

Current Research in Egyptology VI - Programme

All sessions will take place at the Faculty of Law, Sidgwick Site, University of Cambridge.

Thursday 6th January 2005

10.45 – 12.30 – Registration

12.45 - 1pm – Welcome

Session 1: Mortuary Issues, Material Culture and Society

1pm - 1.20 - Pippa Payne: *In Excess of Fifty Dogs*.

1.20 – 1.40 – Nicola Harrington: *'Sirrah, Your Father's Dead': Children in the Mortuary Realm in New Kingdom Egypt*.

1.40 – 2pm – Sally McAleely: *More about Flower Arranging in Ancient Egypt: Some New Kingdom and Graeco-Roman Period Archaeobotanical Remains Examined from a Material Culture Perspective*.

2pm – 2.20 – Henriette Koefoed: *When Society Buries You: A Re-Interpretation of Mentihotep's Soldiers at Deir El-Bahari*.

2.20 – 2.40 – Jenna Spellane: *The So-Called 'Daily-Life' Mummy Boards from the Tomb of Sennedjem at Deir El-Medina*.

2.40 – 3pm – Mike Stammers: *New Thoughts on Campbell's Tomb*.

3pm – 3.20 – Discussion

3.20 – 3.40 – Coffee

Session 2: Prehistoric and Predynastic Egypt

3.40 – 4pm – Mike Brass: *Investigating the Origins of Social Complexity in Early Saharan Pastoralists*.

4pm – 4.20 – Alice Stevenson: *The Biographies of Predynastic and Early Dynastic Palettes*.

4.20 – 4.40 – Marwa Helmy: *Socio-Economic Aspects of Mortuary Remains in Predynastic and Early Dynastic Egypt – Energy Expenditure Analysis Revised*.

Session 3: Sinai and the Eastern Desert

4.40 – 5pm – Barbara Tratsaert: *Wadi Bakariya, A Roman Gold Mine Settlement in the Eastern Desert of Egypt*.

5pm – 5.20 – Tom Hardwick: *Fragments from Sinai: Discoveries in the Ashmolean Museum, Oxford*.

5.20 – 5.40 – Discussion

5.40 – Annual General Meeting

Evening Reception - CRASSH

Friday 7th January

Session 4: Kingship and Queenship

9.20 – 9.40 – Steven Gregory: *The King in Time and Space: Expression of Spatial and Temporal Aspects of Ancient Egyptian Kingship*.

9.40 – 10am – Heather Lee McCarthy: *A Study of Ramesside Royal Women's Tombs in the Valley of the Queens*.

10am – 10.20 – Amandine Marshall: *The Fly and the Lion as Examples of Royal Rewards*.

10.20 – 10.40 – Ole Herslund: *'God is Up': The Ritual of Amenhotep I, Embodied Structures and Ritualized Agents in Ramesside Deir El Medina*.

10.40 – 11am – Discussion

11am – 11.20 – Coffee

Session 5: Religion and Temples

11.20 – 11.40 – Richard Bussmann: *Pepi I and the Temple of Satet on Elephantine.*

11.40 - 12pm – Andras Gulyas: *The Lonely God of Luxor.*

12pm – 12.20 – Paulo Carreira: *Akhenaten's Offering Scenes and Hymns to the Aten.*

12.20 – 12.40 – Ali Abd-ul Halim: *Which Came First?: Maat or Isft (Chaos) in Ancient Egyptian Cosmology.*

12.40 – 1pm – Discussion

1pm – 2pm – Lunch

Session 6: Language, Literature and Literacy

2pm – 2.20 – Anne Morrison: *Was Ancient Egyptian an Exotic Language? A View from Applied Linguistics.*

2.20 – 2.40 – Jan Moje: *Research in Hieroglyphic Palaeography of Some 19th Dynasty Private Stelae.*

2.40 – 3pm – Fredrik Hagen: *A New Kemit-Type Text?*

3pm – 3.20 – Nikolaos Laziridis: *'It is Better to be Silent than to Speak in Vain': The Challenge of Producing Proverbs in Demotic and Greek.*

3.20 – 3.40 – Benoit Claus: *Realms of Memory in Ancient Egypt: Museon and Library in Egyptian Temples.*

3.40 – 4pm – Discussion

4pm – 4.20 – Coffee

Session 7: Foreign Affairs

4.20 – 4.40 – Charlotte Booth: *Nubians in Egyptian Art.*

4.40 – 5pm – Paul James Cowie: *Reassessing the New Kingdom Egyptian Empire in the Levant.*

5pm – 5.20 – Georgia Xekalaki: *Egyptian Royal Women and Diplomatic Activity.*

5.20 – 5.40 – Rachel Mairs: *Egyptian Artifacts in South and Central Asia.*

5.40 – 6.00 – Discussion

7pm – Reception and Dinner, Queens' College.

Saturday 8th January

Session 8: The Body

9.30 – 9.50 – Paula Veiga: *Health in Ancient Egypt.*

9.50 – 10.10 – Geoffrey Tassie: *Single Mother Goddesses and Divine Kingship: The Sidelock of Youth and the Maternal Bond – Revisited.*

10.10 – 10.30 – Vanda Raimundo: *Cosmetics: Beauty and Seduction in Ancient Egypt.*

10.30 – 10.50 – Rune Nyord: *The Body in the Hymns to the Coffin Sides.*

10.50 – 11.10 – Discussion

11.10 – 11.30 – Coffee

Session 9: Architecture and Settlement

11.30 – 11.50 – Karen Exell: *Why did the Egyptians Make Monuments?*

11.50 – 12.10 – Claire Malleon: *Investigating Ancient Egyptian Towns: A Study of Itj-Tawy*

Session 10: Museums and Cultural Heritage

12.10 – 12.30 – Yvette Balbaligo: *Bringing Egypt out of Academia: Current Initiatives in the Petrie Museum*

12.30 – 12.50 – Discussion

12.50 - Closing

Posters

Kathryn Clark and Richard Evershed: *The Use, Occurance and Source of Bitumen in Egyptian Embalming*.

Erno Endenburg: *The PalArch Foundation: New Ways of Publishing in Egyptology*.

Anthony Judd: *Eastern Desert Rock Art: Giraffes and Elephants*.

Rogério Sousa: *The Heart Amulet in Ancient Egypt: An Iconographic Typology*.

Andre Veldmeijer and Sigrid van Roode: *An Enigmatic Piece of Leather from Berenike (Egyptian Red Sea Coast)*.

Abstracts

Poster sessions marked thus: **(POSTER)**

1. Abd-ul Halim, Ali Which Came First?: *Maat or Isft (Chaos) in Ancient Egyptian Cosmology* 4
2. Balbaligo, Yvette *Bringing Egypt out of Academia: Current Initiatives in the Petrie Museum* 4
3. Booth, Charlotte *Nubians in Egyptian Art*..... 5
4. Bussmann, Richard *Pepi I and the temple of Satet on Elephantine* 5
5. Brass, Mike *Investigating the origins of social complexity in early Saharan pastoralists*..... 5
6. Carreira, Paulo *Akhenaten's Offering Scenes and Hymns to the Aten* 5
7. Clark, Katherine and Evershed, Richard *The Use, Occurance and Source of Bitumen in Egyptian Embalming (POSTER)*..... 6
8. Claus, Benoit *Realms of Memory in Ancient Egypt: Museon & Library in Egyptian Temples*..... 6
9. Cowie, Paul James *Reassessing the New Kingdom Egyptian Empire in the Levant*..... 6
10. Endenburg, Erno *The PalArch Foundation: New Ways of Publishing in Egyptology. (POSTER)*..... 6
11. Exell, Karen *Why did the Egyptians make monuments?* 7
12. Gregory, Steven *The King in Time and Space: Expression of Spatial and Temporal Aspects of Ancient Egyptian Kingship* 7
13. Gulyas, Andras *The Lonely God of Luxor* 7
14. Hagen, Fredrik *A New Kemit-type text?* 7
15. Hardwick, Tom *Fragments from Sinai: Discoveries in the Ashmolean Museum, Oxford*..... 8
16. Harrington, Nicola *Sirrah, your Father's Dead: Children in the Mortuary Realm in New Kingdom Egypt*. 8
17. Helmy, Marwa *Socio-economic Aspects of Mortuary Remains in Predynastic and Early Dynastic Egypt - Energy Expenditure Analysis Revised*..... 8
18. Herslund, Ole *"God is up" - The Ritual of Amenhotep I, Embodied Structures, and Ritualized Agents in Ramesside Deir el Medina*..... 8
19. Judd, Anthony *Eastern Desert Rock Art: Giraffes and Elephants (POSTER)*..... 9

20. Koefoed, Henriette <i>When Society Buries You: A Re-Interpretation of Mentuhotep's Soldiers at Deir el-Bahari</i>	9
21. Lazaridis, Nikolaos <i>'It is better to be silent than speak in vain': The Challenge of Producing Proverbs in Demotic and Greek</i>	9
22. Mairs, Rachel <i>Egyptian Artifacts in South and Central Asia</i>	9
23. Malleson, Claire <i>Investigating ancient Egyptian towns: a study of Itj-tawy</i>	10
24. Marshall, Amandine <i>The Fly and the Lion as Examples of Royal Rewards</i>	10
25. McAleely, Sally <i>More about flower arranging in ancient Egypt: some New Kingdom and Graeco-Roman Period archaeobotanical remains examined from a material culture perspective</i>	10
26. McCarthy, Heather Lee <i>A Study of Ramesside Royal Women's Tombs in the Valley of the Queens</i>	10
27. Moje, Jan <i>Research in Hieroglyphic Palaeography of some 19th Dynasty Private Stelae</i>	10
28. Morrison, Anne <i>Was Ancient Egyptian Really an Exotic Language? A View from Applied Linguistics</i>	11
29. Nyord, Rune <i>The Body in the Hymns to the Coffin Sides</i>	11
30. Payne, Pippa <i>In Excess Of 50 Dogs</i>	11
31. Raimundo, Vanda <i>Cosmetic: Beauty and Seduction in Ancient Egypt</i>	11
32. Sousa, Rogerio <i>The Heart Amulet in Ancient Egypt: An Iconographic Typology. (POSTER)</i>	12
33. Spellane, Jenna <i>The So-Called 'Daily-Life' Mummy-Boards From The Tomb Of Sennedjem At Deir El-Medina</i>	12
34. Stammers, Mike <i>New Thoughts on Campbell's Tomb</i>	12
35. Stevenson, Alice <i>The Biographies of Predynastic and Early Dynastic Palettes</i>	12
36. Tassie, Geoffrey <i>Single Mother Goddesses and Divine Kingship: the Sidelock of Youth and the Maternal Bond - Revisited</i>	13
37. Tratsaert, Barbara <i>Wadi Bakariya, a Roman gold mine settlement in the Eastern Desert of Egypt</i>	13
38. Veiga, Paula <i>Health in Ancient Egypt</i>	14
39. Veldmeijer, André and van Roode, Sigrid <i>An Enigmatic Piece of Leather from Berenike (Egyptian Red Sea Coast). (POSTER)</i>	14
40. Veldmeijer, André and van Roode, Sigrid <i>The PalArch Foundation; new ways of publishing in Egyptology (POSTER)</i>	14
41. Xekalaki, Georgia <i>Egyptian Royal Women and Diplomatic Activity</i>	15

Abd-ul Halim, Ali

Which Came First?: *Maat* or *Isft* (Chaos) in Ancient Egyptian Cosmology

In 1995, J. Assmann stated that *Maat* had come first and preceded *Isft* in Ancient Egyptian Cosmology, but in the Pyramid Texts, there is some evidence which opposes that idea.

In this paper, I try to discuss the concept of *Isft* before Cosmos creation and its forces. This study also explains the role of the first god "the lord of all" who could not determine and distinguish these forces of *Isft*, which is why he sent them outside at the time called *sp-tpy* (the first moment). But - from time to time - they try to get into the cosmic Order to stop its activity, and to return it to the pre-creation point.

It is necessary, in Egyptian thought, for the King and all his people, who have to achieve *Maat* in all its levels (Divine, Royal and Public), to keep that cosmic order.

Ain Shams University, Cairo

Balbaligo, Yvette

Bringing Egypt out of Academia: Current Initiatives in the Petrie Museum

Institute of Archaeology, University College London

Booth, Charlotte
Nubians in Egyptian Art

In this study I will look at the positive representation of Nubians in Egyptian art, rather than the typical views of bound captives, and traditional smiting scenes. By looking at both representations of Nubians by Nubians and also those by Egyptians I hope to come to some conclusion regarding their position held within Egyptian society. I will touch briefly on the ethnicity of Egyptians and also of the Nubians living within an Egyptian context. This study will also investigate the common view that Egypt was a xenophobic society and how this is reflected through these images of foreigners from an Egyptian context.

Birkbeck College

Bussmann, Richard
Pepi I and the temple of Satet on Elephantine

The provincial temples of the 3rd millennium BC are modest constructions compared to the royal mortuary complexes. The "state" does not seem to have taken much interest in them. On a broader scale, this phenomenon can be seen in a structural historical perspective outlined by Barry Kemp and others: What is the relationship between provincial and residential culture in early Egypt?

The paper will discuss the royal objects of the temple of the goddess Satet in the light of this question. One major focus is the granite naos of Pepi I. The discussion of its function and location will lead to an alternative reconstruction of the temple, and some basic archaeological and chronological problems will be touched upon. The overall aim is to grasp the function of the provincial temples in the "country of two cultures" (B. Kemp).

Freie Universität Berlin

Brass, Mike
Investigating the origins of social complexity in early Saharan pastoralists

For the last quarter century, debates over cultural variability have been a centrepiece of research into the origins of pastoralism and the first manifestations of social complexity. Different emphases on socio-economic, ideological and technological changes have been brought to bear on whether Saharan pre-Iron Age pastoral societies were culturally complex.

The African Cattle Complex, a pattern of husbandry in which cattle are a "walking larder" of blood and milk but are rarely slaughtered, is an important component of wealth, power and prestige. The earliest manifestations have been claimed at Nabta Playa as early as 5500 BC, with cattle remains in tumuli. Cattle tumuli also appear in the Central Sahara. However, whereas human remains were interned in tumuli in the Central Sahara from ca. 4000 BC onwards, no such trajectory is evident at Nabta Playa.

Variable burial differences, the occurrence of exotic goods over long distances, cumulative inheritance systems and evidence of internal and external ethnic divisions were expressed through a framework of relations, expressed themselves in continually reconstituted and shaped landscapes. The appearance of negotiated territoriality and fixed focal loci in the landscape correlates with the shift from *Bos* to human burial tumuli around 4000 BC, and marks the first signs of a separation between political and religious leadership through vertical hierarchical differentiation.

Carreira, Paulo
Akhenaten's Offering Scenes and Hymns to the Aten

A group of Akhenaten and the royal family offering to the Aten has been studied from a mathematical point of view. A fairly simple relation was detected between the distance from the point of convergence of the sun rays (which is not coincident with the center of the disk) to the ground and the measures of the height and width of the King, the Queen and the royal princesses. All of them were of course related with the Sun God but why don't its rays come from the center? Some hypotheses are made all based on the Aten's names and theological texts of the Atenism in order to demonstrate that the Living Aten lay beyond the Sun which was only one of its aspects.

Classical University of Lisbon

Clark, Katherine and Evershed, Richard

The Use, Occurrence and Source of Bitumen in Egyptian Embalming (POSTER)

The confusion over the use of bitumen in Egyptian embalming has probably arisen because of the blackened nature of many mummies being attributed to the application of mum/mumia (Persian/Arabic for bitumen/mineral pitch). However, the blackening/darkening of aged organic materials can arise through a range of processes other than the application of petroleum bitumen, e.g. chemical changes in waxes, fats/oils, and the application of pyrolytically produced wood tars and pitches.

This paper we report an extensive survey of mummies of differing dates and provenances. Bitumen use was determined via solvent extraction and fractionation with gas chromatography-mass spectrometry with selected ion monitoring (GC/MS-SIM) to detect and quantify biomarker compounds characteristic of petroleum bitumen. We conclude, that petroleum bitumen was not used ubiquitously and is present at very low concentration when compared with other embalming ingredients. The majority of bitumen found in balms can be sourced to the Dead Sea.

Organic Geochemistry Unit, Biogeochemical Research Centre,
School of Chemistry, University of Bristol

Claus, Benoit

Realms of Memory in Ancient Egypt: Museon & Library in Egyptian Temples

Realms of Memory is a concept coming from recent French Historiography (mainly P. Nora). This means 1° places, 2° concepts and practices, 3° objects of memory.

I point out that Egypt was considered by Classics as a place of memory and I investigate Egypt and Egyptian Temples as a writing sacerdotal (high) culture.

Two places linked to this writing sacerdotal culture are studied: the Museon (per-ankh) and the Library (per-medjat), mainly known thanks to Late and Hellenistic sources. This study is: lexicographical, archaeological, iconographical, historical... The Museon and the Library are also considered as content: this part of the paper presents the Graeco-Roman Library index and lists of book-titles.

This paper will introduce the area of the PhD dissertation I am preparing both in Brussels and in Basle.

Université Libre de Bruxelles / Universität Basel

Cowie, Paul James

Reassessing the New Kingdom Egyptian Empire in the Levant

As well as determining Egypt's inter-relations with western Asia and the Mediterranean for a period of three centuries and beyond, the advent of permanent Egyptian hegemony in Canaan and Syria with the campaigns of Thutmose III represented a crucial determinant within the political, socio-economic and cultural development of the Levant in the Late Bronze - Iron IA period, and a source of profound change within the Nile Valley itself.

Recent studies have sought to characterise the nature of New Kingdom Egyptian presence in the Levant, resulting in several different and divergent interpretations. It is the current researcher's opinion, however, that these studies - whilst often foundational and occasionally provocative - nonetheless offer alternately outdated, incomplete, limited and / or methodologically unsound approaches to the extant and developing data set.

A renewed synthetic approach to Egypt's Levantine empire, combining all relevant extant textual and material evidences within a full geographical range, exercising close control of the sources and promoting the application of sound theoretical constructs and models should - with the benefits of recent progress in methodology and archaeological excavation - provide an enhanced understanding and fresh insights into Egypt's strategic presence in the Levant and its various motivations.

Macquarie University, Sydney

Endenburg, Erno

The PalArch Foundation: New Ways of Publishing in Egyptology. (POSTER)

Exell, Karen

Why did the Egyptians make monuments?

In Classical and Roman scholarship private monuments have long been regarded as a legitimate source for information on the society which produced them. Ruth Leader's 1997 article 'In Death Not Divided: Gender, Family and State on Classical Athenian Grave Stelae' rejects traditional approaches to stelae, wherein either the imagery is taken as expressing beliefs about death (the Christian influence) or where death and associated rituals are taken as a rite of passage (the influence of anthropology), and instead reads Greek burial stelae from the 5th and 4th centuries BC as one of a range of visual constructions of gender. She states, 'While funerary art reveals a society's beliefs about the nature of death, many other social issues are raised by Athenian funerary monuments of the Classical period' (1997: 683). Likewise, Ian Morris' extensive work on the potential for social interpretation of the burials of Classical Antiquity reads as master class in clear-sighted archaeological interpretation.

This paper takes a group of Ramesside period Theban votive stelae, conventionally narrowly interpreted as examples of so-called 'personal piety', and applies a broader social interpretation to investigate why they were made and what this can tell us about the society and the individuals that produced them. Where Egyptologists timidly argue that we can never know the impetus behind dedicating a stela, Classical scholars boldly state the reasons and move on ...

University of Durham

Gregory, Steven

The King in Time and Space: Expression of Spatial and Temporal Aspects of Ancient Egyptian Kingship

This paper attempts to demonstrate that fundamental aspects of ancient Egyptian philosophy - the two, apparently disparate, elements of cyclic and linear time - are unified in the person of the king; and the office of kingship. Drawing evidence from a range of sources, including the tense structure of the ancient Egyptian language, New Kingdom tomb inscriptions, and monumental architectural forms of the Old Kingdom, the author concludes that these abstract, philosophical concepts of time can be linked with standard temporal measurements implicit in the orientation of the pyramid. This structure may be seen, from its configuration, as encapsulating not only temporal, but spatial perceptions of the ancient Egyptian universe in association with the ideology of divine kingship.

University of Exeter

Gulyas, Andras

The Lonely God of Luxor

The decoration of the southernmost halls of Luxor temple have the peculiarity of showing Amon-Re, the supreme solar deity on most of the reliefs alone. In the other halls of the temple Amon-Re is often shown in the company of other divinities, he is often accompanied by other goddesses. It is in these halls that we can see the divine birth of the king. This difference of decoration can best be understood through contemporary hymns where a similar difference has been observed. The importance of the decoration of the southernmost halls of the temple is due to the fact that the cult statue of Amon-Re of Luxor resided in these halls. In my lecture these findings will be presented and discussed in detail in order to arrive at a better understanding of the Luxor form of Amun-Re.

Hagen, Fredrik

A New Kemit-type text?

A recent catalogue of ostraca in the British Museum included a handful of limestone flakes containing fragments of a text that shares certain features with the model letter / student exercise known as *Kemit*. This paper will compare the two compositions and use this as a point of departure for a wider discussion of the role of ostraca in the transmission of literary texts in the New Kingdom. The function of literary ostraca has been the subject of some debate, but the current *opinio communis* is that they are, by and large, student exercises. By presenting some examples where this interpretation is problematic, I hope to illustrate the

diverse nature of the evidence and to show that ostraca must be considered a medium with a range of possible applications.

Christ's College, University of Cambridge

Hardwick, Tom

Fragments from Sinai: Discoveries in the Ashmolean Museum, Oxford

The Ashmolean Museum possesses a number of fragments of vessels and statuettes deriving from Petrie's 1905 excavations at Serabit el-Khadim. Study of these revealed that some fragments are made from the same unusual material and display similar techniques of working.

One fragment joins a figure of the royal scribe Panehesy, now in the Petrie Museum in London. In year 36 of Amenhotep III, Panehesy led an expedition to Sinai, where he left several monuments. Other fragments derive from royal and divine statues, and seem to form a group.

Parallels for the reconstructed figures discussed, and the implications of this grouping for our understanding of the roles of workshops, the mechanics of royal and private commissioning of monuments, and the development of artistic style in the late 18th Dynasty are considered.

Worcester College, University of Oxford

Harrington, Nicola

Sirrah, your Father's Dead: Children in the Mortuary Realm in New Kingdom Egypt.

This paper is divided into two main sections – children in funerary settings and their representations and memorials after death. Part one will consider depictions of children in funerary contexts and the information we can glean on their involvement in the rituals surrounding the deceased. The second part will focus on the general absence of children in material culture relating to the ancestors, such as stelae and busts. The interaction and the interdependent relationship between the living and the dead are also briefly discussed, along with the ancient Egyptians' apparently ambivalent attitude towards their dead.

St. Cross College, University of Oxford

Helmy, Marwa

Socio-economic Aspects of Mortuary Remains in Predynastic and Early Dynastic Egypt - Energy Expenditure Analysis Revised.

The main interest of the period under study is its association with the formation of the state in ancient Egypt. By examining the social organization as reflected in mortuary remains, one aims at obtaining an insight into the socio-economic dynamics of the society during the predynastic and early dynastic period in Egypt. This approach will allow for an examination of the factors, which demanded social reorganization and identify the changes in social formations as a result of transformations in levels of organization. Accordingly, a methodology is adopted where a study of the economics of production of the predynastic tomb and its components will reveal the elements of the differential distribution of resources within an environment and the societal management of these resources. The question to be explored in this study is how we can study the economics of production of the predynastic tomb using energy expenditure analysis.

Katholieke Universiteit Leuven

Herslund, Ole

"God is up" - The Ritual of Amenhotep I, Embodied Structures, and Ritualized Agents in Ramesside Deir el Medina.

The presentation is a *practice theoretical* study and analysis of the daily offering ritual for Amenhotep I. The focus is placed on the ritual as an *activity* where the ritual agent structures an environment while the agent is simultaneously being restructured through *bodily interaction* with that environment. The analysis, based on archaeological as well as textual evidence, aims at establishing the basic observable strategies and schemes involved in the ritual, so as to structure a special time-space *ritual environment*, in the form of sets of oppositions that through processes of domination came to constitute a hierarchy and a loosely defined whole, which mirrored the real world of experience. Followed by a short

discussion of the ritual field as a particularly effective political field for the objectification and embodiment of structures and for the struggle for the appropriation of symbols, values, and the redemptive hegemonic order of Egyptian religion and kingship.

Carsten Niebuhr Institute, Copenhagen University

Judd, Anthony

Eastern Desert Rock Art: Giraffes and Elephants (POSTER)

Recently a large number of new rock art images from the Eastern Desert of Egypt have been published. Among these are thousands of depictions of animals of various species. Some of the most conspicuous and recognisable are giraffes and elephants, many of which are drawn in distinct styles. This presentation identifies these styles, which may originate from individual groups of people or even individual rock artists. The distribution of images in different styles, and comparison with other giraffe and elephant images from elsewhere in North Africa, allows tentative conclusions to be drawn about the people who drew them.

Koefoed, Henriette

When Society Buries You: A Re-Interpretation of Mentuhotep's Soldiers at Deir el-Bahari

In this paper I will re-assess Winlock's evidence and conclusions about the (c.) 60 individuals he discovered in 1922-27 at Deir el-Bahari. Whereas one normally encounters the (elite) member of the Egyptian society in charge of his own burial, this burial is an example of society burying a group of 'soldiers'. What can this burial tell us about professional group formation, and society's valuation of such groups? In addition to these sociological questions, the material will also be examined in the light of the new thoughts on the area's chronology. This paper will try to demonstrate the significance of the use of a multidisciplinary approach within Egyptology. By applying social theory to the archaeological evidence it may bring forward new understandings of the ancient notion of identity.

Queens' College, University of Cambridge

Lazaridis, Nikolaos

'It is better to be silent than speak in vain': The Challenge of Producing Proverbs in Demotic and Greek

This paper presents the results of a comparative analysis of the language of Demotic and Greek proverbs found in collections of the Hellenistic and Roman eras. The authors of these proverbs faced the challenge of conveying wisdom, ever-applicable messages in short sentences. Each author, conscious of the dynamics of his language, found his way through the rules of grammar and syntax and expressed in brevity thoughts and observations about earthly matters. He also used a large cultural reservoir, familiar to him but for its biggest part unknown to us, from which he drew images and metaphors to illustrate best his general remarks. The detection of similarities and differences in the use of clauses, tenses, words, metaphors, literary figures, and so on, in the Demotic and Greek proverbs investigated offers a precious insight into the mechanics of the production of popular wisdom, a common literary tradition that survived throughout the history of the Egyptian and Greek literatures.

Merton College, University of Oxford

Mairs, Rachel

Egyptian Artifacts in South and Central Asia

Objects of supposedly Egyptian manufacture have been discovered in excavations as far afield as the Ferghana Valley (modern Uzbekistan) and Taxila (modern Pakistan). These allow us a rare point of access to the phenomenon of long-distance overland trade in the Hellenistic world, and the diffusion of cultural and religious ideas. This paper will consider the archaeological context and identification of Egyptian artifacts in South and Central Asian sites; the means by which they reached regions so far from Egypt; and what importance (if any) the transportation of these particular items can be argued to have.

Faculty of Classics, University of Cambridge

Malleon, Claire

Investigating ancient Egyptian towns: a study of Itj-tawy.

What was the character of ancient Egyptian settlements? Towns such as Deir el Medina and Amarna are well known. Years of excavation and analysis of the wealth of textual and archaeological evidence have enabled scholars to construct a 'character' with relative ease: the individuals who lived and were buried in the towns are known, the form of the settlement is known and the location and reasons for foundation are known.

The problem in attempting to construct a 'character' for the majority of important ancient Egyptian towns is the perceived lack of evidence.

This paper will discuss a specific case study – Itj-tawy. Using textual, archaeological and geographical evidence, within scientific and theoretical frameworks, this paper argues that it is possible to characterize an ancient Egyptian settlement that has never been excavated.

University of Liverpool

Marshall, Amandine

The Fly and the Lion as Examples of Royal Rewards

Royal rewards in fly and lion shapes are apart of military distinctions at the New Kingdom whose origins are not as simple as we could think. Kurt Sethe has been the first Egyptologist to really consider these two rewards in a short article. His theories, especially in relation with the symbolism of the fly as a figuration of the Egyptian soldier, has been repeated without anyone trying to go deeper into the question. Therefore, we have only, at the present time, six textual and iconographical sources dealing with the fly and lion rewards, with one only archaeological object (sometimes much debated). Thus, these two rewards are, in fact, not well known. The origin and the symbolism of the fly, in particular, deserve to be reconsidered, and another explanation of its symbolism, in relation with the death of the enemy and his figuration as vanquished can be proposed.

University of Lille

McAleely, Sally

More about flower arranging in ancient Egypt: some New Kingdom and Graeco-Roman Period archaeobotanical remains examined from a material culture perspective.

My research considers archaeobotanical remains from ancient Egyptian burial contexts as material culture, and uses the Egyptian corpus to corroborate conclusions drawn from an analysis of primary evidence. This paper highlights the benefit of primary data, and discusses the construction, use, and meaning of a number of arranged plant material artefacts.

Institute of Archaeology, University College London

McCarthy, Heather Lee

A Study of Ramesside Royal Women's Tombs in the Valley of the Queens

My dissertation research entails a comprehensive examination and analysis of the decorative programs and architecture of fifteen selected Ramesside royal women's tombs (QV 31, 33, 36, 38, 40, 80, 60, 66, 68, 71, 73, 74, 75, 51, and 52) in the Valley of the Queens with the goal of exploring three important and interrelated issues. These issues are: The way royal women were believed to experience regeneration and afterlife existence (and the influence of status and gender upon that process); the function of the tomb as a document of the netherworld cosmography assigned to royal women and the impact of status and gender upon the content of the decorative programs, the architectural form, and layout of this "document"; and what these two issues communicate about the status of queens and the ideological role of queenship during the Ramesside Period.

Institute of Fine Arts, New York University

Moje, Jan

Research in Hieroglyphic Palaeography of some 19th Dynasty Private Stelae

My doctoral thesis deals with hieroglyphic palaeography of the private stelae of the 19th dynasty. This paper presents some first results of my current research.

At first a short overview is given about the history of hieroglyphic palaeography and its profit for egyptology.

Some selected stelae from Saqqara cemeteries and from the capital of Ramses II, Qantir/ Pi-Ramesse, are analyzed in detail to show this possibilities of palaeography. As a result, local connections and differences between theses private objects can be worked out.

Institut für Ägyptologie, Münster

Morrison, Anne

Was Ancient Egyptian Really an Exotic Language? A View from Applied Linguistics

In this paper, I present the early results of a project in which adult research participants learn introductory Middle Egyptian from self-instructional materials. The new materials are based on a model for independent language learning that is being developed within an applied linguistic framework. From an Anglo-European perspective, Egyptian ranks as a 'truly foreign' language, and as such tends to be treated as exotic and beyond normal language boundaries. The materials present Middle Egyptian as a natural language that is compatible with various universal and typological norms. Contemporary inductive and deductive language teaching methodologies are integrated into the materials, and explanatory devices that are well accepted in the linguistic disciplines, including interlinear translation and a universal transliteration system, are exploited. The target audience includes both the general public and interested linguists.

School of Communication, Information and New Media, University of South Australia

Nyord, Rune

The Body in the Hymns to the Coffin Sides

Among the texts written on coffins from the Middle Kingdom are a group of hymns addressing the various sides of the coffin. The coffin sides are personified in the texts as goddesses guarding the part(s) of the body of the deceased closest to each side. The goddess is requested to ensure that each body part is situated in the right place and fulfilling its proper function. Behind this seems to be the prototypical notion of a sound, living human body, which needs to avoid various characteristics that would contradict this prototype, e.g. the throat not being able to breathe, or the feet being unable to move.

By analysing the texts' partitioning of the body as a classification system and applying theoretical notions from cognitive science, the way in which the hymns merge body, coffin, and cosmos can be elucidated.

Carsten Niebuhr Institute, University of Copenhagen

Payne, Pippa

In Excess Of 50 Dogs

So far, excavation at the city of Amarna has produced some fairly unexpected revelations. Among the strangest is "The Great Dog Mystery of Grid Ten". This portion of the site was dug in the 2000 season and I have examined the faunal material over the course of two seasons in 2004. It contains in excess of 50 dogs, although not whole animals, as well as the expected staple domesticates of cow, sheep and pig. Evidence from previous excavations in the earlier part of the last century suggest that there were two other deposits of dog bones, one at the Meru-Aten now lost to the cultivation and one at the Kings' House. I was able to go back to the King's House and sieve through some of the spoil heaps left by Pendlbury's expedition and can confirm an excess of dog remains among the rather damaged material. Several explanations have presented themselves to me for this *Canid* concentration and this paper looks at a few of them. Dog cemeteries are not unknown in Egypt, the best known example being at Saqqara, but this one (if that is what it is) doesn't fit well with the eighteenth dynasty occupation of the city. This paper will also ask what an animal cemetery at Amarna means to our understanding of the site as a whole and how it may be connected into the trajectory of use across the area through time.

University of Cambridge

Raimundo, Vanda

Cosmetic: Beauty and Seduction in Ancient Egypt

Introduction

The concept of beauty through pharaonic times and the importance of cosmetic.

From Archaic Period (where we find Narmer's palette) to Ptolemaic Period and Cleopatra VII (who's legendary beauty and seduction still remain today): a view of beauty canons evolution in Egypt.

Cosmetics and the art of embellishment

2.1- The art of make-up

Who wore make-up in Ancient Egypt? Was a prerogative of the few? What materials they used and the symbolism of colours.

2.2- Toiletries

From mirrors to palettes: what instruments were used to apply cosmetics and their social, ritual and erotic importance.

2.3- Perfumes

Ancient Egypt as the land of exquisite perfumes

2.4- Tattoos in Ancient Egypt?

2.5- Wigs and their importance

Beauty and seduction

3.1- Cosmetic in pharaoh's art

3.2- How important is cosmetic in literature (love poems)

Conclusion

Cosmetics were so important that ancient Egyptians took them to the afterlife.

Oriental Institute, Lisbon University

Sousa, Rogério

The Heart Amulet in Ancient Egypt: An Iconographic Typology. (POSTER)

Faculdade de Letras da Universidade do Porto.

Spellane, Jenna

The So-Called 'Daily-Life' Mummy-Boards From The Tomb Of Sennedjem At Deir El-Medina.

The so-called Ramesside 'daily-life' coffins and mummy-boards have never been examined in detail. This study examines the 'daily-life' mummy-boards from the tomb of Sennedjem at Deir el-Medina. These mummy-boards appear to form the innermost element of a thematically linked set of 'nested' layers, which surround the body of the deceased. The thematic links between these layers can be used to offer an interpretation of the meaning of these mummy-boards. It is argued that these mummy-boards represent the deceased following transfiguration.

Trinity College, University of Cambridge

Stammers, Mike

New Thoughts on Campbell's Tomb

Tomb LG84 lies next to the pyramid causeway of Khafre at Giza. It was excavated by Col. Howard Vyse and Mr. Perring in 1837 and given the name 'Campbell's tomb', by which it is still known. The excavators found the main burial shaft of this 'Persian Shaft Tomb' to be surrounded by a 'trench' that they considered was for insulating the tomb. This paper reconsiders the archaeology of the tomb and suggests that the 'trench' was not for insulation but for religious purposes, connected with the cult of Osiris. Vyse and Perring also considered that the tomb shaft was not placed centrally within the trench because of the existence of earlier tomb shafts. This conclusion is also re-examined and an alternative theory promoted.

University of Wales, Swansea

Stevenson, Alice

The Biographies of Predynastic and Early Dynastic Palettes

Palettes are one of the most distinctive classes of object in Predynastic graves yet researchers have largely overlooked them in favour of broader discussions. It is often argued, with good reason, that the ceremonial palettes were elite monuments of power and prestige, which played a role in the legitimisation of the king's power. Much less attention though has

been directed towards elucidating *how* and *why* the ancestors of these objects came to acquire such characteristics. My central research interests centre on this problem of the creation of value: Can we consider how Predynastic peoples valued palettes? Why were they chosen as a medium through which the emergent ideology of kingship was consolidated? Why did palettes disappear after the inception of the First Dynasty? In order to understand how objects become imbued with such meanings it is necessary to go beyond defining a date and a function, both of which fix an object too rigidly in temporal and social space. To this end the traditional archaeological themes of provenance, typology, distribution, and consumption will be addressed, set within the framework of 'biographies'. I will argue that by considering the biographies of palettes within a wider context of debate we can begin to consider more compelling accounts of not just these artefacts, but of aspects of social change.

Department of Egyptology, University of Cambridge

Tassie, Geoffrey

Single Mother Goddesses and Divine Kingship: the Sidelock of Youth and the Maternal Bond - Revisited

The modes of body decoration that people use send out signals on many different levels, some are socio-sexual, others may be ritualistic. The hairstyles of Egyptian deities send out signals of a cosmological and social nature. The behaviour of the deities in both myth and ritual can also be seen as setting ethical codes for social behaviour, modelling the social norms that should be aspired to, as well as grounding and reinforcing political and economic developments. Women as goddesses in association with royal ideology were often analogous with giving birth, nursing and protection. When the hairstyles of deities are transferred to humans they reinforce the social bonds established in the cosmological myths. This paper explores one of the most distinctive and enduring of the ancient Egyptian hairstyles – the sidelock of youth. Although it is said that children wore this hairstyle in imitation of the God Horus, why did Horus wear this hairstyle?

Examining ancient Egyptian mythology and development of the ennead combined with the reasons and actions involved in the rites of passage from childhood to adulthood, a new hypothesis for the wearing of the sidelock is proposed. The sidelock was an emblem of the child's love for his mother and honour for his father. In this examination of children's hairstyles new insights are gained about ancient Egyptian family life and social interactions.

Institute of Archaeology, University College London

Tratsaert, Barbara

Wadi Bakariya, a Roman gold mine settlement in the Eastern Desert of Egypt

Wadi Bakariya lies in the Central Portion of the Eastern Desert of Egypt along the highway from Marsa Alam on the Red Sea coast to Edfu in the Nile Valley. Halfway the road, at about 73 miles from the Red Sea coast, near Bir Baramiya, you leave the highway and turn to the North and enter the Eastern Desert. After another 6.5 miles you are at the site.

The Site

It covers an area of 2.3 sq miles and contains five parallel wadis, which are interconnected by means of narrow side wadis. Gold on site is found in white quartz veins intruding older rocks. There are two types of rocks at Wadi Bakariya: black grano-diorite, which is intruded by the white quartz veins and the lighter brown hornblende biotite, which is barren.

Organisation of the mining settlement

A certain organisation of the settlement became clear and it seems like there are at least two phases in the lay out of the mine site. In phase one all the buildings and mining activity were grouped together in the centre of the 5 wadis. In phase two the mine expanded to the North, West and East.

Tools

Diodorus Siculus of Sicily speaks of a metal tool used to extract gold. On site, however, we only find stone tools, such as hammers in all sizes and shapes, grinding stones to grind the quartz.

Conclusion

There is a certain organisation visible at the mine settlement. There are areas designated from work and others for leisure and domestic purposes. Unfortunately the site is known to

tourist and we can see the damage already. But also nature has its hand in the damage as the rare but violent flash floods damage the site as well.

Ghent University

Veiga, Paula

Health in Ancient Egypt

In this paper I will present an introduction to the concept of health in Ancient Egypt, the seasons of the year and the Nile river as compulsory determinations. Also the kind of ingredients used to manufacture medication by doctors and the division made in diseases as they relate to different parts of the human body. A brief description of the Medical Papyri that survived time and are available to study.

I will show hieroglyph names for some items discussed as parts of human body and actions related to health. A list of existing plants and trees at the time (that are mentioned in different sources) and some diseases, how the diagnosis is made and medication prescriptions. Ancient Egyptians are known to having been able to distinguish malignancy cancers and to have made some teeth bridges and prothesis to leg traumas. This paper covers all Ancient Egyptian periods from the supposed first books in the early dynasties to Late Period close to Greece's influence.

It is a backbone for my future thesis on Ancient Egyptian Medicine. In present medicine most of chemicals used as primary substances are cloned from some of Nature's properties found in plants, minerals and also animal substances.

Veldmeijer, André and van Roode, Sigrid

An Enigmatic Piece of Leather from Berenike (Egyptian Red Sea Coast). (POSTER)

The excavations at Berenike during the 1994-2000 season yielded various finds of skin and leather. Eighteen trenches produced material. The leather was found in 233 pottery buckets from 159 loci (including 33 cleaning loci). All leather can be dated to early Roman period (1st c. AD); a more precise date can be found on <http://www.archbase.com/>, the database website where the database of the Berenike excavations are partially available. The hide and skin fragments originate mainly from the later contexts (5th c. AD). Leather and related products excavated are little more than scraps and pieces of skin. No complete objects have been recovered. This poster presents a remarkable piece of leather from the 1st c. AD.

The fragment is part of a square or rectangular object. The slightly elevated edges of approximately 5 mm are situated at both obverse and the reverse side. Further study needs to shed light on the way the layers of leather have been removed but the corners of the elevated edges clearly show cutting marks. This might indicate that the leather worker made an incision along the edge after which the inner part was removed.

In the poster the authors discuss the possible use of this enigmatic piece of leather as a writing tablet. Writing tablets of leather have hitherto been unknown; the Berenike fragment is a unique example of Roman resourcefulness.

Veldmeijer, André and van Roode, Sigrid

The PalArch Foundation; new ways of publishing in Egyptology (POSTER)

In 2003, the PalArch Foundation was founded with the idea to bring much needed changes in the scientific world. Two of the Foundation's goals are the stimulation of scientific research in general and in archaeology of Egypt/Egyptology in particular and stimulation of the interaction between scientists. The PalArch Foundation wants to achieve its goals through the release of a webbased scientific journal, which differs from other scientific journals in various ways

First, there is a short publication cycle (there are 4 issues a year; the deadline for each issue is three months prior to its publication). Second, no money has to be paid to publish and the papers are free to download. Third, there are no limits as to size and number of (colour) illustrations. Fourth, everybody can submit their work, regardless from which part of the world and regardless from which area the material comes from and finally, and this is unique, 75 % of the profits made by selling the digital and analogous monographs is invested in the research of the author!

Obviously, the manuscripts must be written to conform the requirements of the journal as described on the website. The journal is peer-reviewed; studies will be reviewed by at least one of the members of international editorial board, consisting of various specialists. If it is

accepted, it is placed on the site and will be free to download for everyone (membership is thus not required!) for a period of three months after which it is replaced by the new issue. Back issues remain on the website by means of an abstract and can be obtained through paid orders.

If you want to know more on the Foundation and its journal and how to submit scientific contributions, please visit www.PalArch.nl. For questions and/or remarks please email to Sigrid van Roode (roode@palarch.nl) or André Veldmeijer (veldmeijer@palarch.nl). We are looking forward to receiving feedback as well as your papers!

Xekalaki, Georgia

Egyptian Royal Women and Diplomatic Activity.

From the 14th century B.C., archives from Egypt (Amarna) and abroad (Bogazköy, Turkey) present evidence of royal women's involvement in Egypt's foreign policy in two ways. At first, Egyptian royal ladies exchange letters with their contemporary foreign leaders. Meanwhile, foreign princesses marry Pharaohs in the framework of an alliance between their countries. The concept of any individual "diplomatic marriage" and the position of these ladies in it are indicative of the status of their country towards Egypt.

This paper aims at first to define what allowed Egyptian royal women to participate in diplomatic correspondence. Evidence relevant to the court role of these ladies who did so suggests that this right was largely based on titles they all bore - Great King's Wife or King's Mother. The second section of the paper focuses on the Egypto- Hittite correspondence that concentrated on a diplomatic marriage between the Pharaoh Ramesses II and a Hittite princess. Given the importance of the Great King's Wife title as indicated above, the pressure of the Hittites on the Egyptians to persuade them to establish this princess as the Great King's Wife in Egypt can be seen in a different light.

University of Liverpool