peut-être, pouvons-nous aller plus loin avec une analyse comparative approfondie de quelques scènes artistiques afin de donner aux spécialistes et aux lecteurs une idée complète du but essentiel de cette opération chez les Coptes.

Ashraf Alexandre Sadek
University of Limoges

Le musée de Mallawi : état des lieux après les destructions ; projets pour l'avenir

Qu'est devenu le petit musée de Mallawi après le saccage dont il a été l'objet en 2013 ? L'auteur, qui connaissait ce musée, a pu rassembler de nombreux éléments grâce aux contributions de quelques archéologues de la région de Minia, Dr Ahmed Haneda, M. Hanna A. Hanna, M. Ishac el-Bagoushi ainsi que du Dr Monica Hanna ; cette communication sera l'occasion de faire le point sur ce musée martyr.

Nous commencerons bien sûr par un rappel des faits, en essayant d'en comprendre les causes et les effets ; la documentation photographique est abondante et permettra de faire vivre ces malheureux événements.

Nous ferons ensuite brièvement l'inventaire des objets détruits ou détériorés et de ceux qui ont pu être sauvés ou récupérés. Nous évoquerons les actions entreprises par les archéologues locaux suite aux destructions et les projets actuellement en cours pour restaurer un musée archéologique de qualité dans cette région de Moyenne Égypte.

Alexander Safronov
Institute for Oriental Studies of the Russian Academy of Sciences, Moscow

The lexeme *dbj* as a designation for the troops of Sherden mercenaries in the Egyptian New Kingdom army.

The lexeme *dbj* occurs several times in New Kingdom texts. Its meaning is usually defined by the Ancient Egyptian dictionaries and lexicographic works as «army, troops». In author's opinion, this meaning is too broad and indefinite for this word. Analyzing New Kingdom contexts where it is used he comes to the conclusion that it meant «troops of foreign mercenaries» who served in the Egyptian army. Their ethnic origin can be identified by the unusual determinative accompanying it in the inscription of the 5th year of Ramses III's reign from Medinet Habu. Such helmets were typical headgears of Sherden warriors.

Daniele Salvoldi - Simon Delvaux
Freie Universität Berlin - Montpellier III

The Lost Chapels of Elephantine. Methodology for a Reconstruction Study through Archival Documents

Two bark repositories used to stand on Elephantine Island until the beginning of the 19th century: an almost complete chapel called “South Temple,” built by Amenhotep III probably in occasion of his second heb-sed, and a much ruined but similar building, the “North Temple,” built by Sety I or Ramesses II. Both were destroyed by the local governor in 1822 and the stone blocks reused in Aswan for new constructions. Nowadays, not a single trace of them is left on the field: the only sources available are architectural cross sections and plans, relief copies, textual descriptions, and landscape views made by travellers before that date. These comprise Jomard, Vivant Denon, Ricci, Huyot, Linant, Barry, and Wilkinson among the others. The remarkable high quality of their drawings and texts allows an almost complete reconstruction of the two buildings and their history. The use of archival sources poses some methodological questions, which are addressed in this paper: how to locate the original construction site, assess measurements and proportions of the buildings, collate different copies of a single scene, create a palaeography for copies of hieroglyphic inscriptions and choose right colours for a 3D reconstruction.

Helmut Satzinger - Danijela Stefanovic
Universität Wien – University of Belgrade

Publication of the Middle Kingdom and Second Intermediate Period stelae (CAA) from the Berlin Museum.

The paper will present the project of the publication of 35 stelae of the Middle Kingdom and Second Intermediate Period from the Egyptian Museum and Papyrus Collection (Berlin). As for the form of this publication, the format of the *Corpus Antiquitatum Aegyptiarum* edition has been chosen in consent with the director of the Berlin Museum, Dr. Friederike Seyfried. The project is already in an advanced stage, in respect to the epigraphic and prosopographic analysis. One important aspect of the project is that many of the objects were lost in WWII, and are known just by archive photos and records.

Robert Schiestl
German Archaeological Institute Cairo

Nile branches and settlements in the northwestern Delta: The survey around Buto (Tell el-Fara'in) - results and perspectives

In 2010 a survey project was initiated by the German Archaeological Institute Cairo to investigate the settlement history and the changes in the landscape in the region around Buto (Tell el-Fara'in) in the northwestern Delta. Reconstructing the courses, movements and life-spans of ancient watercourses is crucial for understanding the regional development and settlement history, in particular in the landscape of the Delta. Focusing on the issue of ancient watercourses, some results

and future research perspectives of the survey in this region will be presented: East of Buto (Tell el-Fara'in) a string of predominantly Roman to Late Roman settlements located left and right of the Masraf Nashart and Masraf Bahr Nashart were documented. The two parallel modern channels suggest the line of an ancient watercourse which most likely represents a minor arm of the Thermutic branch of the Nile. A transect of auger cores undertaken in collaboration with A. Ginou (Univ. of Frankfurt am Main) confirmed the existence of an ancient water course. With the creation of a Digital Elevation Model, based on Survey of Egypt maps of the 1920s/30s, substantial levees of a large ancient watercourse in the southeast of the region became evident. Most likely this represents the main arm of the Thermutic branch of the Nile. A future project will attempt to reconstruct the Thermutic branch in its entire length with the help of a Digital Elevation Model of the central Delta.

Julia Schmied

Oriental Institute, University of Chicago

Doors to the Past. Rediscovering fragments in the new blockyard at Medinet Habu

In the Fall 2007 the Epigraphic Survey decided to undertake the survey of the several hundred loose fragments scattered about the Medinet Habu temple precinct, some of them inscribed and lying face down on the surface, and already showing advanced signs of deterioration caused by groundwater and salt. The blocks were moved into a new blockyard built against the inside south enclosure wall of the complex for inventorying and documentation, as well as conservation as necessary. Between 2007-2011, most of the fragmentary material from Medinet Habu, including the fragments kept in the small blockyard south of the main temple and in a storage room in the great mortuary temple of Ramses III, was transferred into the new blockyard. This collection of more than 4000 fragments is quite diverse, comprising pieces from all periods of the precinct's history, from the early 18th Dynasty throughout the abandonment of the Coptic town Djeme in the ninth century A.D.

The aim of this paper is to introduce a specific corpus within the Medinet Habu fragment collection - a group of door jambs and lintels from private houses dating mostly to the end of the 20th Dynasty and early Third Intermediate Period. The comparison of the material as currently preserved in the new blockyard with the original documentation of the 1927-33 Oriental Institute excavations has already led to unexpected results, further illuminating our understanding of the early occupational history of the Medinet Habu settlement.

François Schmitt

HiSoMA (CNRS) / Université Lyon 2 / EPHE

Les dépôts de fondation de la Vallée des Rois : nouvelles perspectives de recherche sur l'histoire de la nécropole royale du Nouvel Empire

De nombreux dépôts de fondation ont été dégagés dans la Vallée des Rois en lien avec des sépultures royales, en particulier de la XVIIIe dynastie. La documentation a été renouvelée récemment, par l'étude d'archives, également par l'identification d'un vase de fondation inédit de la tombe 42. La présente communication a vocation à rendre compte de la documentation disponible afin à la fois de pouvoir investiguer sur les spécificités des rituels de fondation liés aux sépultures royales, également présenter l'importance de l'étude de ces dépôts de fondation pour apporter de nouveaux éclairages dans l'histoire et le développement du site.

Alexander Schütze
Universität Bonn

Tracing economic mentalities in Ancient Egyptian legal documents

According to Moses Finley, business activities of economic actors in the ancient world were determined by their rentier mentality, i.e. the preference to invest in landed property or priestly prebends in order to accumulate wealth as well as the tendency to interact economically only within the own family or peer group. Recent research on the economic history of the Ancient Near East draws a more complex picture of economic mentalities in antiquity and principally distinguishes a rentier and an entrepreneur type. Actors of each type followed their own economic rationality that influenced their business decisions considerably. Economic actors of the entrepreneur type, for instance, conducted economic transactions with a multitude of business partners of different sectors, often by means of foreign capital. While reflections on economic mentalities are rarely found in literary sources, legal documents – as products of economic transactions like sales, leases, loans etc. – provide insights into the motivations of the business partners involved as well as the juridical and social environment that determined their economic behaviour. In this paper, I shall describe how to identify economic mentalities by analysing Egyptian legal documents of the first millennium BC.

Simon Schweitzer
Berlin-Brandenburgische Akademie der Wissenschaften

The Text Encoding Software of the Thesaurus Linguae Aegyptiae

The Thesaurus Linguae Aegyptiae (TLA; <http://aaew.bbaw.de/tla>) is the publication platform of the project „Structure and Transformation in the Vocabulary of the Egyptian Language: Texts and Knowledge in the Culture of Ancient Egypt“ (formerly known as “Altägyptisches Wörterbuch”) located in Berlin and Leipzig. It contains the largest corpus of Egyptian texts (ca. 1.4 million text words) and it is a very important tool for linguistic, philological, lexicographical, and cultural research. My paper introduces you to the software behind the TLA. I will show how easy it is to add a new text to the corpus with transcription, translation, Hieroglyphic codes, and metadata and how easy you can add any annotations of different types like rubra, citations from other texts, comments, direct speech. The software itself is freely available and platform independent. In the second part of my paper, I will show how a philological research can benefit from our software. You are welcome to use our software to edit your texts and to cooperate with us!

Myriam Seco Álvarez
Academia de Bellas Artes Santa Isabel de Hungría de Sevilla

Excavations in the Temple of Millions of Years of Thutmosis III

In the autumn of the year 2008 began the excavation and restoration of the Temple of Millions of Years of Thutmosis III near Qurna on the West Bank of Luxor. This area had already been partly excavated and published by Daressy, Weigall and Ricke.

Throughout the seven campaigns that have been carried out until today, a series of archaeological interventions has been completed, providing extensive information about this terraced temple and the history of the successive occupations of the area.

The temple was partially carved into the mountain and constructed on three different levels which are connected by ramps. The whole temple is surrounded by a monumental mud-brick enclosure wall which also contains another courtyard and a high terrace comprising the portico, the peristyle, the hypostyle hall and a sanctuary.

Annexed to the interior of the Northern enclosure wall are the magazines of the temple above which structures of the Ramesside period were found containing interesting objects referencing to a priest named Khonsu.

The temple was built over a necropolis of the Middle Kingdom and the Second Intermediate Period. Until now 17 tombs have been localized, the majority of which present an east-west orientation. All of them had already been looted in antiquity but some preserved remarkable finds; for example tomb number 14 which has been excavated during the campaign of 2014 and in which the marvellous jewellery of a woman of the Middle Kingdom was found.

Jose M. Serrano Delgado
University of Sevilla

Le sanctuaire intérieur du tombeau de Djehouty: rituels funéraires au temps de Hatshepsout.

Les travaux de la Mission Espagnole à Dra Abou el-Naga ont permis de finir le nettoyage de la tombe de Djehouty (TT11), directeur du Trésor de Hatshepsout. On a mis à la lumière un plan architectonique particulier et une collection de textes et tableaux sculptés très originaux. La chapelle intérieure, le sanctuaire pour le culte posthume du défunt, offre non seulement l'accès au chambre sépulcrale, mais aussi un ensemble de reliefs rituels extrêmement rares. Les uniques parallèles sont, pour le moment, la tombe de Montuherkhepeshef (TT 20), aussi à Dra Abou el-Naga, très proche, et celle d'Amenemope (TT 29), à Sheik Abd el-Gournah.

L'étude d'ensemble des trois tombes permettra une meilleure interprétation d'un répertoire de textes et d'images liées aux croyances funéraires et encore difficiles à comprendre. C'est comme ça que nous pouvons offrir nouvelles données du rituel impliquant le tekenu, avec les reliefs au-dessus de l'accès au shaft funéraire de la tombe de Djehouty. Dans la même paroi nous trouvons une scène qu'on peut compléter avec les données de la TT 11 et la TT 20, scène comportant le "rituel d'encercler la tombe". Il s'agit un rituel dont nous trouvons le meilleur parallèle dans un papyrus du Ramesséum, du Moyen Empire. Il faudrait se demander si les rituels du sanctuaire des tombes de Djehuty et de Montuherkhepeshef supposent un témoignage des modes archaïsantes que liées à une aussi évidente créativité et innovation caractérisent les temps d'Hatshepsout.

Nora Shalaby
Freie Universität Berlin

The Lithic Assemblage of Wadi Maghara: Social and Technological Organization of a Mining Community

Wadi Maghara, located in the mountainous southwest region of the Sinai Peninsula, was frequented by the Egyptians from the Early Dynastic period onwards for the procurement of copper and turquoise. Contextualized mostly through rock inscriptions left at the mine site, and which often

conveyed messages of power and control, an alternative micro-level, bottom-up approach that highlights the sites archaeological remains is proposed. Specifically emphasized is the sites flint tool assemblage, that was found scattered throughout the mine site, and which forms the bulk of the material culture at the site. Through an in-depth analysis of the chaîne opératoire sequence of stone tool production that looks at aspects of technique, choice and raw material procurement, this presentation will address elements pertaining to the mining community's social organization and the forged social relationships that could have arisen between its members through the technological process. In addition, Wadi Maghara will be situated within the larger framework of the Sinai Peninsula, with its various habitation sites, indigenous communities and their subsistence strategies, in order to reconnect it with the surrounding region. Consequently, a more fluid narrative on the interactions that could have taken place between the different local actors involved in this mining space on the periphery will be suggested.

Cynthia Sheikholeslami
Independent Scholar, Cairo

P. Turin 1966 and P. Turin 55001: Elements of a Mythological and Ritual Cycle?

P. Turin 55001, known since the time of Champollion but not fully published until the edition of Omlin (1971), has been interpreted as both a satirical and an erotic papyrus, considering its parts separately. The first part has been connected to the genre of animal fables (Brunner-Traut 1968). O'Connor (2011) has argued that the parts should be considered as one document, and interpreted it as a parody for private entertainment. Kessler (1988) connected it to *jrj.t hrw nfr* and the royal New Year's celebrations. Depauw and Smith (2004), Smith (2009), and Renberg and Naether (2010) have shown that *jrj.t hrw nfr* refers to ritual celebrations including erotic delights, such as those involved in the Hathoric festival of drunkenness (Bryan, 2005; Morenz, 2006; Sheikholeslami, 2011), the mythology of which includes descriptions of animal participants (Darnell, 1995). Von Lieven (2003) associated the papyrus with the Myth of the Distant Goddess. Abdalla (2009), describing the ritual censing of the vagina illustrated in the papyrus, thinks the papyrus was not made by scribes from Deir el-Medina. This paper evaluates P. Turin 55001 along with the song cycle in P. Turin 1966 in light of these discussions.

Wael Sherbiny
Independent researcher, Leuven

The so-called Book of Two Ways on a Middle Kingdom Religious Leather Roll

In the Fourth ICE in München 1985, Prof. Borghouts presented the results of a very fortunate finding of a new religious papyrus from the MK bearing the so-called Coffin Texts. The 'pap. Gol.' written on the envelope containing the papyrus photographs prompted Borghouts to rightly guess that it was a papyrus belonged to the pioneer Russian Egyptologist Vladimir Golenishchev. Although the whereabouts of the papyrus was unknown at that time, it has recently turned up in the Pushkin State Museum of Fine Arts in Moscow. This exciting find increased the number of extremely rare portable documents with "Coffin Texts" (the other manuscripts being pGardiner II-IV, pBerlin 10480-10482, and pWeill).

Yet more than a decade ago, during my intensive research on the so-called Book of Two Ways, which spanned over 15 years until now, I came across another manuscript — a fragmentary leather

roll in the Cairo Museum from the MK or a bit earlier bearing “Coffin Texts” spells, many of which are completely new. Moreover, the manuscript has colorful drawings of superb quality. I managed to reconstruct from numerous fragments, among other things, a complete pictorial-textual segment from the so-called Book of Two Ways. The quality of the drawings excelled even the most illustrated copies of this composition as attested on the coffin floorboards. I have been preparing a full publication of this intriguing document for some time now.

My paper will shed some light on this highly exceptional document, which is hitherto the earliest leather manuscript with religious texts that survived to us from ancient Egypt.

Sherif Mohamed Abdel Moniem
Ministry of Antiquities, Egypt

Old Kingdom pottery development applying to three cases studies (Cemetery of the workers, Heit el-Ghourab and KhentKawes site)

Many factors affect the shape of ceramic vessels made by human hands. Thus it is good indicator for the dating. The stability of state government may have been one of influence on pottery production. We might think that if the government was stable, the royal house could impose control over the whole country, including pottery production. The Old Kingdom (3-6 dynasties) achieved stability and secured control over the entire country during three to four centuries. Secured control results in uniformity of pottery over the national territory.

I present examples from the development of Old Kingdom pottery from three sites at Giza: 1. Heit el-Ghourab: the so-called Workers' Town occupied during the mid to late the fourth dynasty; 2. The Khentkawes Town occupied from late fourth into the early fifth dynasty; and, 3. the Cemetery of the Workers, which was in use from the fourth to the sixth dynasties.

I compare the ceramic assemblages from the three sites. I specify certain types that show development of characteristics features: beer jars, bread molds, Maidum-ware bowls, internal ledge bowls, and stands.

Mohamed Sherif Ali
Bonn University

The hieratic Material discovered during the Cairo University's excavations at Saqqara

In the course of the Cairo University excavations at Saqqara on the southern side of Unas causeway, which ran in two phases starting from 1984 onwards, a considerable number of objects with hieratic writing were found. The site of the excavations, which contains mainly a 19th Dynasty necropolis, has also some Old Kingdom burials. The material consists of three different categories of objects: fragmentary papyri with hieratic and demotic writings, small figurines or tablets formed of unfired clay with hieratic ink writings and some ostraca. Accordingly, the date of these categories ranges between the Old and the late New Kingdom. Whereas the affiliation of the papyrus fragments to the category of the Old Kingdom documents is obvious, the clay figurines can be ascribed to the first Intermediate Period as could be deduced from the palaeographical features. The material with its different categories will be presented, in an attempt to understand their context in the excavation's site by combining their contents or nature and the documentation of their discovery conditions.

J.J. Shirley
University of Pennsylvania

Theban Tomb 110: Report on an Epigraphy and Research Field School.

This paper will report on the work undertaken in Theban Tomb 110, which belonged to the 18th Dynasty royal butler and royal herald Djehuty. Thanks to an ARCE AEF grant, a field school was conducted in February-March 2015 to train Egyptian Inspectors in epigraphic recording. Under the direction of Will Schenck, each Inspector was given a section of the transverse hall on which to work, and the results will be presented here. As part of this school, and under my direction, each Inspector was also assigned an 18th Dynasty tomb to research, with the opportunity to present their findings to the group. The goals of this second part of the project were to find comparanda for the artistic styles used in Theban Tomb 110, and to provide each inspector with the research tools needed to conduct their own investigations in the future.

Anna Sofia
Liceo 'L.A. Seneca', Roma

Ibycus 287P. and the Ancient Egyptian Love Songs

This paper will shortly examine some parallels between a fragment of Ibycus and the ancient Egyptian love songs.

The process of assimilation of Egyptian literary 'topoi' by Ibycus will be presented briefly through the analysis of the historical background.

Rasha Soliman
Misr University for Science & Technology

Courtiers with Dual tombs

What encouraged the tomb owner to prepare two tombs? The difficulty of determining the reasons for such dual tomb ownership can be generally controlled with inconsistent variables of data. Primarily, a cautious analysis of the official's epithets, status and career promotions will be crucial as part of any synthesis, moving first from modifications in socio-economic status within the royal court, the political events, and both the geological and architectural formations of the tomb. The latter may include the physical location of the tombs and its rock strata.

The two tombs' owner accession to an important status, gave him the right to a special burial, afforded by his feeling of self-importance to assume such privilege of a second tomb after his promotion. Furthermore, the political and socio-economic statuses lead to chronological phases of the date of construction. And possibly the hierarchical elevations or religious promotions sometimes required cultic dual burial sites. A potential issue in some of these tombs' owners is the career relocation from Upper Egypt to Lower Egypt, or vice versa.

Victor Solkin

The Max Voloshin Oriental Library of Moscow

Treasures from Deir el-Medina at the Kramskoy State Regional Museum of Voronezh (Russia)

The Egyptian collection of the Kramskoy State Regional museum of Voronezh is one of the oldest in Russia. It was Russian officer, traveller and scientist Otto Friedrich von Richter, who collected these precious objects with special care of most interesting New Kingdom items purchased near Deir El-Medina. The famous coffin of a royal scribe Nesypaherentahat, unique private stelae and statues, many other items, brought to Russia in 1817, make it possible to consider the collection in Voronezh to be the third one by its importance in Russia and, at the same time, practically forgotten one in Europe.

Hourig Sourouzian

Director of The Colossi of Memnon and Amenhotep III Temple

New features of the monumental work of Amenhotep III at Kôm el Hettan

The Colossi of Memnon and Amenhotep III Temple Conservation Project working since 1998 in Luxor just completed its 17th season. Over years archaeological investigations revealed new features in the architectural remains of the temple, like the second and third pylons, as well as numerous fragmented statues which were progressively reassembled and raised, among them four new quartzite colossi of Amenhotep III, two seated at the second pylon, accompanied by effigies of queen Tiye, and two standing at the north gate of the temple. A third pair of seated colossi, in alabaster has been completely uncovered at the third pylon, revealing a new effigy of the queen Iset, the king's daughter. A very difficult plan for their raising and conservation is in preparation. A measure to secure the site started with a stretch of a see-through fence along the south edge of the site, and a low wall in battered earth will replace the original wall surrounding the peristyle court, which had been completely dismantled and quarried away since it was toppled by an earthquake around 1200 BC. Evidence of this earthquake and finding of its date has been ascertained by archaeo-seismologists. These measures will make possible to bring back into the court all statues of the goddess Sekhmet which were discovered within the court and are now kept in a storeroom of the Ministry of Antiquities. Herewith a new open-air museum for monumental sculpture will soon be a highlight of the Theban landscape.

Paul Stanwick

Independent researcher

Greek and Egyptian in the Sculptural Program of the Alexandria Serapeum

After more than a century of periodic excavation and analysis, the layout and architectural plan of Ptolemaic Alexandria's famous Serapeum temple was finally partially reconstructed in two recent studies. The temple and its new god were emblematic of Ptolemaic efforts to construct a Hellenistic Greek state that incorporated selected indigenous traditions. To contrast, much less attention has been devoted to understanding the Serapeum's sculptural program, though a fair number of Greek and Egyptian statues and fragments have been found at the site. This paper will seek to address that gap.

The Serapeum's major known work is the lost cult statue of Serapis. Beyond this significant commission, the Ptolemaic dynasty and its court must have sponsored a broader visual program at the Serapeum. As with the temple's bilingual Greek and Egyptian foundation plaques, the site's statuary perhaps similarly incorporated ideas about the parallel Macedonian and Egyptian identities. It is not surprising therefore that the Serapeum site has yielded marble Classical statues as well as hard stone Egyptian statues.

This paper will hypothesize about the nature and content of sculptural program at the Ptolemaic Serapeum. Archaeological evidence from the multiple excavations of the site will be examined as well as documentary information from ancient authors and other textual sources.

Alice Stevenson - John Baines, Emma Libonati, Sarah Glover
UCL, Petrie Museum of Egyptian Archaeology

Developing a resource to understand the international distribution of finds from British excavations 1880-1980: the Artefacts of Excavation project

From the 1880s to the 1980s British excavations at sites across Egypt discovered tens of thousands of objects, vast numbers of which were distributed to collections around the world. Re-examination of this past fieldwork has entailed countless hours of research, either tracking down objects from particular excavations or building up histories of specific museum collections. There has never been a holistic or critical examination of the practice of "partage" as a historical phenomenon and of its impact upon the development of – and relationships between – archaeology, Egyptology and museums. This paper will introduce and present initial findings from the 'Artefacts of Excavation' project, a three-year programme of research (2014-2017) funded by the UK's Arts and Humanities Research Council (AHRC), which is addressing these dispersals more comprehensively than ever before. We shall also demonstrate our central project website, which we hope will become a valuable resource for researchers, inviting discussion and feedback from the Egyptology community.

Marco Stroppa
Istituto Papirologico G. Vitelli, Università di Firenze

The Physiologus in Egypt

The Physiologus is a work intimately related to Egypt. The author of the essay is unknown, but most likely it was composed in Greek language in Alexandria between the end of the II and the end of the IV century AD. The direct tradition of the Physiologus in Greek includes quite a few manuscripts belonging to the Middle Ages (from the X/XI century on), to which it was recently added a fragment on papyrus from Egypt dating back to the VI century (PSI XVI 1577).

Among the non-Greek versions, the Coptic Physiologus stands out as one of the most important translations composed around the V century. We do not have an unbroken, direct witness of the complete work, but some fragments of the text are known, as well as some references to different chapters in the works of other authors. We can then say that the edition of the Physiologus in Coptic relies almost entirely on indirect witnesses of the text. The only direct witness appears to be a fragment of a paper codex dating back to the X/XI century (P.Berol. inv. 7999).

In this paper I would like to focus firstly on analyzing the data on the text of the Physiologus obtained from the direct witnesses coming from Egypt; secondly on investigating some aspects of

the witness of the indirect sources, which are crucial to appreciate the influence that this essay had on Egyptian Christian literature and to retrace the cultural environment of late ancient Egypt.

Isabel Stünkel

The Metropolitan Museum of Art

CT scanning Nesmin – A new view of his amulets

Radiological investigations of mummies often reveal a few amulets in situ between their wrappings, but very few mummies bear a very large set of amulets. The Ptolemaic mummy of Nesmin in The Metropolitan Museum of Art (86.1.51) is one of these rare cases. As presented at the International Conference of Egyptology in Rhodes in 2008, CT scans of Nesmin's mummy taken in 1997 have shown that it is accompanied by a total of 31 amulets, and the analysis of sequential sections that are visible on the scans made it possible to discern their general shapes. However, the resolution from these old images was limited, and the visible details were not sufficient to permit, for example, the identification of particular gods represented. This paper presents and discusses a new set of CT scans that were taken in 2011 with the generous help of the NYU Langone Medical Center's Department of Radiology. The new volumetric renderings show Nesmin's body and his amulets with astonishing clarity, allowing the identification of the deities that several of the amulets represent as well as other detailed observations of the mummy. These new images also demonstrate the surprising symmetrical distribution of the amulets.

Anastasiia Stupko-Lubczynska

Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences

Reading the procession of offering bearers in the Chapel of Hatshepsut (Deir el-Bahari)

The architecture, size and the general pattern of decoration of the Chapel of Hatshepsut (E. Naville's Southern Hall of Offerings) located on the third terrace of the temple at Deir el-Bahari refer to the sanctuaries of the pyramid temples, the standard form of which was established during the reign of Sahure. The two long walls in the Chapel of Hatshepsut are decorated with offering scenes which have been considered to represent the same design as the older royal examples. Indeed, the scenes in question consist of typical elements, such as the offering table scene, an offering list, a scene presenting different stages of the sacrificial ritual, and a procession of offering bearers with piled offerings shown above.

As far as the procession of offering bearers incorporated into the 'standard' offering scenes is concerned, the basic feature of its layout seems to be the random choice of the products carried by officials and their even distribution on the two opposite walls. The corresponding composition in the Chapel of Hatshepsut follows the same scheme; however, some iconographic motives appear exceptional when compared to the typical representations of the kind. Considering the symbolism of the orientation of the walls and the ritual context of the items in question, their position seems significant, allowing us to treat the two mirror-like scenes as a sequence of smaller units reflecting the course of the offering ritual celebrated in the Chapel.

Deborah Sweeney

Tel Aviv University

Goats, Sheep (?) and Pigs at Deir el-Medina.

The tomb-builders of Deir el-Medina sometimes kept livestock to expand their diet and income (McDowell 1992). Goats and pigs were part of village life, although they were less well-documented than donkeys (see Janssen 2005) and less prestigious than cattle (Sweeney forthcoming). Janssen (1975: 165) argues that the term *nh* 'small cattle' refers to both goats and sheep, and the discovery of sheep and goat dung at the workmen's huts recently excavated by the University of Basel (Dorn 2011: 208) shows that the workmen used the produce of both.

This paper will assemble material related to keeping pigs, goats and (perhaps) sheep at the village – their owners, buyers and sellers, and prices. The textual material will be combined with ethnographic material and logistic considerations to give a more rounded picture of the practical and logistic aspects of animal keeping at the village: these animals' diet and living quarters, their lifespan, and how their products (meat, milk, leather, dung, etc.) could have been used in the village.

Sarah Symons

McMaster University, Ontario

A survey of astronomical tables on Middle Kingdom coffin lids

The McMaster Ancient Egyptian Astronomical Tables Project has conducted a new survey of diagonal star tables (also known as star clocks) that are painted on some Middle Kingdom coffin lid interiors. The tables consist of names of star groups arranged by date and relative order through the Civil Year. The tables are interesting because of the number of open questions about their original purpose, their subsequent use as coffin decoration, and their significance as evidence of astronomical activity. Most, but not all, of the diagonal star tables come from the Asyut Necropolis, where fragments are still being found. However, some tables excavated in the late 1800s and early 1900s have remained undocumented in museum collections for many years.

The last major collation of the diagonal star tables was performed in the 1960s by Otto Neugebauer and Richard Parker. Since then, the size of the corpus has doubled and now contains 25 examples. The Project team's work has focussed on collating new imagery and schematics for the tables, presenting table content in formats accessible to both Egyptologists and historians of science, and re-assessing the astronomical significance of the tables in light of new data. This paper summarizes the Project's findings so far, which include updated information for several of the previously-published tables, details of some newly-described tables, and some preliminary comments on the impact of new discoveries on our understanding of the tables.

Kazumitsu Takahashi

Institute of Egyptology, Waseda University

Blue Painted Pottery from a Mid-Eighteenth Dynasty Royal Mud-Brick Structure at Northwest Saqqara

Blue painted pottery was characteristic in New Kingdom Egypt, especially between the reigns of Amenophis II and Ramesses IV. A large assemblage of blue painted pottery from the reigns of

Amenophis II and Tuthmosis IV has been uncovered by the Waseda University Expedition from a site at Northwest Saqqara. The site is located on a prominent rocky outcrop in the desert area approximately 1.5 km to the northwest of the Serapeum. Excavations at the outcrop summit revealed a mud-brick structure belonging to Amenophis II and Tuthmosis IV, along with several other New Kingdom remains. Fragments of blue painted pottery from the mid-Eighteenth Dynasty were found from the mud-brick structure and its vicinity. Especially, those deposited on the slope of the outcrop, which were dumped from the mid-Eighteenth Dynasty mud-brick structure after use, provided some clues to understand a finer chronology, because they could be divided into the reigns of Amenophis II and of Tuthmosis IV according to their stratigraphic positions. This paper aims to examine the blue painted pottery from mud-brick structure in order to understand the characteristic of blue painted pottery from each reign, as well as chronological changes in decorated motifs, vessel shapes and fabrics in the earliest phase of its production.

Veronica Tamorri
Durham University

Funerary rituals in Pre and Early Dynastic Egypt: some new perspectives

The use of pre and post-deposition funerary practices such as disarticulation and disarrangement of human remains, bone incision, snatching and substitution with objects has been suggested at various Pre and Early Dynastic Egyptian sites. Although speculations on the meaning of these practices started as soon as Petrie discovered the first ‘mutilated burials’ at Naqada, scholars do not yet agree on their role within Predynastic funerary rituals. Most common explanations range from deviant burials, random acts of cannibalism, necrophobia or human sacrifice. The reassessment of evidence pertaining to over 4000 Pre and Early Dynastic tombs, that I proposed in my Doctoral research has, however, produced some novel and unexpected results on these and other aspects of 4th/3rd millennium funerary ritual.

The aim of this presentation is, therefore, to illustrate and discuss some of these results. By presenting selected case studies from key Pre and Early Dynastic Egyptian sites (e.g. Adaima and Naqada), I suggest to revise the interpretation of some of the burials that have to date been considered manipulated/mutilated as well as the terminology (e.g. deviant) employed by some scholars to define them. Additionally, I will discuss the frequency of the genuine cases of manipulation I identified, the types of practices, the nature of these burials (e.g. type and quantity of grave goods, location within the cemetery, architectural features), and the identity of the chosen subjects.

Mykola Tarasenko
A.Yu. Krymskyi Institute of Oriental Studies of the National Academy of Sciences of Ukraine

Studies on BD 17 vignettes: Iconographic typology of Rw.tj-scene (NK – TIP).

The subject of the report is analysis of the scene iconography, which originates in BD 17 along with a number of its vignettes and depicts two lions sitting back to back and holding the signs of horizon and sky above them. This composition is frequently named as Rw.tj-scene. It is a recognizable image; however it has been hardly analyzed individually.

Creation of iconographic typology of Rw.tj-scene in the period of “Theban redaction” of the Book of the Dead (NK – TIP) was grounded on 63 data sources. 27 of them are vignettes on papyri; 18 –

paintings on the tombs walls; and another 18 – drawings on coffins. Collected material, which covers all types of monuments having *Rw.tj*-scene, enable create its first iconographic typology, based on the structural-typological approach. The research points out 26 individual components, its constituent parts, denoted with letters from “A” to “Z”. Invariable for all compositions are two basic components (Type III) – the image of lions (A) and the solar disk (B) (frequently included into the sign of “horizon” (C), but apparently having individual semantic meaning). Availability of other components may vary. Based on the combination of these components and the corresponding compositions’ semantic, 6 iconographic types with several subtypes have been singled out, as well as 4 “exceptions” – the result of synthesis between *Rw.tj*-scene and vignettes of BD 16, BD 139 and *Sonnenlaufszene*.

Geoffrey Tassie - Joris van Wetering
Topoi Excellence Cluster, Freie Universität Berlin

The Predynastic Cemeteries of the Naqada Region, Upper Egypt

Over the past 5 years a project has been undertaken to reanalyse the material and data collected by F.A. Hassan between 1978 to 1981 in the Naqada Region (modern Qena to Luxor). To understand the Predynastic sites discovered during this survey, the known sites of the Naqada Region are currently being reassessed, these include: the settlement and cemeteries of Nubt (Petrie’s Naqada site), the cemetery at Ballas, the cemeteries at Khizam, Shurafa and Nag el-Hai. The contemporary cemeteries of Nubt represent a town community, while that of Ballas, probably represents a village community. The cemetery site of Nag el-Hai, located along the northern edge of the mouth of the Wadi Hammamat, consists of about 1500 graves dateable to Naq. I-III (4000 to 3000 BC). This is comparatively a very large cemetery in relation to the other known cemeteries, apart from those located around Nubt. The nearby cemetery of Shurafa, only contains 31 late Naq. III graves, whereas the contemporary cemeteries of Khizam containing 700 graves are located along the southern edge. This wadi provided the Naqada Region with access to the Eastern Desert and its resources as well as to the Red Sea and beyond. As such, these cemeteries can only be properly understood within their geographical setting. This research also gives a better understanding of the regional funerary development of the cemeteries discovered and published more than a hundred years ago by Petrie, Quibell, De Morgan and Reisner.

Keiko Tazawa
Ancient Orient Museum, Tokyo

Egyptian Divine Triad: Structure and Function –From the viewpoint of comparative religion–

The Egyptians who lived in the ‘polytheistic’ society maintained the triad system, in which three independent deities were grouped together. Studies between 1960’s and 1980’s have claimed that the Egyptian divine triad had two types in their configurations – 1. Two deities are added to one (one deity + two deities) and 2. Three single deities are connected each other (one deity + one deity + one deity). The latter case, furthermore, had two patterns – 1. Three deities play the roles of family members (father-mother-child) and 2. Three deities indicate three modes of single deity-. In the present paper, this Egyptian divine triad system is investigated from the view point of comparative religion in order to understand its particularity and universality. According to French comparative mythologist G. Dumézil who proposed the trifunctional hypothesis (Proto-Indo-

European society comprised three distinctive functions – sovereignty=holiness, military and fertility), ancient Egypt obtained and developed the triad system, namely this tripartite ideology, after she experienced the Indo-European society during the second millennium BC. This paper examines Dumézil's assumption and tries to determine whether his theory can actually be applied to various kinds of Egyptian divine triad comprised of not only Egyptian genuine gods and goddesses but also foreign deities.

Kristin Thompson
The Amarna Project

Were Components of Amarna Composite Statuary Made in Separate Workshops?

Discussions of Amarna composite statuary often raise the question as to whether different sculptors' workshops specialized in specific components that were ultimately assembled into finished statues. Some scholars have claimed that there definitely was such cooperation, while others consider it a real possibility. Arguments in favor have been based largely on the types of composite pieces found, or not found, in the Thutmose workshop.

This sort of simple "assembly line" creation would have required considerable standardization of the poses and of the measurements for the tenons and mortises on the individual pieces. It has been suggested that the models from the Thutmose workshop and elsewhere were a means of creating such standards.

This paper will argue that there is no evidence for separate workshops sharing responsibility for making component pieces for composite statues. The types of pieces not found in the Thutmose complex were not found in other workshops either. The models bear no indications of tenons. There is, however, considerable evidence that the statues were made within single workshops, perhaps by small teams of specialists working in close proximity. This evidence comes from the dozens of surviving composite pieces, which display little standardization of tenons. Examples will demonstrate the ingenuity of the artists who devised distinct tenon designs for a variety of poses.

Simon Thuault
Université Montpellier III - Paul Valéry

Recherches sur la dissimulation graphique dans l'Égypte de l'Ancien Empire. Vision du monde et catégorisation.

Les hiéroglyphes constituent l'une des sources majeures pour l'étude de la civilisation égyptienne et de sa pensée. Si la linguistique a longtemps été la principale discipline à se les approprier, de plus en plus de chercheurs tentent de percer les secrets de leur graphie. C'est le cas des études paléographiques indispensables à la compréhension de l'histoire égyptienne. Dans ce cadre, il existe un phénomène étonnement peu traité par l'égyptologie : la « dissimulation graphique ». Sous ce nom, donné par G. Posener, se cache un procédé graphique particulièrement courant à l'Ancien Empire par lequel les scribes pouvaient faire passer de nombreuses informations sémantiques et culturelles. Il s'agit de différencier les trois déterminatifs exprimant le pluriel dans sa graphie dite « archaïque ». Un exemple fréquent est celui d'*ꜥꜣꜣ.w* « oiseaux », pour lequel le pluriel est indiqué non pas par trois oiseaux identiques, mais par trois volailles distinctes. Ainsi, outre l'aspect esthétique, les hiéroglyphes offraient une profondeur culturelle plus importante aux inscriptions hiéroglyphiques, notamment en contexte funéraire, où rien n'était laissé au hasard et où la

performativité des hiéroglyphes était essentielle. Jamais étudiée dans son ensemble, cette pratique est pourtant révélatrice d'éléments majeurs de la pensée des Anciens Egyptiens et de leur perception de l'environnement. Cette communication a donc pour objectif de lui accorder, enfin, un peu de l'attention qu'elle mérite.

Claudia Tirel Cena
Independent researcher

La funzione del tempio tolemaico di Deir el-Medina alla luce dell'archeologia

Alcuni elementi archeologici emersi dallo scavo di Bruyère, collegati con le informazioni sul culto desunte dalle scene parietali, possono chiarire il ruolo dell'edificio nel contesto religioso di Tebe ovest. In particolare le due piattaforme cultuali confermano la natura ambivalente del tempio come luogo di culto di Hathor e come stazione di sosta di Amon durante i riti di Djeme. In un quadro di liturgie solenni si inserisce anche la base d'altare quadrata rinvenuta nei pressi della porta del temenos, probabilmente un altare a corna.

Rilevanti per comprendere la funzione del tempio sono le numerose coppe a calice, ritrovate durante la campagna del 1939 nei pressi e all'interno di forni fra il primo temenos e il secondo. Bruyère ipotizza che le coppe di piccole dimensioni e prive di residui, sostanzialmente "nuove", potessero avere un uso domestico (bicchiere per gli operai) oppure religioso come oggetto votivo. I confronti con la ceramica edita rinviano, però, a materiale di necropoli ed in particolare ad una forma di incensiere che si ritrova frequentemente nelle tombe tebane associato a situlae e a piatti votivi, in un insieme di oggetti riconducibile ad un rituale di incensazione e libagione ascrivibile al culto di Osiri, alla Bella Festa della Valle e ai riti di Djeme.

Elena Tiribilli
Independent researcher

Designing the "religious space" of the Western Delta: specific sacerdotal titles and sacred geography of the Western Harpoon nome in the Late Period

The term "titres spécifiques" was coined by Jean Yoyotte and Herman De Meulenaere to point out to peculiar sacerdotal titles, which were indirectly linked to particular deities or professions. Although these titles were attested since the Old Kingdom, the sources are more frequent only from the Twenty-sixth Dynasty onwards, probably following a codification of the sacred knowledge for the provinces of Upper and Lower Egypt. Despite the frequency of these titles, the cultural function of the priests is still unknown. These priestly titles are often recorded in the inventories and religious processions, appearing, for instance, in the so-called "Great Geographic Text of Edfu" (Edfu I, 323-43), in the procession of priest in the first eastern chapel of Osiris at Dendera (Dendera X, 8-24), and in some papyri from Tanis and Tebtunis.

The aim of the paper is to design a socio-religious space for the Western Harpoon (VII province of Lower Egypt), through the analysis of these specific sacerdotal titles in the Late Period Egypt, examining published and unpublished private documents, in comparison with the texts of sacred geography.

Mladen Tomorad
University of Zagreb, Croatia

The Ancient Egyptian shabtis discovered in region of Roman Illyricum (Dalmatia, Pannonia) and Istria: provenance, collections and typological study

During the extensive diffusion of the Ancient Egyptian cults in the Mediterranean world shabtis were trade as one of the most common cultic symbols of the Egyptian religion. They were discovered in the eastern Mediterranean, North Africa, and Europe (according to my recent research cca. 200 shabtis were discovered in Europe). They were usually imported from Egyptian workshops, but it seems that the great numbers of shabtis were also crafted outside Egypt in various cultic centres of Isis, Osiris and Serapis cults. Such shabtis were commonly classified as „fakes“, but they had to be considered as „ancient copies“ of the original Egyptian artefacts.

In this paper author will present the group of shabtis (33) which were discovered in various archaeological sites in Istria, Dalmatia and Pannonia, their collections, and typology according to the recent proposal of the classification of Graeco-Roman shabtis presented at the „Burial and Mortuary Practice in Late Period and Graeco-Roman Egypt“, Budapest July 2014) (Tomorad 2014). These shabtis can be dated from the early Third Intermediate Period (10th century B.C.) to the Roman period. The biggest group was discovered around ancient Salona (today Solin, Croatia) and central Dalmatian islands where the ancient Greek settlements were established from the late 6th century B.C.

Susanne Töpfer
Universität Heidelberg

A Sothis-ritual and other ritual texts from Tebtunis for the protection of Pharaoh

Among the unpublished material from the Tebtunis Temple Library are several ritual texts concerning the protection of the Pharaoh against the disaster and evil of the New Year caused by Sakhmet. Some of the spells are parallels or variations of known texts, such as the rituals for the satisfaction of Sakhmet and the litanies featuring the nameformula from Graeco-Roman temples. Others, however, are not yet known, although the libation and offering formulae can be compared to certain rituals, such as the Opening of the Mouth Ritual. One of the manuscripts is the so-called Sothis-Ritual. The text is a ritual performed in a temple near Oxyrhynchus during the turn of the year in connection with the rise of Sothis and the rising Nile inundation. The preserved text consists of libations, fumigations, a cult topography with a litany of names of goddesses who are manifestations of Thoeris, as well as an offering litany for Sothis. The main content of the ritual reflects the motif of the returning goddess as is attested by the Myth of the Sun's Eye and as was central to the cult of Oxyrhynchus during the Graeco-Roman period.

The aim of this paper is to present the ritual texts whose edition is being undertaken by a project at the University of Heidelberg, with a focus on their local and global theologies.

Benedetta Torrini
Soprintendenza Archeologia della Toscana

From Egypt to the Holy Land: first issues on the Egyptian collection in the Studium Biblicum Franciscanum, Jerusalem.

The Studium Biblicum Franciscanum in Jerusalem hosts a bulk of Egyptian materials gathered by Fr. Cleophas Steinhauser during his stay in the Franciscan mission in Cairo in the first two decades of the past century. Still unknown, waiting to be exhaustively presented and displayed, the artifacts cover all phases of ancient Egyptian history, from predynastic times up to the Late Age and the Graeco-Roman period. This dissertation aims to present the results of a first study of the Egyptian collection, highlighting the most characteristic artifacts such as reliefs bearing pharaonic cartouches, inscribed canopic jars, boat and boatmen models, shabtis and figurines, amulets and other funerary equipment. Moreover, scientific study of the most interesting piece of the collection, the funerary stela of the butler-scribe Ipy from Tell el Amarna, is accompanied by an effort to retrace the missing portion, in a complex search through the collections scattered worldwide. The discussion and interpretation of the materials secondarily aims to retrace the reasons and circumstances that led Steinhauser to choose and collect these items. Further development for the study of these objects can be foreseen in view of their collocation on display in the Terra Sancta Museum, a project starting January 2015, which aims to set up an exhibition of archaeological materials according to modern exigencies of conservation and communication in which the Egyptian finds will finally have their key role.

Lorenzo Uggetti
École Pratique des Hautes Études (Paris)

The god Djeme

The use of Djeme as a toponym is well attested in hieroglyphic, demotic and Greek documentation (in such case as Memnoneia): it was the name of the town settled on the west bank of Thebes. Some demotic texts on ostraca and papyri, however, seem to point out a different designation that coexisted with the previous one: oaths were taken invoking its name and inside its temple; contracts provided as fines the payment for the holocausts offered to it (next to those for the sovereigns and Montu); some priests (pastophores, prophets and even a prophetess) were linked to it. Moreover, the personal names Pa-Djeme / Pasemis and Ta-Djeme / Tasemis, that follow the pattern Pa/Ta "The one of" + divine name, are well attested for Ptolemaic and Roman times not only in the Theban region. All these elements suggest that Djeme was also used as name of a god. The paper will deal with both indisputable and ambiguous attestations of this theonym, showing, as for the determinative, graphic confusion with the toponym (sometimes within the same text), and will try to draw preliminary conclusions about the nature of this divinity, identified some times ago by Demotists but still largely unknown by Egyptologists.

Federica Ugliano
University of Trento, University of Milano

The Predynastic collection of the Turin Egyptian Museum: an integrated study of artefacts and archives for a new exhibition.

The Predynastic collection of the Turin Egyptian Museum was mainly acquired by the Italian Egyptologist Ernesto Schiaparelli (1856-1928), leader of M.A.I. (Missione Archeologica Italiana) throughout archaeological investigations and purchases on the antiquarian market.

A few years after having been appointed as new director, Schiaparelli travelled to Egypt in order to improve the Turin collection. His main concern was the lack of artefacts dated at the beginning of the Egyptian history and great attention was paid in acquiring objects that could fill this lacuna. Besides, due to the challenging nature of objects without archaeological context and sure provenance, he decided to set up his own mission, that excavated in Egypt from 1903 to 1920. Schiaparelli never published extensively the results of his excavation in Predynastic sites as Gebelein and Hammamija, and great part of the excavation records are still unedited. Thanks to the integrated analysis of artefacts and unedited data from Schiaparelli's archives, it is now possible to shed new light on the Predynastic collection of the Turin Egyptian Museum.

Martina Ullmann
Ludwig-Maximilians-University Munich

Tradition and innovation within the decoration program of the temple Ramesses' II at Gerf Hussein.

The temple at Gerf Hussein was built late in the reign of Ramesses II as the last one of the huge rock-cut sanctuaries in Lower Nubia. Its architectural layout as well as its decoration program is closely related to the other Lower Nubian speoi of Ramesses II, especially at Abu Simbel, Derr, and Wadi es-Sebua. But at the same time the temple at Gerf Hussein displays a distinct character with a high degree of innovation within its two and three dimensional decoration program. The most remarkable feature is the predominance of divine groups (mainly triads and quads): no less than 21 of them are to be found along the main axis of the temple. Different divine manifestations of the king are almost always part of these groups. Their multiplicity is another distinct aspect of the temple at Gerf Hussein. Closely related to the king are also the so-called "gods/goddesses of Ramesses" which play a prominent role within the temple's theology.

The paper will focus on these innovative features of the decoration program in order to work out main aspects of the theological conception which underlies the temple at Gerf Hussein. A short comparative look at the earlier speoi of Ramesses II in Lower Nubia aims to emphasize essential characteristics of the evolution of these temples.

Carina van den Hoven
Leiden University and Ecole Pratique des Hautes Etudes Paris

The composition of the coronation ritual of the falcon at Edfu: a comparative approach.

The coronation ritual of the falcon is one of the most elaborate temple rituals known from ancient Egypt. The ritual is represented in great detail in hieroglyphic inscriptions and associated imagery on the interior face of the northern enclosure wall of the temple of Edfu. During the ritual, celebrated on the date of 1 Tybi, a sacred living falcon was crowned king, symbolizing the renewal of Egyptian kingship through the confirmation of royal power of the sacred animal of the temple. Even though some studies have been done on separate components of this ritual, its overall structural composition remains largely unexplored. The reconstruction and interpretation of the ritual as proposed by Alliot has been followed by subsequent scholars. Alliot suggested that the ritual of 1 Tybi at Edfu is comparable to the ritual of 1 Thoth, which celebrated the confirmation of royal power of the king. Others suggested that the ritual of 1 Tybi at Edfu is reminiscent of the ancient Memphite *sed*-festival. It is clear however that the coronation ritual of the falcon at Edfu is a new composition of the Ptolemaic Period in which parts of a great diversity of other rituals have

been inserted. This paper seeks to explore to what extent themes from the *sed*-festival and from the rituals of 1 Thoth as known from P Brooklyn 47.218.50 recur in the coronation ritual of the falcon and how this may inform us on the composition of the ritual.

Athena Van der Perre
Royal Museum of Art and History, Brussels

The combined use of IR, UV and 3D-imaging for the conservation and study of small decorated and inscribed artefacts.

3D imaging, Photometric imaging, Execration figurines, conservation, documentation, inscriptions
The EES project aims to create multi-spectral 3D images of a series of fragile Egyptian objects of the RMAH collection in order to avoid future handling and facilitate their detailed study. The texture/colour values on these 2D+ and 3D models are interactive data based on a recording process with visible light, infrared and ultraviolet. This leads to an easy and cost-effective methodology, applicable to a wide variety of Egyptian heritage objects with pigments on clay, wood and stone.

As a case-study, the well-known Brussels “Execration Statuettes” (Middle Kingdom, ca. 1900 BC) have been chosen. Their surface is covered with hieratic texts, written in two types of ink (black carbon and red ochre), listing names of foreign countries and places. The study of this type of collections is mostly hampered by the poor state of conservation of the objects (in this case unbaked crude clay) - any operation carried on them can result in considerable material losses - and secondly, by the only partial preservation of the ink traces in visible light. Thus, creating an approach which requires minimal handling but delivers maximal output for research and conservation purposes must be seen as most welcoming. In addition, the system presents itself as an easy by scholars to use tool and transportable to any collection or excavation in the field. This project is financed by the Belgian Science Policy (Belspo): BRAIN.be.

This lecture will focus on the first preliminary results of the project.

Elsbeth van der Wilt
University of Oxford

Lead objects from Thonis-Heracleion: dating and context

Thonis-Heracleion, a sunken port city at the mouth of the Canopic branch of the Nile, is one of the settlements discovered by the French mission led by Franck Goddio. Underwater excavations at the site in Aboukir Bay have yielded many spectacular objects, among which are more than a thousand lead items. The assemblage encompasses ingots, containers, and navigational instruments such as sounding leads, to name a few. Parallels are rare, probably because its low melting temperature makes recycling particularly easy and therefore its preservation in the archaeological record poor. However, in most cases parallels can be found when the search is broadened to the eastern Mediterranean, reflecting the diverse population that would have passed through this port city on Egypt’s Mediterranean coast.

In this paper I will argue that the use of lead to make large objects starts in the 4th century BC, which is two centuries earlier than other lead objects of a similar size elsewhere around the Mediterranean. Also, their spatial deposition in Thonis-Heracleion shows that lead was not solely used onboard ships, but that they are found in areas with ritual activity as well for trade. Finally, it is not due to the sinking of the city that we owe a remarkable assemblage of metal objects, but to

their (deliberate) deposition in the city's canals. As such, it gives a new snapshot into the use of metals in antiquity.

Zsolt Vasáros - Ulrich Luft

Budapest University of Technology and Economics

There are more questions than answers... Field research of the Hungarian Mission in Bi'r Minayh 1998-2004/Eastern Desert of Egypt

The aim of this paper is to present the results of the site of Bi'r Minayh, which is situated in the middle of the Etbai District at the geographic height of Luxor. On the site we were confronted with huge number of rock inscriptions, rock drawings, and archaeological material that we documented in the six campaigns. At the beginning we paid more attention to the remains of ancient mining because we were convinced that gold or other valuable material should be mined there although our survey provided no striking evidence for it.

The greater problem arose in trying to connect the settlement to the inscriptions and petroglyphs as well. The dry masonry does not allow any suggestion as to the periods of buildings, surface finds and few objects from test excavations became decisive in dating the remains of buildings in the Late Antiquity. Apparently, the connection between the find groups is missing. All finds at the site date as Late Antiquity with exemption the stone implements that are dated from the upper Palaeolithic to the Neolithic. The total number of buildings is 478; of which 300 can be identified as houses, 140 as tombs, and 38 are buildings of which the function cannot be determined. The quantity of observations within the settlement provided the basis to compare it with other Eastern Desert settlements, thus the site can be considered in a broad context. It seems to be the largest coherent settlement with the greatest number of buildings of any analogous sites.

Zsolt Vasáros

Budapest University of Technology and Economics

From landscape to archaeological site - Multilayered spatial analysis and visual interpretation of the tomb structures at the southern slope of the Khokha Hill/Thebes West Bank

Private tombs in Thebes formed intensively the subject of previous research, while the focus of interpretation has featured strongly by the orientation of the project. But wider aspects of the necropolis, particularly those of periods other than the New Kingdom, or the question reused structures and their architecture are still often not in focus of the research.

While the heyday of Thebes was from the Middle Kingdom to the Third Intermediate Period, the earlier and the later history of the necropolis has never been architecturally interpreted using the same excavated site, like multilayered complex in space and time. This study focus on aspects of architecture at the site at different periods. The use and reuse of older monuments is a typical feature in Thebes, when the practice of building new superstructures and hollowing out of new underground spaces more or less ordinary. The evidence for the landscape changes from the Old Kingdom is clear, and it is presented here with relevant example the last intervention during the Roman Period.

One of the aims of this paper was to present visual material from our excavated area other than that relating to the discovered objects and textual remains, which have been the subject of many articles. Since 1983 the Hungarian Archaeological Mission has unearthed huge superstructures and

chambers of several tombs. This paper presents a visual summary about the site research to review the spatial connections of the complicated assemblage.

Ursula Verhoeven, Svenja A. Gülden
Institute for Ancient Studies, Johannes Gutenberg-University Mainz

A New Long-Term Digital Project on Hieratic and Cursive Hieroglyphs

The Hieratic Script – in use for over 3000 years – has never been studied systematically regarding its peculiarities in abbreviations, orthography, functions or historical development, nor in comparison with cursive and monumental hieroglyphs as well as demotic signs. After Möller's Hieratic Palaeography I-III being based on merely 32 sources, Egyptologists compiled several more or less complete palaeographies on single texts, groups of texts or time spans. However, the comparability of signs is often unconvincing or impossible due to the heterogeneity of writing surfaces, the quality of the facsimiles/photos or the choice of examples and details; furthermore the word or sign context is mostly missing.

Since April 2015, a new long-term project for a possible maximum of 23 years is located at the universities of Mainz and Darmstadt, being financed by the Union of German Academies of Sciences and Humanities. The lecture will present the aims and methods of this project: a systematic and digital inventory of hieratic and cursive hieroglyphic characters; a digital palaeography database with various search options and extensive metadata; systematic studies on various topics concerning e.g. emergence, development, contexts, regional use, datability, economy, layout, identification of individual scribes' hands. The project shall be understood as being decisively open for any cooperation among international experts.

Krisztián Vértés
Oriental Institute, University of Chicago

Tradition and Innovation – Epigraphy in the Digital Age.

The use of computers as a substitute for or addition to our traditional documentation process has a surprisingly long history. The vast quantity of inscribed remains surviving from ancient Egypt demands a documentation solution that is meticulously accurate, but also efficient, as expeditions' field time is limited and the monuments themselves continue actively to decay. Compared to traditional methods, digital documentation offers faster data processing and a wide range of drawing support, especially when combined with increasingly sophisticated portable drawing tablets. Today, powerful and compact computers allow us to aim not only for accuracy and efficiency, but also for a level of enhancement in epigraphic recording that was never possible on paper.

Although no individual epigraphic methodology is superior to all, there are some important documentation guidelines to be considered. As the University of Chicago's Epigraphic Survey integrates computer technology into their recording processes and establishes an overall approach to digital documentation, we seek to work along such specific guidelines. In my paper I would like to offer an insight into the Epigraphic Survey's vision of the present and future of digital epigraphy through the introduction of some of the Survey's ongoing projects and the technological and methodological approaches thereto.

Alba María Villar Gómez
Universidad Autónoma de Madrid

A Prosopographical Study: the Theban Personnel of Khonsu during the 21st Dynasty.

During the New Kingdom, the evidence for individuals in service of Khonsu is limited, and Khonsu in Thebes Neferhotep is the main form of this god attested in the Theban prosopographical record. However, a comprehensive collection and study of Khonsu's personnel and their sources reveal a more complex scene at the beginning of the Third Intermediate Period. The biographical and genealogical information document a substantial increase in the number of men and women who performed high and lower-ranking administrative and religious functions connected to the service of the different forms of this god by this time.

The purpose of this presentation is to summarise some of the results of my doctoral dissertation, which offers clarification of this prominence. This research presents new insights into the organisation and the role played by Khonsu's personnel, and builds solid foundations for a better understanding of the Theban cultic and administrative domains during the 21st Dynasty. I aim to respond to the lack of studies on this topic and to demonstrate how the prosopographical study of this group is an indicator of some transformations that the sacerdotal, administrative and governmental structures might have suffered, even though imperceptibles at first glance.

Carola Vogel
Johannes Gutenberg-University, Mainz

20 years of silence? The assumed long-lasting coregency of Senusret III with Amenemhat III – some further thoughts

Until now, the length of Senusret III's reign has been a continuous point of discussion. Pros and contras were brought up in favour of either a shorter reign of approx. 19 years or a longer one of at least 39 years. As there are hardly any contemporary sources dated later than year 19, the supporters of the latter idea presume a long coregency of 20 + x years between Senusret III and his successor Amenemhat III. Leaving the different interpretations of the Turin's King-List aside, the main arguments for a long reign of Senusret III are primary based on the following assumptions:

That Senusret III celebrated a (first) sed festival during his life-time and that he did it at the supposed traditional point in time, around his year 30,

That a dated control note from his pyramid complex at Dahshur mentioning year 30 of an unnamed king belongs to him.

That year 39 of an anonymous king known from a control note found at the funeral temple of Senusret III at Abydos refers to him.

Unfortunately, the dated sources thought to support the long coregency do not bear the name of any of the two kings. Hence, the higher dates lacking a name have been assigned to Senusret III by archaeological and historical evidence only.

The aim of this paper is to discuss the key sources provided for either a short single reign or a long coregency by elaborating on the question, what might have brought a successful ruler to step aside to disappear from the scenery to remain in silence for over 20 years.

Alexandra von Lieven
Freie Universität Berlin

“May He Let Descend Many Years for Me!” A ritual for the prolongation of one’s life from Ancient Egypt

CT sp. 691, which later becomes BD sp. 71, contains a ritual for the prolongation of one's life, to be recited on the New Year's Day. Use of material objects during the actual performance of the ritual is also hinted at. Thus this spell is clearly one of those originally intended for living persons and only secondarily adapted for the funerary sphere.

The paper will discuss the spell and its use, comparing it to other Egyptian texts from different periods mentioning the possibility to extend one's life span, ritually or otherwise. The textual history of the spell in question will be considered, as it provides good evidence for its progressive adaptation for the funerary sphere. Similarly, archaeologically preserved objects of the type mentioned in the text will be investigated within their finding contexts, as they prove the continued performance of the ritual within its original setting at the same time.

Cornelius von Pilgrim
Swiss Institute for Architectural and Archaeological Research on Ancient Egypt in Cairo

The urban development of Elephantine in the New Kingdom and the Late Period

Archaeological research in town sites usually requires staying power. The sheer amount of material and the size of areas to be investigated result in a big jigsaw puzzle that only slowly grow together. This is the more true for continuously settled sites like Elephantine where extensive processes of destruction are a permanent factor in the town. The joint mission of the German Archaeological Institute and the Swiss Institute for Architectural and Archaeological Research on Ancient Egypt in Cairo has started 1969 and it is only now after more than 40 years of annual excavation that a better understanding of the town structure becomes apparent. In this paper a summary of the latest results of excavation will be given focussing on the chronology of the town fortification and the structure of the town in the New Kingdom and the Late Period. A main emphasis shall be given to the stratigraphy and development of the precinct of the pre-30th Dynasty-Khnum temple including a newly attested temple of Dynasty XXVI, and the spatial relation of the Khnum Temple district to the neighbouring quarter of the Persian mercenaries. In comparison to Elephantine the paper will also present the recent results of the Swiss-Egyptian Mission working in Old-Aswan where a quarter of mercenaries was uncovered in the Persian Period fortress of Syene.

Daniel von Recklinghausen
Heidelberg Academy of Humanities and Sciences/IANES, University of Tübingen

The non-local gods in the temple of Esna. In search of their function in the rituals of a sanctuary in Roman period Egypt.

In the temple of Esna, a sanctuary which was decorated mostly in the Roman period and thus represents one of the latest examples of Egyptian temple architecture and decoration, the deities of Esna (with Khnum-Ra and Neith at the head) appear in the majority of the texts and images, as one easily might expect. However, in some inscriptions (like e.g. in the so-called festival calendar) and

ritual scenes, deities from other temples are mentioned. In most cases these non-local gods were venerated in cult-places not far from Esna, like e.g. Horus of Hieraconpolis, Hathor of Agni, the 'Butcher with many knives' of Hut-Snofru. The paper will focus on these gods and will answer why they formed a part of the decoration and what their ritual relevance might have been in this special temple. The main reason is perhaps to be seen in their attendance of the local festival of Khoiak: The gods visited Khnum-Ra and accompanied him on his route to sanctuaries in the north of Esna. As the pronaos – the only remaining part of the Esna temple today – played an important role during the Khoiak festivities this might explain the mention of these non-local gods in the Esna decoration. The texts also give important information about these regional deities, their cult centres and their (other) relations with Esna.

Yvonne Vosmann
Georg-August-Universität Göttingen

Neo-Egyptian objects in popular spirituality

This paper, which presents the findings of my research into the reception of ancient Egypt in the modern age, focuses on texts of online advertisements for „neo-egyptian objects“ (215 samples in German) in order to better understand the topos of ‚the wisdom of Egypt‘ within popular culture and modern spirituality. A historical perspective, which links Egyptological findings on genuine Egyptian material can show the innovations made by modern producers and allow for comparison with Egyptian culture. And both Egyptology and European Egyptian revival can be set into socio-cultural framework of cultural memory.

A qualitative content analysis (a frequently used method of socio-religious research) of meaning, symbolism and power aims to identify textimmanent semantics. If neo-egyptian objects work as idiomatic containers of memory – in a semantic and also material way - which aspects of remembrance of Egypt may be involved in new material constructions? The typical New Age idea of salvation e.g. is connected with the Egyptian idea of life and death.

The theoretical base is not to see „Ägyptosophie“, a phenomenon of esotericism, as a ‚form of thinking‘ like Erik Hornung does, but as a ‚discursive construction of memory‘, which is more suitable to cover also neo-egyptian objects. Finally, these objects are ‚idiomatic containers of memory‘, which update the topos of a wise Egypt as a (re-)constructed material objectification with typical functionality in current spirituality.

Sandrine Vuilleumier
Ägyptologisches Institut Heidelberg

Réécrire, perpétuer, innover: l'adaptation des rituels en faveur de particuliers à l'époque tardive.

Poser la question de l'adaptation des rituels en faveur de particuliers revient à s'interroger sur le transfert à la sphère privée de rituels pratiqués en l'honneur d'un dieu. Après avoir défini les différents moyens mis en œuvre lors de ce processus, il était pertinent d'étudier les modifications formelles et fonctionnelles qui en résultent, d'évaluer les interactions entre ces compositions et d'autres genres de la littérature funéraire et d'appréhender les influences de ce transfert sur la pratique privée des rites. Il arrive que des rituels entiers aient été transmis, mais aussi que seuls certains extraits liturgiques, qui pouvaient être récités indépendamment d'une cérémonie plus complexe, aient été empruntés. Les copies privées présentent ainsi rarement des séquences

identiques. S'interroger sur leur personnalisation pose la question des critères qui ont prévalu à l'élaboration de ce qu'il faut semble-t-il qualifier de nouvelles compositions. Les indications liées à la mise en œuvre du rituel ne disparaissent pas forcément pour autant, alors qu'il est peu probable que les rituels originaux aient pu être mis en œuvre concrètement pour des particuliers de la même façon que dans le temple. Interpréter les différentes manières de procéder devrait permettre de définir dans quelle mesure elles sont liées à la transmission des textes, à la fonction des compositions ainsi créées et aux pratiques de leur temps.

Elizabeth, J. Walters - Amr El Gohary, Shelton S. Alexander, Richard R. Parizek, David P. Gold, Recep Cakir, Marina Panagiotaki, Yannis Maniatis, Anna Tsoupra
Pennsylvania State University

Faience and its Context from the Temple-Town Hierakonpolis, Egypt, 1978-2013.

Recent excavations at the Temple-Town Hierakonpolis have been fortunate to find faience figurines and related objects with accompanying evidence important to context and chronology. Comparable figurines are known from two temple sites: Abydos and Elephantine. Hierakonpolis provides the first secular context, north in the ancient town. The date of these early faience figurines has been an open question. According to stratigraphic evidence from the Satet temple at Elephantine, the numerous figurines can be as late as Dynasty V (Dr. Gunter Dreyer et al., *Elephantine VIII: Der Tempel der Satet*, 1986 p. 60). Hierakonpolis faience, found in 1978 trial trenches, led to 1981 excavations of quadrant 15n8w and faience figurines published in the preliminary report of Dr. Walter Fairervis (*The Hierakonpolis Project*, 1986). Faience has not been common in the temple or town of ancient Hierakonpolis, but surprisingly a dense area of fragments has been found northwest of and continuing the 1981 group. Recent evidence from Hierakonpolis, 2005-2013 seasons, has clarified architecture and fortunately retrieved context for the faience in the northwest part of the ancient town. Each occupational stratum found in 2005 and 2006 is interrelated in finds and consistent in pottery. The 2005-2013 pottery, coarse wares and polished wares, not only confirm occupation belonging to Naqada III to Dynasties I-II, c. 3200 -3100 B.C.E. but also provide for the first time a date for Hierakonpolis faience.

Haili Wang
Beijing Normal University

On the Structure of Egyptian Hieroglyphs: Chinese Views

Jean-François Champollion divided hieroglyphic signs into three categories, i.e. les caractères mimiques ou FIGURATIFS, les caractères tropiques ou SYMBOLIQUES, les caractères phonétiques ou SIGNES DE SON, and put forward the idea of déterminatifs adopted from the concept of classifiers in the Chinese language. However, he did not regard determinatives as an independent category. From Champollion on, the understanding of the division and the determinative remains debatable till today. Furthermore, some scholars in recent years put forward another term ---- “classifier” instead of “determinative”.

The book *Shuowen Jiezi* by Xu Shen (ca. 55-149) is a major conceptual innovation in the understanding of the Chinese writing system, drawing a basic distinction between two types of characters, wen (single graphic element) and zi (more than one element which can be deconstructed

into and analyzed in terms of their component elements). Xu is also the first to use the principle of organization by sections with shared components called bushou (radicals or classifiers). In this paper the author compares Egyptian generic determinatives with Chinese bushou, and points out that Egyptian generic determinatives may play the same role as Chinese bushou. This comparison between generic determinatives and Chinese bushou gives an insight into the categorization of the ancient Egyptian and Chinese world.

Felicitas Weber
Swansea University

Not Just another Book of the Dead. Selected peculiarities of Papyrus Dresden Aeg.775.

In the last few years, several Book of the Dead manuscripts have been published featuring unusual compositions attesting that apparently firm religious compositions could be customized to the owner's ideas, needs and individual preferences.

Papyrus Dresden Aeg.775, manufactured in the Twenty-first Dyn. For Ankhefenamun, priest of an Amun-temple, is a fine example. The complete manuscript was composed in a unique symmetrically arranged sequence providing some insight into personal religious ideas. While the vignettes resemble a BD composition, several texts proved to be unknown and others were used fragmentarily and displayed in an encrypted manner.

The opening of the manuscript was decorated with a hall containing the Book of the Caves ensuring the deceased's well provided eternal life. The same hall is found at the end of the scroll, including texts of the same theme combined with vignettes of the judgment-scene.

Great care was applied to details, particularly to the demonic entity Ammyt protecting the netherworld. Here, instead of spelling its name, only the ideogram was used to prevent harm for the deceased. In contrast, the name was fully written to identify another entity with the same designation that apparently possesses no harmful characteristics.

This manuscript displays a unity in which the design, layout and even the uniqueness of the scroll influences the content, where neither the texts nor the vignettes were chosen arbitrarily but form a homogeneous composition.

Jennifer Wegner
Penn Museum

Seal Impressions from the Administrative Gatehouse at Wahsut

Ongoing excavations at South Abydos in the area of the administrative gatehouse of the Mayor's House (Building A) have uncovered thousands of seal impressions. This paper will present an overview of the seal assemblage, which includes name and title sealings of a series of mayors and officials, a variety of institutional stamps, and numerous decorative and amuletic sealings. Of particular note are the seal impressions naming a female mayor first identified during the 2011-2012 season and a collection of token-like seal impressions discovered during the summer of 2013. Many of the name and title and institutional stamps provide new insight into the workings of the administrative operations of the Mayor's House during the late Middle Kingdom at Abydos.

Josef Wegner
University of Pennsylvania

Excavations at the Mortuary Enclosure of Senwosret III at South Abydos: the Development of the Royal Necropolis of Anubis-Mountain

Recent excavations at South Abydos have produced a growing body of evidence on the development of the site of Anubis-Mountain as a royal necropolis during the late Middle Kingdom and Second Intermediate Period. The significance of the site was anchored during Dynasty 12 with the large subterranean tomb established by Senwosret III as part of the mortuary complex: Wah-Sut-Khakaure. The tomb of Senwosret III was the nucleus for a royal cemetery designated as Anubis-Mountain. Between ca. 1850-1650 BC, this necropolis came to include the tombs of at least two of the kings of Dynasty 13, as well as a group of eight royal tombs of rulers of the later Second Intermediate Period. Recent discoveries include the identification of the tomb of one of the Sobekhotep kings of Dynasty 13, possibly Sobekhotep IV. Nearby, is the tomb of the previously unknown king Woseribre-Senebkay as well as a cluster of seven additional tombs of similar design. Senebkay and the associated tombs may be attributable to an independent kingdom centered in the Abydene region contemporary with the early Hyksos Period. The paper will examine the organization and development of the royal necropolis in light of recent excavations.

Lara Weiss
National Museum of Antiquities, Leiden

Religious practice at Deir el-Medina.

Religious practice within houses centered primarily on the family including the deceased as well as the unborn, both of whom participated in the family religion of everyday life. Fertility and ancestral cults are thus two sides of the same coin; only together could they ensure the family's continuation. This situation parallels the conception of the continuous cycle of Egyptian creation: whereas the king guaranteed the cosmos's order by giving offerings to the gods in the temples, corresponding activities were performed for the well-being of the family at home. In other words, it was the responsibility of the king to maintain the eternal solar cycle, whereas religious activities of the individual and family aimed at their own life cycle. Religious conceptions of official religion were apparently appropriated in the home.

Willeke Wendrich
University of California, Los Angeles

Ancient Egyptian Architecture Online: an international cooperation.

Ancient Egyptian Architecture Online (AEGARON) makes well researched and vetted high resolution plans of a representative sample of Egyptian architecture freely available for download. It also provides an illustrated terminology of Egyptian architectural terms in English, German and Arabic. The web interface enables a comparison of the plans, which can be enlarged to reveal great detail. Each plan is accompanied by a detailed report on the original sources, which lists the publications, the original draftsmen and the decisions made in the process. Colleagues can download the plans at different scales for use in publications or lectures, and even can obtain the

original CAD files. AEGARON is a collaboration between the University of California Los Angeles and the German Archaeological Institute in Cairo and can be found at <http://dai.aegaron.ucla.edu>. A transparent overlay of the plans on high resolution satellite photographs enables the user to zoom in and compare the remains on the ground with the drawings. The comparison feature of the website enables the user to evaluate the actual state of the buildings with the reconstructions or phase plans that are provide and are a great tool for further research.

Jennifer Westerfeld
University of Louisville

Hieroglyphs, Antiquity, and Christian Authority in Late Antique Egypt

Genuine knowledge of Egypt's hieroglyphic writing system had all but vanished by the late antique period (ca. 300-700 CE); nevertheless, inscriptions written in hieroglyphs remained visible throughout the country and spurred a proliferation of interpretive efforts on the part of the era's intelligentsia. The best-known of the late antique treatises on hieroglyphs, the *Hieroglyphica* of the fifth-century pagan priest Horapollo, has dominated recent scholarship on the subject due to its influence on Renaissance and early modern Egyptological thought. However, Coptic Christian authors also participated in the culture of hieroglyphic speculation, making authoritative claims about the meaning of inscriptions they could not actually read. This paper will examine some of these Christian "translations" of hieroglyphic texts, considering in particular the ways in which late antique ecclesiastical leaders used the act of textual interpretation—and the wholly spurious translations that resulted—to further their own theological and political aims. Whether they condemned hieroglyphs as Satanic symbols or admired them as a source of mystical knowledge, control over the representation and interpretation of hieroglyphic texts constituted a source of authority for these Christian authors, and Coptic discussions of hieroglyphic writing serve to illuminate the dynamic relationship between late antique Egyptian Christians and the monumental legacy of the Pharaonic past.

Heleen Wilbrink
ING Nederland

Egyptology in the Digital Era

Egyptology made easier and more accessible to a wider public is a goal to which many of us aspire. Yet we often miss digital opportunities that are used in other fields of scientific research and many sources remain unpublished. Online access to all Egyptological sources and publications will make research more efficient:

1. Published research. Online Egyptological Bibliography meets Google Scholar and allows you to search and read all published texts.
2. Ancient Egyptian texts. In transcription and transliteration with photos of the original, cf. Europeana EAGLE for Greek and Latin texts and Trismegistos.
3. Objects in (private) collections. An extended version of the Global Egyptian Museum and online collections of e.g. the Metropolitan and British Museum.
4. Egypt (excavation) maps with added layers. For detailed information about the sites and excavations, cf. the Theban Mapping Project and Giza Archives.

Several good digitization projects have been initiated. The next step we need to take now is to connect and standardize existing and future databases, enlarge the scope and speed up the process of digitization. This requires an alliance of Egyptologists, sponsors and specialists in IT, project management and crowdsourcing.

As online resources are made available, automated analysis of texts, images and patterns will be possible to reconstruct objects, translate texts, identify pharaohs or even take a walk through the digital streets of ancient Egypt.

Jacquelyn Williamson
Harvard University

Death and the Aten: New Evidence for Private Mortuary Cults in the Amarna Period.

Amarna period inscriptions, from the Tomb of Ay and the site called Kom el-Nana at Tell el-Amarna, will be reviewed for their funerary nuances. In his Amarna tomb Ay indicates that his continued existence after death is sustained by his spirit travelling to the site of the Sunshade at Kom el-Nana to receive offerings from Akhenaten. This Sunshade of Re temple at Kom el-Nana, likely of Nefertiti, appears to have played an active role in the maintenance of the funerary cults of the elite at Tell el-Amarna. Other examples of the dead traveling to Sunshade of Re temples as spirits in the 18th Dynasty will be reviewed to provide context for this discussion. As there is almost no evidence regarding the funerary practices of private individuals under Atenism, this will provide a new perspective on the afterlives of the deceased at Tell el-Amarna. It appears the deceased were expected to travel to the Aten temples as spirits in order to receive their eternal sustenance directly from the king, effectively typing their spirits to the city at Amarna for eternity.

Jean Winand
Université de Liège

A New Dictionary of Ancient Egyptian

The five core volumes of the Berliner Wörterbuch appeared during the 20s and 30s (the last volume, the Wörterverzeichnis, was published in 1961). In 1989, a Round table was held in Berlin. Basically, the crucial issue was whether times were ripe enough to have a new edition of the Wörterbuch, or was it wiser to postpone it for better times? The last option was taken: the Berliner team opted for building an electronic Textkorpus, which eventually became the Thesaurus Linguae Aegyptiae. More recently, starting in 2006, was launched in Liège the Ramses project, an annotated database of the Late Egyptian texts.

The Wb. team once made the claim that the TLA was actually a virtual dictionary. As I already made it clear in the past (the Leipzig Call), I strongly advocate the right all Egyptologists have of a new, modern dictionary, made for the benefit of all, not only a hard core of Egyptologists specialized in language.

In parallel with Ramses, we are now developing a new project called “A dictionary of the verbs of motion in Late Egyptian”. This can be seen as a pilot both from the viewpoint of Egyptian lexicology and lexicography.

My hope here is to gather the support of our Association for building a strong team committed to this specific goal: producing a new dictionary of Ancient Egyptian. Some proposals will be made as

regards the architecture of the dictionary, the logistics and the general organisation within an international team spirit.

Yoshifumi Yasuoka

University of Heidelberg, Institute of Egyptology

The Berlin Plans from the New Kingdom Period

Among the various methods of conveying architectural information, the floor plan has been the most conventional medium since the beginning of ancient civilization. Compared to the architectural finds of Ancient Mediterranean cultures, those of Ancient Egypt provide us additionally with wooden architectural elements and papyri with architectural drawings. One of the best preserved architectural plans on papyrus can indeed be seen in the Egyptian Museum in Turin. There are also some less known fragments of papyri containing architectural plans with hieratic inscriptions in the Papyrussammlung der Staatlichen Museen zu Berlin. They were brought into the Museum by the famous architectural historian Ludwig Borchardt, but have yet to be examined in their entirety. In my lecture, I will describe and analyze these fragments in detail and try to reconstruct the plans by drawing comparisons.

The analysis will show that the fragments of the plans depict two or three temples that were still under construction. Since the paleography suggests the reign(s) of Seti I.-Ramesses II, it is likely that the buildings depicted here concern either construction drawings of the projects initiated by these pharaohs, or documentations of the buildings that needed restoration after the Amarna Period. Can these plans be attributed to specific buildings that we know of? I shall compare the dimensions and the architectural features of the drawn architecture with existing pharaonic monuments.

Maha Yehia

Sadat City University

The title Hry-pr KA: its functions on expeditions in the Middle Kingdom

A somewhat puzzling title clearly connected with traveling to the boundaries of Egypt during the Middle Kingdom. In the Middle Kingdom, several new titles appeared at different levels at the royal court. This title was found in an isolated geographical context from which we can draw rough inferences that those places may have been a traveling or expedition's routes. It always found on Stelae and tablets there. Unfortunately we know so little as to be unable to predicate his functions. The reading and the meaning of the title is problematic and uncertain among scholars, it has been translated by Gardiner as "Domestic of Reis" since then no attempt has been made to define the meaning and function of it. It occurs alone, or in the addition the Syrian ʒm , but the commonest occurrence of this title is in the compound hrj-Pr . Eventually it was occupying a prominent place in the full records given of the composition of the expeditions.

The present study will examine the title in combination with several domains and locations of these institutions, in an attempt to solve the ambiguity of the title and define his function that he conducted in these isolated institution in the Middle Kingdom.

Janice Yellin

Babson College

The interplay of Egyptian and Meroitic religion in the Dodecaschoenos

That pharaonic and post-pharaonic Egyptian religion impacted on the ancient Nubians during their millennia of contact has been demonstrated through numerous studies. However, the flow of religious ideas was not unidirectional particularly in the Dodecaschoenos where Meroitic engagement in the political, economic and religious life of that region has long been recognized and where Nubians and Egyptians closely intermingled. This interchange of religious ideas can clearly be seen during the late Ptolemaic/Early Roman period when diplomats, priests and pilgrims travelled north from Meroe to participate in the Khoiak Festival and Festival of Entry at Philae in addition to worshipping in other Nubian temples, some of which they built or augmented. Published and unpublished Meroitic offering tables and pyramid chapel reliefs from the royal burials bear witness to the existence of a dynamic interplay between the beliefs celebrated in the Egyptian temples of the Dodecaschoenos and in Meroe. This evidence will be interrogated in terms of what it might reveal about the religious beliefs of the Egyptians as well as Kushites who worshipped side by side in the Dodecaschoenos.

Sonia Zakrzewski
University of Southampton

Biography, Identity and Kinship in Bioarchaeology

With notable exceptions (such as dental studies by Joel Irish), bioarchaeology in Egypt has tended to focus upon one site or one aspect of health and disease, rather than the interrelationship between peoples and places. This paper develops from these foundations, and demonstrates the potential of integrative research into skeletal and mummified human remains and its use in further developing and modifying current ideas as to social identities within Egypt. The paper debates the theoretical aspects of archaeological identity and personhood. Using skeletal examples from Egypt, biological expressions of identity, in terms of kinship and 'disability' are analysed, discussed and evaluated. This paper builds upon previous research of Egyptian ethnicity and disability, the interactions with the understanding of kin groupings and kin relations, and attempts to demonstrate the biological expression and interplay of multiple strands of identity within Egypt. Results are also linked to the excavation records, which, despite the paucity of detailed records for early excavations, demonstrate potential trends and mechanisms for novel understandings of Egyptian concepts of kinship and identity.

Marco Zecchi
Alma Mater Studiorum - Università di Bologna

A Ptolemaic relief with an image of the god Heh: a new acquisition at the Archaeological Museum of Bologna

The Archaeological Museum of Bologna has expanded its collection of Egyptian antiquities thanks to a recent acquisition of a limestone Ptolemaic wall relief (EG 3711), which has been kindly donated by a Bolognese family. Even though it is fragmentary and its original provenance is unknown, the relief is particularly significant for its decoration. It shows an incomplete column of

hieroglyphs and, more interestingly, part of the image of Heh – personification of infinity – grasping in his hands two notched palm branches and two ankh-signs; above these are the partly preserved cartouches of one of the Ptolemies. The iconographic motif of this god in association with the cartouches of a king was rather widespread in the dynastic period, above all from the 18th dynasty onwards, but became rarer during the Ptolemaic period. This paper begins with a discussion of the Bolognese relief and aims at analysing the meaning and functions of Heh, as well as the ways and the contexts in which his figure was used in the temples of the Greco-Roman Period.

Eman H.Zidan, Mohamed Gamal Rashed, Sbah Abdel Razak, Mohamed Ibrahim
Egyptian Museum of Cairo

Three 22nd - 25th dynasties Coffins

Three coffins were found inside a box at the storage of the Egyptian Museum of Cairo, without any inventories or archaeological context. The types of the three pieces, which is the subject of this study, indicated to 22nd-25th dynasties. Though their provenance is known as Fayum and Lahun according to a piece of paper was found inside the box, but further investigation and check were necessary comparing with parallels, which even suggest specific internal necropolis at Fayum, especially, since their technique and the decorations suggest some provincial types. The types, polychrome surface, decorations, inscriptions, and backgrounds together with the technique are discussed throughout the paper with comparison with other parallels. Initially, the incomplete coffins (A, C) appear to be moderately stable and well preserved comparing to coffin (B). The wood suffer from insect attack probably termite, that resulted in spores and tunnels in the wood. The insufficient preservation environment and the actual condition of the three coffin required special treatment in restoring and conserving the objects. An intensive conservation treatment is performed to consolidate the fragile surfaces, parts, etc. This was even reasonable enough to investigate their technique of the pigments, colours, wood types, and technique, etc. The coffins were studied with scanning electron microscope (SEM), using (SEM-EDS) to characterize the elements present in the different layers (Wood, gesso, linen, pigments and coating). Multispectral imaging techniques and IR reflectography were employed in the study; as well as CT-scan which would be made soon for further expected results which would enrich the study, including their constructional techniques.

Kento Zenihiro
Waseda University

The career of Nakhtmin (TT 87) as revealed by his funerary cones.

There are eight amongst a total of over 600 types of funerary cones which bear the owner's name 'Nakhtmin' (Davies-Macadam # 2, 87, 89, 91, 113, 137, 147, and 177). Numerous researchers have assigned the six of them (# 87, 89, 91, 113, 147, and 117) to TT 87, the tomb of Nakhtmin, who was active during the reigns of Hatshepsut and Thutmose III.

However, it is unusual for a single tomb to have had as many as six different types of cones. The name and titles inscribed on the six cones are identical to those found in TT 87, which suggest that they were certainly for our Nakhtmin though close observations indicate that they can be divided into two groups:- [# 87, 89, 91, and 113] and [# 147 and 177]. Hundreds of examples of the latter, # 147 + 177, have been found during excavations at TT 87. We can thus safely state that they were

made for this tomb. However, no examples of the rest of the cones, i.e. # 87 to 113 have been unearthed in and around TT 87; instead they have been reported to be found in the al-Khokha area. It seems reasonable to assume that Nakhtmin's TT 87 was not his only tomb, but that he had another one before he constructed it. The question then arises as to why he constructed TT 87 at Sheikh Abd al-Qurna even though he already had one at al-Khokha. After studying the available facts, I propose that the main reason for this was a change in his social rank.

Andrea Paula Zingarelli
Universidad Nacional de La Plata

Some definitions on *ndsw*, *nmḥw* and *šwtyw*, social classes in pharaonic Egypt.

ndsw are mentioned in literary texts from the Middle Kingdom and they are identified as "common men", or, anachronically, as bourgeois, middle-class persons or citizens. They are distinguished in other types of sources as "independent" holders of agricultural lands during the First Intermediate Period and the Middle Kingdom.

The Egyptian word *nmḥ* has also been translated as "small owner", or as "orphaned". The generally accepted opinion is that *nmḥw* were "free men", but they have also been referred to, anachronically, as "bourgeois", "citizens". We know from the later New Kingdom documents that they owned lands. The determinative that goes with both terms represents a sparrow, which carries a pejorative connotation.

Likewise, *šwtyw* "merchants", "traders" or "commerce agents" were not part of the highest elite. We know about them, carrying out activities in official and also in non official contexts. They could provide people with goods elaborated in temple workshops, gave loans and they were connected with robberies during Ramesside Egypt.

Our purpose is to compare these social classes in order to further their contextualisation and contribute some applicable definitions. This methodology will allow us to pose some problems related to the social classes or socio-economic status in different periods of pharaonic Egypt, to the changes that brought forth their conformation and configuration, and to the manner in which those classes are represented in the Egyptian sources.

Katharina Zinn
UWTSD; Swansea University

Object Biographies and Political Expectations: Egyptian Artefacts, Welsh Heritage and the Regional Community Museum

This paper will give an insight in the particular problems of dealing with newly (re-)discovered Egyptian artefacts belonging to the Cyfarthfa Castle Museum and Art Galleries, Merthyr Tydfil, Wales (UK). These artefacts must have come into the museum in or just after 1917. Most of them had once formed the private collection of Harry Hartley Southey (1871-1917), son of a local south Welsh newspaper magnate.

Following his desire for travel around the Black Sea, the East Mediterranean and America, he attempted to build up a private collection, amongst them Egyptian antiquities when visiting Egypt in 1901 and 1916. Unfortunately, having been fatally wounded in the battle of Gaza in 1917, he was unable to write the promised artefacts journal, so that we do not know any of the provenances.

Commissioned by the museum to write the Welsh heritage of these objects, the author combines Egyptological methods with heritage enquiries to enable the museum to prove its community outreach which secures the funding of the museum. By creating as detailed as possible object biographies from the time of production of the objects in ancient Egypt over the moment of collection in the late 19th and early 20th century AD to modern reception and understanding, the biographies have to focus on the ancient Egyptian life-cycle of these objects, which we are (partly) able to reconstruct, as well as the (modern) narrative in which we are embedding them by using archaeological and anthropological theory.

Monika Zöllner-Engelhardt

Institute for Ancient Studies, Johannes Gutenberg-University, Mainz

Who am I - and if so, how many? Some remarks on the “j-augment” and language change

One of the ongoing scientific discussions of Egyptological philology concerns the character, evolution and range of function of the so-called “j-augment”, a linguistic phenomenon broadly observable in the Pyramid Texts, where the element is prefixed to specific verb forms and verbal classes. The irregularity of its appearance in these texts suggests an optional use, but is there something like a facultative morpheme? And although neither function nor derivation are entirely clear for the phase of Old Egyptian, the “j-augment” is one of the main arguments for the “dialect hypothesis”, which states that the language stages Old and Late Egyptian share a common provenance (opposed to that of Middle Egyptian). The augment vanishes in Middle Egyptian texts and reappears – apparently in the same range of function – in the written sources migrating into the later phase of the language. However, is it possible that an optional prefix remains stable in a dialect during a time span of several hundred years, particularly in a word initial position which is traditionally susceptible to erosion, loss or change?

The lecture will try to shed some light on possible factors of influence for the use of the “j-augment” in Old Egyptian texts and its development into an obligatory verbal morpheme in Late Egyptian.

Iwona L. Zych

Polish Centre of Mediterranean Archaeology, University of Warsaw

The harbor of Berenike: reconstructing an ancient port landscape

Excavations by the Polish-American project in Berenike on the Red Sea, co-directed from 2008 by Steven E. Sidebotham (University of Delaware) and Iwona Zych (PCMA University of Warsaw), have been aimed at uncovering and reconstructing the ancient landscape of the harbor, tentatively identified as the port of the Hellenistic and early Roman city. The site was the Ptolemies’ port for importing combat elephants for their armies as well as other goods, and was reestablished later in Hellenistic times as a trade outpost for the trade with India taking advantage of the monsoons. The Augustan period saw a renewed flourishing of the city and harbor, again based on the extremely profitable Spices Route to Arabia Felix and the Far East. A return of prosperity in the late Roman period continued the trade with south Arabia and the Axumites, but with a different location of the harbor facilities. The paper will present the results of eight seasons of excavations, drawing a picture of the harbors of Berenike as they may have appeared in the different periods, as well as presenting a cultural overview of the town residents of early and late Roman times. On

the Polish-American project in Berenike on the Red Sea, co-directed from 2008 by Steven E. Sidebotham (University of Delaware

POSTERS

Abdel Rahaman Medhat Mohammad Ibrahim, Basem Gehad, Heba AbdelKader, Mohamed AbdelRahman
Grand Egyptian Museum

Study Morphological surface of an Egyptian apotropaic wand at the Grand Egyptian Museum

Egyptian apotropaic wands (or "knives"), apotropaic means sometime that turns away evils, particularly evils demons, made from hippopotamus ivory, 19th–17th centuries BC, at the Grand Egyptian Museum. These wands are incised with protective images of deities including Aker, Thoth, and Bes, pregnant hippopotamus carrying a knife, lions, scarabs and other protective demons. These apotropaic wands came into use elaborate incised or carved decoration on one or both side. Also these apotropaic wands have been found with ancient repairs to break, as if they had been either broken deliberately and then reused, or subjected to considerable pressure. All the wands have been examined non-destructive using High resolution digital scanner. This type of examination includes there different options Raking light, two dimension light and one side. The incident light on the objects causes diffuse reflectance. The calibrated images show clearly a tightly packed series of fine concentric lines. These lines can be regularly or irregularly spaced (schreger lines). The images for longitudinal direction show triangular lines. This study for the surface metrology shows scanty evidences that all the magic wands curved from Hippotamus [Hippotamus amhibius]. Also these apotropaic wands come in to use elaborate incised decoration on one or both side and the ancient glue lines proved that this wands reused many times.

Abdel Rahman Medhat Mohamed, Momen Othman, Eslam Shaheen
Grand Egyptian Museum

Contribution of Reflectance Transformation Imaging (RTI) to imaging analysis of variety ancient Egyptian materials (Papyri, parchments, linen).

Reflectance transformation imaging (RTI) is a computational photographic method that captures a subject's surface shape and color and enables the interactive re-lighting of the subject from any direction. This photographic method provides detailed images of an object's shape, color attributes and surface texture along with illumination from different angles, showing details that are often unavailable with the naked eye. Also, RTI provides information on the physical changes in the object itself as it reports on surface geometry. Variety ancient Egyptian materials materials (papyri, parchments, linen) at the Grand Egyptian Museum being presented in a new and informative light through Reflectance transformation imaging (RTI). Indeed, Using quantitative Reflectance Transformation Imaging (RTI) we obtain detailed information on the geometry and morphology of Variety written materials (papyri, parchments, linen). Due to the different nature of the surfaces of the written materials, animal's skin, papyrus plant, flax plant, this study focused on different reflective properties of surfaces, shapes, texture. Furthermore, RTI also proved highly effective for detailed documentation of Variety written materials before and after treatments, helping to assess many subtle changes on pictorial layers and supports caused by conservation processes. In this paper we apply a reliable surface imaging method for the non-invasive Detection of morphological changes in papyrus Boulaq 22. This advantages and potential applications of Reflectance Transformation Imaging (RTI) as an innovative tool for Re- documentation and analysis of texture

of papyrus Boulaq 22 undergoing conservation treatments. A computational photography technique, RTI creates highly accurate and interactive images, where objects can be illuminated from different directions and through a variety of filters to emphasize their surface texture and color. Also using quantitative Reflectance Transformation Imaging (RTI) we obtain detailed information on the geometry and morphology of the papyrus Boulaq 22 surface with a fast, precise and non-invasive method. Finally, this method has been compared with those obtained by others standard imaging technique (cross section, technical photography).

Izak Cornelius, Salima Ikram, Ruhan Slabbert, Liani C. Swanepoel, Frank Teichert, Tiffany van Zyl
Stellenbosch University

Animal Mummies in South African Collections

South African museums house a small, but still important collection of material from ancient Egypt, including animal mummies. The study of ancient Egyptian animal mummies is varied and extensive and it is important to determine what animals were used, the mummification process and why they were mummified. New methodologies and modern technologies are becoming more readily available for research and are being used to unlock the secrets of animal mummies without causing any damage to these artefacts. Recently, seven animal mummies housed in the Egyptian collections of Iziko Museums of South Africa in Cape Town and Ditsong Museums of South Africa in Pretoria were scanned using a state of the art computed tomography (CT) scanner at Stellenbosch University. These scans provide a digital 3D rendering of the artefact which can be reproduced via a 3D printer. Preliminary results of this non-invasive method revealed four complete bird skeletons, a claw, a fake and the partial skeleton of a cat. These animals are thought to be votive mummies.

Agnieszka Dzwonek
Berenike Project

Pottery from the Early Roman rubbish dumps in the Berenike harbour

The city and harbour of Berenike were founded in the 3rd century BC as an important emporium on the long-distance trade routes between the Egyptian coast of the Red Sea and India, passing through the South Arabian ports. Trade activity peaked during the Early Roman period, from Augustan times till the end of the 2nd century AD. Settlement from this period covers city houses, temples, port installations and a series of rich middens scattered around the harbour. The poster aims to illustrate the abundance of ceramic material coming from the trash deposits. Trenches 96 and 107, two out of several trenches dug in the area of the early Roman rubbish dumps, were selected as the most representative of the different kinds of vessels used in this port. Most of the assemblage consists of Egyptian amphorae and locally produced table and cooking ware, with a substantial representation of imported wares from different parts of the Roman Empire, notably Campania, Cilicia, Hispania and the Aegean provinces. Clearly differentiating the Berenike assemblage is, however, the presence of pottery from South Arabia, Eritrea and India, which highlights the flourishing trade with Arabia, Africa and the Far East.

Zeinab El Said Hashesh

Ministry of Antiquities, Egypt

Recent MEA excavation at Tell Tebilla 2014

In 2014 the Egyptian Archaeologists Team carried out an excavation in the area to the south of Tell Tibella mound , mud-brick Mastaba was discovered and divided to three rooms their rooms were covered with limestone coat ,The Mastaba (probably late period or early Ptolemaic period) according to the shape of Mastaba and some artifacts have been discovered there. according to the osteological analysis to assessment the age and sex , the Mastaba have belonged two males and one female ,the three of them were over 55 years old, and might have belonged to workers involved in the temple activities of Osiris at Tell Tebilla ,the three person were mummified but were discovered in bad preservation ,the analysis of the three mummified remains suggest that these , their life were not easy , they did much work during their life according record their muscle attachment and as any elders they were suffered from aging diseases like osteopathic growth and Eburnation arthritics , the osteological analysis of three mummified remains give us plenty of information about the health , diet and life style there.

Mahmoud Hanan Mohamed
Ministry of Egyptian Antiquities

One of the Earliest discovered houses at Memphis

Kom el-Fakhry, south of the modern village of MitRahina, has the oldest known remains of the ancient capital. In 2011 Ancient Egypt Research Associates and the ARCE ran a beginners' archaeological field-school for MSA inspectors. The site comprises a cemetery to the west dated to the First Intermediate Period /Early Middle Kingdom, and a settlement on the east dated to the Middle Kingdom. The settlement was separated from the cemetery by a street. The antiquities service excavated here twice in 1954 and 1981. The field school worked on the settlement and revealed broadly three chronological phases, from the 12th to late 13th Dynasties. This paper focus on field school groups 3's area . We worked on a large structure that contained 11 spaces. The upper phase walls of the structure were pedestalled with the associated occupation as well as underlying features partially removed. The southern limits of the FS3 area had been largely untouched but it had been partially damaged by cutting of the road prior to the 1981 excavation. This made it very challenging to reconstruct the stratigraphy and interpretations of the function and layout of structure. However, our work exposed extensive firing activity along the northern part of the structure and to the south which contained elongated rooms had well laid floors. We excavated the later phase walls and features and realized that there was a complex sequence of occupation which involved construction over the footprint of an earlier structure.

Lubica Hudakova - Claus Jurman, Uta Siffert
Institute for Egyptology, University of Vienna

From Object to Icon. Visual Reflections on and the Designations of Material Culture in the Reliefs and Paintings of Middle Kingdom Tombs.

From Object to Icon is an interdisciplinary research project, currently conducted at the Institute of Egyptology in Vienna and funded by the Austrian Science Fund. It aims at exploring objects

represented in the decorative programme of Middle Kingdom private tombs in a threefold manner: a) Two-dimensional representations (icons) are studied in relation to the three-dimensional artefacts (objects) which they were intended to illustrate, i.e., what kind of objects were depicted and how. The analysis also focuses on answering the questions if, how, and when changes in material culture were reflected in contemporaneous art and whether some artefacts and their images were specific to a particular region or whether general iconographical standards predominated throughout Egypt. b) The nomenclature of the icons is also investigated (lexicologically and morphologically), since many scenes and icons are accompanied by captions explaining the actions performed and naming the objects involved. It proved essential to supplement the art-historical and archaeological approaches with an in-depth philological investigation of the accompanying captions. c) For the assessment of icons, the system of the MEKETREpository is being extended by utilising crowd sourcing technologies. This provides scholars as well as non-experts with a platform where they can perform simple but yet highly helpful tasks, such as uploading images depicting relevant art items, providing annotations, or suggesting inclusion of new thesaurus terms.

Barbora Janulikova
University of Cambridge

Funerary Culture of the Memphite Region during the Early Dynastic Period

The funerary landscape of Early Dynastic Memphis has been subject to archaeological exploration from the late 1800s. Unfortunately, a century of scientific efforts has left us with little beyond the published accounts of physical findings. Only rarely has energy been diverted towards understanding how the region's necropoleis related to each other or whether the sites differ in funerary provision for those buried there. In other words: what do we know about the people of early Memphis? My PhD project aims to investigate this topic and brings together published cemetery evidence from five sites in the Memphite region: Saqqara-Serapeum, Zawiyet el-Aryan, Turah, Kafr Ghattati and Heliopolis with recently excavated Early Dynastic graves at Helwan. The primary research objective is to produce a rigorous study of cemeteries of this period within the region, looking at what characterizes them both individually and as a whole in terms of burial architecture and equipment, but also gender and age. More specifically, as the majority of the data set consists of 'low profile graves' in terms of energy expenditure, the project aims to find out more about a potential 'hierarchy of choices' in funerary provision. Preliminary results of statistical analysis show some interesting trends in early mortuary culture of the ordinary people of Memphis, which defy ingrained logical expectations about any hierarchy in funerary provision of the Ancient Egyptians.

Carolin Johansson
Medelhavsmuseet, Stockholm

The first Swede in Nubia and the Collection that went up in Flames

In 1815, a Swedish orientalist and legion chaplain, Sven Fredrik Lidman (1784-1845), journeyed up the Nile together with the Livonian Otto von Richter (1791-1816). In contrast to most other early travelers, he and his travel companion did not turn back when they reached the first cataract at Aswan, but continued all the way up to Ibrim. On their way, they carefully documented the monuments they encountered, among them many Lower Nubian temples which are today moved or

submerged under the water masses of Lake Nasser. Lidman also collected a large number of ancient manuscripts and artifacts; all which he intended to bring back to Sweden and put onto public display. Unfortunately, almost all of the collection was destroyed in a fire at the Swedish Palace in Constantinople a few years later and only a few objects were rescued. Also to his regret, Lidman was never able to publish his records from the trip and up to this day, his complete travel account has remained unpublished. This paper presents an ongoing project that aims to publish an edited version of Lidman's documentation based on the preserved travel diary and miscellaneous letters now in possession of a descendant. Along this, a spatial reconstruction of the journey is attempted in a GIS. Initial results of investigations into the fates of the individual objects that eventually did make their way to Sweden are also accounted for.

Jana Jones-R. Bianucci, T.F.G. Higham, G.L. Kay, M. Pallen, R. Oldfield, S.A. Buckley
Macquarie University, Sydney

The prehistoric 'mummy' from Turin's Egyptian Museum: preliminary scientific investigations

Mummy S. 293 RCGE 16550, tentatively attributed to the Amratian Culture (Naqada I), is the earliest preserved body in the Egyptian Museum in Turin. It was purchased in Egypt by Ernesto Schiaparelli and shipped to Turin in 1900-1901. No written records exist of the provenance, date or circumstances of the discovery and questions remain about the authenticity of the accompanying funerary ensemble. E. A. Wallis Budge, who purchased six similar bodies for the collections of the British Museum, gave a brief account of their excavation at Gebelein in the 1890s. Unlike two British Museum parallels (Gebelein Man A; BM EA 32751 and Gebelein Man B; BM EA 32754), the Turin individual has not been scientifically studied prior to our preliminary investigations. The fragile condition of the body allowed only visual observation and collection of a few small samples of skin and textile. The mummy, apparently an adult male, lies on his left side in a contracted position. Level with the right parietal, an oval-shaped irregularity of the skull surface could be consistent with an ossified skull fracture. Chemical analysis by gas chromatography-mass spectrometry (GC-MS) and thermal desorption/pyrolysis (TD/Py)-GC-MS, shotgun metagenomics, textile analysis and radiocarbon dating of the body wrappings contribute to providing some insights into how and when this individual lived and died, and the procedures that took place in the preparation of his body for burial.

Dmitry Karelin - Tatiana Zhitpeleva - Maria Karelina
Moscow Institute of Architecture

3D reconstruction of the late Roman fortresses in Egypt

The main aim is to present the 3D reconstructions of the late Roman fortresses in Egypt and to discuss their architectural peculiarities. These monuments were not only the result of military engineering but masterpieces of classical architecture. Moreover some of their special peculiarities could be influenced by the Egyptian architecture. It seems that the best way to show and study their features is to make their 3D reconstructions. The poster demonstrates authors' reconstructions late Roman fortress at Nag-el-Hagar, the fort at Dionysias in Faiyum oasis and the temple of the Roman imperial cult at Luxor fortress. Nag-el-Hagar was chosen to represent the typical architectural features of the large late Roman fortresses – walls, towers, gates, arrow slits etc. However its principia and the palace are of peculiar interest. Dionysias is the representative example of a small

late Roman fort for auxiliary troops. The principia with the temple of the Imperial cult inside the Luxor fortress was unique for Tetrarchic military architecture. It demonstrates the connection between Egyptian and Roman cultures. Creating 3D reconstruction of these monuments could help to study late Roman military architecture in Egypt and in the eastern provinces of Roman Empire in whole.

E. Christiana Köhler

Institute for Egyptology, University of Vienna

Excavations in the Early Dynastic Necropolis at Helwan - A Summary

The recent excavations at Helwan were conducted between 1997 and 2011 under the concession of Macquarie University in Sydney. Ongoing post-excavation analysis in cooperation between Macquarie University and the University of Vienna, financed by the University of Vienna and the Austrian Research Fund (FWF), is now bringing this project to completion. This work has produced a large amount of archaeological data from a cemetery that catered for the inhabitants of early Pharaonic Memphis, in particular for the lower and middle classes of its society. The archaeological evidence from previous work at the site by Zaki Saad during the 1940s and 50s, which the mission has been able to record over many years, and especially from 218 tombs uncovered during recent excavations, cover about 300-400 years of occupation between the 1st and 4th Dynasties (c. 3000-2600 BCE). Founded upon a solid basis of modern archaeological methods and theories, these primary data provide detailed insights and valuable interpretive avenues to investigate many crucial aspects of early Egyptian society, including its structure and organization, palaeo-demography, urbanization, funerary practices and rituals, identities, material culture and economy as well as the bioarchaeology of this important cemetery population. This paper will present a comprehensive summary of the results achieved to date.

Irina Kulikova - Dmitry Karelin

Moscow Institute of Architecture

The 3D reconstruction of the Roman imperial cult temple at Luxor.

The poster presents the 3D computer reconstruction of the late Roman imperial cult temple at the principia of the Roman fortress which was built around the ancient Egyptian temple. The analysis of its architectural and iconographical peculiarities shows that, on the one hand, this imperial cult temple had a lot of typical features of the Tetrarchic sacral architecture. On the other hand, in Luxor Roman architects probably used some principles of the Egyptian architecture to glorify the Roman emperors as heirs of the pharaohs. This monument could be the architectural dominant for Roman Thebes. The poster demonstrates the 3D views of the temple, its perspective longitudinal and cross sections, general axonometric projection, analytical scheme of temple's plan showing its important architectural features. It also contains the list of architectural and iconographic features and indirect facts confirming the connection between the Roman imperial cult and the ancient cult of the divine kingship in Luxor temple and the possibility of Egyptian gods' worship here in the Tetrarchic period. It seems that this temple was the unique example of the interaction between Egyptian and Classical cultures. The presented reconstruction shows the influence of this interaction to the architecture of the temple.

Constance Lord - Andy Gize
University of Sydney

How now old cow: the examination of a mummified bull from Thebes.

The focus of this poster presentation is the examination of three types of scientific analyses used on two small pieces of textile collected from a mummified bull housed at the British Museum. It aims to determine what such investigations can tell us and whether such destructive methods of analysis can be justified, however small the samples. Scientific techniques play an important role in the study of ancient Egyptian material culture, including human and animal remains. As these methods have advanced over time so has our insight into the lives, and deaths, of the ancient Egyptian population. While it is ideal to undertake comparative studies with large numbers of examples connected in some way such as location or time period, useful information can be discovered with an in-depth examination of an individual. The subject of this project is a mummified bull housed at the British Museum (museum number – EA6772), dated to the Roman Period (30 BC – 395 AD) and excavated in Thebes. Two small samples of textiles were collected from the chest of the mummy and underwent scientific analysis. Firstly, microscopy, secondly, radiocarbon analysis and finally, Gas Chromatography – Mass Spectrometry was employed to examine the nature of the coating on the linen. The results of these tests are reported in this poster presentation and include raising doubts regarding the Roman Period date and report on an unexpected finding on the coating of the linen wrappings.

Magali, Massiera - Adrienn Almásy ; Charlène Cassier ; Janie Chun Hung Kee ; Federico Contardi;
Alexandra Nespoulous-Phalippou ; Frédéric Rouffet ; Frédéric Servajean
Université Montpellier 3 Paul Valéry - Labex Archimède

Vocabulaire de l'Égyptien Ancien (VÉGA). Plateforme numérique de recherche lexicographique

Les dictionnaires de l'égyptien ancien constituent un ensemble de connaissances qui, parce que les informations sont fixées sur support papier, ne peuvent être actualisées au fur et à mesure des études lexicographiques et publications de nouveaux textes. Pour rendre compte de l'état de la recherche en lexicographie, un outil numérique est désormais indispensable. Le Vocabulaire de l'Égyptien Ancien (VÉGA), dirigé par le Prof. Fr. SERVAJEAN, vise à centraliser les données en les mettant régulièrement à jour. Ce projet est l'un des deux programmes technologiques du Labex ARCHIMEDE (Programme « Investissement d'avenir » - ANR-11-LABX-0032-01), dirigé par le Prof. D. LEFEVRE. Il est le résultat d'un travail de co conception entre l'équipe d'égyptologues du VÉGA et un partenaire industriel, Intactile Design.

Cet outil collaboratif constitue une plateforme numérique destinée à un large public, de l'étudiant au spécialiste. La première étape a pour objectif de délimiter le périmètre du lexique de l'égyptien ancien en constituant une liste exhaustive et diachronique du vocabulaire (translittération, traduction, graphies), avec pour chaque entrée un répertoire bibliographique. La seconde consiste, pour chaque vocable, à établir une notice lexicographique permettant d'en préciser les différentes nuances grâce à une sélection pertinente d'attestations. La communauté égyptologique sera invitée à y contribuer via un travail collaboratif validé par un comité scientifique.

Rabee Eissa Mohamed Hassan
Ministry of Antiquities- Egypt

A sequence of five 13th dynasty structures at Memphis

Between September and November 2011 members of the Ancient Egyptian Research Associates "AERA" Beginners' Archaeology Field School excavated at Kom Fakhry, a site that has the earliest known settlement at Memphis. The Mit Rahina Field School (MRFS) was the ninth one that had been funded by the American Research Center in Egypt and directed by AERA to train inspectors of the Ministry for State Affairs of Antiquities (MSA) in the latest archaeological field techniques. Before the field school, the first excavation of the settlement at Kom Fakhry was supervised by Mohamed El-Ashry in 1980. The MRFS trainees were divided into five groups (Groups 1 to 5) under the direction of area supervisors. Group 2 excavated in an area that measured c.13m long by 2m wide along the northern limits of the settlement exposure and to the east of the Cemetery. By the end of the season, Group 2 had excavated five structures dated to the 13th dynasty according to the ceramics. The ceramicists' results are compatible with our interpretations of the site's stratigraphic sequence. These five superimposed structures and the associated archaeological layers a combined for a thickness of 1.50 m. The ceramicists' dating indicates that these structures were built, occupied and demolished in relatively quick succession. Each structure was separated from the other by a foundation layer of compact sandy silt with pottery sherds. The thickness of each foundation layer, between 0.10 to 0.17m, is not enough to establish any periods of abandonment between the occupations of the five structures. Also, the stratigraphy supports the ceramicists' chronology. They dated all of the pottery in this sequence to the 13th dynasty. All of our five buildings were mud brick. Each separate structure featured its own local construction and occupation activities. In the excavation area the team discovered a large pottery vat in-situ. We suggest that the residents used it for different kinds of storage because it was filled with two complete, small pottery jars, a hammer stone and 2 kgm of yellow pigments. We also found a mud sealing with impressed with cartouche that appeared to be a part of the name Wsr k3.f (Userkaf) the first ruler of the fifth dynasty. This mud sealing could be an evidence of the worship of Userkaf in the Middle Kingdom, considering that it was extracted from an occupational ashy deposit inside a hearth. The idea of worshipping the ancestors, particularly kings-were known in ancient Egypt. This thought could be supported by a limestone stela, offering table in-situ, had been discovered by another field school group refer to a household cult in another structure located directly to the north of our excavation area. The footprint of one room continued unchanged throughout all five structures, which demonstrates a surprising level of continuity.

Aurore Motte
Université de Liège

Les « Reden und Rufe » : un motif d'origine royale?

Les discours des travailleurs, ou « Reden und Rufe », sont principalement connus grâce aux travaux d'Erman et Guglielmi [1]. Malgré quelques faiblesses, ceux-ci sont toujours les seuls ouvrages de référence disponibles. Ce travail ambitionne de s'intéresser aux origines des discours des travailleurs. Quand, où, comment, pourquoi émergent-ils ? Autant de questions laissées jusqu'ici sans réponses. Après une brève remise en contexte des « Reden und Rufe », il sera montré que les discours des travailleurs sont une partie intégrante du « nouveau » programme décoratif royal, dont l'apothéose est atteinte sous Sahourê. Ce papier présentera également les premières réceptions de ces discours dans les tombes privées et leur évolution au sein de l'élite (mise en évidence de

traditions phraséologiques, d'adaptation et d'innovation). Il sera montré que les discours des travailleurs s'inscrivent dans la tradition égyptienne de l'élite, qui reprend à son compte des motifs d'origine royale pour établir son propre programme décoratif. [1] A. ERMAN (1919), *Reden, Rufe und Lieder auf Gräberbildern des Alten Reiches*, Berlin (APAW philos.-hist. Kl., Abh. 15). W. GUGLIELMI (1973), *Reden, Rufe und Lieder auf altägyptischen Darstellungen der Landwirtschaft, Viehzucht, des Fisch- und Vogelfangs vom Mittleren Reich bis zur Spätzeit*, Bonn, Habelt (TÄB 1).

Sabina Malgora - Niek de Haan
Castello del Buonconsiglio

Highlighting the Egyptian collection of the Castello del Buonconsiglio: the shabtis.

The Buonconsiglio Castle is one of the most charming and famous Renaissance residence of Italy. It was restored and modified during the centuries, creating artistic masterpieces like the frescoes of the Months Cycle in the Tower of Eagle and the Magno Palazzo of the XVI century, residence of the Bishop- Princes, enriched by the Dosso Dossi and Girolamo Romanino frescoes. Some rooms of the building are dedicated to permanent exhibitions, like the set of Egyptian antiques exposed in the halls of Castelvecchio. The objects are the most rich part of the Austro-Ungarian Imperial Army major (Levico 1778/9 – Vienna 14/06/1858), Taddeo de Tonelli antiquities, collected from many countries. An efficient installation design was developed for a good quality museum exhibition, starting from the idea that the collection is a sort of lens, that gives to the visitors a chance of looking to the Nile Valley civilization. The collection includes steles, funeral masks, ornaments, mummy fragments, small animal mummies, shabtis, hundreds of amulets, a mummy cat and bronze statuettes. One of the most significant part is the set of shabtis. An overview of the shabtis will be presented, which includes a description of the more important pieces. The collection possesses shabtis from the New Kingdom (including Pharaoh Seti I, till the Ptolemaic Period. Emphasis in the presentation will be on the more rare and significant artefacts, presented in this occasion for the first time to the scientific community.

Annie Perraud - Pascale Richardin
Centre de Recherche et de Restauration des Musées de France, Paris ; Université Paul-Valéry Montpellier

Pluridisciplinary study of a series of 31 heads and skulls of Egyptian human mummies from the collection of the Musée des Confluences (Lyon - France)

A series of 31 heads and skulls of Egyptian human mummies, who belong to the osteologic collection of the Musée des Confluences (formerly Musée Guimet) in Lyon, was the subject of several scientific studies. This collection, which was brought back from Egypt by Charles-Louis Lortet and Ernest Chantre, during the end of the XIXth century, was dated back from the XIth dynasty to the Ptolemaic Period. The aim of this study is to collect the different earlier data (radiology, palaeopathology, anthropology, and odontology) and to confront them to a complementary study centred on the practices of mummification of the head. Endoscopic exploration of the skull, chromatographic analysis of the balms and Radiocarbon dating of hair complete also the earlier studies.

Kathryn E. Piquette
Universität zu Köln

New insight into the Narmer Palette with RTI

One might assume that over a century of research on the Narmer Palette has exhausted all interpretative potential. As recently noted, however, previous studies tend to abstract the Palette from its material context — a shortcoming that remains largely unaddressed. In addition to an underdeveloped notion of iconography as material culture, I suggest that a contributing factor is the dearth of accessible high resolution digital images that systematically document and visualise the surface of the Palette. This poster addresses these interrelated issues by presenting new scientific imaging results of this important monument. With the cooperation of the Egyptian Museum in Cairo, the Narmer Palette was recently imaged using Reflectance Transformation Imaging. RTI is a computational photographic technique that produces high-resolution visualisations with raking light and artificial enhancements to reveal, in compelling detail, carving marks and other surface structures. Intriguing differences in technique become apparent when comparing areas and sides of the Palette, while compositional adjustments to figure size, position and posture can be discerned. Together these raise key questions about individual artistic practice and the wider manufacturing process. Selected image results will be presented along with preliminary conclusions concerning Palette production. The implications of image materiality for the symbolic significance of the Palette will also be highlighted.

Stéphanie Porcier - Alain Charron, Salima Ikram
CNRS ASM Montpellier/Lattes, Labex ARCHIMEDE

Projet DREAM « Database and Research on Egyptian Animal Mummies: Texts, Iconography and Bioarchaeology »

Le projet « DREAM » a pour ambition de rassembler et transmettre les connaissances égypto-zoologiques et favoriser une vision épistémologique du culte organisé autour des animaux sacrés et sacrifiés dans la société égyptienne. Le développement de cette base de données à vocation internationale est motivé par la dispersion des études égypto-zoologiques, l'absence de coordination des recherches et le cloisonnement effectif des différentes disciplines qui constituent des facteurs limitant à la compréhension du culte organisé autour des animaux sacrés et sacrifiés. D'un point de vue méthodologique, l'aspect particulièrement novateur de ce projet réside dans la construction même de la base de données, puisqu'elle va permettre d'intégrer à la fois des données archéologiques, bioarchéologiques, textuelles, iconographiques ou plus globalement égyptologiques. Il se veut être un élément important de fédération transdisciplinaire entre égyptologues et bioarchéologues. Le Projet « DREAM » a donc pour objectif de recenser, de structurer et de mettre à disposition ces données, par la construction et la publication sur internet d'une base ouverte afin d'amorcer le développement d'une synthèse collective sur le sujet. Dans un premier temps, cet outil sera alimenté par les données recueillies dans le cadre du projet MAHES (Labex ARCHIMEDE) et provenant des 2500 momies animales de la collection du musée des Confluences à Lyon (France).

Massimiliana Pozzi -Federica Scatena

Osiris project

The topic of this presentation is the "Osiris" project, conceived by myself, thanks to support of the Directorate General of Antiquities of the Italian MIBACT (S.De Caro 2010). The launch of the project was also made possible thanks to the generosity of the Italian CNR, which offered the digital warehouse to deposit the data. The core of the project is a multilingual scientific database of the Egyptian collections in Italy, offered in Italian in addition to English and Arabic. The main purpose is to make accessible to scholars and lovers of the Egyptian culture all over the world pictures, descriptions, measures of Egyptian objects scattered in a number of small collections, often difficult to access. This should facilitate the retracing of common origins and in many cases to identify and reassemble the dispersed "disiecta membra": hence the name "Osiris". Among the goals of "Osiris" is also the identification of artifacts requiring conservation to ensure the preservation of heritage that came to us from abroad but today is part of the historical heritage of our country. Besides archaeological items, Osiris should also include other categories of materials useful to the study of ancient Egyptian culture, such as collections of historical photographs, plaster casts, and videos. The project, already published on the Italian website www.archeologia.beniculturali.it, aims to expand as possible to include smaller collections of other EU countries sharing common Egyptian heritage.

Vincent Razanajao

Mission épigraphique de Kom Ombo

Epigraphic Mission to Kom Ombo: towards a digital edition.

Since 2010, the Epigraphic Mission at Kom Ombo, led by the University of Cologne, the University of Ayn Shams and the IFAO, under the direction of Françoise Labrique and Shafia Bedier, is completing the publication of the inscriptions of the temple of Haroeris and Sobek. Following the editorial plan established by Adolphe Gutbub and in the continuation of the first volume published in 1995 (Gutbub 1995), the work is now focusing on the scenes from the outer vestibule ("salle médiane") and its annexes (Labrique 2013, p. 184-186). If these scenes will form the second volume of the print Kom Ombo series, the project is also working on a digital version that will encompass data from both print volumes. Making the most of Digital Humanities, the aim is to develop a set of tools and to define strategies in order to digitally record, enrich, query and publish the hieroglyphic texts, with transliteration and translation, in their iconographical and spatial contexts. This poster will present how the present project will build on the open-source software Xefee (XML Editor for Egyptian Epigraphy) developed by the author for the Karnak Cachette Project (Coulon 2014), in order to enable the epigraphic mission to Kom Ombo to produce a textual material reusable by other projects such as the Thesaurus Linguae Aegyptiae (TLA), in a revived, digital "grammaire du temple" perspective where Ptolemaic texts subtleties will be fully envisaged.

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Karolina Rosinska-Balik - Joanna Debowska-Ludwin
Institute of Archaeology, Jagiellonian University

For Dead or Alive? Personal Adornments from Early Egypt – a View from Tell el-Farkha.

Among huge number of artifacts found at Tell el-Farkha one particular group of items absorbs our attention. These are probably the smallest – but meaningful – objects that belong to personal adornments. Although we registered numerous examples of bracelets, we will concentrate on beads and pendants, due to their similar size and manufacturing technique. The number of these small-sized objects is rather high; however, their distribution in specific parts of the site varies significantly. We would like to focus on discoveries made on two parts of the Tell el-Farkha site: the Western Kom and the cemeteries area on the Eastern Kom. Each of these locations provides different assemblage of beads, which represent different sort of activities characteristic of an Early Dynastic shrine and a burial ground of a relevant period. Our interest concentrates on classification of the beads' shape, material they were made of, technique of their production, and preferences of the ancient inhabitants of Tell el-Farkha pictured by the use of particular beads in particular contexts of their life.

Nathalie Sojic
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Negative strategies in Late Egyptian relative clauses. A functional perspective.

The aim of the poster is to present a functional taxonomy of the negative relative clauses in Late Egyptian. In Old and Middle Egyptian relative constructions, the expression of the positive and the negative is organised according to a symmetrical system (e.g. *jr.w* "the one who did" vs *tm.w jr.w/jr.t* "the one who didn't do"). In LE, the linguistic evolution leads to a reorganization of the relationship between the positive and the negative forms (e.g. *p3.j.jr* vs *p3 ntj bwpw=f jr.t*). Several factors are at stake: the regression of the synthetic forms in favor of analytical ones, (2) a tendency to use constructions with a prototypical SVO constituents order, (3) the coexistence of several registers of LE, (4) the existence of an égyptien de tradition, with a phenomenon of translation and reinterpretation of ancient grammatical forms due to an influence of LE grammar. The study consists in proposing a synthesis that highlights the oppositions and the hierarchical relationships within the LE relativization system and then to define the process(es) by which the positive forms are transposed in the negative.

Noëlle Timbart
Centre de recherche et de restauration des musées de France

Study and restoration of two mummies from the Anne-de-Beaujeu museum in Moulins

Human remains in museums represent a challenge in terms of conservation and restoration and raise many thoughts and questions. The Anne-de-Beaujeu museum in Moulins (France) keeps in its collections two cartonnage-mummy-coffin sets dating from the beginning of the 4th century BC and the Third Intermediate Period, acquired by private collectors, Pierre Grand called “Grand Pacha” and Victor André Cornil. They were given to the museum in 1888 and between 1908 and 1915.

As part of the redevelopment of the ground floor of the museum, the scientific team wanted to present its Egyptian collections in the archeology room of the new permanent exhibition. However, the Egyptian collection was in a bad state of preservation, and restoration treatment was required. Mummies are considered to be sensitive collections, and therefore they need to be treated with respect. Moreover, the museum had to present them according to the particular deontology related to human bodies.

The conservation and restoration operation conducted with the Centre de recherche et de restauration des musées de France (C2RMF) is the result of a global reflexion. It wore both the actual restoration of the mummies and their funerary equipment, involving several specialists, which has enriched our knowledge of these two individuals and their mummification technics, but also on preventive conservation issues with the design of specific showcases and finally on the mediation of these works for the general public.