

**VIIITH EUROPEAN CONFERENCE OF  
EGYPTOLOGISTS - CECE 8**

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**EGYPT 2017: Perspectives of  
Research**

**BOOK OF ABSTRACTS &  
PROGRAM**

**CHAM**

Universidade Nova de Lisboa  
Faculdade de Ciências Sociais e Humanas  
Universidade dos Açores

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**Book of Abstracts**

**Edited by Maria Helena Trindade Lopes**

**CHAM**

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# **Abstracts**

**CECE 8**

## KEYNOTE LECTURE

**Pascal Vernus**

École Pratique des Hautes Études, FRANCE

### TITLE

The status of authoritative texts in pharaonic Egypt

### KEYWORDS

Canonicity, Exegesis, Authoritative texts, Transmission

### ABSTRACT

In Egypt, in the category of authoritative texts - I prefer to use "authoritative" than "religious" – should be included funerary, ritual, cultural, mythical texts but also magical texts, medical texts, astronomical texts, even mathematical texts, and so on.

Such texts are supposed to reflect in some way the paramount knowledge about the world. Their status is different from the status of Holy texts in the Book religions, which is based on the concept of canonicity. According to this concept, a texts or corpus of texts:

- a) It has been once given for quite and nothing can be added to it or subtracted from it.
- b) It does not share its outstanding status with any other text or set of text.

To the opposite, in pharaonic Egypt, there is no particular unalterable set of texts overtly received as a canon, to which nothing can be added or from which nothing can be subtracted. Indeed, more or less standardized collections of self contained texts, do exist.

These collections may be received as models at some time, in some place, according to some prevailing trend or fashion. However, we can hardly speak of canon. The inventory of what may be labelled "authoritative texts" and the inventory of the set or corpus in which they are susceptible to be collected remain open. So long as pharaonic civilization was enduring, new texts, new set of texts, have been received

on the same foot as ancient texts and set of texts. They were invested with the same paramount authoritative value.

Moreover, the wording of the authoritative texts are subject to change in the course of their transmission. Any text is liable to integrate glosses and exegetic notations as legitimate variants. The key notion is that the modifications are received as legitimate constituents of the text, contrary to the canonicity concept according which the comment should be strictly set apart from the text.

## **FIRST SESSION**

### **Heather McCarthy**

New York University Epigraphical Expedition to the Ramesses II Temple Expedition,  
UNITED STATES OF AMERICA

## **TITLE**

Book of the Dead 161 in a Ramesside queen's tomb: Function and context

## **KEYWORDS**

Ramesside, Queen, Tomb, Funerary Literature

## **ABSTRACT**

The Book of the Dead 161 vignette depicts the god Thoth opening the sky for Osiris so that he can merge with the sun. It typically comprises four figures of Thoth holding vertical staves representing the sky, and it appears frequently on sarcophagi—both royal and non-royal—and on private Books of the Dead throughout the New Kingdom. Unusual versions of this vignette appear twice in QV 40, an early 19<sup>th</sup> Dynasty royal woman's tomb, which was cut and decorated on the south flank of the Valley of the Queens during the reign of Seti I. BD 161 appears in QV 40 as two pendent scenes adorning the lateral walls of the tomb's antechamber annex. Each scene incorporates a representation of the deceased queen's coffin in the center of the composition, where it is flanked by two images of Thoth pulling

apart the sky. The associated texts explicitly equate the queen with Osiris, who is united with the sun.

The chief aims of this paper are: to elucidate the pictorial/iconographic differences between the QV 40 version of BD 161 and more usual representations of this vignette, to demonstrate how these two QV 40 scenes were tailored to meet the specific afterlife needs of a tomb owner who was both royal and female, to examine its cosmographic function in this tomb, and to place it within the larger context of Ramesside queens' tomb cosmography.

### **Ronaldo Gurgel Pereira**

CHAM, FCSH, Universidade NOVA de Lisboa, Universidade dos Açores, PORTUGAL

#### **TITLE**

New Perspectives on *Aegyptiaca* in Portugal – On Egyptian and egyptizing scarabs and their iconography of demons

#### **KEYWORDS**

Phoenician Colonization, *Aegyptiaca*, Demons, Scarab amulets

#### **ABSTRACT**

This work aims to present an update on the iconographic analysis of the 18 so far known Egyptian and egyptizing scarabs from Portuguese Late Bronze and Early Iron context. Such scarabs are part of Egyptian objects of religious content that both Phoenicians and Greeks consumed and spread across the Mediterranean basin during their colonial waves. At some extent, those Egyptian religious objects, also started to be produced by Phoenicians and Greeks in many factories at their colonies. All that Egyptian and egyptizing material of religious content is called “*Aegyptiaca*”.

During the 7<sup>th</sup> – 6<sup>th</sup> centuries BC Phoenician colonists expand their settlements towards Algarve and the estuaries of navigable rivers along the Atlantic shore. Most of those new settlers were Phoenicians of 2<sup>nd</sup> and 3<sup>rd</sup> generations who departed from the area of Cadiz and Malaga. They established themselves in new sites but also



in indigenous communities. The transformations underwent in those native societies can be most easily noticed through archaeological data. Phoenician objects got a distinctive status and became largely consumed, but also mimetized by local artisans.

The main question asked when Aegyptiaka is found so far in the west concerns the identity of their owner: Phoenicians or Natives? So, this paper has two main objectives. Firstly to update the scarce information so far published on those scarabs, by presenting an iconographic study on the representation of demons. Secondly, to posit new questions concerning the role played by that Aegyptiaca in the Atlantic limits of Phoenician presence, on religion and cultural identity.

## SECOND SESSION

**Veronika Dulíková**

Czech Institute of Egyptology, Faculty of Arts, Charles University, CZECH REPUBLIC

### TITLE

The reign of King Nyuserre: The time of transformation

### KEYWORDS

Old Kingdom, Nyuserre, transformation of society, administration, Osiris

### ABSTRACT

The present thesis deals with the reign of Nyuserre, one of great Old Kingdom rulers who ruled in the mid-Fifth Dynasty (2402–2374<sup>+25</sup> BC). A transformation of whole society of ancient Egypt came to pass during his reign as a consequence of the events in the late Fourth and early Fifth Dynasties, when the highest posts in the administrative system had passed over from members of the royal family to dignitaries of non-royal origin. This fact had been reflected in whole society and started numerous rivulets of change, which merged in a single river in Nyuserre's reign.

The gradual transformation of Egyptian society from a *kingdom* to a *state* took place during this crucial period, and a number of innovations came about in various spheres (religion, society, administration, tomb architecture, *etc.*), mirroring a change in the participation in power. This situation was reflected primarily in dignitaries' tombs dated to the given period, which became indicators of the transformation of society. The research is focused on an analysis more than 100 tombs of high-ranking individuals and their family members, and particularly of their titulary, offering formulae, false doors (the central point of the funerary cult), *etc.*

This paper uses representative cases from social, administrative and religious areas to illustrate the innovativeness of the period of Nyuserre's reign and the climate in which the concatenation of many changes came to pass, in order to provide a framework for better understanding of the changes, innovations and processes which took place.

**Marcus Carvalho Pinto**

CHAM, FCSH, Universidade NOVA de Lisboa, Universidade dos Açores, PORTUGAL

#### **TITLE**

Loyalism: An overview of a Middle Kingdom political phenomenon

#### **KEYWORDS**

Loyalism, Middle Kingdom, Connective Memory, Invisible Religion, Cultural Texts

#### **ABSTRACT**

The Middle Kingdom witnessed the re-establishment of the Egyptian state in a process that changed the political ideology. Not only Pharaonic sovereignty was reaffirmed and territorial domain reinsured, but the role of kingship itself was redefined. In this process a new political phenomenon arose, creating a unique form of relationship between the Pharaoh and his subjects, to which we call loyalism.

In this paper, we aim to explore the main characteristics of this political phenomenon and its related elements in order to define its meaning. Although

historically dated to the Middle Kingdom, our focus is the reign of the Pharaoh Senwosret I, mainly due to the movement of administrative reform and cultural development occurred in this period.

Concepts such as invisible religion, connective memory and cultural texts are used to demonstrate how a sense of cultural belonging was created and how individual decision had implications in the society, as a whole. Loyalty to the Pharaoh should be an individual conscious decision. Loyalism demanded a choice where neutrality was not an option.

**André Patrício**

CHAM, FCSH, Universidade NOVA de Lisboa, Universidade dos Açores, PORTUGAL

#### **TITLE**

To create an empire: The Ancient Egyptian mind and beliefs behind the New Kingdom imperial expansion

#### **KEYWORDS**

Empire, Enemies, Expansion, Protection, New Kingdom

#### **ABSTRACT**

Perhaps one of the most recognizable elements of Ancient Egyptian iconography is the depiction of the dominance of enemies of Kemet by the Pharaoh. This establishes a direct connection with the most profound belief where Egypt was both the maatic centre of the Universe and should be maintained clean from those who were not Egyptian. It also reveals a central concern in the Egyptian mind: invaders must be kept at bay. Enters the New Kingdom and the political canvas from where it emerged seems to be, in fact, an implacable execution of that referred intrinsic belief taken to an extreme. It was, however, this belief that gave birth to an Empire. One proposes to analyse how a belief, applied to an unstable political scenario became one possible catalyst on the forge of an imperial dominion of Egypt over its surroundings. From the Old Kingdom until then, Egyptians mainly protected Kemet and its most immediate borders. However, always exploring, here and there, the

“outside world”. But a change in view and action, one proposes because of a specific scenario to be here presented, originated a new approach and interaction of Egypt over the world that would last for several hundred years and change the political scenario, geographical frontiers and the sphere of influence Kemet had. The main challenge of this essay is to try and understand if the Egyptian New Kingdom Empire was, first, a response to protect Egypt from enemies that had dominated the Land for far too long, and second, maintained for a new imperialistic desire had eventually emerge on the mind of those who sat on the Throne of Horus?

**Uroš Matić**

Institut für Ägyptologie und Koptologie, Westfälische Wilhelms Universität-Münster, GERMANY

#### **TITLE**

“No one of them could find his hand”: The practice of enemy hand cutting in New Kingdom Egypt

#### **KEYWORDS**

New Kingdom, hand cutting, military violence

#### **ABSTRACT**

The New Kingdom Egyptian practice of cutting off the hands of enemies in war is well known. Nevertheless, previous studies of this military custom rarely encompassed the entire corpus with all known attestations together. The questions of origin and duration of this practice, as much as its location, purpose and meaning, have so far been answered differently, partly as a consequence of the lack of a comprehensive study, partly as the lack of attention to all available written and iconographic data. This paper will present the results of the study which encompassed known written and iconographic attestations and argue that the existence of this practice is not certain before the reign of Ahmose and after the reign of Ramesses III. Furthermore, both written and iconographic evidence will be provided showing that the hands were cut off from the living enemies too. The hands

were cut off in the battle or after and were counted on the battlefield or its immediate vicinity. There are no convincing attestations that the hands were brought back to Egypt and counted in a palace or a temple as sometimes argued. Hand cutting certainly was rewarded with the gold of valour into the reign of Thutmose III, however, whether or not the practice of rewarding for the cutting of the hands with the gold of valour continued after the reign of Thutmose III remains disputed.

### **Catarina Miranda**

Faculdade de Ciências Sociais e Humanas – Universidade Nova de Lisboa,  
PORTUGAL

#### **TITLE**

Faces of the encounter: About Greco-Egyptian interaction in the royal sculpture of the Ptolemaic period

#### **KEYWORDS**

Ptolemaic Egypt, Greco-Egyptian interactions, Sculptoric representations, Lagid royalty

#### **ABSTRACT**

Interaction is an inescapable reality of History, consisting in a multifaceted phenomenon, with many different outcomes, even though it always polarizes, more or less evidently, in two entities real or symbolically differentiated: the “self” and the “other(s)”.

The encounter between Greeks and Egyptians specifically in Ptolemaic Egypt (c. 4th B.C. – 1st B.C.) is the focus of this communication. Despite being a *conquered* ethnicity, the Egyptians interacted in a variety of ways with the Greeks, and the latter with them, not always following a single *modus operandi*, transversal to all spheres of society, to all places and periods.

Based on the undergoing thesis, the communication will provide some of the data and interpretations obtained with the study of the sculptoric representation of the

Lagid pharaohs - the source chosen for the investigation. Doing so, we aim at understanding how those are a material and conceptual phenomenon integrated in the greco-egyptian intercultural contact.

**Nenad Marković**

Czech Institute of Egyptology, Charles University in Prague, CZECH REPUBLIC

#### **TITLE**

Dwelling among the shadows: The Saite royal women in context

#### **KEYWORDS**

Queenship, Saite Egypt, royal family, ruling house, court

#### **ABSTRACT**

The Saite royal women are seldom mentioned by the scholars if compared to the women of the ruling families from other periods of the ancient Egyptian history, mainly the Old, Middle, and New Kingdoms. Since the mid-1970s, there has been no attempt to critically reevaluate surviving evidence on the daughters, wives, and mothers of the kings of the Twenty-Sixth Dynasty (664-526 BCE), despite the great potential of the sources for comparative analysis. Except only one securely dated case, available references about the Saite royal women, excluding the God's wives of Amun, are only known from funerary contexts, inscribed on objects buried with them. Nevertheless, they were certainly attested by name during their lifetimes, especially on the statuary, either dedicated by private high ranking individuals or themselves. This paper aims to investigate following topics: the approximate sequence, personal identities, and social backgrounds of Saite royal consorts, a set of specific titles they bore and apparent changes in the official queenly titulary towards the end of the Twenty-Sixth Dynasty, number of royal princesses and their role in various cults across Egypt (namely Sais, Herakleopolis and Thebes), as well as their position and role within and outside the Saite royal court.

## KEYNOTE LECTURE

### **Annik Wüthrich**

Institut für Ägyptologie und Koptologie, Westfälische Wilhelms - Universität  
Münster, GERMANY

### TITLE

Horus' Children Project

### KEYWORDS

Horus' Children, ms.w, four, kinship

### ABSTRACT

For some years now, I have been studying and publishing many funerary texts from the Late Period, which do not appear in the traditional funerary corpora but are integrated into these sometimes-older compositions. During my researches, I often encountered Horus' children, or some other divinities with which it was possible to identify them. Trying to find out more about them, I soon noticed that only few studies were devoted to these entities. The aim of the present project, which is only just beginning, is to make an extensive research about this quartet of deities, attested from the Pyramid Texts to the Roman period. First of all, I need to establish a comprehensive catalog of textual and iconographical sources. This will enable me to subsequently answer some very diverse questions, spanning from the onomastic to the exact signification of the concept of ms.w, from the study of the number four to the concept of the protection of the body of the god extended to the body of the dead, etc. It will be also very important to observe the contexts in which these gods appear, in order to better understand their personality and development. I propose to present here the general concept of the project and the results based on the first examinations of the sources.

## THIRD SESSION

**Mary-Ann Pouls Wegner**

University of Toronto, CANADA

### TITLE

Rebirth and Transformation in the Abydos Landscape

### KEYWORDS

Sacred landscape, Abydos, performance, rebirth, votive ritual

### ABSTRACTS

The paper presents an innovative analysis of the spatial organization of the ceremonial center of Abydos during the New Kingdom, and relates these findings to the much broader question of the ways in which sacred landscapes functioned within the ancient Egyptian context. The contribution of the research extends to enhancing our understanding of how ritual informed the ancient built environment and how social and religious structures are reflected and replicated in the features of complex ceremonial landscapes.

The analysis examines evidence for correlations between the geography of the built and natural environment of Abydos and the remains of ritual activity that are preserved in the archaeological record from the site. Spatial analysis sensitive to the specific provenience of textual data and artifactual material allows for the identification of distinct functionally-defined regions of the sacred landscape of the site, and links those regions to areas in the conceptual realm of the *Duat* as it was portrayed in contemporary funerary literature. The research therefore presents a new framework within which to understand the built environment and the significant evidence of ancient votive activity at Abydos as evocations of the mythical landscape in which the deceased was successfully transformed. Reading the geography of North Abydos as a reflection of the landscape of the *Duat* has significant potential to expand our understanding of the interrelated functions of specific elements of the built environment as well as the geographical points where individuals sought access to the divine.



**Vessela Atanassova**

Paris IV-Sorbonne University, FRANCE

New Bulgarian University, BULGARIA

**TITLE**

The Relation between Civil Service and Divine Priesthood in Old Kingdom  
Epigraphic Material

**KEYWORDS**

Prophets, Divine Cult, Professions

**ABSTRACT**

The priests were an inseparable part of the organisation and functioning of the Egyptian society. Among them the Prophets were one of the most important priests for the Egyptian clergy. Their study allows us not only a better comprehension of the Egyptian priesthood but also a better knowledge of the Egyptian religion. Focused on the Old Kingdom epigraphic material our research examines the holders of divine priesthoods in order to understand the ways of having and obtaining it in this period of formation of the Egyptian society.

The study of more than 300 Prophets related to the divine cult allowed us to attest a relation between the civil service and the divine priesthood. This relation is very visible in Ancient Egyptian craft professions as musicians, artists, scribes, doctors and less obvious but still present in the professions linked to the central administration. Our research examines all of the particularities of this relation within the craft professions as well as the State administration. In our presentation we point out how exactly the priest function was obtained and practiced, which were the worshiped gods and why they were chosen. In order to provide a better comprehension of our thesis we will give several examples of Egyptian gods/goddesses (Ptah, Seshat, Bastet, etc.) and their Prophets coming from different career fields.

**Katarína Arias Kytarová**

Czech Institute of Egyptology, Prague, CZECH REPUBLIC

**TITLE**

Beer jar deposits – Remnants of cultic activity in the Old Kingdom

**KEYWORDS**

Old Kingdom, ritual activity, beer jars, ceramic deposits, spatial distribution

**ABSTRACT**

Ritual activity during the period of the Old Kingdom is one of the most fascinating of subjects. Besides direct evidence, such as rituals mentioned in religious texts or other epigraphic sources, we can attempt to trace remnants of cultic activity also in the remains of material culture, e.g. clusters of objects uncovered in primary contexts during archaeological excavations. Among the numerous objects used during rituals, beer jars were the most common and most frequently attested. So far, relatively little attention has been paid to large accumulations of beer jars from certain contexts, such as the fills of shafts or from surface areas around the tomb, although these contexts offer substantial information about the cultic activity occurring in or around the tomb.

In this paper, I would like to explore the extent and variability of possible intentional deposits of beer jars, exemplified by various clusters found within the whole Memphite necropolis, including the site of the Czech Institute of Egyptology at Abusir. There are several main types of beer jar deposits that have been identified so far. Each type shall be explored in detail from the viewpoint of their common features, as well as their differences, such as the quantity and quality of individual vessels, accumulation of other related finds and, thus, the diverse ritual meanings of each cluster.

## FOURTH SESSION

**Susan Thorpe**

University of Auckland, NEW ZEALAND

### TITLE

The enigma of “He of the Camp” and el-Hibeh - aspects of ancient Egyptian religious belief and life found in Twenty-first Dynasty personal correspondence

### KEYWORDS

Letters, religious belief, priestly duties, personalities, societal, historical

### ABSTRACT

Prompted by a person’s need to communicate in writing to a recipient at a distance, private letters have been an important source of social and historical information. The personal letters from ancient Egypt can be seen to exemplify this extra insight. The suggested provenance of an extensive archive of such correspondence from the Twenty-first Dynasty has been the fortress of el-Hibeh. This paper will study a selection of these letters, firstly from the perspective of religious belief to show how they reveal the presence and importance of an otherwise obscure deity known as “Horus of the Camp” or “He of the Camp”. Secondly it will look at how the letters give insight into the lives and personalities of the “god’s father priests” associated with his worship and the diverse societal responsibilities of daily life that are evidenced in addition to their priestly duties. The reasons for writing, the senders and recipients, will be discussed from a historical viewpoint. Additionally, questions that have been raised regarding the provenance of these letters and the actual existence of such a deity as “He of the Camp” will be addressed. From the perspective of research this paper will argue that the private letters from ancient Egypt are an important primary source of knowledge – in this instance regarding religious belief, priestly duties and personalities, societal and historical information.

**Susana Mota**

CHAM, FCSH, Universidade NOVA de Lisboa, Universidade dos Açores, PORTUGAL

**TITLE**

Men and gods: Divinities' cult within household religion in ancient Egypt

**KEYWORDS**

Ancient Egypt, household religion, divinities' cult, material sources

**ABSTRACT**

In ancient Egypt the relationship between the believers and their deities, a bilateral relationship where the believer made offerings and pay the due respect to the gods expecting from them help and protection, is mainly conceived within the framework of the religious phenomenon known as personal piety occurring from the New Kingdom onwards.

Household religion, this is, the set of religious practices that took place at home, usually understood as an expression of egyptian personal piety, is a possible path to a deeper knowledge of this relationship. Resorting to a set of material sources found in various settlements in ancient Egypt that attest that gods were present in houses, it is possible to essay a characterization of divinities' cult in domestic context.

Thus, the aim of this presentation is to use the textual sources to understand the reasons that grounds the relationship between men and gods and the material vestiges found at homes to identify which gods were present at egyptian houses, how they were worshiped and also since when.

**Jessica Santos**

CHAM, FCSH, Universidade NOVA de Lisboa, Universidade dos Açores, PORTUGAL

**TITLE**

The magical spells as a source to the study of the ancient Egyptian children's magical protection: An overview

## KEYWORDS

Childhood, children, magical spells, magical protection

## ABSTRACT

The concern with the protection of ancient Egyptian children against the perils of the daily life and especially from death is attested by different types of sources, either textual or material. Among them we find the magical spells. The group of such texts most quoted was written in the Papyrus Berlin 3027, usually known as *Book for Mother and Child*. However, a significant amount of other spells was also written in other papyri and, altogether, they are an important source to the study of the children's magical protection.

In this paper, we aim to discuss some of the potentialities of the use this textual source to this type of study. Thus, we intend to present a survey of the magical spells known, the structure of these texts, which is frequently similar, and, lastly, the several aspects of the daily life and religious believes that can be studied through the magical spells.

## KEYNOTE LECTURE

**Helen Strudwick**

The Fitzwilliam Museum, Cambridge, UNITED KINGDOM

## TITLE

The power of seeing in ancient Egypt

## KEYWORDS

Sightlines, Axiality, Intervisibility, Reanimation

## ABSTRACT

The axial layout of monuments in Egypt is familiar and likely to be derived from the desire to maintain sightlines from one sphere of influence to another, and the

concept of intervisibility between structures is likely to have been a result of a metaphysical desire for connectivity.

In many parts of the world, the act of seeing is important; in some contexts, it conveys a reinforcement of belief (“seeing is believing”), while in others an even more potent force is at work, with sight conveying actual power. Even in the present day, the desire to see events reflects the psychological importance of simply witnessing them, without there being any more actual involvement than this.

## **FIFTH SESSION**

### **Wojciech Ejsmond & Kamila Braulinska**

Warsaw Mummy Project (University of Warsaw), POLAND

#### **TITLE**

From the banks of the Nile to the banks of Vistula: Egyptian mummies in Warsaw

#### **KEYWORDS**

Mummies, museum collections, Warsaw

#### **ABSTRACT**

Egyptian mummies were brought to Poland for centuries, but like many other European countries, they were intended to be used as ingredients for medicines or as curiosities in aristocratic collections. The first mummy brought for purely scientific reasons that survived until nowadays came to Warsaw in 1826, where it became one of the main attractions for the newly founded Cabinet of Antiquities at the University of Warsaw. The collection was enriched by various donations and despite the difficult circumstances, e.g. uprisings and wars, most of them survived until today. After the Second World War, it was substantially supplemented by donations and loans from both Poland and abroad, and consists now of over forty objects - both human and animal mummies or their parts.

Most recently, the Warsaw Mummy Project was launched, which aims at a comprehensive research of the mummified remains in the collections of the National

Museum in Warsaw. One of the aspects of the project is to research the history of the mummies. The aim of this paper is to present such histories, and the recent development in their research.

**Vicente Barba Colmenero & José Manuel Alba Gómez**

Universidad de Jaén, SPAIN

#### TITLE

A pottery workshop from the Byzantine Period at the monastery of Qubbet el-Hawa (Aswan, Egypt)

#### KEYWORDS

Pottery workshop, Coptic, Byzantine pottery, kilns, Egyptian *sigillata*, Qubbet el-Hawa

#### ABSTRACT

The purpose of this research is to show the first analysis of the pottery and the pottery-workshop from the Byzantine Period in the old monastery situated in the archeological site of Qubbet el-Hawa. During that period, a monastery was built and some of the tombs were reused as rooms, parts of a church, etc. The Byzantine monastery is still visible today. The pottery-workshop structure was excavated in 2015 during the archeological works of the Universidad de Jaén Mission at the site. Furthermore, it was excavated a dumping area with tons of Coptic pottery sherds, where all the material was intentionally thrown due to errors during its cooking. In this necropolis we find a huge historical-archaeological sequence that ranged from the 6<sup>th</sup> Dynasty to Medieval times. The last phases of the site were not so much studied, so we hope that with this contribution we can provide the first data and results about the type of pottery workshops and the pottery production in Aswan region at that moment. Those structures constituted a pottery production area, with materials dated between the 6<sup>th</sup> and 7<sup>th</sup> centuries CE.

This research highlights the importance of the pottery production in this workshop, because it is attested the manufacture of *Late Egyptian Terra Sigillata*.<sup>1</sup> This case example shows how they had three different types of *Sigillata*. That kind of pottery is an original type to the Byzantine archaeology in Egypt because we are dealing with a major producer of pottery, which have a widespread distribution from Nubia to the Mediterranean basin.

The goal is to show that this Pottery workshop also produced some fine table ware with decoration (Impressed decoration and incised decoration) known as “late painted pottery from Aswan”, as bowls, shallow bowls and deep dishes, but also pottery used for the kitchen, as cooking pots, storage jars and a big variety of egyptian amphorae.

### **Anke Ilona Blöbaum**

Westfälische Wilhelms-Universität Institut für Ägyptologie und Koptologie,  
GERMANY

### **TITLE**

Composition and Context: The Seated Figure of Montuemhat (Berlin ÄMP 17271)

### **KEYWORDS**

Montuemhat, Late Period, Daily Ritual, Contextualization

### **ABSTRACT**

Montuemhat, Fourth Priest of Amun and Govenor of Thebes, is one of the most important officials during the transition between the 25th and 26th Dynasty. Apart from his tomb (TT 34) and building activities in the Temple of Mut in Karnak, he is known from numerous statues of highly remarkable quality. One of these statues is a small seated figure currently on display in the Neues Museum in Berlin (ÄMP 17271) impressing both by excellent craftsmanship and sophisticatedly composed

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<sup>1</sup> Sigillata Egipcia Roja de Asuán (SERA): *red egyptian sigillata from Aswan*; Egipcia Clara de Asuán (SECA): *light egyptian sigillata from Aswan*; Sigillata Egipcia Clara Decorada de Asuán (SEDA): *light egyptian decorated sigillata from Aswan*.



inscriptions. The presentation will focus on results of an analysis of composition and context of the statue being part of Montuemhat's complex multimedia self-presentation. The study, which concentrates on contextualization including iconographic issues as well as a profound study of the inscription's text and layout, is part of a wider research on Montuemhat embedded in the project "The Semantics of Change: Self-Affirmation, Propaganda, and Magic in the Visual Language of Egypt in the Early First Millennium B.C." directed by Angelika Lohwasser and hosted by the Cluster of Excellence "Religions and Politics in Pre-Modern and Modern Cultures" in Münster/Germany. The results related to the inscriptions are remarkable: the text includes connections with Montuemhat's inscription in the Mut Precinct as well as citations of the Daily Ritual for Amun. Furthermore, it provides us with information that allows further conclusions concerning a conceivable original site of installation of the statue. Besides illustrating the benefits of a contextualizing approach main concern will be to summarize, reflect and put these considerations up for discussion.

## KEYNOTE LECTURE

### **Mladen Tomorad**

Department of History, Centre for Croatian studies, University of Zagreb, CROATIA

## TITLE

Online version of Croato-Aegyptica Database

## KEYWORDS

Croatia, Egyptian collections, Croato-Aegyptica database, preview, presentation

## ABSTRACT

In almost 30 different museum and cultural institutions in Croatia more than 4000 Ancient Egyptian artefacts are housed. In 2004 the small groups of scholars (Egyptologists, museologists, historians, archaeologists and IT specialists) started to work on the first Croatian Egyptological project known as "Croato-Aegyptica Electronica". Our main goal was creating of the free access online database of the all

Ancient Egyptian artefacts which are kept in various museum and private institutions in Croatia. Since the beginning of the project the great number of objects were systematically analysed, interpreted, photographed and prepared for implementation in Croato-Aegyptica database.

During my presentation, I would like to present what we have done so far. I will introduce the online version of Croato-Aegyptica database, its bilingual Croatian-English version, which is already prepared for future multilingual surrounding.

Presentation will include: the preview of the database and its online version, the preview of the museum collections (history of the collections, type and number of artefacts), search engine, various examples of the most interesting artefacts, and the interactive multimedia thesaurus which is already linked with *Art & Architecture Thesaurus* (AAT) i *The Global Egyptian Museum* [[www.globalegyptianmuseum.org](http://www.globalegyptianmuseum.org)]. The whole data can be easily export from the Croato-Aegyptica database as XML format according to the international rules of database creating (Dublic Core, ESE, EDM, and LIDO) to the international online catalogue *The Global Egyptian Museum online*.

## SIXTH SESSION

### **Joanne-Marie Robinson**

KNH Centre for Biomedical Egyptology, Faculty of Biology, Medicine and Health, University of Manchester, UNITED KINGDOM

### TITLE

‘The children you will bear with me are the co-dividers with my children’: Marriage and inheritance strategies in non-royal consanguineous marriages in ancient Egypt

### KEYWORDS

Marriage, inheritance, consanguinity, economics, contracts

## **ABSTRACT**

Non-royal consanguineous marriages are recorded in ancient Egypt from the Middle Kingdom to the Roman Period, although evidence is limited by the nature of genealogies, by kinship terms used to express consanguinity and affinity, and by a low number of written contracts. Consanguineous marriage is defined here as a union between individuals related biologically as second cousins or closer.

This paper assesses the potential economic advantages of consanguineous marriage over non-consanguineous marriage in ancient Egypt in relation to gifts given at marriage and through family inheritance. Documentary sources examined include marriage contracts and inheritance commitments in the Adler and Rylands demotic papyri from Pathyris, trial notes of a contested will from Siut (P.BM 10591 recto), and the retention of family property in the Tebtunis archive of Philosarapis.

This research proposes that ancient Egyptian inheritance laws and customary economic practice at marriage make it more advantageous for some families to marry consanguineously. While consanguineous marriage does not prevent family conflict over moveable and immoveable property, close-kin marriages can influence the timing of transfers and amounts of gifts given at marriage and in inheritance. Members of families related through consanguinity are also more likely to apply enforcement mechanisms encouraging financial compliance amongst their relatives. While this paper proposes that consanguineous marriage is a preferred economic strategy for some families, other families may favour marriage outside close-kin to increase economic opportunities, particularly in relation to land acquisition and patronage.

**Micòl Di Teodoro**

University College London, UNITED KINGDOM

## **TITLE**

Labour obligations in Pharaonic Egypt: A survey of the evidence

## **KEYWORDS**

Philology, diachronic research, labour obligations, temporary labour

## ABSTRACT

Over the entire Pharaonic time, considerable amounts of menial workers were periodically or *ad hoc* recruited to perform temporary labour for the state (corvée). The most substantial written evidence about labour organisation dates to the Middle Kingdom. The papyri from Lahun (UCL assemblage: Collier & Quirke 2002, 2006; Berlin assemblage, partially published: Luft 1992, 2006) attest to the existence of a labour obligation denoted by the word *h3w*. It was required as a compulsory service for minor officials who could send their dependants to meet the duty. The obligation included a wide range of activities such as work in fields, and stone hauling. Substitutes replaced defaulters – absentees and fugitives – while the names of the culprits were recorded in a register. The Middle Kingdom *h3w* may have derived from the Old Kingdom *h3* attested in royal exemption decrees. The word *h3(y)*, which sporadically appears in New Kingdom documents such as P.Leiden I 350 *verso* (Janssen 1961) and P.Turin 1882 (Gardiner 1937), might correspond to the same word. Another type of forced labour called *bh* is mentioned in a few documents dating from the New Kingdom to the Third Intermediate Period, such as the Nauri decree (Gardiner 1952), and P. Reinhard (Vleeming 1993). Through a lexicographical and philological study, this paper intends to examine and compare the aforementioned labour obligations. Particular emphasis will be given to the Middle Kingdom *h3w* which has been discussed in my doctoral dissertation.

**Piotr Czerkwiński**

Antiquity of Southeastern Europe Research Centre, University of Warsaw, POLAND

## TITLE

The scribe's office and its succession at the end of the Late Period and in the early Ptolemaic Dynasty

## KEYWORDS

Late Period, Karnak, administration, scribes

## **ABSTRACT**

Writing skills have always marked higher status attributable to priests. However, starting from the Late Period slow changes in the profession are visible, for instance, the sharp decrease in the number of scribe statuettes which may, but does not have to, suggest a decrease in popularity of the function, and its reduction to a common occupation. Priests are usually associated with the divine aspect of their actions. But some functions did not have to be directly linked to a god or cult. Looking at priests' occupations at the turn of the 30<sup>th</sup> dynasty and early Ptolemaic Period, we see the wide range of their functions. According to records, priests often fulfilled diverse functions involved in temple administration and its provision with basic goods affecting its smooth operation, which often constituted the major part of their tasks. Considering some families living at that time it is apparent that even scribes in one family were classified according to a hierarchy of importance. It is also clear that some functions were divided between individual families, which may evidence that the family upheld the tradition. Furthermore, it is often the case that functions seemingly strategic for the temple's life appear rarely. Sometimes, although a priest undeniably has a high status, he does not hold any type of scribe's office. Based on family trees, it will be possible to cover this issue and succession of titles related thereto thus explaining the idea behind the work of scribes and officials of the temple administration on the Thebaid area in the final period of pharaonic Egypt.

**Christine Hue-Arcé**

Université de Strasbourg, FRANCE

## **TITLE**

Kinship and society in New Kingdom and Graeco-Roman Egypt: Methods and issues

## **KEYWORDS**

Kinship, New Kingdom, Graeco-Roman Period, Dispute Resolution, Social Practices

## **ABSTRACT**

The study of family in ancient Egypt has been mainly focused on the terminology of kinship relationships. The wider role of kinship in the Egyptian society has only been analysed for some specific texts or contexts, and for the Roman period based on the Greek documentation.

In this paper, I want to present a study which is at its very beginning, on kinship in the society of New Kingdom and Graeco-Roman Egypt (16<sup>th</sup> – 10<sup>th</sup> c. BC/4<sup>th</sup> c. BC – 4<sup>th</sup> c. AD), particularly its place in networks of support and dispute resolution. This presentation will introduce the available source material on the subject, as well as the main lines of approach and the proposed methodology.

The intended comparison of documents from the New Kingdom and the Graeco-Roman period aims at underlining the characteristics of each period. It will be completed by the integration of relevant texts from the Third Intermediary Period and the Late Period, in order to stress the impact of the Graeco-Macedonian conquest on social practices, and to question the continuities of sociology over the fluctuations of politics. The interest of this approach will be illustrated with the example of the part of kinship in the regulation of interpersonal violence.

## **SEVENTH SESSION**

**Diana Nikolova**

University of Liverpool, UNITED KINGDOM

## **TITLE**

Charting economic changes: Debasement of Ptolemaic coinage

## **KEYWORDS**

Ptolemaic, coinage, debasement, MP-AES

## **ABSTRACT**

The Ptolemaic Period (332-30BC) is characterized by continuous power struggles both within and outside Egypt's borders. This problematic political environment

and economic instability has mainly been investigated using primary textual sources such as administrative and historical accounts from the Zenon archive, the Petrie collection and others. Furthermore, prior to Alexander the Great's conquest of Egypt the notion of coinage did not truly exist, therefore causing confusion within the native population when it was introduced. According to written records the Egyptian currency began to decline after the fourth Syrian War when the Ptolemaic empire started losing territories outside Egypt. As there are no silver sources in Egypt itself this caused inflation in copper/bronze and silver coinage.

The current talk will present an alternative methodology for the scientific examination of the Ptolemaic economy by investigating the composition of Ptolemaic silver and bronze coins, their level of debasement within individual reigns, between individual rulers and between the denomination and types of coin. This examination will be conducted using microwave-plasma atomic emission spectrometry (MP-AES), which allows for the detection of any changes in the chemical composition of silver and bronze coinage, highlighting episodes of economic fluctuation. This method has been previously employed successfully in the investigation of debasement in Roman coinage. A case study of five silver tetradrachms from the site of Mazor will be presented in order to illustrate this novel investigative technique.

**Nicky Nielsen**

University of Liverpool, UNITED KINGDOM

**TITLE**

The City of the Snake Goddess: Preliminary results of the University of Liverpool Tell Nabasha Survey Project

**KEYWORDS**

Tell Nabasha, settlement archaeology, satellite survey

## **ABSTRACT**

In the autumn of 2015, a team from the University of Liverpool conducted exploratory excavations of the archaeological site of Tell Nabasha/Imet. First identified by Flinders Petrie in 1886 and excavated by the EAO/SCA/MSA in the 1960s-1980s, the site contains the remains of several temples, as well as settlement areas and cemeteries. The purpose of the Liverpool mission was to produce an accurate topographic map of the eastern portion of the site, and determine the type and depth of archaeological deposits. A secondary goal was to identify and record evidence of looting of archaeological remains. A final objective remains to use non-invasive technologies to determine the extent of archaeological deposits both within, and surrounding, the Liverpool concession in combination with further archaeological exploration planned for 2017. This talk will present both the results of the excavation itself – the structures, small finds and ceramics found and recorded by the mission in 2015 – as well as the preliminary results of a site-wide remote sensing satellite survey conducted in 2016. The talk will assess the state of the site as a whole and present the project's research objectives going forward on the basis of the exploratory season and the remote-sensing survey.

## **KEYNOTE LECTURE**

**Nigel Strudwick**

University of Cambridge, UNITED KINGDOM

## **TITLE**

The mechanics and practice of Egyptian Tomb Robbery. A view from Ancient Thebes

## **KEYWORDS**

Tomb robbery, Luxor, Thebes, Papyri, Texts, Archaeology

## **ABSTRACT**

Tomb robbery is often said to be one of the oldest professions in the world. Everyone knew in Egypt that goods of varying amounts and values were buried with the dead,



and sooner or later it is almost inevitable that people wanted to profit from it. My interest in tomb robbery started almost 30 years ago when I started excavating the tombs of Thebes (modern Luxor), and so I began to investigate the processes behind it.

Probably the best information from Egypt comes from Thebes, from which we have a remarkable set of Tomb Robbery papyri which tell us about what happened at the end of the New Kingdom (c. 1100 BC). And we also have the evidence: smashed burials, ransacked tombs, with damage done at all period from the Second Millennium BC to the modern era.

This talk will look at both the written and the archaeological sources, introduce us to some of the tomb robbers and what they were looking for, and also show us what the sources tell about the place of tomb robbery in the economic and social life of ancient Thebes.

## **EIGHTH SESSION**

### **Marcella Trapani**

Soprintendenza Archeologia belle arti e paesaggio per la città metropolitana di Torino, ITALY

### **TITLE**

The statue of Pendua and Nefertariat the Museo Egizio: From the archives of the M.A.I. (Missione Archeologica Italiana) to the archaeological and historical context

### **KEYWORDS**

Archives, Deir el-Medina, private statuary, iconography, texts

### **ABSTRACT**

Ernesto Schiaparelli, the director of the Museo Egizio since 1894 until his death in 1928, led twelve expeditions to Egypt (1903 to 1920) in several different sites along the Nile from Assuan to Giza. He recorded the phases of each excavation through the use of photography. The 'Soprintendenza Archeologia belle arti e paesaggio per la

città metropolitana di Torino' holds many negatives on glass gelatin and silver salts relating to these expeditions, recently conferred to the Fondazione Museo Egizio: they are a prominent source of documentation as a direct evidence of Schiaparelli's work. Among these photographic sources one can find the images concerning the M.A.I. campaigns in Deir el-Medina occurred in 1905, 1906 and 1909. During the first of these expeditions Schiaparelli and the other archaeologists (Francesco Ballerini and Roberto Paribeni) discovered a relevant statue group dating back to 19<sup>th</sup> dynasty (1292-1186 a.C.) and portraying an artisan of the village, Pendua, together with his wife, Nefertari.

This contribution means to examine the sculpture in the situation of its discovery as it comes out from the documents of the archives and on the background of Deir el-Medina excavations which Schiaparelli had begun and B. Bruyère carried on since 1922. We also take into consideration the features of the group and its inscribed texts with reference to its chronological and local frame.

### **Květa Smoláriková**

Czech Institute of Egyptology, Charles University, Prague, CZECH REPUBLIC

#### **TITLE**

The nature of the Saite-Persian cemetery at Abusir

#### **KEYWORDS**

Abusir, Saite Dynasty, shaft tombs, dignitaries

#### **ABSTRACT**

The Saite-Persian cemetery at Abusir was founded at the very end of the 26<sup>th</sup> Dynasty, when this small part of fairly extensive necropolis of the ancient capital Memphis attracted attention of members of the administrative and military elite of that time. And during this rather turbulent period a cluster of huge and smaller Late Period shaft tombs were built here. Its founder, a prominent official Udjahorresnet, together with other Saite dignitaries (Iufaa, Nekau, Padihor, Imakhetkheretresnet, Gemenefhorbak, Menekhibnekau), were the first and only builders at this site, which

was not later re-used as a secondary cemetery. Therefore, this situation offers a unique opportunity for creation – at least – tentative hypothesis of its character as well as mutual relations between so far known owners, although the archaeological excavation of this very promising cemetery is far from being complete. Judging from the inscriptions (mainly names) on their sarcophagi, coffins and/or walls of burial chambers certain hypotheses were postulated that between some owners a family relationship might have existed (brother-sister, grandfather-grandson, etc.). However, other inscriptions (mainly a wide range of titles) tell another story. It is possible, even likely, that exclusively the dignitaries from the uppermost echelon of the late Saite Egypt (reign of Ahmose II and his son Psamtek III), more exactly, powerful men from the Saite royal court in Memphis were buried here.

### **Ilaria Incordino**

Università degli Studi di Napoli “L’Orientale”, ITALY

#### **TITLE**

The Pottery assemblage from “Monastery of Abba Nefer the Hermit” in Manqabad (Asyut)

#### **ABSTRACT**

The Italian-Egyptian project started in 2012 has been focused on the data collection about the pottery assemblage from the Manqabad site, which is formed by 245 items, according to the inventories of the el-Minya Inspectorate. During last seasons the pottery vessels stored in the el-Ashmunein stores have been documented, analysed and reproduced in order to be included in a digital database for the typological and stylistic study. The preliminary results of the comparison between the Manqabad wares and similar material deriving from other better known monastic sites or assemblages of Coptic pottery have underlined a substantial commonality of types, specially regarding some parallels found among the Kellia deposits, dated from the late 4th to the mid 8th century A.D., but also with Apa Jeremia Monastery at Saqqara and Esna assemblages, which have added more evidence of the existence of a similar pottery style for this period. As for the

decorated wares, instead, remarkable elements seem to belong specifically to Manqabad assemblage, underling their impressive artistic quality and no close parallels to other assemblages analysed so far.

## NINTH SESSION

**María Teresa Soria Trastoy**

Universidad de Cádiz, SPAIN

### TITLE

A first international standardised classification of fish catching methods of ancient Egypt with a revised, expanded and updated classification of the captured fish species in fluvial, lacustrine and palustrine environments

### KEYWORDS

Ancient Egyptian Fishing Gear, Ancient Egyptian Fish Catching Methods, Fish species, Maritime Archaeology

### ABSTRACT

Following the International Standard Statistical Classification of Fishing Gear (ISSCFG) that has been used "for reference in works dealing with the theory and construction of gear and for the preparation of specialized catalogues on artisanal and industrial fishing methods<sup>1</sup>", likewise the last revision of the Von Brandt's Fish catching Methods of the World manual<sup>2</sup>, we present the first proposal for a classification of the fish catching methods of ancient Egypt from Upper Paleolithic (45.000-7000 B.P.) to the end of the reign of Psametik III (525 a.C.).

With this proposal we are attending the first attempt within the Egyptological community to (1) elaborate a classification of the catching methods in ancient Egyptian fisheries beyond the usual classification of fishing gear, using that term for

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<sup>1</sup> FAO (1990): *CWP Handbook of Fishery Statistical Standards*, Food and Agriculture Organization of the United Nations, Rome.

<sup>2</sup> GABRIEL O., LANGE K., DAHM E. y WENDT T. (2005): *Von Brandt's Fish catching Methods of the World*, Oxford.

fishing activities with or without gear, that is, how the fish is caught; (2) elaborate a classification according to the international standard, avoiding the lack of standardisation in terminology that until today defines each instrument and method in the egyptological literature; and (3) establish a system in which every catching method has the same importance.

At the same time, we present a revised, expanded and updated classification of the captured fish species in fluvial, lacustrine and palustrine environments.

Finally, we associate fishing gear and methods, fish species and environments.

Those classifications, part of the conclusions of my Doctoral Thesis defended on January 2016 in the University of Cadiz - "Fishing tackle in ancient Egypt. A historical and archaeological study from a diachronic point of view" -, are open to suggestions, amendments and/or additions. We consider interesting to note that this is a new line of research, which is currently being developed by few researchers in different areas of the Atlantic-Mediterranean environment.

### **Antje Zygalski**

Cologne Institute of Conservation Sciences (CICS), GERMANY

#### **TITLE**

Preventive Conservation on archaeological sites – The example of the MANT-Project

#### **KEYWORDS**

Storage on archaeological sites, framework for preservation, ten agents of deterioration

#### **ABSTRACT**

The MANT-Project (Mission archéologique dans la nécropole thébaine) is currently working in Sheik Abd el-Qurna, excavating the tomb TT C3. The aim of the conservators of this mission is to conserve wall paintings and finds. The first step (before consolidation etc.) is preventive conservation which means evaluating adequate storage solutions for the time they are stored on site. In the case of the MANT-Project the storage room is the cult chapel of TT 29.

The Canadian Conservation Institute developed a “Framework for Preservation” in 1990 which differentiates between ten agents of deterioration, sorts them hierarchically and analyses them. These agents are: physical forces, thefts and vandalism, custodial neglect / dissociation of information, fire, water, biological decay, pollutants, light and radiation, temperature and relative humidity. To establish a proper collection management firstly these agents of deterioration must be identified and secondly evaluated.

The examination of the cult chapel of TT 29 was carried out at the 2016 campaign via research, measurements, observations and discussions with team members.

This paper presents the framework of preservation with its ten agents of deterioration and the on-site storage situation looking at the agents “physical forces”, “water”, “climate” (temperature and relative humidity) and “pollutants”.

### **Éloïse Noc**

LabEx ArchiMedE UMR 5140 – Archéologie des Sociétés Méditerranéennes Équipe Égypte Nilotique et Méditerranéenne, Université Paul-Valéry Montpellier 3, FRANCE

### **TITLE**

Presentation of SIGSaqqara Project

### **KEYWORDS**

Saqqâra, archaeology, spatial occupation, geographic information System (GIS), database.

### **ABSTRACT**

To understand the logic of the occupation at Saqqara from the origins to the end of the Old Kingdom, a project called SIGSaqqara has begun in July 2016, supported by LabEx ArchiMedE of Montpellier. To carry out this study, a geographic information system (GIS) was created to record the structures and also the artifacts discovered in the various monuments. Because we believe that its achievements should be made available, the on-line publishing of the GIS is planned for the large public and

for researchers to lead to further developments, in accordance with defined modalities. The site of Saqqara being studied by many researchers according to several areas of researches, it seemed necessary to produce a tool allowing to gather the documentation and to list archaeological heritage now threatened by various factors. The creation and then the development of the geographic database is one of the challenges of this project in order to answer various issues such as the spatial occupation. Possible research using the tools realized could concern other research areas such as traffic, social history and techniques, for example.

On the occasion of this conference, I suggest you presenting the project called SIGSaqqara and the various tools developed during my research. The focus would be on technical angles of the tools created and I will show how IT enables an innovative approach to Egyptian archeology and how new technologies can provide answers to various questions.

## TENTH SESSION

### **Jennifer Myuki Babcock**

Fashion Institute of Technology, The State University of New York, UNITED STATES OF AMERICA

### TITLE

The nudity of cats and what it reveals

### KEYWORDS

Anthropomorphized animals, Ostraca, Papyri, Deir el-Medina, Art studies

### ABSTRACT

The New Kingdom ostraca and papyri depicting anthropomorphized animals are perhaps most notable for their depictions of cats and mice in a so-called “topsy-turvy” world. These images depict cats who are almost always nude, serving mice, who are frequently shown wearing elite clothing. The ubiquitous nudity of the cats in the ostraca and papyri may have allowed the viewer to understand them as

belonging to a lower social status when compared to the mice. These visual role reversals have led some to believe that the images of anthropomorphized cats and mice were intended to be satirical, as a way of mocking the high elite class. However, one ostrakon (Louvre E32954) deviates from these “topsy-turvy” images and complicates the assumption that they were intended to be derisive; it shows clothed, elite cats serving one another.

Focusing on a possible interpretation of the Louvre ostrakon, this paper will discuss the imagery of the anthropomorphized world of cats and mice and how they may relate to ancient Egyptian literature, including *The Prophecies of Neferti* and the *Admonitions of an Egyptian Sage*, which both portray social turmoil but also concludes with a world brought back to order. These stories of social upheaval returned to natural order may allow us to better understand the depictions of anthropomorphized cats and mice, while also supporting the argument that these images were not necessarily expressions of resentment toward the high elite or royalty.

**Susanna Moser**

Civico Museo di Storia ed Arte, Trieste, ITALY

#### **TITLE**

Presents, imports or ‘loot’? Ancient Egyptian artefacts found in Aquileia (Udine, Italy) compared to other Italian archaeological contexts

#### **KEYWORDS**

Aquileia, Isis temple, Saite Period, trade

#### **ABSTRACT**

The city of Aquileia (about 50 Km to the north-east of Trieste) was founded by the Romans in 181 B.C. and thanks to its port became an important trade centre, especially during the Empire. As a result, it was one of the sites where oriental cults soon spread: during archaeological excavations carried out in the XIX and XX centuries, many artefacts related to the worship of the Egyptian gods Isis and



Serapis were discovered. Among these, there are fragments and objects dating to Pharaonic times that surely came from Egypt. Most of them have been published in the Fifties of the XX century, while some remain unpublished. Their study reveals that most of them date back to the Late Period (if not specifically to the Saite dynasty), thus seeming to form a coherent lot. A comparison with several Pharaonic objects from other Italian archaeological contexts (above all, the Iseum Campensis in Rome) shows a strong presence of Saitic or Late Period objects in Isis temples: this implies that their presence had a precise meaning for cultic practices or for the worshippers. The questions this paper attempts to answer to are the following: what was this meaning? Why objects older than the Late Period are so rare? Where did they exactly come from? Who brought them to Italy?

**Francisco B. Gomes**

UNIARQ – Center for Archaeology of the University of Lisbon, PORTUGAL

#### TITLE

*Udjat* amulets in Iron Age contexts of the Iberian Peninsula: Distribution, context and use

#### KEYWORDS

*Udjat*, Amulets, *Aegyptiaca*, Early Iron Age, Iberian Peninsula

#### ABSTRACT

During the Iron Age a significant number of Egyptian or Egyptian-type materials reached the Iberian Peninsula through Mediterranean-scale trade networks dynamized mainly by Phoenician and, later on, Punic merchants.

These *aegyptiaca* have deserved considerable attention from researchers, especially after the significant synthesis published by I. Gamer-Wallert, J. Padró i Parcerisa and M.<sup>a</sup> A. García Martínez, but the research always gave special attention to scarabs and scaraboid amulets, very likely due to the epigraphic and iconographic information they normally offer which is particularly useful to address chronological and commercial analysis.

In consequence, other more discreet types of amulets have received much less attention. Among these, the plaques representing an *udjat* on one face and a cow (*Hathor* or *Mehet-Were*) on the other are perhaps the most common type, presenting also a wide geographic distribution, from Southern Portugal to northern Catalonia and the Balearic Islands. The contexts of these pieces, mostly funerary or religious, seem also very significant for the interpretation of these amulets.

Motivated by some recent new finds, the present contribution aims to present an up-to-date *corpus* of this finds and to analyse their archaeological contexts in order to better understand the logics underlying their circulation and distribution but especially the ways in which they were locally appropriated by indigenous communities in the Mediterranean Far West.

**Anirban Ray**

Presidency University, Kolkata, INDIA

#### **TITLE**

Ancient Egyptian objects and architectonics in paintings depicting Cleopatra's suicide: Seven case studies

#### **KEYWORDS**

Cleopatra, "visual architectonics," "Orientalism," "Egyptomania"

#### **ABSTRACT**

Cleopatra's (Cleopatra VII Philopator) suicide has been reflected upon by writers and depicted by artists so much that the climactic act of the suicide of the final Ptolemaic queen has turned into a spectacle. Existing critical literature has explored the scene in the perspectives of "Orientalism," gender and the objectified female body. The paper aims to add thoughts regarding the "visual architectonics" focusing on the inclusions of furniture, objects and spatial decorations in the scenes which bear influences of "Egyptomania," and studies in Egyptian funerary and religious art and aesthetics (both Pharaonic and Ptolemaic). Irrespective of material presences and imaginative independence, we still instantly identify the dying Cleopatra in the

scenes, coupled with the asp that made her famous in the act of the suicide, apart from other popularized accounts of her life and reign. The paper looks at Cleopatra's suicide depicted by seven visual artists - John Collier, Reginald Arthur, Jean-André Rixens, Achilles Glisenti, Louis Marie Baader, Juan Novicio Luna, and Valentine Cameron Prinsep. Each case study shall approach the depiction of the suicide in the Ptolemaic-Egyptian context, look for possible identifications of the sources of the structures/objects used in the surrounding and background in the painting, and explore the symbioses between the space and the body. Through these case studies we shall see how Cleopatra requires both bodies and "material culture" to recreate and enact one of the most popularized events of suicide creating almost a language of its own in art and fiction.

#### ELEVENTH SESSION

##### **Taichi Kuronuma**

Tokyo Metropolitan University, JAPAN

#### TITLE

Large jars and small pots. Analysis of the pottery placement in the Predynastic burial of the cemeteries at Naqada

#### KEYWORDS

Mortuary ideology, Naqada, Predynastic Period, Pottery placement, Unpublished records

#### ABSTRACT

Researches on mortuary practices in Predynastic Period had mainly focused on the comprehension of the social stratification process towards the emergence of Early States. Although many new approaches on social relationships or mummification development have recently been conducted, an archaeologically basic approach i.e. the integrated understanding of the archaeological materials and features in mortuary context have not been adequately attempted yet due to the incomplete

publication of major Predynastic cemeteries excavated till the mid of 20<sup>th</sup> century. To surmount this problem, this paper focuses on the unpublished excavation records in three cemeteries at Naqada (Main, B, T) by Petrie, and aims to reconstruct the ideological aspect of Predynastic mortuary rites in mortuary context. Since goods bear an important role for offering to the dead and reflect the mortuary ideology behind, this paper tries to elucidate the mortuary ideology at Naqada partially from the aspect of goods placement. Though variety of goods types were found in burial, pottery was chosen for this paper, since it is the most common objects in burials and has importance for offering the ideological sustenance to the dead in afterlife. This paper will further embody this ideological role by quantitatively analysing the patterns of placement per pottery type category. Categorisation of pottery type is based on shape and largeness, and the presence of decoration on pottery is also considered. To figure out the patterns, placement areas are set up for counting the numbers of pottery per its type category.

**Magdalena Kazimierczak**

Institute of Archaeology, Jagiellonian University, POLAND

#### TITLE

Wine jars from Early Dynastic Period. A view from Tell el-Murra and Tell el-Farkha sites (Nile Delta)

#### KEYWORDS

Tell el-Murr, Tell el-Farcha, pottery, cemetery, Early Dynastic period

#### ABSTRACT

Although most information concerning wine production come from reliefs dated not earlier than Old Kingdom period, it is undeniable that wine was known in Egypt from Naqada IIIB-C period. It is proved (among others) by numerous finds of so-called wine jars at many sites from period covering rule of the first dynasties: Minshat Abu Omar, Helwan, Tarkhan, Adaima, Tell Ibrahim Awad. These include also Tell el-Murra and Tell el-Farkha investigated by Polish expeditions from Cracow and

Poznan. Most of wine jars from two mentioned sites were found on cemeteries, inside the graves as a part of funerary equipment. They represent the biggest vessels found among the pottery assemblages of the graves. Among wine jars we can distinguish few types representing stages of development corresponding with chronological phases within Naqada III period. Many of these jars from two mentioned sites were marked with potmarks, about which few words will be added. Main goal my paper will be presentation wine jars from Tell el-Murra and Tell el-Farkha, comparison them to each other as well as to the other sites in the Nile Delta during Early Dynastic Period. Does localization in close vicinity two above mentioned sites indicate only similarities in pottery material?

#### TWELFTH SESSION

**Julia M. Chyla**

Antiquity of Southeastern Europe Research Centre, University of Warsaw, POLAND

#### TITLE

Gebelein Western Rock

#### KEYWORDS

Gebelein, field survey, mobile GIS

#### ABSTRACT

Since 2013 the Gebelein Archaeological Project's goal is to chart the potential of the site complex, to show most threatened areas, to document visible archaeological features and to summarize its more than 100 years of research history. Two limestone hills formed the most prominent element of the local cultural landscape, which gave the ancient Egyptian (Inerti), as well as contemporary Arabic (Gebelein), name of the place. The area's occupation spans nearly the entire history of Egypt, from the Palaeolithic till Medieval times.

Until now, the project focused on the Western Hill, where a number of archeological objects were documented, including the vicinity of Iti's tomb. As the result of the

research, Gebelein is now considered as a multi-chronological macro region, whose role rose and decreased over the millennia. Our aim, which was to document archeological remains in Gebelein, lead to managing different kinds of data, which were not only collected, post processed but also interpreted. This process gave us the possibility to test and create new non-invasive methods of documenting archaeological resources. Additionally it has allowed us to follow the changes of the historical landscape, thus unveiling a more complete image of the Gebelein region. The goal of the presentation is to show the result of the field survey done on the Western Rock, with the use of mobile GIS, which focused not only on archaeological data but also on anthropological and ceramic information that were collected from the surface.

**Dagmara Haładaj**

Antiquity of Southeastern Europe Research Centre, University of Warsaw, POLAND

TITLE

Coffin as the universe? Case of 25/26th Dynasty qrsw coffins from the "Priests of Montu group"

KEYWORDS

Coffins, iconography, religion

ABSTRACT

During the 25th Dynasty qrsw coffins made its appearance after long absence since the end of the New Kingdom. Their iconography consist of varied scenes, focusing on vignettes from the Book of the Dead supplemented by astronomical scenes such as solar barges, mummified hawks, Nut or minor deities from the Ritual of Hours.

In this presentation I will provide an iconographic analysis of qrsw coffins from "Priests of Montu group" focusing on relation between the iconography and the body of the deceased and its symbolic connotations to the 4 cardinal points of cosmos. Scenes such as solar barges making a circuit of a coffin, selected vignettes from the Book of the Dead as well as particular characters like Circumpolar Stars or

Four Sons of Horus will be studied in detail according to their placement on coffin and their cosmological character. Such analysis will provide information to answer the question if interpretation of qrsw coffins as cosmograms can be adopted to coffins from the 25th and 26th Dynasties as well.

**Martina Bardoňová & José Manuel Alba Gómez**

Charles University in Prague, CZECH REPUBLIC

Universidad de Jaén, SPAIN

#### TITLE

A granary scene from a Middle Kingdom coffin in Qubbet el-Hawa:  
(QH31/15/S5/UE21/30)

#### KEYWORDS

Middle kingdom, coffin, granary, Qubbet el-Hawa, Sarenput II

#### ABSTRACT

During the archeological works of the shafts in the funerary complex of Sarenput II's tomb (QH31) in 2015 -made by the Universidad of Jaén- just one fragment of a coffin was found in the secondary funerary chamber S5. The only preserved decoration of this fine example of the foot of the outer coffin, apart from few faint traces of the exterior decoration, represents a granary scene. This is an interesting example of this genre. It clearly owes to the tradition recognizable already on some Eleventh Dynasty coffins of southern Egyptian provenience (Qubbet el-Hawa, Gebelein and Thebes). However, this particular example, as could be expected, exceeds the earlier attestations by the quality of execution and some later examples by the number of depicted details. As a matter of fact, there is a general idea about these depictions on a coffin to ensure large quantities of grain in the other life.

The aim of this paper is to analyse this wood painted fragment of coffin to clarify its date, manufacture, techniques employed, styles, etc. and discuss the meaning and uses of the granary in coffins to understand them.

## THIRTEENTH SESSION

### **Jérémy Hourdin**

LabEx ARCHIMEDE, University of Montpellier, FRANCE

CNRS, USR 3172 – CFEETK, Karnak, EGYPT

### TITLE

Study of Kushite architectural programs: The Taharqa's colonnades at Karnak

### KEYWORDS

Taharqa, XXVth dynasty, Karnak, Colonnade, Coronation

### ABSTRACT

Among the numerous Kushite constructions in the Theban region, the colonnades constitute the most characteristic group of monuments for the reign of Taharqa. They have been built in front of the main Theban gods' temples: Amun, Mut, Khonsu and Montu. Nevertheless, these monuments are only partially published, like the Taharqa kiosk of Karnak temple. Different types of colonnades must be distinguished: the kiosks, semi-independant constructions, and the "colonnades propylées" (named by Jean Leclant) which are expansions of the temples. Some blocks at Karnak studied as part of the Karnak project (LabEx Archimede – CFEETK), come from other constructions with columns: for example, those reused inside the chapel of Hakoris, or some small column drums with representations of a Kushite king in front of Amun and Khonsu which come probably from the court of the tenth pylon at Karnak. We will focus on the "colonnades propylées" of the Karnak Eastern Temple and North-Karnak to study the links between the architectural layout and the decoration program which depicts mainly the coronation of Taharqa. Also, these monuments are part of larger programs, as at North-Karnak where all the area has been renovated during the Kushite period. The colonnades in Thebes constitute an interesting corpus of constructions to study the royal architectural programs in Egypt during the XXVth dynasty.



**Sara Caramello**

Independent Researcher, ITALY

**TITLE**

Did the scribe... Just want to have fun? Funny inscriptions from Kha and Merit funerary equipment

**KEYWORDS**

Funerary equipment, Deir el-Medineh, Kha, Funerary inscriptions

**ABSTRACT**

Ernesto Schiaparelli, Director of the Egyptian Museum of Turin, discovered the intact tomb of Kha and his wife Merit (TT8) in the Deir el-Medineh necropolis in 1906. The aim of the present work is to highlight some peculiar linguistic (and archaeological) aspects of the rich and extraordinarily well preserved funerary equipment found in the tomb of the Overseer of the Workers. In fact, the epigraphic examination of the inscriptions painted or incised on many objects, and particularly on the wooden coffers, shows different kinds of anomalies and funny details such as wrong funerary formulae and inverted hieroglyphs, not to mention a strange perception (and management) of the space. Could at least some of these aspects have been intentional affectionate jokes by an artisan who knew and worked with Kha?

Through the study of this small *corpus* of inscriptions it is possible to identify different scribal hands and habits, and, in some sense, a unique physical approach to their execution. Moreover, these features allow us to better understand the funerary practices of the Theban necropolis during the 18<sup>th</sup> dynasty, and provide an insight to the hasty preparation of the funerary equipment in the pre-burial days. Thus, the texts could serve to enable comprehension of the actual archaeological context.

## KEYNOTE LECTURE

**Joanna Popielska-Grzybowska**

Pułtusk Academy of Humanities, POLAND

### TITLE

The *elements* of creation in the Pyramid Texts

### KEYWORDS

The *Pyramid Texts*, creation accounts, ancient Egyptian religion, linguistic world view, linguistic conceptualisation of creation

### ABSTRACT

Studies on the creation accounts tend to concentrate on the entirety of the world created or on the figure of the creator. Rarely scrutinised are the fundamentals of the act of creation and even more rarely the core and essence of the creator.

The author of the paper will focus on the analysis of the primordial *elements* – the *elements* at the moment of creation and thus the *elements* deriving from the creator and the fundamental principles of the creation present in the creator, as described in the oldest religious texts. The analysis will be based on the *Pyramid Texts* and the author aims at a reconstruction of the ancient Egyptian beliefs regarding the world and its principles in the Egyptian Old Kingdom. Thus, at the moment of their consolidation in a written form.

The question asked is which of the primordial *elements* originate from the creator as a source of every life – as we may assume – and which of them – if any – pre-existed, for instance as and/or in Nu.

The study is intended to demonstrate a conceptualisation and a linguistic view of the primaeval *elements* of the ancient Egyptian world perception. Consequently, the author will aim at pondering the notion of creation and what it meant for the ancient Egyptians.

## FOURTEENTH SESSION

**Abraham Fernández Pichel**

Universität Tübingen, GERMANY

### TITLE

Focus on Hymns Esna II, 17 and 31: Conclusions and new interpretation

### KEYWORDS

Creation, divine generations, Esna, editions

### ABSTRACT

The oft-cited texts on the soubassements of the Ptolemaic facade of the temple of Esna have traditionally been described as "hymns to creation". A detailed study of these compositions, to which we have devoted a doctoral thesis under the supervision of Christian Leitz and Laurent Coulon, has nevertheless allowed us to ascertain the limitation of such a designation, which only partially covers the complexity of the religious notions expressed therein. Hymns 17 and 31 entail the celebration of creation and the actors involved, Khnoum-Rê et Neith, together with the succession of the divine generations of the Latopolitan Pantheon, completed by the Gods Shou and Tefnout. Our work has also allowed us to indicate the abundant analogies with the rest of the texts and images of the ptolemaic facade, as well as continuities in the witness accounts of the same temple dating from the Roman Era. A new unpublished edition of our texts, written down by Charles Wilbour probably in the decade of 1880, helps us to confirm the copies of others travellers and scholars who visited the monument since the end of the 19th century. Together with the photos of Serge Sauneron taken in 1965, also unpublished, they allow us to propose a new edition of Esna II, 17 and Esna II, 31.

**Margaret Geoga**

Brown University, UNITED STATES OF AMERICA

**TITLE**

Netherworld Books and theological change in the Late Eighteenth Dynasty

**KEYWORDS**

Tutankhamun, Horemheb, Amduat, Book of Gates, Netherworld Books

**ABSTRACT**

Following the Amarna Period, the final three kings of the Eighteenth Dynasty emulated their pre-Amarna forebears by decorating their burial chambers with various Netherworld Books. More than simple imitation, their return to traditional funerary decoration and innovations within this framework represent a reinterpretation of the Netherworld Books, as well as a renegotiation of the various theological developments which occurred in the years surrounding the Amarna Period. This paper traces the developments in the use of Netherworld Books in the final three royal tombs of the Eighteenth Dynasty, beginning with Tutankhamun's combination of the Amduat with the previously unattested Enigmatic Book of the Netherworld, followed by Ay's use of excerpts of the Amduat, and ending with Horemheb's abandonment of the Amduat in favor of the previously unattested Book of Gates. The use of the Netherworld Books in these tombs and their interaction with other decorations suggest a progression from an initial reaction against Akhenaten's religion—which manifested as an emulation of mid-Eighteenth Dynasty decorative tradition combined with an increased emphasis on Osiris—to a nuanced synthesis of the “new solar theology” and traditional theology.

**Christina Geisen**

Yale University, UNITED STATES OF AMERICA

**TITLE**

P. BM EA 10610.1-5: Staging the devotional arena for Senwosret I at Karnak

## KEYWORDS

Ritual, performance, Karnak, Middle Kingdom, religion

## ABSTRACT

It is well known that Senwosret I was venerated in different parts of ancient Egypt after his death. The adoration of the deceased king is especially linked to Thebes, and in particular to Karnak temple. He is seen as the founder of the 12<sup>th</sup> dynasty complex in said sacred precinct, which was later copied by Thutmose III in the Akhmenu. Senwosret I was also fundamental in the implementing of the syncretism of Amun and Ra, which eventually led to the emerging of what became the state god of ancient Egypt par excellence.

The paper will briefly outline Senwosret I's contribution to Karnak temple and it will present evidence for that king's posthumous veneration at the site. Yet, the main focus of the presentation will be the performance of a statue ritual in commemoration of Senwosret I, as it is featured in the so-called Ramesseum Dramatic Papyrus based on a new interpretation of the text by the presenter. The ritual's aim is to remember the ground-breaking innovations introduced by the king not only with regard to temple architecture at Thebes, but also concerning the implementation of the new state god Amun and his merging with the Heliopolitan god Ra. A possible venue for the festivities within the Karnak precinct will also be suggested.

## FIFTEENTH SESSION

### **Jennifer Hellum**

University of Auckland, NEW ZEALAND

## TITLE

The Question of the Concubine: Re-examining translations of ancient Egyptian vocabulary pertaining to women

## KEYWORDS

Egyptian language, translations, concubines

## ABSTRACT

The translated vocabulary of the ancient Egyptian language which relates to women has been heavily influenced by the attitudes and cultural milieu of, in particular, the original English translators. Words such as *xnr*, 'harem' and *Hbsw.t*, 'concubine', among others, were given overly sexualised meanings for which there is no evidence. This seems to have been the result of the intersection of ingrained European Orientalist attitudes, and sexist notions of Arab women. Egyptologists such as Alan Gardiner, Raymond Faulkner, and Battiscombe Gunn have been instrumental in determining the vocabulary in which ancient Egyptian women have been viewed and discussed in the modern literature. As a result, much of the vocabulary relating to women is out-dated and Victorian in nature. Our understanding of women's roles in the ancient Egyptian household, and in wider Egyptian society should be treated with suspicion, and deserving of revision. This paper will focus on the term *Hbsw.t* as a case study of this. It will examine its use throughout the Egyptian literature, in order to contextualise and to try to define it more rigorously. While an ultimate definition may not be possible, the examination will show that the definitions of this and other female-related words in ancient Egyptian have been mistranslated into English due to the early influence of male Egyptologists.

**Jadwiga Iwaszczuk**

Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences,  
POLAND

## TITLE

The function of *sHtp jb* in temple ideology in the early 18th dynasty

## KEYWORDS

Pleasing the god, early 18th dynasty, temple ideology, embracing the king

## **ABSTRACT**

The sHtp ib formula in the royal context is attested in the Pyramid Texts, where it was used to describe the satisfaction of the king resulting from received offerings. Since the Middle Kingdom sHtp ib has also appeared in royal names and can be treated as a political declaration of the king, starting from the throne name of Amenemhat I, sHtp-jb-ra. In the early 18th dynasty this formula seems to combine these two functions, the satisfaction with the offerings and the political declaration in the context of building activity of the kings, when the ruler satisfies the god with the offering of the temple. Another attestation of the sHtp ib formula in the temples of that period is the epithet of the god. It emerges in the times of Amenhotep I and is used until the reign of Thutmose IV. Representations of deities associated with this epithet decorate the area close to the gates of the temples or the gates themselves; the epithet is attributed to the main god of the temple as well as his female partner, and the god in most cases is represented embracing the king. The manner of the pleasing the god and its meaning will be the subject of this presentation.

**Tadas Rutkauskas**

Vytautas Magnus University, LITHUANIA

## **TITLE**

(Re)constructing the Ancient Egyptian Concept of Sin

## **KEYWORDS**

Religion, sin, semasiology, judgement of the dead

## **ABSTRACT**

The aim of this paper is to present some results of the doctoral thesis “Sünde im Alten Ägypten: eine begriffsemasiologische und begriffsgeschichtliche Untersuchung” (“Sin in Ancient Egypt: Semasiological and Historical Study of the Concept”) defended this year at Heidelberg University. Different problems making difficult the approach to this non-uncontroversial concept in ancient Egyptian

religion are discussed. However, the semasiological method used in the doctoral thesis dealing with meanings of some Egyptian lexemes provides us useful information which can help us to understand better how ancient Egyptians viewed the concept of sin and how it worked in the system of their religious communication. In certain contexts, some Egyptian words with meanings “reproach”, “offence”, “evil” or others can gain the meaning “sin”. It is the case, for example, when they appear in the speeches of the deceased or gods in the scenes of judgement of the dead or in declarations of innocence. A closer look to the meanings of these words and to their use in different (con)texts is a new approach which can also help to trace the historical change of the ancient Egyptian concept of sin.

**Shih-Wei Hsu**

Nankai University, CHINA

#### **TITLE**

A comparison of figurative language in royal inscriptions: A case study of the stelae of Thutmose III and Piye

#### **KEYWORDS**

Figurative language, Gebel Barkal Stela of Thutmose III, Triumph Stela of Piye, Royal inscription, Kingship

#### **ABSTRACT**

The Gebel Barkal Stela of Thutmose III and the Triumphal Stela of Piye are not just similar in textual formulation, but also in size and location (both were set up at the Amun Temple B 500). Through the Gebel Barkal Stela, Thutmose III aimed to proclaim his political and military possession over the territory, where the central Kushite sanctuary is located. In contrast, Piye intended to report that he had brought the Kushite Kingdom under Egyptian dominance. A number of studies discuss the similarities and differences between these two stelae. According to studies on context, format, grammatical style and historical background of these stelae, it appears that Piye attempted to imitate Thutmose III and set his stela engraved with



his deed in a similar way to Thutmose III. A comparison of both texts, however, shows that Piye's inscriptions had less figurative images than Thutmose III's. Figurative language is an important rhetorical and stylistic element in ancient Egyptian royal inscriptions. It depicts royal written images and emphasizes kingship and its ideology. Therefore, this paper aims to deal with all figurative written images used in both texts and discuss their usages, purposes and functions. Furthermore, from a figurative point of view, kingship of both kings and their represented ideology will be analysed, as well as the similarities and differences.

## SIXTEENTH SESSION

### **Marcella Trapani & Federica Pancin**

Soprintendenza Archeologia belle arti e paesaggio per la città metropolitana di Torino, ITALY

Scuola Interateneo di Specializzazione in Beni Archeologici di Trieste, Udine e Venezia, ITALY

### TITLE

Some 19th century albumen prints in the Museo Egizio in Turin: Preliminary Report

### KEYWORDS

Museo Egizio, 19th century photography, Egyptian monuments

### ABSTRACT

During winter 2013/2014, work has been carried out at the Historical Photographic Archive (Fototeca Storica) of the Museo Egizio in Turin. Nearly 400 albumen silver prints – acquired by Ernesto Schiaparelli and preserved in the “Soprintendenza di Torino” (Superintendence for Archaeological Heritage of Turin) – were digitalized, studied, and filed in a provisional database. Material included photographs by authors Antonio Beato, Henri Béchard, Felix Bonfils, Gabriel Lekegian and the Zangaki brothers. Most of the pictures portrayed ancient Egyptian monuments, with famous archaeological and touristic sites such as Karnak, Luxor and Giza, besides

other themes – i.e. Assuan, Philae, Saqqara, Western Thebes, etc. Interestingly, the presence of less easily reachable places for 19th century travellers – namely some Nubian temples – has been noted, while some works could not be recognized either for authorship nor for subjects portrayed.

This paper aims to unveil a less known collection belonging to the Museo Egizio, which gives an interesting insight on a different era and testifies a romantic – yet never obsolete – point of view on the Egyptian archaeological heritage. Notably, many monuments are now ruined or even lost, so 19th century photography could fill the gap.

The preliminary results of the study undertaken so far will be presented and some unpublished albumen prints of the second half of the 1800s will be shown for the first time. Some remarks will also be made in order to introduce perspectives in further research.

**Valeria Turriziani**

Sapienza Università di Roma, ITALY

#### **TITLE**

“Pull back, Babi's penis!” Sexual body parts in the Pyramid and Coffin Texts

#### **KEYWORDS**

Sexual body parts, Pyramid/Coffin Texts, Gliedervergottung, Babi

#### **ABSTRACT**

It is clearly possible to define a vocabulary of body parts within the ancient Egyptian texts, in particular those which pertain to medical and magic contexts. Nevertheless, there are often different meanings behind the terminology of body parts in the two more ancient corpora of texts, the Pyramid Texts and the Coffin Texts. This particularly happens with terms relating to sexual and reproductive body parts, which appear very rarely in the texts and with various significances. References to sexual body parts do not always imply, in fact, a sexual connotation and sometimes they are part of specific devices, such as the so-called “deification of the members”

(Gliedervergottung), in which every part of the human body is identified with a deity. In addition to this, the god Babi, in particular, occupies a prominent place in this matter, since he is mentioned in relation to his penis in various occasions. Cosmogony («It was before vulvae were made and before wombs were born that I came into being» [CT IV 135b]) or the use of metaphors represent other important features, while the mythology of Horus and Seth obviously plays an important role. The aim of this contribution is to examine all of the occurrences of terms related to sexual body parts – i.e. penis, vulva/vagina, testicles, womb, breasts, hind parts etc. – within the Pyramid and Coffin Texts, analyzing the word, its context and meaning, with special regard to the specific religious characterization of the same texts.

**Andrea Fanciulli**

Pontifical Biblical Institute, ITALY

#### **TITLE**

Myth as a remedy. The case of magical spells against burns

#### **KEYWORDS**

Medicine, incantation, artificial mythology, burns

#### **ABSTRACT**

According to ancient Egyptian belief, the various diseases which afflicted men were perceived as being caused both by natural and supernatural powers. As a consequence, sickness could be treated with a combination of medicine and magical utterances, with natural medicaments or, seldom, entirely with magic. Moreover, the Egyptian practitioner seems to have invoked magic not only for diseases with less obvious supernatural causes, but also for common daily afflictions and injuries, such as headache, bellypains, snakebites, scorpion's stings or burns. Through his incantations, the healer might confront the illness directly and he might transfer the whole scenario of sickness and healing into the divine sphere by referring to a similar mythological situation. By identifying the patient with a god sickened with the same illness and subsequently cured, the doctor could make the divine healing

available for the patient himself. It is likely that the ad hoc creation of new myths – the so called “artificial mythology” – represented an important part of ancient Egyptian medicine. That is the case of young Horus in the desert, suffering from a burn and helped by Isis. This contribution proposes to analyse in particular the incantations recited in reference to burns, mostly from the papyri Leiden I 348, Edwin Smith, Ebers and Chester Beatty VII. Focusing mainly on the texts, the aim is to identify the mythological context used for the healing, examining at the same time some parallels from the corpus of anti-scorpion and anti-snake spells.

### **Katarzyna Kapiiec**

Antiquity of Southeastern Europe Research Centre, University of Warsaw; Institute of Mediterranean and Oriental Cultures of the Polish Academy of Sciences, POLAND

### **TITLE**

Speeches of Amun Kamutef from the Southern Room of Amun in the Temple of Hatshepsut at Deir el-Bahari

### **KEYWORDS**

Hatshepsut, Deir el-Bahari, Southern Room of Amun, Amun Kamutef

### **ABSTRACT**

There are two speeches of Amun Kamutef located in the Southern Room of Amun in the Temple of Hatshepsut at Deir el-Bahari – one on the western and second on the eastern wall. They are similar and both are referring to the building activity of Hatshepsut.

Speeches of Amun Kamutef in the mentioned room are accompanying scenes where Hatshepsut together with her *ka* in human form are offering oils to the god. Figures of Amun Kamutef were erased during the Amarna Period while almost the whole text has been left untouched. Both speeches are constructed in a very similar way, only some details are different. The sense of the orations is the same and concerns the building activity of Hatshepsut and her destiny to become a king. Texts mentioning these two aspects are attested in another parts

of Deir el-Bahari Temple and in some other Hatshepsut's monuments, but in a different context than in the Southern Room of Amun. The question arises why these kind of orations were located there?

The aim of the paper is to examine the Amun Kamutef's speeches from the Southern Room of Amun, present their translations, compare them with other texts of this type and propose ideas why such orations were located in the discussed room.

## SEVENTEENTH SESSION

**Joanna Dębowska-Ludwin & Karolina Rosińska-Balik**

Jagiellonian University in Krakow, POLAND

### TITLE

A manual of a tomb builder, or how to construct an Early Dynastic mastaba grave

### KEYWORDS

Sepulchral architecture, Early Dynastic, material studies, 3D reconstructions

### ABSTRACT

The site of Tell el-Farkha, located in the eastern Nile Delta, is the subject of field works conducted by a Polish combined expedition of Poznan Archaeological Museum and the Jagiellonian University in Krakow. Among numerous interesting discoveries the site revealed also a long series of Early Dynastic burials, many of them representing the characteristic mastaba type. The perfect state of preservation of some of the structures gives a unique opportunity to reconstruct following stages of their construction. After years of excavations at the site we can say a lot about the materials used for such a purpose, building strategies and what seems to be the most preferable/perfect forms.

In the presentation we will show and discuss the complete process of a tomb construction based on our original research on the cemetery of Tell el-Farkha, illustrated with pictures of the ancient remains contradicted to much more informative three-dimensional visualizations.

**Wojciech Ejsmond**

University of Warsaw, POLAND

**TITLE**

Cemeteries at Gebelein in light of current research

**KEYWORDS**

Gebelein, topography, field works

**ABSTRACT**

All periods of Egyptian history have left their mark at Gebelein, where it encompasses many kinds of archaeological sites found in the Nile valley. The area was a significant centre in ancient Egyptian history, but its exact role, as well as the reasons for its importance, still awaits an explanation. New research has been initiated at Gebelein by a team from the University of Warsaw in 2013. The works has yielded new data concerning the history and topography of this area, the surveys of the cemeteries being especially important.

The aim of this paper is to present three necropoleis at Gebelein dated from the Predynastic Period up to the Middle Kingdom. The northern cemetery was related to the town of Sumenu. Central burial ground served the population of Per-Hathor, and the southern necropolis consists of several large, rock-cut tombs, the relation of which to known settlements in the area is obscure. In the paper the emphasis will be put on the central and southern cemeteries because they are the least known from publications and encompass interesting features - like natural pyramids and monumental tombs. They are also very important for the research on the First Intermediate Period in the Gebelein region which is still poorly understood.

## EIGHTEENTH SESSION

**Vera Michel**

ÖAW/ÖAI (Wien/Cairo), AUSTRIA

### TITLE

Area R/III - Determination of an urban quarter

### KEYWORDS

Avaris, Egyptian pottery, material culture, Tell el-Dab'a, settlement

### ABSTRACT

The long term excavations carried out in Avaris, the ancient city of the Hyksos, presented a large variety of urban formations. Among them is the newly uncovered quarter in the area of Rushdi III (R/III). An elaboration of the architectural patterns, despite the poor state of preservation, exhibits at least at one of them features of a higher social status. The ceramic material from a test trench in the southwestern sector of R/III provides insight into stratigraphy of the settlement in this area. A comparison of the pottery study results with the established pottery typology of Tell el-Dab'a illustrates distinctive 15th Dynasty characteristics and indicates the domestic nature of the vessel compound. Considering the architecture and material culture, the quarter appears to have a domestic and administrative character. The methodological evaluation, both of the material culture and of the architectural features in the area R/III is still in progress and further results are expected. Finally the determination and interpretation of the area R/III would be a further piece in the puzzle to reconstruct the complete picture of the Hyksos city at the end of the Second Intermediate Period in Egypt.

**Raúl Sánchez Casado**

Department of Ancient History, University of Seville; Middle Kingdom Theban Project FUB/UAH, SPAIN

## TITLE

*Shabti* and *cartonnage* fragments from the funerary complex of the vizier Ipi (TT 315) (The Middle Kingdom Theban Project, First and Second seasons)

## KEYWORDS

*Shabti*, *cartonnage*, Deir el-Bahari, Theban necropolis

## ABSTRACT

The works conducted by the Middle Kingdom Theban Project (Freie Universität Berlin-Universidad de Alcalá de Henares Mission) in the funerary complex of the vizier Ipi (TT 315) during its first two seasons permitted the recovery of an important amount of *shabtis* figurines and fragments of *cartonnage*. In general terms, our cleaning activities have produced a collection of 508 *shabti* in complete and fragmentary state, and 293 bags of fragments of *cartonnage*.

Presumably, this material would have belonged to burials resulting from the second occupation of this particular sector of the necropolis from the late New Kingdom onwards. At that time, some of the tombs and courtyards of the high dignitaries of the late 11th Dynasty and early Middle Kingdom would have been reused for numerous burials.

Although almost all archaeological layers detected during the archaeological work in the season were disturbed through previous work in the area by Winlock and the Metropolitan Museum Expedition, the examination of the funerary figurines and *cartonnage* fragments provides valuable information for the primary use and reutilization of this section of the necropolis over the centuries. These materials represent, therefore, a vestige of the successive stages of mortuary use that since the New Kingdom played a role in the mountain slopes of Deir el-Bahari as an especial sacred setting for the burials of high-ranking and not so distinctive owners in this area of the Theban necropolis.



**Natalia Małecką-Drozd**

Jagiellonian University in Krakow, POLAND

#### **TITLE**

The structure of the settlements in the Nile Delta during the Early Dynastic and early Old Kingdom periods

#### **KEYWORDS**

Nile Delta, Early Dynastic, Old Kingdom, settlement

#### **ABSTRACT**

As it has been confirmed by results of recent studies, a number of settlements has been already existed in the Nile Delta since the time of the Lower Egyptian culture. Similarly to the Upper Egypt, strong administrative and cultic centers were established there long before the political unification of the country. The most important were Tell el-Fara'in in the western Delta and Tell el-Farkha in its eastern part. One of the main sources of their prosperity were proximity of the main Nile branches as well as their key location along profitable trade route to the Levant. Moreover, there was a network of smaller settlements, whose existence was based mainly on an agriculture. Particularly well developed was the northeastern part of the Nile Delta, one of the most densely populated areas of the then Egypt.

After the unification of the country, along with the increasing power of kings, natural reorganization of the settlement structure was begun. Part of the settlements, especially in the eastern Delta, declined or was abandoned, as exemplified by Tell el-Farkha. Others, such as Tell el-Fara'in, strengthened its position in close cooperation with the new authorities. The new role of the Nile Delta as the main agricultural base for the entire country, and a gradual decline of the land route to Palestine, influenced the settlements. The objectives of the paper is to present the range of changes in the structure, architecture and economic profile of the Nile Delta settlements during the Early Dynastic and early Old Kingdom periods.

## NINETEENTH SESSION

### **Elizabeth Eltze**

University of Auckland, NEW ZEALAND

### TITLE

Comparative displays: The jewels of Amanishakheto in modern German museums

### KEYWORDS

Amanishakheto, museums, jewellery, exhibition, techniques

### ABSTRACT

While the Egyptian army was stationed at Khartoum in 1834, an Italian doctor named Giuseppe Ferlini travelled to Meroë, Sudan. After exploring one of the largest pyramids at the site – Begarawiya North 6, belonging to the Meroitic Queen Amanishakheto – he discovered one of the greatest caches of ancient jewellery ever found. After he removed this treasure from Africa and displayed it in Europe in 1837, Ferlini tried to sell it to several European museums. The jewellery was eventually sold a decade later - half to King Ludwig I of Bavaria and the rest to King Friedrich Wilhelm IV of Prussia. The treasure of Amanishakheto is now displayed in two German museums: King Ludwig's at the Staatliche Sammlung für Ägyptische Kunst, Munich and King Friedrich Wilhelm's at the Neues Museum in Berlin. This presentation will firstly give a short introduction to the discovery of the treasure, and then will compare and contrast the ways in which these two museums have displayed Amanishakheto's jewels. Finally, a brief summary of the possible consequences of the two alternate presentation techniques will be provided. The aim of this paper is threefold: to investigate key modern exhibition techniques in European museums, to investigate the way in which ancient Africa is represented in modern European museums, and how these methods of display can inform both academic research and the public's learning experience.

**Małgorzata Korzeniowska**

National Museum in Warsaw, POLAND

**TITLE**

Collection of the Egyptian pottery from the National Museum in Warsaw – The past and the future

**KEYWORDS**

Pottery, collection, museum, Edfu

**ABSTRACT**

The National Museum in Warsaw houses a considerable collection of Egyptian pottery from all Egyptian periods the majority being complete vessels. Most of the collection came to the Museum shortly before the World War II as a deposit of the University of Warsaw as a result of a joint Polish-French excavations in Edfu directed by Kazimierz Michalowski. Pottery selection from other Egyptian sites complemented the collection. The importance of the collection lies in its typological and chronological diversity making it a valuable material for further research although little part of the material has been studied and published so far. The collection will also form a significant part of an Ancient Art Gallery which has been undergoing extensive renovation. Once its open, a large number of pottery vessels will find its place on a new display.

**Silvia Zago**

University of Toronto, CANADA

**TITLE**

Shaping the afterlife: The notion of Duat between the Old Kingdom and the Middle Kingdom

**KEYWORDS**

Duat, afterlife, Pyramid Texts, Coffin Texts

## ABSTRACT

This paper will focus on the evolution of the concept of Duat as part of the ancient Egyptians' afterlife beliefs between the Old and the Middle Kingdom. Occurring already within the Pyramid Texts, the notion of Duat is presented in an ambiguous way. It is both sky and a liminal domain located presumably somewhere between earth and horizon, and endowed with regenerative power. As such, it can also be identified with Nut's womb, harboring the sun and the stars, and it is precisely the figure of Nut that brings together and reconciles all the seemingly contrasting destinies of the deceased presented in these texts. Already towards the end of the Old Kingdom, however, the situation changes with the appearance of the Coffin Texts, a partially new composition in which the depiction of the cosmos is altered. A more or less explicitly described three-tiered universe replaces the older views: contrasted with the earth and the sky stands now a next world that includes both sky and netherworld. The latter is best exemplified by Rosetau, which is well known from later funerary compositions (mainly the Amduat) as Sokar's sandy domain in the underworld. This paper therefore aims to illustrate the process of development of the concept of Duat over time, in order to explore the reasons behind it and to build a thorough picture of what the multiple destinies of the deceased were thought to be in the Pyramid Texts first and in the Coffin Texts next.

# **Conference Program**

**CECE 8**

**MONDAY, 26 JUNE**

*Venue: The Calouste Gulbenkian Foundation. Auditorium III*

*Visit to The Museum of The Calouste Gulbenkian Foundation During the Day*

**09h00-09h30: Registration; Meet & Greet**

**09h30-09h40: Welcome Session by Professor Doctor Maria Helena Trindade Lopes**

**09h40-09h50: Remarks by His Excellency, The Ambassador of The Republic of Poland in Lisbon, Professor Doctor Jacek Junosza Kisielewski**

**09h50-10h00: Welcome Session by Professor Doctor Joanna Popielska-Grzybowska**

**10h10-10h30: The Director of the Museum of Egyptian Antiquities in Cairo, Ms. Sabah Abdelrazek Seddik Kazem**

**10h30-10h50: Coffee Break**

**10h50-11h30: *Keynote Lecture*: Professor Emeritus Doctor Pascal Vernus**

The status of authoritative texts in pharaonic Egypt

**11h30-11h50: Debate**

## First Session

**President – Professor Doctor Annik Wüthrich**

11h50-12h10: **Heather McCarthy**

Book of the Dead 161 in a Ramesside queen's tomb: Function and context

12h10-12h30: **Ronaldo Gurgel Pereira**

New perspectives on Aegyptiaca in Portugal – On Egyptian and egyptizing scarabs and their iconography of demons

12h30-12h50: **Debate**

12h50-15h00: **Lunch**

## Second Session

**President – Professor Doctor Maria Helena Trindade Lopes**

15h00-15h20: **Veronika Dulíková**

The reign of king Nyuserre: The time of transformation

15h20-15h40: **Marcus Carvalho Pinto**

Loyalism: An overview of a Middle Kingdom political phenomenon

15h40-16h00: **André Patrício**

To create an Empire: The Ancient Egyptian mind and beliefs behind the New Kingdom Imperial Expansion

16h00-16h20: **Uroš Matić**

“No one of them could find his hand”: The practice of enemy hand cutting in New Kingdom Egypt

16h20-16h40: **Catarina Miranda**

Faces of the encounter: About Greco-Egyptian interaction in the royal sculpture of the Ptolemaic period

16h40-17h00: **Nenad Marković**

Dwelling among the shadows: The Saite royal women in context

17h00-17h20: **Debate**



## **TUESDAY, 27 June**

*Venue: The Calouste Gulbenkian Foundation. Auditorium III*

**09h30-10h10: *Keynote Lecture: Professor Doctor Annik Wüthrich***

Horus' Children Project

### Third Session

**President – Professor Emeritus Doctor Pascal Vernus**

**10h10-10h30: Mary-Ann Pouls Wegner**

Rebirth and transformation in the Abydos landscape

**10h30-10h50: Vessela Atanasova**

The relation between civil service and divine priesthood in the Old Kingdom Epigraphic material

**10h50-11h10: Katarína Arias Kytnarová**

Beer jar deposits – Remnants of cultic activity in the Old Kingdom

**11h10-11h25: Debate**

**11h25-11h45: Coffee Break**

### Fourth Session

**President – Professor Doctor Joanna Popielska-Grzybowska**

**11h45-12h05: Susan Thorpe**

The enigma of “He of the Camp” and el-Hibeh – Aspects of ancient Egyptian religious belief and life found in Twenty-First Dynasty personal correspondence

12h05-12h25: **Susana Mota**

Men and gods: Divinities' cult within household religion in ancient Egypt

12h25-12h45: **Jessica Santos**

The magical spells as a source to the study of the ancient Egyptian children's magical protection: An overview

12h45-13h00: **Debate**

13h00-15h00: **Lunch**

15h00-15h40: **Keynote Lecture: Doctor Helen Strudwick**

The power of seeing in Ancient Egypt

#### Fifth Session

**President – Professor Doctor Nigel Strudwick**

15h40-16h00: **Wojciech Ejsmond & Kamila Braulinska**

From the banks of the Nile to the banks of Vistula: Egyptian mummies in Warsaw

16h00-16h20: **Vicente Barba Colmenero & José Manuel Alba Gómez**

A pottery workshop from the Byzantine Period at the Monastery of Qubbet el-Hawa (Aswan, Egypt)

16h20-16h40: **Anke Ilona Blöbaum**

Composition and context: The Seated Figure of Montuemhat (Berlin ÄMP 17271)

16h40-16h55: **Debate**

17h30: **Walking tour in Lisbon Center: Meeting Point at Rossio [Praça D. Pedro IV]**

**THURSDAY, 29 June**

*Venue: The Faculty of Social and Human Sciences (FCSH) –  
Universidade NOVA de Lisboa*

**Room A: Auditorium I (Tower B –First Floor)**

09h30-10h10: **Keynote Lecture: Professor Doctor Mladen  
Tomorad**

Online version of Croato-Aegyptica Database

Sixth Session

**President – Professor Doctor Mary-Ann Wegner**

10h10-10h30: **Joanne-Marie Robinson**

‘The children you will bear with me are the co-  
dividers with my children’: Marriage and  
inheritance strategies in non-royal consanguineous  
marriage in ancient Egypt

**Room B: Auditorium III (Tower B –Fifth Floor)**

09h 30-10h10: **Room B: Auditorium III is CLOSED**

Tenth Session

**President – Doctor Éloïse Noc**

10h10-10h30: **Jennifer Myuki Babcock**

The nudity of cats and what it reveals

10h30-10h50: **Micòl Di Teodoro**

Labour obligations in Pharaonic Egypt: A survey of the evidence

10h50-11h10: **Piotr Czerkwiński**

The scribe's office and its succession at the end of the Late Period and in the early Ptolemaic Dynasty

11h10-11h30: **Christine Hue-Arcé**

Kinship and society in New Kingdom and Graeco-Roman Egypt: Methods and issues

11h30-11h45: **Debate**

11h45-12h00: **Coffee break**

10h30-10h50: **Susanna Moser**

Presents, imports or 'loot'? Ancient Egyptian artefacts found in Aquileia (Udine, Italy) compared to other Italian archaeological contexts

10h50-11h10: **Francisco B. Gomes**

Udjat amulets in Iron Age contexts of the Iberian Peninsula: Distribution, context and use

11h10-11h30: **Anirban Ray**

Ancient Egyptian objects and architectonics in paintings depicting Cleopatra's suicide: Seven case studies

11h30-11h45: **Debate**

11h45-12h00: **Coffee Break**

Seventh Session

**President – Professor Doctor Mladen Tomorad**

12h00-12h20: **Diana Nikolova**

Charting economics changes: Debasement of  
Ptolemaic coinage

12h20-12h40: **Nicky Nielsen**

The City of the Snake Goddess: Preliminary results  
of the University of Liverpool Tell Nabasha Survey  
Project

12h40-12h55: **Debate**

12h55-15h00: **Lunch**

Eleventh Session

**President – Professor Doctor Ilaria Incordino**

12h00-12h20: **Taichi Korunuma**

Large jars and small pots. Analysis of the pottery  
placement in the Predynastic burial of the  
cemeteries of Naqada

12h20-12h40: **Magdalena Kazimierczak**

Wine jars from Early Dynastic Period. A view from  
Tell el-Murra and Tell el-Farkha sites (Nile Delta)

12h40-12h55: **Debate**

12h55-15h00: **Lunch**

15h00-15h40: **Keynote lecture: Professor Doctor Nigel Strudwick**

The mechanics and practice of Egyptian tomb robbery. A view from Ancient Thebes

Eighth Session

**President – Doctor Helen Strudwick**

15h40-16h00: **Marcella Trapani**

The statue of Pendua and Nefertari at the Museo Egizio: From the archives of the M.A.I. (Missione Archeologica Italiana) to the archaeological and historical context

15h00-15h40: **Room B: Auditorium III is CLOSED**

Twelfth Session

**President – Doctor Anke Ilona Blöbaum**

15h40-16h00: **Julia M. Chyla**

Gebelein Western Rock

16h00-16h20: **Květa Smoláriková**

The nature of the Saite-Persian cemetery at Abusir

16h20-16h40: **Ilaria Incordino**

The Pottery assemblage from “Monastery of Abba Nefer the Hermit” in Manqabad (Asyut)

16h40-17h00: **Debate**

17h00-17h20: **Coffee Break**

16h00-16h20: **Dagmara Haładaj**

Coffin as the universe? Case of 25/26th Dynasty qrsw coffins from the “Priests of Montu group”

16h20-16h40: **Martina Bardoňová & José Manuel Alba Gómez**

A granary scene from a Middle Kingdom coffin in Qubbet el-Hawa: (QH31/15/S5/UE21/30)

16h40-17h00: **Debate**

17h00-17h20: **Coffee Break**

### Ninth Session

**President – Doctor Květa Smoláriková**

17h20-17h40: **María Teresa Soria Trastoy**

A first international standardised classification of fish catching methods of ancient Egypt with a revised, expanded and updated classification of the captured fish species in fluvial, lacustrine and palustrine environments

17h40-18h00: **Antje Zygalski**

Preventive Conservation on archaeological sites –  
The example of the MANT-Project

18h00-18h20: **Éloïse Noc**

Presentation of SIGSaqqara Project

18h20-18h40: **Debate**

18h40: ***Wine & Cheese Reception***

### Thirteenth Session

**President – Doctor Abraham I. Fernández Pichel**

17h20-17h40: **Jérémy Hourdin**

Study of Kushite architectural programs: The  
Taharqa's colonnades at Karnak

18h00-18h20: **Sara Caramello**

Did the scribe... just want to have fun? Funny  
inscriptions from Kha and Merit funerary  
equipment

18h20-18h40: **Debate**

18h40: ***Wine & Cheese Reception***



**FRIDAY, 30 June**

*Venue: The National Museum of Archaeology*

**Room A: The Noble Hall**

09h30-9h45: The Director of *The National Museum of Archaeology*, Doctor António Carvalho

9h45-10h25: **Keynote Lecture: Professor Doctor Joanna Popielska-Grzybowska**

*The elements of creation in the Pyramid Texts*

**Room B: The Bustorff Room**

09h30-9h45: **Room B: The Bustorff Room is CLOSED**

9h45-10h25: **Room B: The Bustorff Room is CLOSED**

10h25-10h45: **Room B: The Bustorff Room is CLOSED**

Fourteenth Session

**President – Doctor Ronaldo Gurgel Pereira**

10h25-10h45: **Abraham Fernández Pichel**

Focus on Hymns Esna II, 17 and 31: Conclusions  
and new interpretation

10h45-11h05: **Margaret Geoga**

Netherworld books and theological change in the  
late Eighteenth Dynasty

11h05-11h25: **Christina Geisen**

P. BM EA 10610.1-5: Staging the devotional arena  
for Senwosret I at Karnak

11h25-11h40: **Debate**

Seventeenth Session

**President – Doctor Marcella Trapani**

10h45-11h05: **Joanna Dębowska-Ludwin & Karolina  
Rosińska-Balik**

A manual of a tomb builder, or how to construct an Early Dynastic  
mastaba grave

11h05-11h25: **Wojciech Ejsmond**

Cemeteries at Gebelein in light of current research

11h25-11h40: **Debate**

11h40-12h00: **Coffee Break**

Fifteenth Session

**President – Doctor Heather McCarthy**

12h00-12h20: **Jennifer Hellum**

The question of the concubine: Re-examining translations of ancient Egyptian vocabulary pertaining to women

12h20-12h40: **Jadwiga Iwaszczuk**

The importance of sHtp jb in temple ideology in the early 18th dynasty

11h40-12h00: **Coffee Break**

Eighteenth Session

**President – Doctor Christina Geisen**

12h20-12h40: **Vera Michel**

Area R/III – Determination of an urban quarter

12h40-13h00: **Tadas Rutkauskas**

(Re)constructing the ancient Egyptian concept of sin

13h00-13h20: **Shih-Wei Hsu**

A comparison of figurative language in royal inscriptions: A case study of the stelae of Thutmose III and Piye

13h20-13h40: **Debate**

13h40-15h00: **Lunch**

12h40-13h00: **Raúl Sánchez Casado**

Shabti and cartonnage fragments from the funerary complex of the vizier Ipi (TT 315) (The Middle Kingdom Theban Project, First and Second seasons)

13h00-13h20: **Natalia Małecka-Drozd**

The structure of the settlements in the Nile Delta during the Early Dynastic and early Old Kingdom periods

13h20-13h40: **Debate**

13h40-15h00: **Lunch**

Sixteenth Session

**President – Professor Doctor Jennifer Hellum**

15h00-15h20: **Marcella Trapani & Federica Pancin**

Some 19th century albumen prints in the Museo Egizio in Turin: Preliminary report

15h20-15h40: **Valeria Turriziani**

“Pull back, Babi's penis!” Sexual body parts in the Pyramid and Coffin Texts

15h40-16h00: **Andrea Fanciulli**

Myth as a remedy. The case of magical spells against burns

Nineteenth Session

**President – Professor Doctor Joanna Popielska-Grzybowska**

15h00-15h20: **Elizabeth Eltze**

Comparative displays: The Jewels of Amanishakheto in modern German museums

15h20-15h40: **Małgorzata Korzeniowska**

Collection of the Egyptian pottery from the National Museum in Warsaw – The past and the future

15h40-16h00: **Silvia Zago**

Shaping the afterlife: The notion of Duat between the Old Kingdom and the Middle Kingdom

16h00-16h20: **Katarzyna Kapiec**

Speeches of Amun Kamutef from the Southern  
Room of Amun in the Temple of Hatshepsut at Deir  
el-Bahari

16h00-16h20: **Debate**

16h20-16h40: **Debate**

16h40-17h10: **Closing Remarks**

17h10-17h45: **Coffee Break**

16h20: **Room B: The Bustorff Room closes**

18h00-19h00: *Visit to the Egyptian collection of the National  
Museum of Archaeology*

*Introduction to The Egyptian Collection by The Curator of the  
Egyptian Collection of The National Museum of Archaeology,  
Doctor Maria José Albuquerque*

20h30: *Conference Dinner*



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