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Association for Students of Egyptology

21-24 August 2019, Leiden University

International Congress for Young Egyptologists

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Dear participant,

Welcome to the VIth International Congress for Young Egyptologists, and welcome to Leiden University. Leiden is one of the most important centres for Egyptology in the world, as it houses the second largest Near Eastern library of Europe and has a museum which contains a collection of important Egyptian antiquities.

Archaeology as a discipline was founded in 1818, and not coincidentally this was the same year that the Rijksmuseum van Oudheden (National Museum of Antiquities) was founded by the University and directed by Caspar Reuvens, the first professor of Archaeology in the Netherlands. The museum owns a large collection of important Egyptian antiquities, including the monumental Temple of Taffeh, gifted to the museum by the Egyptian government. The museum has three curators working on the Egyptian department.

We are very proud of our Netherlands Institute of the Near East, which contains the second largest collection of books concerning the Ancient Near East in Europe. It draws numerous students each year who are more than happy with this academic environment.

Our staff contains of specialists who cover all aspects of Egyptian and Nubian history, varying from linguistics, art history, archaeology and anthropology to the Ptolemaic language, abnormal Hieratic, Old Kingdom mastabas and pottery.

We are proud to receive you in Leiden this year, and hope that you will enjoy the ICYE as much as we enjoyed organising it! If you have any questions, don't hesitate to ask your organising committee or any of the volunteers. You can recognise us by our ASE-buttons.

All the best,

Lonneke, Fania, Emma, Maud, Louis-Philippe & Omar
ICYE committee 2019

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The systematic use of dots in abnormal hieratic administrative texts

Small points of ink have been used in administrative documents written in hieratic since the Old Kingdom Abusir Papyri all the way through to the Third Intermediate Period. These ink impressions or "dots" – for lack of better terminology— could be written above, in front, or behind a hieratic sign and were used as checkmarks in lists or to highlight grammatical elements. The use of dots reached its pinnacle in the abnormal hieratic sources of the 25th and 26th dynasties (8th-6th century BCE). Abnormal hieratic is an extremely cursive script, mostly used for administrative document until its role as the main bureaucratic script was taken over by demotic. Conversely, during its short-lived life abnormal hieratic scribes refined the administrative system of dots and elevated it far beyond the functionality that was present in the earlier documentary hieratic material. Nevertheless, while dots are an intrinsic part of abnormal hieratic documents – sometimes appearing ten or more times in a single line of text – they have not been commented on by the scholarly literature. Thus, in this paper, the complex reworked system of dots used by abnormal hieratic scribes will be presented for the first time. Based on a short selection of published and unpublished texts from the Louvre and the British Museum we will go over the different functions of these dots, such as their use to indicate different parties of a contract, do calculations, or to highlight passages containing judicial formulas. Most importantly, we will focus on the dot that was used as a segregation tool to isolate individual groups of hieratic signs on one line into separate units of hieratic group writing. This was done so systematically that it can give us an insight into the way scribes were trained in this period of Egyptian history.

Key words: abnormal hieratic, administration, punctuation, scribal training,

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The Personal Wealth of Dhutmose

  Compared to the rest of ancient Egypt, the tomb builders' village of Deir el Medina is of course very well documented. This includes the scribe of the Tomb, Dhutmose, who is known for his correspondence in the Late Ramesside Letters. But a relatively recent find sheds light on another aspect of the life of Dhutmose.

   P. Vienna ÄS 10321, which was published by Regina Hölzl, Michael Neumann and Robert J. Demarée in 2018, was found wrapped in linen inside an ibis mummy cone. How the roll of papyrus ended up within the ibis mummy cone from a later period is in itself a mystery, which may never be answered.

  Now unrolled, the papyrus measures 7,5 cm in height and 250 cm in length, and it was found to be a notebook written by Dhutmose in the end of the 20th dynasty. It mostly contains accounts of copper, but two entries list the private property of Dhutmose and property stolen from him. These lists reveal in detail a somewhat surprising amount of wealth accumulated during the unrest of the late 20th dynasty.

  Focusing on P. Vienna ÄS 10321 and the numerous other documents from the Theban area related to Dhutmose, this paper aims to describe the private economy of a Deir el Medina scribe at the brink of the collapse of the New Kingdom.

This presentation is based on a paper written during my MA-studies, which is handed in in May 2019.

Key words: Economy, Deir el Medina, New Kingdom

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An organ, a word, a plan, a craft - cosmogonical processes and mechanisms in the Egyptian New Kingdom Religious Hymns (ca. 1539-1077 BC)

The main goal of my PhD is to consider the phraseology present in the New Kingdom religious hymns with explicit reference to the cosmogonical process, that is, that sheds some light on the way the world came into existence. My aim is to cogitate on the complex identity of the Creator deity, who not only reunites in themselves an amount of names, roles and attributes but also performs different tasks in order to set the different Cosmos' components into being. Thus my research is structured around three core questions: Who creates? (The identity of the Creator); What is created? (The outcomes of the Creation); How is it created? (The processes, mechanisms and devices used by the Creator to set the World into existence).

In this paper I intend to focus on the latter axis. Indeed the diversity of the New Kingdom religious hymns perfectly attests the heterogeneity of motifs explored by the Egyptians to refer to the "First Time" (sp tpj). This seems to be developed upon the three main creative processes in ancient Egypt: physical emanation, verbal and manual work. Therefore one faces multiple images, such as the mouth and eye-related creation of gods and humans (e.g. pCairo 58038), the concept of an uttered Genesis (e.g. pBM EA 10684 recto) or the idea of "shaping", "fashioning" or "sculpturing" the Cosmos (e.g. BM EA 826).

This topic shall here be addressed through a set of questions: How are these different processes conveyed in this corpus? Is there any religious hierarchy between them? Can one identify a pattern to designate the creative tasks in these texts? And what do they tell us about the Egyptian demiurgical conceptions as a whole?

Key words: New Kingdom - Religion - Hymns - Cosmogony - Creator deity

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The Meroitic palace of Natakamani at Napata: a paradigm of syncretism.

Since its discovery in 1978, Palace B1500 has been the main focus of the Italian Archaeological Mission in Sudan working at Jebel Barkal. Located at the foot of the Sacred Mountain of Napata, it is currently acknowledged as the core of the Meroitic sector of the city planned by king Natakamani (1st century CE).
Even though only its foundation platform is recognizable nowadays, the royal character of the Palace is clearly outlined by the archaeological evidence brought to light so far. Moreover, in the wider scenario of international contacts in which it finds its roots, Palace B1500 represents an excellent paradigm of the artistic and architectural vivacity characterizing the Meroitic culture during the reign of Natakamani, particularly evident at Napata in the re-arrangement of the urban settlement.
The present paper aims to highlight the most important architectural features of the Palace emphasizing how they reflect a conscious and deliberate choice of combing different influences into a new and original model. It is doubtless, in fact, that the architectonic elements composing the building are affected by a deep Hellenistic influence and show a strong capability of developing new formal elaborations starting from local traditions. After an analysis of the main architectural aspects characterizing the building itself, a series of comparisons with other Meroitic and Hellenistic palaces will be presented in order to illustrate differences and points of contact.

Key words: Meroitic period; Natakamani; Meroitic architecture; Meroitic palaces; Hellenistic palaces

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Materiality and regionalization of Egypt through the reassemblage of archaeological contexts of the end of the Middle Kingdom and the Second Intermediate Period.

The period of transition between the end of the Middle Kingdom and the beginning of the Second Intermediate Period is often recognized in Egyptology as a phase of chaos: it is characterized by a lack of adequate historical sources and relative chronology, and by a confusion in the definition of the Second Intermediate Period. The material culture represents an essential instrument for understanding the past, in particular thanks to the necropolis, which are extensively excavated and preserve intact contexts and assemblages. Studies on the different types of materials have revealed a "regional" nature for the funerary material culture of the period, but is the concept of regionalization actually valid for all territories and in the same way? Is it a contemporary phenomenon or does it manifest itself in different times and ways in the single areas? Which factors, besides political, might have caused this phenomenon of fragmentation? Finding an answer to these questions has proven to be complex due to the current state of the materials. In the history of Egyptology, assemblages have been through many stages: sold, lost or left on the excavations because considered of little value, they are scattered throughout the European collections, they are often incomplete and poorly documented. Through a holistic approach (excavation reports, museum collections, and various publications) it has been possible to re-assemble different archaeological contexts for 19 sites, covering the entire Egyptian territory, from the Delta to Elephantine. Each object has been studied first within its context and then in relation to materials from other contexts and sites; this offers a complete view of the regionalization in the Egyptian territory, in the evidence but also in the absence of material culture, and shows the shift of cultural phenomena from one region to another.

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Papyrus Carlsberg 101: An Astrological Manual from the Tebtunis Temple Library

The Papyrus Carlsberg Collection, housed in the University of Copenhagen, holds one of the most extensive collections of Demotic astrological papyri worldwide. Approximately thirty astrological texts have been identified among the manuscripts in the collection, all originating from temple library in the Graeco-Roman city of Tebtunis in the south of the Fayum. Astrology and other forms of divination were considered types of scientific practice in ancient Egypt, equal to e.g. medicine, and the large amount of astrological texts found at Tebtunis underscores its significance at this particular site. Moreover, due to their known place of origin, the astrological manuscripts from Tebtunis provide a valuable insight into the socio-historical context of astral science in Graeco-Roman Egypt. However, largely caused by their fragmentary state of preservation, virtually none of these texts belonging to the Carlsberg material have been edited thus far. Naturally, this has impaired the understanding of the Egyptian astrological tradition as opposed to, for instance, that of ancient Babylonia or Greece. This paper presents the results of my Master's thesis in which I provided a preliminary text edition of Papyrus Carlsberg 101, a Demotic handbook on personal astrology. I intend to present a small selection of fragments belonging to the manuscript by means of which I will give an overview of the text and address its content, internal structure, and practical function.

Key words: Tebtunis, Astrology, Science, Divination

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The Iconography and Identity of Paddle Dolls: gaudy or godly?

The study of truncated figurines has traditionally been an area marred by personal agenda or preference, with previous studies focusing on outlandish aspects which speculate and assign figurines to unrealistic typological categories.

However, a new wave of exciting research by modern scholars is gradually claiming back the study of the identity of these figurines, looking past the façade and truly exploring the context and belief system that surrounded such pieces. This gradual examination and reinterpretation of the data is beginning to shape the way in which we research truncated figurines, by attempting to truly evaluate their role within society and their use by individuals and groups alike.

This paper will be discussing the imagery associated with paddle dolls, and how such motifs can be explored when looking at possible identities that are displayed in such figurines. Features found on paddle dolls may elude to their possible function within society, but it is also vital to combine these observations with other data sets focused on materiality, context and surrounding assemblages.

The paper will also directly consider and challenge the theory put forward by Ellen Morris that paddle dolls may in fact represent the Khener dancers who pertained to the Hathoric belief system and cult. In particular, considering how motifs seen on the figurines tie into other material culture, but also looking at a shockingly similar resemblance to tattooing seen on mummies found in the Deir el-Bahari cache.

Key words: Figurines, paddle dolls, middle kingdom, typology, material culture

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The disease-demon nsy: a case study of ancient Egyptian demonology

In my master degree thesis, I studied disease demons in the ancient Egyptian religion. I analyzed five different demonic entities, following a method based on three steps: etymological analysis, useful for understanding the semantic field of the entity; characterization of the entity, based on descriptions in several written sources and helpful to understand if it could actually be interpreted as a demon; comprehension of its role and evolution in the ancient Egyptian religion, based on a diachronic, spatial and comparative analysis of the sources. Sources are mainly written, because the archaeological datum (even if important for the study of the exorcistic practice) does not provide direct information about the religious characteristics of the demons, and left few remains. To show how this method works, the case of the nsy-demon is particularly appropriate. Previous works were too focused on connecting nsy with a known disease: they produced problematic etymologies and interpretations, based on selective use of the sources. This rationalistic approach failed to provide a clear understanding of what nsy actually was. In my speech, I will show how I studied disease demons through the case study of nsy. I will provide my interpretation of this demon and suggest some consideration about three main themes: the most appropriate etymological approach; the nature of nsy, that is, if it has to be considered as a personification of disease or as a real demon; the textual attestation of nsy, that is really limited in space and time as I will demonstrate. Moreover, from a philological point of view, nsy textual attestations help to shed light on the use, diffusion, and provenance of the Egyptian exorcistic spells. Despite its under-representation in the Egyptian religion and medicine, the case of nsy

contains all the main issues of the ancient Egyptian demonological studies.

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What's in a type? Towards a regional characterisation of First Intermediate Period and early Middle Kingdom ceramics

Pottery typologies play a key role in archaeological research and are often the main dating criteria of excavated contexts. Ceramics entail many more interesting aspects, however, which generally receive little attention. In this paper, the value of ceramics to assess regional variation in assemblages and technologies will be evaluated. Specifically, late First Intermediate Period (FIP) to early Middle Kingdom (MK) ceramics from Middle-Egypt is used as a case study. This period is characterised by profound political and cultural change and a process of regional fragmentation. The ceramic assemblages in northern and southern Egypt are very different, although some northern types seem to have moved south, showing there was contact. A first aim of this paper is to evaluate differences in ceramic assemblages from the research area. As such, the relative importance of the northern and southern ceramic styles can be compared across the studied sites. These comparisons only encompass variances in shapes, however, as they are based on small type drawings from early excavated sites. Regional variation within assemblages also entails differences in vessel technology, such as surface treatments, decoration, fabrics, etc. These aspects are studied by re-documenting vessels in museum collections. Looking at the actual artefacts allows to assess the accuracy of early type drawings and reveals a lot of (new) technological information. Furthermore, my research involves petrographic and chemical characterisations of selected ceramic types. These results will clarify whether actual objects or ideas on vessel shapes moved through Middle-Egypt. Consequently, the study provides new empirical evidence that may bring the issue of transfer in terms of material culture into the debate on historical developments and assumed socio-political and cultural change during the FIP and early MK.

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The Hieroglyphics of Horapollo and its Influence on High Renaissance Iconography

The modern discipline of Egyptology has its origins in Renaissance Italy. It is well known that early-modern humanists studied, transcribed and translated the extant remains of the ancient Greco-Roman world, but their study of ancient Egypt has received very little scholarly attention. Through a focussed analysis of Raphael's (1483-1520) Allegory of Justice (1519-1520) in the Vatican's Sala di Costantino, this paper demonstrates that ancient Egyptian iconography was part of the rich and complex visual language that Renaissance patrons and artists drew upon to demonstrate their knowledge of ancient cultures.

The Hieroglyphics of Horapollo (2nd century, republished in 1505) was likely one of the books that sat in the Vatican library, and one which the celebrated High Renaissance artist Raphael no doubt used as a source for ancient Egyptian imagery. That book was among the most important studies of hieroglyphics prior to Champollion's (1790-1832) work on the Rosetta Stone some three centuries later. The Hieroglyphics of Horapollo described 189 different hieroglyphics and their meanings in ancient Greek. That esoteric lexicon of hieroglyphics informed many artists including Albrecht Dürer (1471-1528) who illustrated the first illustrated edition presented to Emperor Maximilien I (1459-1519). Indeed, Dürer drew upon this imagery many times in his later work. This paper presents the network of artists and humanist scholars involved in the rediscovery and republication of the Hieroglyphics of Horapollo to argue that this book is provides a key to decoding some of the most esoteric Renaissance iconography. Moreover, this paper seeks cast light on a little-known early episode in the story of modern Egyptology.

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Where do The Duties of the Vizier fit within the realm of Ancient Egyptian texts?

The Duties of the Vizier have long been ignored in the study of Ancient Egyptian genre, an area which still needs more work in itself. The Duties are not easily categorised by the frameworks of previous scholars, as they contain elements from both literature and non-literary texts, including royal inscriptions and the $sb3yt$ genre.

Firstly, through analysis of previous work by a number of scholars, this presentation will establish whether or not there is a current consensus on classifying the Duties into a particular genre, or text type (if we consider it to be a non-literary text).

Secondly, through careful selection, a number of comparative texts, including the day-books at Kahun, The Teaching of Ptahhotep, a number of Late Ramesside Letters, alongside more obvious choices such as The Installations of the Vizier, and the tomb biography of Rekhmire, will be analysed in relation to the Duties, to look for similarities and differences in form, theme and linguistic structure.

All in all, this presentation will explore the influences other genres of Egyptian literature and textual creations, have had on the style and nature of The Duties, and ultimately explore if it is possible to categorise the text using our current understanding of Ancient Egyptian genre.

Key words: Vizier, texts, genre, language, Rekhmire

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Spinning for the gods?

At the start of Naqada II, a new material is being used all over Egypt. Linen textile, woven from flax, is used in most human burials (and a few animal burials) either as shrouds or as padding in an early form of mummification. The woven linen is also used for ritual purposes; to protect foundation deposits and as backing for plaster and paint in walls of ritual structures and artefacts. But when and how did this new material arrive, how was it produced, by whom and where? In Hierakonpolis, a large amount of textile tools for spinning are found in the early temple, HK29A, making the question of whether textile for ritual use was also produced ritually relevant.

Key words: predynastic, textile, ritual

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The Geographical Identity of Power in the Thirteenth Dynasty

Classically the 13th Dynasty is defined as the group of rulers who are listed in Turin King-list after the reign of queen Sobekneferu the last ruler for the 12th Dynasty (Allen 2010: 1, 7). According to the significant changes, on the papyrus of the Turin King-list, which were made by Ryholt (1997: 71, 73), the 13th Dynasty is listed from col. 7.05 to the end of col. 8. The Manethonian version has sixty kings, who ruled from Diospolis, for 453 years. Manetho did not mention any further entries for this dynasty. This number of years is exaggerated by Manetho and it was replaced by the number 153 a (c. 1802-1650 B.C), it would be plausible (Hayes 1973: 44). The previous definitions of the 13th Dynasty contradict with the idea of the kings' sequence and the idea of the "dynasty" formation as a political system.
The archaeological evidence with the recent excavations (Wegner 2005: 68-78) give more rational suggestions for the political interpretation of the general situation during this obscured period. This paper aims to offer a different approach through investigation of the geographical identity of the kings' power. The study examines mainly the relationship in the geography of power, especially between the locations of the cemeteries, implications of the location of residence, and relations between regions. One of the critical points involved in this research is the unknown identity of the founder of this dynasty.

Key words: Middle Kingdom - 13th Dynasty - Political situation - Geography of Power.

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Recent Discoveries: Th Sanitation System in Deir Anba Hadra

In the later 19th century, among French scholars; Gaston Maspero, Jacques de Morgan, Urbain Bouriant and Jean Cledat, started the exploration of Deir Anba Hadra in the west of Aswan. Eventually from 1924 to 1926,Ugo Monneret de Villard cleared and cleansed the monastery, produced high-quality architectural plans of it. Monneret de Villard's is considered the main explorer and discoverer of the monastery who claimed that he had entirely unveiled all the secrets of the site, including the destruction of all the latrines in southern side of the latrines zone, however, he did not mention anything about the existence of three latrines that are newly discovered

The purpose of this paper is to present a broad-brush picture of the new discoveries and rediscoveries in the southern and south-eastern parts in Deir Anba Hadra. I will not try to give answers, particularly not ultimate answers but rather raise some questions and doubts on what was discovered before on the subject of Deir Anba Hadra latrines .

Key words: Latrines of Monks, Drainage, Excrements, Toilet Paper, Worm shell, Undigested Food.

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New officials from the court of Sahure

In August 2018, the University of Wuerzburg started its work in the new project "Archaeology of the Egyptian State and its Economy in the Third Millennium B.C.: A New Investigation of the Sahure Causeway in Abusir," funded by the German Research Foundation (DFG). Current research in Egyptology suggests an economic decline at the end of the Fourth Dynasty, accompanied by climate changes and desertification (Bárta 2015), correlating to relatively smaller tomb sizes in Giza (Roeten 2016). Reexamining the early Fifth Dynasty tombs to include the larger Memphite necropoleis Abusir and Saqqara by successfully re-dating tombs to the reign of a specific king might verify or challenge this theory. The author accomplishes this task with the officials from the reign of Sahure as his Master's thesis, and this prosopographical study is the basis for this presentation.

During its first campaign in February 2019, the joint Egyptian-German mission found a previously unknown block from the causeway that exhibits new names and depictions of courtiers from Sahure's reign. Until this discovery, 94 individuals were known from the pyramid temple and causeway (Borchardt 1913 and El Awady 2009). The recently found block adds six new officials, shown in five registers and engaged in various activities. These new scenes and courtiers from the reign of Sahure will be presented for the first time at ICYE with the courtesy of director Dr. Mohamed Ismail Khaled (University of Wuerzburg). The presentation also analyzes the place of these new individuals within the broader prosopography by examining their titles and familial connections and cross-referencing with other primary and secondary sources. Therefore, it has to consider the challenges of multiple officials with the same name(s) and same individuals with multiple spellings or differing titles, and the chance of preservation of the courtiers' tombs.

Key words: Sahure - Abusir - Old Kingdom - causeway - officials - private tombs

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Commanders and soldiers of the Oryx Nome: an example of military personnel and army manpower for early Middle Kingdom Egypt

The Middle Egypt site of Beni Hasan, because of the abundance of archaeological records related to the first centuries of II millennium B.C. and of the numerous studies dedicated to it, has shown to be of utmost importance for the political and social history of the Egyptian civilization in that period. This is certainly true for the time spanning from the First Intermediate Period upheavals to the Middle Kingdom, and for the first decades of 12th dynasty. The superb rock tombs of ruling families of Oryx Nome have been the object of research of famous Egyptologists' works (Champollion, Wilkinson, Lepsius, to name the most famous); from Garstang's study onward, burial customs and goods (various and wealthy) of officials and functionaries, belonging to governors' households, have been well known and reviewed. However, funerary depictions of sieges, soldiers and wrestlers, owners of important warfare titles and warrior's burials suggest a kind of military background for the period considered. Nomarchs and mayors of Oryx nome seem to perform high military tasks, in fact they recruit their own soldiers, take part in royal campaigns and guard the desert areas essential to trades and mining activities. Such a military capability, whether effective or potential, needs to be addressed, especially within a government system that used to assign military power mainly to king and his retainers, which were usually all high-ranked officials. Through the study of data and the military careers recorded, which can range from main commander of a host to warrior, it is reasonable to hypothesize a "provincial" military organization, complementary to military manpower of "central government", hard to distinguish but not less important for political and military history of Middle Kingdom.

Key words: Beni Hasan- Middle Kingdom- Nomarchs- Army- 12th Dynasty

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A Tale of Two and a Half Mummies: An Intrusive Burial from the Tomb of Karabasken (TT391)

In 2014, the South Asasif Conservation Project discovered a previously unknown chamber when clearing flood debris from the sun-court of the tomb of Karabasken (TT391). Designated as Side Chamber 1A, it contained an intact burial assemblage dating to the Late or Ptolemaic period. The contents of the tomb, all of which had suffered damage caused by repeated flooding, included two Ptah-Sokar-Osiris statuettes, a shabti box and numerous uninscribed shabtis, faience beads and pottery. Also in the chamber were three coffins which each contained a mummy, one of which was remarkable as it consisted of the torso, arms and head of a young man which had been placed inside a tightly fitting wooden box. This study is the first to assess and examine the context and contents of this previously unknown burial assemblage. It will discuss each of the objects found within the chamber and, where possible, compare them with parallels from contemporary burial assemblages. Furthermore, first hand examination of the three mummies will aim to establish their date based upon their style of mummification, and a parallel for the unusual truncated mummy will be sought. A reconstruction of the chamber's original layout and the sequence of events related to its reuse will be proposed. This study will also create a database of Late and Ptolemaic period burial assemblages from the North and South Asasif cemeteries of the Theban Necropolis, and the context and contents of Side Chamber 1A will be compared with these contemporary assemblages.

Key words: Mummies, Intrusive Burial, South Asasif, Theban Necropolis, Funerary Archaeology, Late Period, Ptolemaic Period

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Regional variation in the Coffin Texts

In order to discover patterns of regional variations in the Coffin Texts, Coffin Text spell 75 will be used as a case study. By using the sentence structure of the different witnesses, it is possible to recognize variation patterns beyond random variation. These patterns will then be used to show that the variation can be analyzed as regional specific. Furthermore, it will allow one to differentiate between different groups within the same region to denote different time periods of coffin creation, as an additional tool beside standard provenance and dating conventions used in Egyptological research.

It is suggested in this paper that sorting algorithms can be adapted for creating the groups of witnesses automatically. This will be achieved using a colour coded system to compare sentence structure between different witnesses. This will allow to create groups based on specific structural variations, which are arguably regionally conditioned.

Using this case study as a starting point, the author will outline his research goals, and show the possibilities available to expand on his subject of research.

Key words: coffin texts, regional variation

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Protection of the body of the Deceased expressed by the iconographic composition of guardians holding lizards, knives and snakes.

The iconography of religious character placed on some coffins and sarcophagi from the 1st millennium B.C. emphasize the protection of the body of the Deceased by the representations of armed guardians holding lizards, knives and snakes. Single depictions of such beings can be found on various objects throughout the Egyptian history, but the constant composition of characters holding lizards, knives and snakes supplemented by animals on pedestals appears only sporadically in tombs, on funerary papyri and on mummy cases.

The identification of this composition is still a matter of discussion, as no representation have been so far identified as a source of the composition.. The topic of giving protection to the Osiris is confirmed by the representations of armed guardians around the mummy of the Deceased. However, the characters taking part in this scene appear in various sources like representations of the awakening of Osiris, the Ritual of Hours, the Book of Two Ways and spells 144-147, 182 Book of the Dead.

During this speech author is going to present the results of the iconographic analysis conducted on the aforementioned composition on objects dated from the times of the New Kingdom till the Ptolemaic Period. Differences between the representations made possible to trace down the evolution of this composition in time and to distinguish its different variants, each bearing different choice of characters.

Key words: coffins, iconography, demons, religion, book of the dead

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'..and they all made a BRT': Semitic Loanwords in New Kingdom texts as cultural goods

The New Kingdom period (1539 - 1077 B.C.E) manifest diverse contact scenarios between Egyptians and speakers of Semitic languages. Concurrently, Ancient Egyptian texts show a significant evidence of language contact with Semitic languages. This phenomenon was extensively studied and analyzed for its lexicographical aspect. Dictionaries were compiled (Burchardt 1909, Helck 1962/1971, Hoch 1994) and possible etymologies extensively debated in numerous publications. It was recently suggested that since lexical borrowing appeared mostly in texts belonging to the Egyptian elite, it may point to bilingualism of the upper classes (Winand 2017). However, the exact sociolinguistic setting of these changes in repertoire has yet to be thoroughly studied. I aim to expose the social contexts in which these borrowing occurred in order to suggest a reconstruction of the contact scenarios behind these language transfers.

My methodology is to collect as much information possible on the lifespan and integration of each lexical item borrowed into Egyptian. For this end, a new lemma list was created by collecting data that was published in the fields of Egyptian, Semitic and Afro-Asiatic lexicography regarding each term studied and its possible cognates. Then, all occurrences of each loan are analyzed in their contexts and metadata is collected for each text (date, place, script, find-type, [Following the THOT data model, Polis and Razanajao 2016]). I plan to make all of the data accessible for scholars and the general public by harnessing this data into a digital research platform.

In this talk, I will present the database of Semitic loans in New Kingdom texts, using two sample entries, of the loanwords b-r-t

𓊨𓄿𓂋𓈖𓏥 and *ḥ-f-ḏ* 𓎛𓆑𓂧𓏏𓋴𓏏. The structure of the database will be illustrated, and the story of these loanwords will be narrated, by exposing the possible routes of language contact manifested by these examples.

Key words: Ancient Egyptian language, Ancient Near East interconnections, Afroasiatic, Ancient Egyptian lexicography, Sociolinguistics

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Transforming elites and dying empires. The influence of the Levantine-Egyptian upper class on the Late Bronze Age Collapse

As reflected by archaeological and textual sources, the Late Bronze Age in the Eastern Mediterranean presents itself as a time of strong political, economic and sociocultural entanglement, forged by and drawing from an international network of resourceful and well connected people. However, this era of prosperity was terminated violently - for reasons still unknown - by the permanent collapse of most of the powerful empires which had hitherto existed for centuries.

My analysis of New Kingdom prosopographic data, including new and still unpublished evidence of major centers in Egypt and the Levant, e.g. the Ramesside capital Pi-Ramesse, shows that Egypt tried to adapt to the new challenges accompanying the increasing globalisation by granting new groups of people with a special skill set access to the elite. Concurrently, an economically potent and highly mobile sub-elite emerged, acting, as indicated by the archaeological material, independently and under-regulated from the state.

How and to what extent these elite transformations influenced the Late Bronze Age collapse and shaped its aftermath is examined in my dissertation. As powerful tool to record, evaluate and visualize the extensive amount of people and goods collected, I developed and programmed an object-oriented database, containing among other things a catalogue for Late Bronze Age members of the Levantine-Egyptian elite as well as generating a virtual map to illustrate their respective network and means of communication, and which shall be made publicly available eventually for future scholars.

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New considerations on the dating and role of TT 320 in the light of new discoveries of C2 Project

The tomb TT 320, known as the "Royal Cachette" of Deir el-Bahari, discovered in 1871 by Abd el-Rasul family and excavated in 1881 by Brugsch and Maspero, has been subjected to numerous studies since its first publication (Maspero 1889).

Discussions relating its dating and its original owner have been complex. At this respect, the works of Breasted (1906), Reeves (1990), Berlev and Hodjash (1998) and the re-examination of the tomb by Graefe and Belova in 2010 have been crucial in order to reach significant conclusions. Moreover, the discovery of two graffiti near the cachette's shaft by Repzka in 2004, which link the tomb with Nubkheperrere Intef, has revived the debate.

The Spanish-Egyptian mission, C2 Project, directed by Dr. Pérez-Accino (UCM), has conducted a survey of the whole Cachette's wadi. New finds, and the hypothesis that they open, allow us not only to reinterpret the classical dating information of the tomb, but also the role of the tomb within its landscape. We could probably reassessed certain paradigms associated with its placement and its selection as 'secret space' as well.

This paper has the aim to present to the community the last findings of the C2 Project regarding the Cachette, as well as new interpretations of this sacred space.

Key words: Thebes, royal tomb, landscape, c2 wadi, graffiti

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Reading the unreadable – digital tools to help with epigraphic challenges

In recent years, Egyptology has seen an increase of projects using modern technology such as raster graphics editors or photogrammetry programs. Unfortunately, even though most scholars find such tools interesting, they are mostly seen as recording devices or 'technological toys' used to impress the public, and not as serious tools for research.
This paper aims to focus on the value for research of such tools by showing how they can be used for epigraphic work. A Roman-period stela kept at the Rijksmuseum van Oudheden in Leiden will serve as an example. It was commissioned by Parthenios son of Pamin, a well-known character from Coptos. Due to the poor state of preservation of the demotic inscription, it had remained unidentified since its donation to the museum in 1929. With the help of the programs Adobe Photoshop, Agisoft Photoscan and Meshlab it was possible to decipher the text and attribute the stela to Parthenios. This paper will explain the process and therewith give an example of how raster graphics editors and photogrammetry programs can facilitate the epigraphical study of poorly preserved objects.

Key words: epigraphy, photogrammetry, raster graphics editors, Parthenios son of Pamin

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Straight Egyptian Arabians: Finding the Pharaoh's horse

"The pharaohs were able to extend the Egyptian empire by harnessing the Arabian horse to their chariots and relying on his power and courage." claims Judith Forbis in her book The Classic Arabian Horse. This Orientalist view is based on the fact that some of the ancient depictions share visual characteristics with the current phenotype of many an Arabian horse, and is strengthened by the fact that Arabian horse breeders tend to favour such a desirable ancestry. Tracing the history of the Arabian horse all the way back to ancient Egyptian horse imagery by comparison of visual characteristics is an example of 'back-projection', as we project a current idea onto something from the past. It is also not unlikely that this early modern obsession with finding an Ancient Egyptian horse ran parallel to the emerge of Egyptomania. In this presentation, I aim to introduce the misinterpretation of the scenes and the involvement of the depictions in the debate surrounding the mysterious history of the Arabian horse. Subsequently I will shed light on how the idea of an Ancient Egyptian Arabian horse was gradually fabricated and then successfully exploited by many breeders, resulting in a sub type of Arabian horse called the "Straight Egyptian", which is currently by far the most expensive breed in the world and still marketed as "the Pharaoh's horse".

Key words: Horse, Arabia, Egyptomania, Orientalism

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Dualism applied to the Concept of Maat

This paper aims to reconsider the reason of reduplication of the ancient Egyptian goddess Maat. The goddess Maat is a personification of the concept of maat, which is generally understood as the order of the universe, justice and truth etc. She appears in numerous sources including funerary literature and reliefs in temples throughout the history of Egypt. She also occurs in a special form called Dual Maat ($m3ɜty$) in some textual and iconographic sources including the Pyramid Texts, the Coffin Texts and the Amduat. As is seen in the figure of Dual Maat and the word $wsḫt\ m3ɜty$ (the broad hall of Dual Maat) in Chapter 125 of Book of the Dead, she has become prominent from the New Kingdom onward. Dual Maat reflects the Egyptian notion of dualism. The reduplication of the goddess Maat in the netherworld has been discussed by scholars (e.g. Bleeker 1929; Yoyotte 1961; Seeber 1976) it is, however, not clear yet what the reason for this reduplication is. In order to attempt to understand the exact meaning and reason for this special reduplicated form of the goddess Maat, this paper will reconsider the attestations of the term $m3ɜty$ in the Texts from the Old Kingdom and Coffin Texts as well as later sources. The observations of the earlier texts suggest that the word $m3ɜty$ was predominantly used for the name of the bark or two barks associated with the Festival of Sokar, rather than for the name of divinities pertaining to a dualistic idea. The appearance of the reduplicated Maat would result from intricate syncretic ideas attested in the Coffin Texts, that identified the bark(s) of Sokar with two Maat-goddesses, the sun-barks, Tefnut and the Eyes of Horus.

Key words: Maat, Dualism, the Coffin Texts, the Pyramid Texts

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Being and becoming a scribe: the Teaching of Khety and its use as an educational tool in Ancient Egypt.

On the International Congress of Young Egyptologists I would like to present my PhD-project, entitled Being and becoming a scribe: the Teaching of Khety and its use as an educational tool in Ancient Egypt.

The Teaching of Khety, also known as the Satire of the Trades, is a Middle Egyptian literary text. It is about a father who brings his son to school. On the way there he proclaims to his son the benefits of being a scribe. He does so by mentioning the toils and hardships of other professions.

The goal of my project is twofold. First of all, I focus on the text itself. The aim is to make a new, up-to-date edition of the text. Since the latest edition (2004) more than 50 new sources have come to light. The importance of these new fragments cannot be underestimated. The text is very corrupt and at points incomprehensible. So even a single find can improve our understanding of the text.

Secondly, I will examine how the text was used as an educational tool. Although there has been some debate, the communis opinio is still that the text was written down by school children on ostraca, small fragments of pottery or limestone.

But how was the text used in schools? Which didactic method was used? To answer these and other questions, I will look beyond the text itself. In my research, elements like the palaeography, dates, corrections and variants in writing are being analyzed. This approach, inspired by the school of New (or) Material Philology, can give us information about the social circumstances of the text itself,

in my case how Khety was used in the educational system of the ancient Egyptians.

Key words: the Teaching of Khety, education, palaeography, materiality

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Transportation Methods in the Ancient Granite Quarries at Aswan, Upper Egypt

Recent surveys, excavations and geophysical exploration have shed new light on the methods used to transport very large stone objects, such as obelisks and colossi, in the famous Aswan granite quarries. Evidence of roads, embankments and especially man-made canals has been found within the quarries and between the quarries and the nearby Nile River. The paper will focus on the actual application of these features, also supported by epigraphic data, in order to move objects from the quarries to the Nile, where they were loaded on barges.

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Gardiner F27 and animal categories in Ramesside Egypt

Humans categorise the world around them. Which categories are deemed important is strongly influenced by the cultural and physical environment of a person or society. So what can current researchers say about the categories ancient Egyptians constructed to classify the world around them?

In past decades a promising new approach to such questions has emerged mainly thanks to Orly Goldwasser (especially Goldwasser 2002). The current paper examines the applicability of the theoretical framework, as formulated by Goldwasser and others, to ancient Egyptian writing through a confrontation of the monumental hieroglyphic script and the cursive hieratic script. Source material stems from the Ramesside Period (c. 1300-1070 BCE) in which both scripts are amply represented in documentary and literary texts. In most cases, the study of such texts requires close reading of existing publications. An exception to this are the texts composing the online database Ramses.

Of particular interest is the hieroglyphic sign ⟨, known as Gardiner F27 which is thought to represent the hide and tail of a cow or a leopard as well the concept of [ANIMAL]. This classifying sign appears in conjunction with a wide range of concepts including, but not limited to, quadrupeds and animal products as well as certain groups of animals. As it turns out, the usage of classifier signs such as Gardiner F27 and the script in which they are attested are inter-dependent. For one, in Ramesside Egypt a much greater variety of concepts is attested with Gardiner F27 in hieratic as opposed to hieroglyphic. This insight opens up previously unexplored avenues for future research, thus allowing us to take important steps towards understanding the ancient Egyptians' outlook on the world around them.

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'One Who Answers': Female Mourners in New Kingdom Funerary Ritual

Many of ancient Egypt's most recognisable images come from a funerary context, and death, rebirth and mortuary ritual were cornerstones of Egyptian religious belief and practice. When appearing in scenes depicting funerary ritual, the female mourner is an easily recognisable figure, and is one of the best attested roles a woman could play in a ritual context.

Focusing on the New Kingdom period, this paper will discuss ongoing research into the involvement of non-royal women as mourners, using both artistic depictions and accompanying text from tomb and temple wall scenes. Additional evidence will also come from stelae, statuary, and religious literature such as the Book of the Dead.

This paper will examine a number of facets relating to female mourners, such as the presentation, positioning and iconography of these women, and the various titles and epithets used to identify the differing roles the women played within funerary ritual, and their often mythological significance. It will also discuss the evolution of women's roles in the funerary procession and other mortuary rituals throughout the New Kingdom, and changes in the depiction of such, and the insight into social perception and understanding of death provided by surviving recordings of songs and laments spoken by the mourners. In addition, the paper will consider the evidence for the existence of official, possibly employed, groups of mourners, and the connection between their role as a mourner in the context of personal religious ritual, and other positions in the more public sphere of the temple hierarchies.

The purpose of this paper, and the current research, is to provide an improved understanding of the scale and significance of women's roles in funerary and other religious rituals, as well as of the wider ancient Egyptian approach to the concept of death in the specific context of mortuary ritual.

Key words: New Kingdom, Mourners, Women, Funerary Ritual, Mortuary Ritual, Religion

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All the King's Horses: Stable Management in New Kingdom Egypt

Horses were an important part of Egyptian society during the New Kingdom as both tools of warfare, and symbols of power associated with kingship. However, little is known about how these animals were trained and cared for, or who was working in horse stables and their roles. Examining the titles and biographies of people involved with horses would
create a more complete understanding of the organization and function of horse stables, as well as the treatment of horses. This study will collect the titles of people associated
with horse stables from the 18th, 19th, and 20th Dynasties to better understand how the hierarchy, roles, and titles changed throughout the New Kingdom, and to explain the
development of horse care and training. This study will then combine the surviving evidence from archaeology, texts, and images to construct biographies of select individuals to further examine their social position, ethnicity, and elucidate the importance of familial connections. Conclusions can then be drawn about the requirements of horse handlers and caretakers, as well as the function of horse stables.

Key words: New Kingdom, Horses, Stables, Titles, Chariots, Horse Training

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Experiences and challenges in deciphering Book of the Dead papyrus Havana

Being part of the most important and spectacular –in Dr. Rob Demarée´s words– Egyptian collection in Latin America, the so-called Book of the Dead papyrus Havana, along with the rest of relics within the Egyptian Hall at the National Museum of Fine Arts of Cuba, remains largely unknown to most scholars in the field.An independent project for its complete decipherment and diffusion to the Cuban people and the world was set earlier in 2010 as a result of the discussions held by the Group for the Study and Promotion of Egyptology in Cuba. Henceforth, the mentioned study has been conducted by the author of this presentation, and a preliminary report was communicated the following year during the 2nd National Egyptological Gathering.Further advances were presented the subsequent years to date. The undertaking has not been free of hindrances and shortcomings all along, mostly as a result of limitations in accessing relevant egyptological information, and the findings, experiences and further challenges are presented here to the scholars and the general public outside Cuba for the first time.

Key words: Book of the Dead Project, Papyrus Havana

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Comparative study of two series of skulls from the XIth and XVIIIth dynasty

The aim of this study was to compare two series of skulls both originating from Egypt, Dra Abu el-Naga necropolis, but from different periods. This study was realised as part of an internship for first year of the master's program of the MNHN. The interest in comparing these two series is in their chronological belonging. Indeed, the first series of individuals, dates back to the XIth dynasty (2106 - 1963 B.C.), depicted as a period of discord and civil war, while the second series dates back to the XVIIIth dynasty (1550 – 1353 B.C.). First dynasty of the New Kingdom, it represents the height of the Egyptian civilisation through the general richness of the productions and representations of this period. Also, even if their archaeological context is uncertain due to their ancient discovery, these individuals all came from the same necropolis, suggesting that they may have had a similar social status.
The work was about discerning differences (or not) in the health status of these two series of individuals, by counting and recording dental diseases such as caries, wear and enamel hypoplasia. This study focused on teeth both for conservational reasons as well as time constraints. Analysing the results in the hope of gathering information about socio-economical differences that may have existed between a civil war—like dynasty (XIth) and a peaceful-like dynasty (XVIIIth), appears promising. Despite some limitations, notably due to the small sample (35 skulls from the XIth, 38 skulls from the XVIIIth), some conclusive statistic tests yielded small differences in the health status of these two series of individuals. In light of the results, several hypotheses about their way of life and diet, link to the chronological context can be discussed.

Key words: Health status - XIth dynasty - XVIIIth dynasty - Dental disease - Dra Abu el-Naga

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Level of the Nile flood of Year X: the Nile flood records of the late Middle Kingdom as an ideological tradition

During the reign of Amenemhat III, a tradition of recording the Nile flood level in a given regnal year is established and continues over a period of some seventy years until the first, likely only, year of Nerikare, the third ruler of the Thirteenth Dynasty. There are twenty-seven extant flood records from this period. They all follow the same paradigm: 'Level of the Nile flood of Year X under the Person of the Dual King N', and are clustered around the Second Cataract forts of Semna, Kumma and Askut. The only exception is a record dated to Year 23 of Amenemhat III, now in the Hearst museum in Berkeley. Although originally thought to have come from Naga el-Deir, recent correspondence with the museum has resulted in confirming its provenance as Tebtunis. These twenty-seven records have been closely examined for the data they can provide about climatic conditions in the late Middle Kingdom (Bell 1975, 223-69; Butzer 1984; De Putter 1993, 255-88; Vercoutter 1966, 125-64), as the inscriptions appear to record floods of unusual height. The flood records are treated as practical records of ecological phenomena. However, care must be taken not to conflate the environmental inferences that can be drawn from these inscriptions and their ancient purpose. Lepsius (1913, 224-5) first suggested that the Second Cataract flood inscriptions might be connected to the building activity of Amenemhat III in the Faiyum. In light of the new attribution of the only Middle Kingdom flood record found outside the Second Cataract to Tebtunis in the Faiyum, connecting this tradition to both sites, this previously dismissed theory must now be reconsidered. Moreover, this royal tradition of recording Nile flood levels spans both the Twelfth and Thirteenth Dynasties, establishing a connection between two dynasties often treated as antithetical.

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Putting the right amulet on the mummy - A new approach of ancient Egyptian texts

This paper presents a new approach to funerary amulets through different ancient Egyptian texts.

Despite their small size, amulets can provide significative information about Egyptian funerary rituals. In fact, these objects were essential to accomplishing the mummification practices in order to guarantee the rebirth of the deceased. For this purpose, their form, their material and even their colour were precisely chosen according to their magical attributes. In other words, the choice of a precise amulet was not due to a pure chance.

Amulets were placed directly on the body between the mummy's bandages to extend their apotropaic properties to the deceased. However, scholars have generally underestimated their significance. We have to point out the work of Sir Flinders Petrie, dated in 1914, specifying the typology and the position of a selected group of amulets on Late Period's mummies, as the reference in this field. Currently, the interdisciplinary examination of mummies has produced different results. More precisely, the application of radiological methods in mummies' research has contributed to locating amulets, previously imperceptible, by preserving the mummies.

By presenting different ancient Egyptian texts, we would like to present a new understanding of funerary amulets through some examples from the remarkable collection of the Egyptian Antiquities Department of the Louvre Museum.

Key words: Amulets; Mummies; Funerary practices

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Some peculiar scribal features of an unpublished Amduat papyrus at the Archaeological Museum of the University of Pavia

The Archaeological Museum of the University of Pavia hosts, among other Egyptian objects, also an Egyptian papyrus (inventory no. E16), still unpublished, reporting the text and the vignettes of the 12th hour of the Amduat. The papyrus reached Pavia in 1825 together with other artefacts, as a gift of Eduard Rüppell, a botanist and zoologist born in Frankfurt am Main, passionate traveller and explorer of Egypt and the Near East, as well as (as typical of the time), a tenacious collector of antiquities. The papyrus, datable to the 21st-22nd dynasty (ca. 1076-746 BC), is peculiar for its division into two registers (Niwinski's type A.II.1b) and for some textual and epigraphic features. The papyrus has attracted over time the attention of several scholars, such as the Italian demotist Giuseppe Botti who described the artefact in some of its letters. In my contribution, I will present a short "biographical profile" of the papyrus, including it into the history of the Pavia Egyptological collection, and I will offer a translation of the text, analysing some of its peculiar features, offering a comparison with other papyri kept in other museums (mostly, BM EA 10012 and pBerlin 3143), figuring out a possible "stemma codicum" and remarking some scribal practices related to these funerary texts.

Key words: Amduat (12th hour); funerary texts; 21st-22nd dyn.; museum collections; scribal practices; University of Pavia

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A "diplomatic Intermediary" of the early Saite era: Pakheref, "Overseer of waterways," and his statues

The processes behind the re-unification of Egypt under Psamtik I (664-610 BC), and the role of elite, non-royal, officials within this is still poorly understood. However, statues of two such officials, Sematawytefnakht and Horudja, which have recently been re-published by Leahy (2011; 2016 respectively), may hint to a programme of royal favour towards officials who acted as "diplomatic intermediaries" between the king and local potentates during the later years of Psamtik's reign. This paper proposes that such a programme was not only active, but played a key part in Psamtik's re-unification strategies during his early reign, and adds a further official to the corpus of known diplomatic intermediaries: Pakheref, the "Overseer of Waterways", attested on two statues: Paris Bibliothèque nationale 14 and Cairo CG 48642. The paper discusses Pakheref's role within the re-unification of Egypt at Thebes alongside his contemporaries, and in particular examines the relationship between his titles and those of Sematawytefnakht, the "Master of Shipping"; a title that was of foundational importance during the first decades of Psamtik's reign. Such an examination holds wider implications for understanding early Saite administrative and bureaucratic structures, as well as for the changing political manifestations of rulership ideology in the king's use of officials as "eyes and ears of the king" to gain national sovereignty.

Key words: Psamtik I, Saite, official, Pakheref, intermediary, Karnak cachette

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It's a small world after all: networks in ancient Egypt during the Second Intermediate Period

The Second Intermediate Period (ca. 1750-1550 BC) was an age of political and cultural division in ancient Egypt. At the same time, peoples of foreign origins rose to occupy prominent roles in the country. In the north, a group originally from Syria-Palestine managed to ascend to the throne. Furthermore, groups from Nubia lived in Middle and Upper Egypt. Nevertheless, many aspects of the political situation, as well as the relations between the main sites, are still not well understood.

By studying the objects and materials shared between different sites (especially small finds), I seek to reconstruct in my PhD thesis the relationships between sites and the types of networks in which they were involved. I make use network analysis, which is a method first developed in the social sciences and that is now applied for the first time to Egyptian archaeology. The possible ancient networks are investigated using specialist computer programs such as ORA.

In my presentation, I will show some preliminary results. I also demonstrate how the circulation of specific types of materials (e.g. turquoise, lapis lazuli, obsidian, gold, and silver) and objects (especially beads, stone vessels, weapons, and jewellery), analysed using network analysis, can shed light on the relationships that existed between different places, and thereby help illuminate a part of Egyptian history that is still a bit of an enigma.

Key words: Second Intermediate Period, network analysis, material culture

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Burying Gods and Goddesses: The Role of Divine Statues in Royal Tombs of the New Kingdom

This paper explores the religious significance of the divine statues in royal tombs of the New Kingdom (1550-1077 BCE). This is an underdeveloped topic in Egyptology. Therefore, this paper aims to help filling this gap by analyzing and understanding the gods and goddesses that were chosen to be eternalized in the context of the royal tombs and observing their associations with royal ideology. Ten royal tombs in the Valley of the Kings included divine statues in their burial assemblages. They will serve as basis for understanding the criteria used by the ancient Egyptians to choose which divine statues were considered important to be deposited in the royal tombs. This will be analyzed considering the spatial limitations in the tombs, which might have played an important role in the process of choosing which divine statues needed to be included in the royal mortuary assemblages. The divine statues found in the royal tombs comprise thirty-four divinities of the main pantheon. Each divinity might have played a different role within the burial assemblages, some of which might have been considered secondary in relation to others. Spatial analyses of the divine statues might help us to shed light onto the religious significance of the divine statues in the royal tombs.

Key words: Divine Statues, Royal Tombs, Valley of the Kings, New Kingdom

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Perspectives on Agency in New Kingdom Theban Tombs

Far from being repetitive, painted decoration in New Kingdom Theban tombs offers a privileged point of view to the study of agency in ancient Egypt. By taking as example selected pictorial units from a number of tombs, personally investigated as part of my current PhD project with the Swiss Mission in Sheikh Abd el Qurna, this paper will explore the different approaches of the painters in respect to the programmed tomb decoration.

Personal intervention can in fact be recognized in many little details, which ensure that no two Theban chapels are identical, even when the same scenes are chosen to be represented. These variations undoubtedly sprung from the individual choices of the artists: we know in fact that preparatory ostraca show the basic layout of the text and of the scenes, with the division in registers and in columns; yet they remain preparatory sketches, and all the final details in the lines, in the colors, and in the components themselves that make up a figure or a sign, offer room for free modifications.

Among the examined examples will be the manipulation of the "necropolis" emblem in the scenes of funerary processions. Ideally composed by a falcon on a standard, inserted in a base between a hilltop and a butcher's block sign, this pictorial unit is found on the walls of TT84, TT82, TT92 and TT259. Each version, though, is different from the other, with one or more elements being added or ignored - the whole yet remaining decipherable in its meaning.

By analyzing the way in which the artists interact with the single pictorial units they are requested to paint, their patterns of action and horizons of freedom will become clearer, giving us a better insight in the role of Theban painters in the microhistory of the site.

Key words: New Kingdom; Theban Tombs; Painters; Agency

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Explaining Illness in Pharaonic Egypt

The recently published medical papyrus pLouvre E 32847 (Bardinet, Médecins et magiciens à la cour du pharaon) is a remarkable document, which adds greatly to our knowledge and understanding of ancient Egyptian medicine. Following the publication, however, it was discovered that a large, unpublished papyrus in the Papyrus Carlsberg Collection belongs within the same manuscript. The addition of pCarlsberg 917 has enabled a more in-depth understanding of the manuscript as a whole, and of Egyptian medicine and medical writings in general. Viewed together, pLouvre-Carlsberg comprises a document at least 8 meters in length, inscribed on both recto and verso, thus making up the second-longest medical text surviving from pharaonic Egypt. The majority of the text is completely unique, which, in lieu of the fact that the pharaonic medical corpus tends towards a certain degree of standardization, is exceptional.

In this talk I will present some details of the long and numerous mythological narratives within the text, which aim to transpose disease into the divine sphere in order to present an explanatory model of illness and remedy. These narratives offer an extraordinary insight into the emic perspective of illness and medicine.

Key words: medicine, historiola, emic

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Archaism in Ancient Egypt – Or what's left of it

Archaism is certainly one of the most persistent concepts within Egyptology. Derived from greek ἀρχη (beginning), Egyptology uses it to denote cases in which architectonical, artistic, lexical or grammatical features were used again after they had fallen out of use for a considerable amount of time (e.g. Old Kingdom features on Late Period statuary). While this phenomenon was originally interpreted as a result of decline and lack of creativity, more recent interpretations emphasise the importance of archaism for deliberate identity politics. Due to the wide range of objects capable to carry archaisms, the broad possibilities to interpret it within mechanisms of power relations and the somewhat flexible dimensioning of the appropriate temporal distance, archaism has become a frequent and easily applied frame of explanation across all periods of ancient Egypt and all sub-disciplines of Egyptology.

However, the prominence and ubiquity of archaism has also raised concerns and criticism in recent times. Moreover, the recent progress in theory and methodology made it increasingly harder to justify the core concepts of archaism and called out for a much more refined analysis of the developments and interrelations in question. Even more pressing are the recent theoretical developments of Memory Studies which openly challenge established notions of tradition and other socio-temporal processes within cultures.
The talk will ask whether the continued use of the term archaism and its related concepts can still be justified within Egyptology. It will explore the origins, uses and developments of the term within our field and contrast it to the theoretical and methodological progress of the last years. For the first time, the results will be then examined under the intradisciplinary light of Memory Theory to achieve a more refined approach towards a critical understanding of archaistic phenomena in ancient Egypt.

Key words: History of Egyptology; Archaism; Tradition; Cultural Memory; Late Period; New Kingdom

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About « archaism » of slaughter scenes in Late Period tombs in the Theban region

During the 25th and 26th dynasties, monumental private burials reappeared in the Theban necropolis after a long period of absence. These graves were built at the Asasif along the causeway of the funerary temple of Hatshepsut.

Imitating the architecture, iconography and style of earlier periods, they're generally referred to as "archaizing". But the reality behind this generic term is more complex. Defined in egyptology as "a conscious return to the cultural modes of the past that are not linked to the time of reappropriation through a traditional transmission chain" (Cl. Jurman, 2010), archaism is considered well known but is too often used without further deepening.

During my PhD, I'd like to reinterrogate this concept through the study of the slaughter scenes found in some of these Late Period tombs and whose origin dates back to the Old Kingdom. Indeed, the elements of inter-iconicity between these scenes and the ones in the temple of Hathesput show that the sole concept of archaism in its actual definition isn't enough to describe them.

What meaning did Egyptians give to these thousand-year-old designs and why did they choose to reuse these ? How did they create new scenes based on tradition ? As recently stated by D. Laboury, Egyptian artists used tradition as an inspiration from which to create and one must acknowledge that « tradition » and « innovation » are not opposed. Besides, how did they know about this tradition ? What message were they trying to give and to whom ? Was there still a link between the representation of slaughter and its practice?

These are some of the questions that I will address while considering the link to the iconographic model not as linear relationship, with any deviation considered as error, but rather as dynamic network.

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A Large Statue of Taweret: Examining a large statue of Taweret and it's find location, in relation to other large statues of the goddess, in order to determine its original context.

Taweret is renowned in Ancient Egypt as a protective deity responsible for safeguarding women and children in the dangerous process of childbirth. This protection typically exemplified itself in the form of wands in the Middle Kingdom and amulets of the goddess from the New Kingdom onwards. Statue JE 37531 represents one of a handful of "large" statues of the goddess (measuring 65cm), the height of this statue is very unique for household deities and has not thoroughly been examined before. My focus is on examining this statue in relation to it's find context within the Karnak Cachette, and in comparing it with other known large statues of the goddess (Luxor Museum unknown number, Cairo Museum CG 39145, British Museum EA 35700, The Walters Art Museum 22.223). This comparison will be used in order to determine the statue's original location in antiquity pre-deposit in the cache, and who within Egyptian society could have dedicated it. These analyses have so-far led to the conclusion that the statue was dedicated on behalf of an "upper-middle class" ancient Egyptian (scribe, priest, temple administrator, etc.), due to the quality of the stone, lack of inscribed dedication, and statue height. These comparisons have also shown that the statue would likely have originally stood inside a small chapel either within or beside the Karnak temple grounds, ensuring that it was accessible to all levels of Egyptian society; this is emphasised in the locations of two other large statues of Taweret examined.

Key words: Taweret, statue, Karnak Cachette

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Documenting Djehutihotep's tomb in Dayr al-Barsha: Digital epigraphy and 3D recording

The archaeological site of Dayr al-Barsha is home to one of the most important provincial elite cemeteries from the Egyptian Middle Kingdom. Amongst the governor's tombs of the site, the funerary chapel of Djehutihotep deserves special notice because of its highly detailed and relatively well-preserved decoration in paint and relief. This sparked the interest of the Egypt Exploration Fund more than a century ago, who undertook an expedition to epigraphically document it together with the other decorated tombs on the plateau. Although the facsimiles of the wall decoration which the expedition produced were noteworthy for their time, they are not sufficiently accurate and precise to yield a full and comprehensive documentation.

In 2017, the KU Leuven started a new documentation program with the interdisciplinary project 'Puzzling Tombs'. It combines digital epigraphy with cutting-edge computational techniques such as Terrestrial Laser Scanning (TLS), image-based digitalization and 3D visualization to attain a comprehensive record of the monuments. This will provide researchers with a tool which incorporates both accurate digital drawings of decorated scenes and a dense 3D mesh model of the tombs under study.

(The research presented here features within the 'Puzzling Tombs' project (nr. 3H170337), funded by the KU Leuven 'Bijzonder Onderzoeksfonds' and supervised by Harco Willems, Marleen De Meyer and Maarten Vergauwen.)

Key words: Middle Kingdom, digital epigraphy, 3D reconstruction, Dayr al-Barsha, Djehutihotep

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The solar hymns between text transmission and religious discourse: the New Kingdom and 25th-26th Dynasties theban productions

New Kingdom is view as the acme of solar hymns production. These texts, inscribed on tomb walls participate in the construction of the theological discourse on solar deity.

Some theban solar hymns are the same of nearby tomb inscriptions, describing a sort of "internal transmission". Placed in visible points of the tombs, some of these inscriptions may have been copied and used as model for other tombs, as Assmann (1983, Sonnenhymnen) has pointed out.

Trying to compare the Late Period hymns production with that of the New Kingdom, this paper will focus on the programmes of the late monumental tombs of the Asasif. Some inscriptions of these tombs, in fact, are very similar to that inscribed in visible points of other tombs, from the New Kingdom and from the 25th-26th dynasties, highlighting the problem of texts transmission.

Moving from the "anthology" of solar hymns from the tomb of Imiseba (TT 65), which tomb-chapel was probably conceived as a sort of archive of religious knowledge, the solar hymns production of the late monumental tombs of the Asasif will be analyzed trying to understand their models and their function in the construction of the religious discourse and of the concept of identity during the Late Period.

Key words: solar hymn, New Kingdom, Late Period, copy, religious discourse

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The Wiedemann collection of mummy wrappings at the Royal Museums of Art and History in Brussels

In 1898 German Egyptologist Karl Alfred Wiedemann donated a collection of 46 textile fragments to the Royal Museums of Art and History in Brussels, where his former student Jean Capart was the conservator of Egyptian antiquities. The collection has remained there unpublished ever since. Interestingly though, all these textile fragments have a provenance and a date. The collection ranges from the 12th dynasty into the Ptolemaic period, and especially for the New Kingdom remains very precise dates can often be assigned. Several fragments preserve a label with the name of the mummy to which they once belonged, including for instance Ahmose and Ramesses II.

This collection is used as a basis to study the evolution of the textile production process through the ages. With the help of a Dino-Lite digital microscope, the thread structure and weaving techniques are studied. Of special interest are some coloured fabrics, because not much is known about dyeing before the Ptolemaic period. A bright red textile from the 12th dynasty princesses of Dahshur provides some of the earliest evidence for the use of red dye. While some of the textiles are quite coarse, others are of a very fine quality. The cost and effort involved in producing such fabrics support the idea that these textiles were expensive grave goods, and not just wrappings.

Key words: textiles, museum collection, microscopy

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A Catalogue of Garden Scenes from 24 Private Theban Tombs Dated to the 18th Dynasty Pre-Amarna

Archaeological, iconographical and textual evidence for gardens exist from the Old Kingdom to the Graeco-Roman era. Several scholars have studied gardens, including Schröter-Gothein (1913; trans. in English: 1928), Hugonot (1989), Wilkinson (1998), and Tietze, et al. (2011). This study focuses on twenty-eight garden scenes from twenty-four New Kingdom private Theban tombs dated to 18th Dynasty between the reigns of Ahmose I to Amenhotep III. The study will catalog the garden scenes chronologically in order to trace the frequency of the different garden types, how their iconography changes, and what this might mean in terms of style and composition. It will also consider their historical, socio-cultural, and religious significance, especially the titles of the tomb-owners and their family. An identification of the species of the plants and animals depicted will follow with an examination of their various contexts. An extensive list of Middle Egyptian vocabulary related to gardens and gardening will reveal the plants and animals' names in the hieroglyphic script. Finally, facsimiles of the scenes and reconstructions in perspective will be included to illustrate the gardens' actual appearance.

Key words: Gardens; art history; iconography; flora and fauna; 18th Dynasty; Theban Necropolis

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The locus of behind the scenes: Administrative spaces

Despite not being tangible, administration and its practices are critical to the operations of a political system. The administrative agents, the officials well known throughout Egyptian history, adhered to particular practices during their encounters and structured relationships; by tracking and analysing their records, the scholar is able to identify such practices. Often inconspicuous in royal inscriptions or in scenes, the officials oversaw the operations of a distinct administrative unit within a given space. The characteristics of this space are explored through the threads of preserved evidence.

Thanks to the well preserved sealing practice, examples of these administrative spaces are well known in the Second cataract Nubian fortresses. And the connections between institutions at el-Lahun have been studied in detail through similar sets of remains. For the New Kingdom, this practice of sealing is less well known, making our appreciation of the administrative presence more difficult to understand. Suddenly much less visible, the areas where the officials were active are harder to pinpoint. Despite the plethora of official-looking structures of Amarna, it is for now difficult to identify with precision which of those belonged to the bureaucracy of the state.

Comparing the preserved structures to depictions of built environment in tombs of the Eighteenth Dynasty or models of the Middle Kingdom makes it possible to determine an administrative space and the identification of officials connected to it. Evidence suggests both an open-air location on the site of the recorded operation, as well as a closed setting within the built environment. It remains to be determined whether these are concomitant or successive stages of the administrative practice, and how mobile scribes and officials were.

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Have British museums successfully addressed early 20th century conceptions of prehistoric and ancient Sudan?

Attempts to address early 20th century conceptions of ancient and prehistoric Sudan have largely focussed on excavating new material and examining Sudan's relations with Egypt. As an important source of information for the public, my research centres on museums and their use of Sudanese artefacts to address early conceptions of ancient and prehistoric Sudan.

In this paper, I will examine how successful museums have addressed these issues and how effectively they are presented through their permanent exhibits. Preliminary research suggests that staff at most museums are conscious of early conceptions of Sudan and are keen to address them as part of the recognition of the need to decolonise museum displays and values. Museums take one of two routes in doing so: they recognise Sudan's artefacts as inherently valuable or consider their cultural similarities with Egypt. Such approaches may have different effects on the information retained by the public. By highlighting the link with Egypt, it may only serve to show Sudan as secondary to Egyptian civilisation and its easily-recognisable material culture. Focussing on Sudan in isolation may therefore be a more effective route in decolonising museum exhibits.

To inform this debate, I will present the results of interviews with museum curators, visitor tracking and questionnaires conducted at the British and Petrie Museums to provide insights into the thoughts behind the narratives and objects displayed in their Sudanese galleries , as well as how visitors interact with them.

Key words: Sudan; Museums; Heritage; Decolonising; History

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Adorning the Deceased: Middle Kingdom Jewellery in Object Friezes and in Reality

In the Middle Kingdom, various pieces of jewellery were depicted on object friezes. They were also buried with the deceased in reality. Object friezes consisted of representations of many different items, with labels indicating their names and positions. They were painted on the interior of box-shaped coffins, mainly during the early Middle Kingdom period. It has been proposed that the objects represented were profoundly associated with various funerary rituals, suggesting that such objects were particularly fitting for the deceased. Early twentieth-century literature clarified what kind of jewellery was depicted on object friezes. Images and labels were not always studied in conjunction, however, so the relation between them remains obscure, although we can reveal how each piece of jewellery was recognized in that period by closely analyzing both elements. Likewise, there is very little literature comparing the depicted jewelry and the real pieces retrieved from burials.
Through analysis of object friezes, this paper aims to reconstruct the categorization of jewelry from an emic perspective and the ideal use of it in Middle Kingdom funerary rituals. Furthermore, our analysis will be compared with archaeological findings so as to shed light on actual practices during Middle Kingdom burials.
Upon analyzing object friezes, it became clear that certain kinds of jewellery were regarded as particularly important. In reality, jewellery similar to the items in the object friezes were buried with the deceased, presumably to represent different funerary rituals and to perpetuate them on the body of the deceased. Nevertheless, many other pieces of jewellery that almost never appeared in object friezes were actually used, even during mummification rituals, indicating that the use of jewellery in funerary contexts was more complicated than it may appear.

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Literature and the Tale of Two Brothers in the Ramesside Period: a historic and literary analysis

This paper aims to present the conclusions of the study of a literary document dated from the Ramesside Period entitled *The Tale of Two Brothers*; also known as Papyrus D'Orbiney. In order to do so, it was used a structuralist methodology from literary studies created by Tzvetan Todorov, entitled "Poetics", as well as The Literature's Sociology, proposed by the sociologist Lucien Goldmann. The investigation, which has a transdisciplinary characteristic, verified the social uses of this text and the influences that could be noticed in it, both structurally, through a philological analysis and a study of typical concepts from the Egyptian society which gave us data to understand why it was written in that specific historical context.

Key words: Ancient Egypt; Ramesside period; literature; historical context