AUSTRALASIAN EGYPTOLOGY CONFERENCE 5

SCHEDULE AND ABSTRACTS

SEPTEMBER 7-9, 2018
AUCKLAND, NEW ZEALAND
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Welcome

Welcome, everyone, to the 5th Australasian Egyptology Conference. We are delighted to be hosting this iteration of the series, and know you will find the talks invigorating and stimulating. If you have any questions or concerns, or would like information about Auckland, please don’t hesitate to ask one of the committee members or volunteers. Each of us will be wearing a lanyard with our name.

The conference as a whole will be held in the Humanities Building (formerly Arts 1 – in fact, Arts 1 is on the outside of the building). This building is also known by the number 206. The address is 14a Symonds St.

The building itself is behind the Victorian buildings that face Symonds St. There are several lanes between the Victorian buildings that lead to the Humanities Building. You will enter on the 3rd floor and the rooms are on the 2nd floor – 220 and 209. When you enter the building, turn to your right and walk a short way to the elevators, across from which are stairs. The rooms will be well marked.

Committee
Dr Jennifer Hellum
Anna Chilcott
Caroline Crowhurst
Elizabeth Eltze
Susan Thorpe

Volunteers – imyw-pr
Reuben Hutchinson-Wong
Rosie Luke
Bryony Smith

Volunteers – hntyw-š
Shannon Haldane
Saskia Herren
Harry Lillington
Annalyce Openshaw
Lucy Tothill
Jerika Tear
SCHEDULE

Friday, September 7

4:30 pm, Level 5 tea room - Mihi (traditional Maori greeting and welcome) and opening reception (registration desk open)

5:30 pm, Room 220 – Keynote Lecture: Dr Deborah Sweeney (University of Tel Aviv), “Brotherhood and Sisterhood, Masculinity and Femininity at Deir el-Medina”

Saturday, September 8

9:00 am, Room 220 – Housekeeping

First Session

Stream One, Room 220 – Lawrence Xu-Nan (chair)

10:00 am Juan José Castillos (Uruguay Institute of Egyptology), “Poverty in Ancient Egypt”
10:30 am Amr Khalaf Shahat (UCLA), “The Social Archaeology of Food in Ancient Egypt: Multidisciplinary Lenses to the Palaeobotany of a Cereal-based Diet”

Stream Two, Room 209 – Joshua Emmitt (chair)

9:30 am Bryant Ahrenberg (University of Auckland), “Lloyd Revisited: Continuing Problems in the Evidence for Early Triremes and Necho’s Fleet”
10:00 am Andrew Connor (Monash University), “A Kingdom of Letters: The Ptolemy and the Introduction of Alphabetic Order into Greek”

11:00-11:30 am Tea Break and posters
Second Session

Stream One, Room 220 – Anna Chilcott (chair)

11:30 am Elizabeth Eltze (University of Auckland), “Nom de Guerre or Misnomer?: Some Considerations Regarding the Titularies of Amannote-erike”
12:00 pm Julia Hamilton (University of Oxford), “The Magical Efficacy of Names in Ancient Egyptian Tombs”
12:30 pm Lydia Bashford (Macquarie University), “Naming Matters: Colourful Observations of the Avian World”

Stream Two, Room 209 – Linda Evans (chair)

12:30 pm Caleb Hamilton, “An Appraisal of the Reign of Ninetjer”

1:00-2:30 pm Lunch

Third Session

Stream One, Room 220 – Jennifer Hellum (chair)

2:30 pm Vessela Atanassova (Sorbonne University/ Bulgarian Academy of Science), “The Relation Between the Civil Service and the Divine Priesthood in Old Kingdom Epigraphic Material”
3:00 pm Melanie Hechenberger, “The Importance of Being Praised: Praise-themed Epithets in First Intermediate Period Biographies”

Stream Two, Room 209 – Julia Hamilton (chair)

3:00 pm Amy Pettman, Caleb Hamilton (Monash University), “An Archaeological and Textual Reconsideration of the Word whst”
3:00 pm Anna Chilcott, “Between Two Worlds: Conceptualising Liminal Boundaries in the Pyramid Texts”
3:15 pm Linda Evans, “Trapping Baqet’s Rat”

3:30-4:00 pm Tea Break
Fourth Session

Stream One, Room 220 – Alexandra Woods (chair)

4:00 pm  Nicolle Leary (Macquarie University), “Natural Selection: Animal Figures and the Canon of Proportion in Old and Middle Kingdom Wall Scenes”
4:30 pm  Yoshifumi Yasuoka (University of Tokyo), “Analysis of the Sphinx and Lion Models”

Stream Two, Room 209 – Kim McCorquodale (chair)

4:00 pm  Caroline Crowhurst (University of Auckland), “‘Speed to see your beloved, like a horse on a battlefield’: A Discussion of Gender-specific Imagery in the New Kingdom Love Songs”
4:30 pm  Susan Kelly (Macquarie University), “Evaluating the Evidence of Female Sovereignty at the Dawn of Egyptian Civilisation”
4:45 pm  Pauline Stanton (Macquarie University), “Hatshepsut: The Ruler Who Defied Her Gender”

5:00-6:00  Reception

6:00 pm, Room 220 – Keynote lecture:
Professor Kim Ryholt (University of Copenhagen), “Exploring the Tebtunis Temple Library”

Sunday, September 9

First Session

Stream One, Room 220 – Andrew Connor (chair)

10:00 am  Laura Peirce (Macquarie University), “Foreigners at Karnak: A Study of Egyptian Identity and Spatial Distribution”
10:30 am  Karin Sowada*, Mary Ownby^, Jane Smythe** (*Macquarie University, ^University of Arizona, **Institut français d’archéologique), “Egypt in the Levant during the Bronze Age: A View from Abu Rawash”

Stream Two, Room 209 – Gillian Bowen (chair)

10:00 am  Colin Hope (Monash University), “The Ain Tirghi Cemetery in Dakhleh Oasis”
10:30 am  Reuben Hutchinson-Wong (University of Auckland), “Organising Old Kingdom Bodies: A Spatial Study of Cemeteries During the Old Kingdom”

11:00-11:30  Tea Break
Second Session

Stream One, Room 220 – Colin Hope (chair)

11:30 am Sarah Chandlee (Monash University), “Domestic Architecture in the Late period and Ptolemaic Egypt”
12:00 pm Gillian Bowen (Monash University), “The Survival of Christianity in Dakhleh Oasis in Mamluk Egypt”

Stream Two, Room 209 – Karin Sowada (chair)

11:30 am Lisa Mawdsley (Monash University), “Reconsidering the Valley Cemetery at Tarkhan: Social Relationships, Ideology and the Organisation of Mortuary Space”
12:00 pm Alice McClymont (Macquarie University), “Causing His Name to Live: Restoration, Reconsecration, and Reuse in the Theban Necropolis Following the Amarna Period”

12:30-2:30 pm Lunch

Third Session

Stream One, Room 220 – Caleb Hamilton (chair)

2:30 pm Glennda Marsh-Letts (Macquarie University), “Spinning and Weaving Scenes at Beni Hassan: Past Records and Present Evidence”
3:00 pm Kim McCorquodale (Macquarie University), “Is the Hoopoe Symbolic or Just a Cute Decorative Bird?”

Stream Two, Room 209 – Caroline Crowhurst (chair)

2:30 pm Sarah Ricketts (Monash University), “Sheikh Muftah and Old Kingdom Connections at Mut al-Kharab: Study of the Lithic Assemblage”
3:00 pm Scott J. Allan (Australian National University), “Dark Dynasty: A Reanalysis of the Second Dynasty of Ancient Egypt”
3:30 pm Susan Turner (Macquarie University), “‘Show me your horse and I’ll tell you what you are.’ The Horse/Human Relationship in the New Kingdom Egypt”

4:00 pm Concluding Remarks
ABSTRACTS

Keynote Lectures

Friday, Sept. 7, 2018  5:30 pm

Deborah Sweeney (Tel Aviv University, Israel) - Brotherhood and Sisterhood, Masculinity and Femininity at Deir el-Medîna

Ancient Egyptian society was strongly organized around connections between father and son, and more generally, between parents and children. By contrast, the lived experience of brotherhood and sisterhood in ancient Egypt is less well documented and has been somewhat neglected in research.

The village of Deir el-Medîna, home to the craftsmen and artists who built and decorated the royal tombs in the Valley of the Kings and the Valley of the Queens, is an ideal setting to investigate brotherhood and sisterhood, since family relationships are well attested in a wide variety of administrative, personal and religious sources.

This lecture will examine how brothers and sisters are represented in various contexts at Deir el-Medîna, and attempt to trace some expectations of brotherhood and sisterhood in that particular community, and also the expectations of the wider relationships represented by the term “brother” (uncles, cousins, in-laws, etc).

These relationships will be viewed in the broader context of masculinity and femininity at Deir el-Medîna, and also in ancient Egypt in general. Most ancient Egyptian source material was produced by, for and about elite men, whereas non-elite men and women are less well-represented, seldom on their own terms. However, work on femininities in Ancient Egypt, and their intersection with social status, ethnicity and geographic location, has begun to be more common, whereas the study of masculinities in ancient Egypt is still relatively new.

I will argue that Deir el-Medîna produced its own version of masculinity, focused on craftsmanship – although some draughtsmen also aspired to scribal masculinity. Several scholars have argued that the village also produced its own femininity, since the men were absent during the working week whilst the village women ran their households and may have become relatively independent.
Saturday, Sept. 8, 2018  6:00 pm

Professor Kim Ryholt (University of Copenhagen, Denmark) – Exploring the Tebtunis Temple Library

The Tebtunis temple library deposit is the richest single discovery of Egyptian literary papyri known to date and it represents the only large-scale institutional library preserved from ancient Egypt. The several hundred manuscripts, which date to the first two centuries of the Common Era, were found in two cellars within the temple enclosure, where they had apparently been deposited when the temple was abandoned in the early third century AD. The papyri are inscribed with a broad range of texts, including detailed manuals on the performance of various rituals, religious compendia and treatises, scientific texts concerned with divination and medicine, and narrative literature. In addition to literary texts with a documented history that goes back many centuries, - in one case as much as 1,500 years, - there are also many previously unknown works. The paper will present an overview of this remarkable archaeological discovery.
Conference Lectures

Bryant Ahrenberg (University of Auckland, NZ) – Lloyd Revisited: Continuing Problems in the Evidence for Early Triremes and Necho’s Fleet (full presentation)

Alan B. Lloyd was the first major Egyptologist to establish themselves in the twentieth century debate over who created the first triremes. This debate initially had varying factions adhering to three main sources of literary evidence: Herodotus, Thucydides, and Clement of Alexandria for proof of the origin and spread of the trireme. The advocates for each of these works claimed that only a specific source held the true origin of the ship of war while the others were misunderstood or otherwise untrustworthy. Lloyd’s work stood out as he championed the argument that Herodotus first reported regarding Necho II of Egypt’s triremes. In these reports, Herodotus claimed that Necho II had a substantial fleet of these vessels (Hdt.2.159). Furthermore, Lloyd utilised Thucydides’ comments on the origins of Greek ship-building in Corinth (Thuc.1.13.2) to support this hypothesis. These comments also provided Lloyd with the basis for his argument against the triremes in Egypt having possibly been of Phoenician origin as L.M. Basch proposed in 1969. Lloyd’s dedication culminated in four articles on the study of triremes in Egypt being written between 1972 and 1980, causing him to stand out as the spokesperson for Egypt’s importance in the evolution and spread of the trireme in the face of Greek and Phoenician academic opposition. This paper will discuss the issues present in all three literary sources from a linguistic approach as well as the inherent problems with the search for reliable physical evidence. It will pay close attention to the issues that Lloyd encountered, his arguments, and his introduction of Egyptian evidence to strengthen and oppose the Greek literary traditions. Lastly, this paper will discuss why the issues which Lloyd encountered throughout his research still cause problems for historians today.

Scott J. Allan (Australian National University, Canberra, AU), Dark Dynasty – A Reanalysis of the Second Dynasty of Ancient Egypt (brief communication)

The Second Dynasty of ancient Egypt remains one of the most mysterious periods, with an unclear order of succession and a lack of archaeological evidence. Political instability and conflict underpin the scholarship despite the few artefacts supporting this interpretation. This academic viewpoint appears to have been based on Newberry’s (1922) interpretation of the Myth of Horus on the Temple of Edfu dated to the Ptolemaic period, disputed but copied verbatim. Historical narratives (cf. Dodson, 1996; Wilkinson, 2014) are based on scant royal evidence depicting iconography of violence, ignoring archaeological material from non-royal
contexts. Is this absence of evidence or evidence of absence to support a predetermined viewpoint? Logic theory has been falsely used to support internal conflict and the apparent lack of archaeological evidence, however the Second Dynasty should be reassessed. This study highlights cultural similarities in the archaeological material of the first three dynasties, from both royal and non-royal contexts, conflicting with the scholarship. Further research will clarify the cultural and political processes that were occurring, however the Second Dynasty should no longer be considered internally unstable, rather a developmental stage leading to the Old Kingdom.

**Vessela Atanassova (Paris IV – Sorbonne University/Bulgarian Academy of Science, Bulgaria) – The Relation Between the Civil Service and the Divine Priesthood in Old Kingdom Epigraphic Material** (full presentation)

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

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

**Lydia Bashford (Macquarie University, Sydney, AU) – Naming Matters: Colourful Observations of the Avian World** (full presentation)

Egyptian history provides an abundance of evidence regarding the naming of ancient fauna, particularly for birds. Yet, the etymological origins of these names are rarely considered in discussion. Reliefs and paintings from the Old and Middle Kingdom periods illustrate that the Egyptians possessed a diverse and extensive knowledge of avifauna, and those illustrated were often accompanied by a label. These ornithonyms could
be coined according to certain diagnostic criteria. Many names, known as morphonyms, describe the animals’ physical characteristics. In the Egyptian lexicon, these were most often specific epithets regarding the colour or plumage pattern of a bird. Some names are relatively easy to decipher, based on a general colour term, such as ‘red’ or ‘green’ and therefore indicate the most striking aspect of a bird’s overall appearance. Others have an origin more complicated and elusive, requiring further investigation. In this paper, a number of colour-based morphonyms will be discussed. The study of these names can help further pinpoint species identification and reveals the extent of the Egyptians’ avian awareness and ornithological knowledge, an important part of history that is often overlooked.

Gillian Bowen (Monash University, Melbourne, AU) – The Survival of Christianity in Dakhleh Oasis in Mamluk Egypt (full presentation)

Archaeological evidence suggests that by the end of the 4th century the population of Dakhleh Oasis was largely Christianised. At some point prior to the 10th century, the western desert oases were controlled by the Lawata Berber, but were retaken by the Arab government in Egypt, possibly during the late Fatimid-early Mamluk period (13th century). It is assumed that Dakhleh’s population remained Christian during that time. Under the early Mamluks Christians were persecuted, churches were closed there were forced conversions to Islam. This paper focuses upon the church of Dayr al-Malak and whether it can shed light on the fate of the Dakhleh Christians.

Juan José Castillos (Uruguayan Institute of Egyptology, Uruguay) – Poverty in Ancient Egypt (full presentation)

To what extent poverty existed in ancient Egypt is a subject that has not received much attention in the specialized literature. First, poverty must be defined and then determine by means of the surviving textual and iconographic evidence to what an extent it was present in the ancient pharaonic Nile Valley. Most people have a vague notion of what poverty really is. For some it is something more akin to misery, extreme deprivation of all human basic needs that render life a perpetual struggle to just survive in the most abject conditions. Others view this perception as not being really poverty, which is understood as having most of the basic needs of existence satisfied but with little or no access to certain luxuries or perspectives of advancement beyond that limited status in life. In order to achieve some valid results various prejudices and misconceptions must be put aside before we can hope to succeed in evaluating this problem and provide reasonable and well-supported conclusions.
Sarah N. Chandlee (Monash University, Melbourne, AU) – Domestic Architecture in Late Period and Ptolemaic Egypt (full presentation)

Until very recently, urban research of ancient Egyptian settlements has been rare and focused mainly on the New Kingdom or Greco-Roman/Roman periods. My research aims to contribute to Egyptology by analysing domestic architecture from the Late and Ptolemaic Periods (c. 664 – 30 B.C.E.). In this presentation, I will present a collection of houses dating to the Late and Ptolemaic Periods. Domestic architecture has been excavated at sites in the Delta, Fayum, the Sinai, and Upper Egypt, and with the data in hand it is possible to create a typology of domestic structures; additionally, comparisons can be made between domestic structures of the two time periods to note what was changing over time and what was not. Several houses have also offered data suggesting household activities of a commercial or industrial nature. I will examine these domestic structures to determine the extent of the household activities and the relationship between this and the surrounding urban landscape.

Anna Chilcott (University of Auckland, NZ) – Between Two Worlds: Conceptualising Liminal Boundaries in the Pyramid Texts (brief communication)

The Pyramid Texts convey the deceased king, or queen, into the afterlife via numerous paths that provide forward and upward momentum. Within the texts, geographical locations and spatial language proliferate, and it is through this landscape that the paths to the afterlife are woven, traversing both implicit and explicit references to liminal barriers, and thresholds, which may prevent the deceased, and other beings, from progressing through space. Boundaries can manifest as territorial lines that separate physical regions, as conceptual barriers that divide people via their class, race, gender, or religion, or as temporal and liminal boundaries that separate based on astronomical phases or the passages of life and death. The Egyptians conceptualised their boundaries both symbolically and geopolitically, and these boundaries are tied to intrinsic societal and cultural ideas that frequently intersect with notions of inclusion and exclusion. This paper will briefly introduce an interdisciplinary approach to the discussion of space in the Pyramid Texts, with the aim of situating the conceptualisation of boundaries within the wider theoretical framework of liminality championed by Arnold van Gennep and Victor Turner.

Anna Chilcott* and Lydia Bashford^ (*University of Auckland, NZ, ^Macquarie University, Sydney, AU) – Faecal Matters: Contextualising Human and Animal Elimination in Old Kingdom Egypt (poster presentation)

The discussion of Egyptian attitudes to bodily waste has received limited scholarly attention over the past few decades, with the primary focus being predominantly literary, rather than artistic. Indeed, the subject of animal elimination in ancient Egyptian art has been largely
overlooked. In the iconography of the Old Kingdom, representations of defecation are rare, and are restricted to animals and non-Egyptians. The Egyptians, seemingly reluctant to include this everyday occurrence on tomb walls, reserved these representations for only a narrow range of scene types and contexts. From the Old Kingdom, eleven instances of animal elimination can be found, originating from eight different tombs and spanning from the early Fifth Dynasty, to the late Sixth Dynasty; only a single tomb, dating to the late Fifth or early Sixth dynasty, shows human elimination. In terms of animal species, the overwhelming majority are bulls (male *Bos taurus*) and the ‘defecation-type’ they exhibit can be classed as either ‘terror-induced’ or ‘post-mortem’. Additionally, many of the behaviours displayed during the act of elimination are zoologically accurate to those observed in domestic cattle today. Instances of scatological language in the Old Kingdom are similarly confined to a scant handful of examples, all of which occur in the *Pyramid Text* corpora of Unis and Teti, with only a single example found in the later corpus of Pepy II. These are largely associated with issues of purity and kingly vitality. Building on Kadish’s endeavour to locate “scatogophagus” behaviour within a wider conceptual and anthropological framework, this poster will contextualise the representations of animal elimination in tomb scenes, alongside literary references to the human ingestion and rejection of bodily excrement, through an interdisciplinary lens. (Kadish, G. E. (1979) “The scatophagus Egyptian.” *JSSEA* 9 (4): 203–217)

Andrew Connor (Monash University, Melbourne, AU) – A Kingdom of Letters: The Ptolemies and the Introduction of Alphabetic Order into Greek (full presentation)

The idea of the alphabet as a fixed system of letters running one after another is familiar enough that most any English speaker will remember “the alphabet song” even decades after leaving school, and we routinely use the alphabet to organize our files, our phonebooks, and even our cities (cf. Washington, DC or Mannheim). Students in the ancient world also learned the alphabet by rote—the evidence for this survives in school texts from around Egypt in particular. It was in Ptolemaic Egypt, though, that the alphabet was first used (as far as our evidence suggests) as an administrative organizing principle, that is, that “alphabetical order” appeared. In this talk, I will survey the existing dates for the introduction of alphabetization in Greek and will discuss a new papyrus (now in the Beinecke Library at Yale) pushing the date of introduction in official documents forward nearly a century, to the beginning of the 2nd century BCE. The use of alphabetical order to organize public records now seems to have occurred closer to its introduction in Greek literature, and I suggest that the literate culture of the Greek-speaking administration in Ptolemaic Egypt offers a likely vector for this change. Finally, I will put the development in Greek usage against the backdrop of Egyptian society and the use of alphabetization in the Egyptian language. Based on the available evidence today, the appearance of alphabetical order to organize information may have appeared in Ptolemaic Egypt specifically *because* (and not in spite of) the Egyptian cultural component of the Ptolemaic Kingdom.
Caroline Crowhurst (University of Auckland, NZ) – “Speed to see your beloved, like a horse on the battlefield.” A Discussion of Gender-Specific Imagery in the New Kingdom Love Songs (full presentation)

This presentation will examine several examples of the imagery relating to the human body employed in the Love Songs corpus, dating to Dynasties XIX and XX. These compositions are fundamentally important pieces of evidence for the discussion of gender, gendered speech, and actions in ancient Egypt. The texts both reinforce and challenge, albeit subtly in several cases, dominant discourse regarding gender and gender-based oppression. They are in many ways remarkable for the agency and independence the female lover appears to exhibit in the corpus as a whole. However, some of the songs, if looked at in isolation, can be argued to reduce this female agency via the imagery and metaphors applied to the physical body that are included. I will examine several examples of this imagery, and discuss the implications this has in relation to our interpretation of the compositions, as well as our understanding of the socio-cultural milieu that produced them.

Elizabeth Eltze (University of Auckland, NZ) – ‘Nom de Guerre’ or Misnomer? Some Considerations Regarding the Titularies of Amannote-erike (full presentation)

Names and naming practices are known to be some of the most significant aspects in the creation and display of identity, in both the modern and ancient worlds. This is particularly true for the titular naming customs practiced by the ancient Egyptian and ancient Kushite kings. The Napatan king Amannote-erike, who ruled ancient Kush in late fifth century BC, adopted the traditional five-fold titulary of these ancient rulers when he acceded to the throne. However, Amannote-erike is known to have exhibited at least two different titularies. One is attested in his ‘Great Inscription’ at Kawa and the other is attested in blocks found at his pyramid at Nuri. There are some significant differences apparent between these two titularies. This paper will firstly identify these key differences presented within the two different titularies and will then examine the probable importance of these differences and what may have prompted the change from the titulary of the living king to that of the deceased king. The significance centred on the creation and display of identity by this king as an individual and within the continuum of Kushite kingship as well as the possible associations with titular and naming practices in the late Napatan context will be especially relevant and will be addressed in this presentation.
Mahmoud Ahmed Mohamed Emam and Ehab el-Zaher (Cairo University and Behbeit el-Hagar, Ministry of Antiquities, Egypt) – New Fragments of “Nectanebo the Falcon” from the Temple of Behbeit el-Hagar (poster presentation)

Two new fragments (no. 456 & Hor.Behbeit.4) presenting the lower part of two unfinished Horus statues in the form of a falcon embracing the king between his claws have been recently discovered during irrigation works in the western side of the temple of Behbeit el-Hagar in 2009. The aim of this poster has two parts. Firstly, to present a full description of the two newly discovered fragments. Secondly, to propose their dating to the reign of king Nectanebo II (360–342 B.C.E.) by comparing them with two other statue bases of the falcon Horus dated to the same king that were published by Paul Parguet (1954) and Paolo Gallo (1988) apparently from Behbeit el-Hagar. They further confirm the strong relations between king Nectanebo II and the god Horus in Behbeit.

Linda Evans (Macquarie University, Sydney, AU) – Trapping Baqet’s Rat (brief communication)

An unusual image of a rodent confronting a cat in the Beni Hassan tomb of Baqet III (no. 15) has perplexed scholars, who have been unable to agree what species is represented. Recent re-recording of the Middle Kingdom cemetery site by the Australian Centre for Egyptology has revealed new information that now confirms the animal’s identity as a Nile grass rat (Arvicanthis niloticus).

Caleb Hamilton (Monash University, Melbourne, AU) – An Appraisal of the Reign of Ninetjer (full presentation)

Evidence for the capabilities of the Egyptian state during the Second Dynasty has often led to a lack of understanding for this period of Egyptian history. This due to a lack of cohesive evidence to understand and construct the political, administrative, and societal developments at this time. Glimpses of the order of kingship, major ideological developments, as well as the change and evolution of royal and elite burial practices attest to changes during this poorly understood part of the formation of the new Egyptian state.

This paper seeks to illuminate the reign of Ninetjer, the third king of Dynasty Two, as part of an attempt to understand developments of the Egyptian state at this time. His predecessors, Hetepsekhemwy and Raneb, attest to a well-established line at the beginning of this dynasty, though his successors are less secure. This has given rise to the hypothesis that, from the reign of Ninetjer, a period of political instability or internal crisis began for the Egyptian state. This may be based on an entry in the annals from the Palermo Stone, which
could attest to instability; however, by examining the nature of the evidence, previous interpretations (Emery 1961; Dodson 1996; Wilkinson 1999; 2000) may be discarded in favour of a different hypothesis, more favourable to a continuation of growth for the nascent Egyptian state.

Through addressing this evidence, I will concentrate a discussion on the trends and policies from Ninetjer’s predecessors, and what corroborating evidence from his reign may align with these. This will provide a foundation to show that his reign can be reconsidered, and is part of a continuation of growth and development in Egypt, with shifting foreign relations, changes in elite religious expression, and stronger ties to the Memphite region through elite and royal burials at Saqqara. Ultimately, a conclusion can be made on the nature of potential conflict or growth during Ninetjer’s reign.

**Julia Hamilton (Oxford University, UK) – The Magical Efficacy of Names in Ancient Egyptian Tombs** (full presentation)

This paper will discuss the magical efficacy of inscribed personal names in an Old Kingdom tomb, focussing specifically on the tomb complex of Mereruka Meri (hereafter, simply Mereruka) and his family in the Teti Pyramid Cemetery, Saqqara. Ancient Egyptian personal names typically possessed multiple layers of meaning and to know a person’s name(s) (the *rn*) was to know their essence or being, as expressed for example in the *Pyramid Texts* (Spell 449): ‘for N knows him, knows his name’. The perpetuation of the one’s own name together with that of one’s ancestors was integral to existing in both living memory and the afterlife: ‘indeed, he is an excellent son who perpetuates the names of his ancestors’ (cf. the biography of Khnumhotep II in de Buck 1948, 71 r. 3-6). The names of Mereruka and his dependents were inscribed in specific and formalised locations, adhering to the decorum of elite Old Kingdom tomb design; however, names are also found as ‘added’ inscriptions to the primary reliefs—both types of inscriptions will be discussed. I propose that it is not sufficient to study personal names solely as linguistic items, separated from the socio-material context in which are (often) found. Names were integrated into the visual language of ritual and display in the tomb, in which texts, pictorial elements, and the monument itself played a role (Schäfer 1974, 37ff). The choice to analyse personal names in this way is informed by the importance that Egyptians themselves placed on the name ‘living’ in the memory of others. The memorialisation of the *rn* in this ritual space permitted permanence beyond the threshold of death for the named person—a characteristically Egyptian concern.
Melanie Hechenberger (Monash University, Melbourne, AU) – The Importance of Being Praised: Praise-themed Epithets in First Intermediate Period Biographies (brief communication)

The synopsis of an individual’s life and character presented in the majority of biographies from Egypt’s First Intermediate Period (ca. 2160–2055 BCE) is known to be highly formulaic: consisting predominantly of idealised epithets with the occasional description of their occupation and noteworthy life event(s). A comparative analysis of biographies from Upper Egyptian Nomes IV, V and VIII reveals that the majority of biographies employ epithets describing how the individual was praised by others, such as their family, peers or by a patron. This paper analyses praise epithets from the three named nomes; comparing the variations of the theme and commenting upon the theme’s importance to the overarching intent of the text, which Grins (2001) defines as the maintenance of a funerary cult.

Simon Holdaway, Rebecca Phillips, Joshua Emmitt, Matthew Barrett, Willeke Wendrich* (University of Auckland, NZ and *UCLA, Los Angeles, US) – The Desert Fayum Today (full presentation)

The UCLA/RUG/UOA Fayum Project has been working in the Fayum since 2002 and in that time has transformed our understanding of the early and middle Holocene archaeology of the area. This talk will provide a brief overview of the fieldwork done by the project, and present results from recent analyses. In particular, the reinterpretation of the middle Holocene occupation of Kom W, first described by Caton-Thompson and Gardner in the 1920’s will be presented. Through the use of modern survey techniques and GIS data a new interpretation of the site is possible that diverges from its past attributions to a Neolithic village. This reinterpretation has implications for the wider archaeology of the Fayum and northeast Africa.

Colin Hope (Monash University, Melbourne, AU) – The Ain Tirghi Cemetery in Dakhleh Oasis (full presentation)

The cemetery of Ain Tirghi was excavated by the Dakhleh Oasis Project in the 1980s and 1990s, when 58 tombs were examined. While many had been disturbed, much material survived in good condition, and a few tombs were intact showing multi-phase use. Dating is provided by coffin typology, ceramics and small finds, and enables the use to be assigned to Dynasty XIII, the Ramesside Period, Third Intermediate and Late Periods. The paper will highlight the significance of the material for the study of Dakhleh.
Reuben Hutchinson-Wong (University of Auckland, NZ) – Organising Old Kingdom Bodies: A Spatial Study of Cemeteries during the Old Kingdom to Identify Egyptian Memory, Identity, and Landscape (full presentation)

As death was a preoccupation of the ancient Egyptians, they had to ensure the body was preserved for the Afterlife. Cemeteries became a physical manifestation of this preoccupation with death and they functioned to (re)create Egyptian memory, identity, and landscape. This presentation aims to consider the applicability of Richards’s (2005) Middle Kingdom methodology on cemeteries to the Old Kingdom context, through a looking at a cemetery based out in the provinces. A database will be created to tease out information about cemetery patterning in order to consider the overall applicability of her methods and identify what these patterns may mean. It is hoped that this research can identify the extent of the king’s influence on Old Kingdom cemetery formation given his social, economic, and political centrality in society but also if there were any other actors or factors which may have participated in their creation. It is further hoped that this investigation will point out Old Kingdom memory, identity, and landscape through cemetery patterning, e.g. clustering, to indicate that these concepts played, and to what level they played, an important role in ancient Egyptian society.

Sarah I. Keel (Monash University, Melbourne, AU) – Import or Export: Floral Trade at Roman Period Kellis (poster presentation)

The texts that have been retrieved from Roman Period Kellis (modern Ismant el-Kharab) in Dakhleh Oasis are rich in references to its agricultural commodities. An inventory of these references was expected to show a divide between those botanical products that were grown for local consumption, exported from the Dakhleh Oasis, and those that were imported. For this case study both Greek papyri (Worp 1995), and ostraka (Worp 2004) retrieved from third to fourth century Kellis were considered, as was the contemporaneous Kellis Agricultural Account Book (Bagnall 1997). Only plant-based commodities were considered.

Twenty-four plant species were referred to in the commodities specifically mentioned in the primary texts considered for this study, this included derived products, such as wine or olive oil, not just the whole fruits. The records were divided into four sub-categories, between those that referred to local use, those that referred to export from the Dakhleh Oasis, those references that were inconclusive as to the trade status of the botanical commodities, and finally to those that were merely lists of commodities, and thus did not clarify the trade status of the goods.

The results of this pilot study show whether a clear distinction in the trade status of the botanical commodities from the Dakhleh Oasis could be confirmed, negated, or were inconclusive.
Susan Kelly (Macquarie University, Sydney, AU) – Evaluating the Evidence of Female Sovereignty at the Dawn of Egyptian Civilisation
(brief communication)

Understanding female sovereignty in the political environment at the beginning of the ancient Egyptian state has been ambiguous since Petrie changed his classification of the ruler Merneith from king to queen after excavating royal tomb ‘Y’ at Abydos. Considerable debate has surrounded the limitations of women’s political rule in early Egypt (Naqada IIIIB-D), often considered as a ‘regent’ role for a minor male king. The recognition of Merneith as a ruler, however, has increased since the turn of this century. Progressively, modern chronology and lists of rulers are including Merneith. Yet, this remains inconsistent and incomplete. Rarely, if at all, is Neithhotep given the same consideration. This paper raises the issues regarding acceptance of women rulers in early Egyptian history, the essence of their rule and the appropriateness of the terminology employed in modern scholarship.

Major indices for the recognition of the rulers in the Early Dynastic Period are the tombs, funerary enclosures and serekhs - a preeminent symbol for royal power. Archaeological remains associate this evidence for both males and females in early Egypt. A comparative study on the serekhs and burial complexes of Merneith and Neithhotep and the male political rulers aims to discern the realities within female sovereignty in the Early Dynastic period. In addition to the material evidence, this study will examine the terminology relating to the issue of female rule. We will also look at the implications regarding the lateral transference of ruling power between the sexes. These three areas are evaluated to detect the issues regarding the legitimacy of the two queens to be recognised as sovereigns and if these women should be included in future king lists we construct.

Nicolle Leary (Macquarie University, Sydney, AU) – Natural Selection: Animal Figures and the Canon of Proportions in Old and Middle Kingdom Wall Scenes (full presentation)

Animal figures are an intrinsic feature of ancient Egyptian wall scenes, yet they have received little attention when it comes to artistic analysis in comparison to their human counterparts. The current research aims to shed new light on the technical processes used by Egyptian artisans when rendering animals during the Old and Middle Kingdom periods by investigating an artistic convention known as the ‘canon of proportion’, which, thus far, has only been linked to human anatomy. The study focuses on wall scenes in elite tombs from the Upper Egyptian sites of Meir and Beni Hassan where existing grid systems survive with three animal species – standing cattle, standing and swimming ducks, and standing oryx.

This paper will present the results of developing a new digital methodology which enables the surviving grids associated with animal figures at Meir and Beni Hassan to be reconstructed. Once reconstructed, hypothetical versions of the grid systems are used to
examine a corpus of cattle, ducks and oryx from elite cemeteries across Egypt dating from the 5th to the 12th Dynasties. Applying the hypothetical Meir and Beni Hassan grids to the corpus reveals regional and temporal patterns in the proportions of the animal figures. As such, investigating the existence of a proportional guide for animals generates new information regarding practices used by Egyptian artisans when illustrating non-human subjects in two-dimensional form. The methodology employed for the current project provides a platform for examining ratios of further animal species, and breaks ground for future investigation into temporal and regional trends relating to proportion beyond the Old and Middle Kingdoms.

Conni Lord and James Fraser (Nicholson Museum (University of Sydney), Sydney, AU) – Waking the Dead: The Decision to Remove the Extremely Disturbed Contents of a 26th Dynasty Coffin (full presentation)

A sparsely decorated coffin from the 26th Dynasty has been in the Nicholson Museum ancient Egyptian collection since the mid 1800s. It has often been overshadowed by the more brightly coloured 21st and 25th Dynasty coffins also housed within the museum. However, the coffin for the male official Merneith-ites is very worthy of close examination; it is constructed of cedar, with finely rendered hieroglyphic inscriptions and delicate figures of the winged goddess Nut and the Four Sons of Horus. The contents of the coffin were listed in the museum’s database as ‘a small amount of bone, textile and beads’. As there was no collective memory within the museum of seeing the inside of the coffin, a decision was made to remove the lid to verify the catalogue. Once the lid was removed, it became clear that the coffin contained many complex layers of skeletal material, large fragments of resin, a sizeable amount of very brittle textile and a huge number of faience beads. After this discovery, the discussion began over whether or not to remove the contents. This poster will present the difficult decision process undertaken within the museum to ‘excavate’ the coffin of Merneith-ites, the results of this decision, including some of the amazing finds, as well as some protocols put in place for the process.

Conni Lord*, Candace Richards*, Floriana Salvemini^ (*Nicholson Museum (University of Sydney), Sydney, AU, ^Australian Nuclear Science and Technology Organisation (ANSTO)) – The Real Thing?: Imaging the Ibis Mummies of the Nicholson Museum (poster presentation)

The database for the Nicholson Museum at the University of Sydney has, since its inception, recorded that the museum houses five ibis mummy bundles. Two wrapped in linen and three stored within clay vessels. After securing a grant from the Australian Nuclear Science and Technology Organisation (ANSTO) in 2017, the so-called ibis mummies travelled to Lucas Heights to be examined using
neutron tomography, known as DINGO. The aim of the investigation was twofold; firstly, to obtain information about the contents of the mummy bundles, such as:

- Did each bundle contain an ibis, more than one or none at all?
- If the bundle contained a mummy, could the level of preservation be assessed?
- Could age, species or any pathologies be identified?

The second aim was to evaluate the use of neutron imaging for small mummy bundles such as the ibis and compare it to more common methods, such as CT scanning and x-ray. This pilot programme also enabled a set of protocols to be recorded for any further studies of this nature.

This talk will have a brief look at the technology and present the results of the investigation.

**Rosie Luke (University of Auckland, NZ) – The Beginning of “The Debate between a Man and His Ba”: How Newly Attributed Fragments Can Alter a Century of Translation (brief communication)**

“The Debate between a Man and his Ba” is a text which has been studied by Egyptologists for over a century. It has been described as a “masterpiece,” yet is also chided for its complex nature. Despite being widely researched, there has never been consensus about its translation or interpretation. New fragments from P. Mallorca II have recently been attributed to P. Berlin 3024, potentially reconstructing the beginning of the text. This presentation will analyse how the addition of these new fragments can create conflict with past interpretations, and hopefully reveal there are still new avenues of investigation for “The Debate Between a Man and his Ba”.

**Glennda Marsh-Letts (Macquarie University, Sydney, AU and the Textile Research Centre, Leiden) – Spinning and Weaving Scenes at Beni Hassan: Past Records and Present Evidence (full presentation)**

The scenes of spinning and weaving painted on the walls of tombs at the site of Beni Hassan in Middle Egypt have a special place in the history of textile technology. They have been recorded, reproduced and analyzed by archaeologists and historians many times, with some scenes regularly included in popular textile related publications. However, careful comparison of scenes recorded by past archaeological expeditions show many differences in important details. Therefore when original drawings of textile related scenes at Beni Hassan made by the archaeological expeditions of Champollion, Rosellini, Gardner Wilkinson, Hay, Newberry and Carter were compared with new studies published by Naguib Kanawati, Linda Evans, and their Macquarie University team, this author made some interesting discoveries.
Lisa Mawdsley (Monash University, Melbourne, AU) – Reconsidering the Valley Cemetery at Tarkhan: Social Relationships, Ideology and the Organisation of Mortuary Space (full presentation)

The Naqada III cemetery of Tarkhan occupies a vast landscape with burials scattered almost 1.5 km along low-lying hills. A natural wadi intersects these hills and burials occupy an area of almost 290 metres within this feature. These areas are commonly referred to as the valley and hill cemeteries. This paper takes the opportunity to examine the construction of mortuary space within the valley cemetery focussing upon the Naqada IIIA2-IIIB period and offers new and innovative interpretations of this data.

Analysis of the distributive pattern of cylindrical jars would suggest that there were multiple areas of concurrent spatial development within the valley and that the founding social group manipulated space through the use of a defined pathway, which cut through the middle of the wadi. Clearly defined micro-clustering practices can be identified and these spatial phenomena may represent the practices of various kinship-groups within the community. The role of the large-scale burials as focal points for landscape construction is also challenged with the data emphasising the role non-elite graves played in the creation of spatially-important relationships.

This paper also explores the ideological significance of landscape construction through a discussion of the bovine burials in the eastern area of the wadi. The data relating to the bovine burials has not been examined in any detail prior to this study. The presence of these animal burials may have signalled a significant shift in the use of mortuary space during the late Naqada IIIA2-early IIIB period. Such changes could also be linked to the construction of new ideologically-driven structures in the western area of the wadi known as the small mastabas. The construction of these small mastabas together with the bovine burials may highlight the developing role of the valley as the ‘ritual centre’ of the early cemetery. The presence of the small mastabas may further suggest that some form of conceptual, ideological and ritual separation occurred within elite groups of the community at this time.

Alice McClymont (Macquarie University, Sydney, AU) – Causing His Name to Live: Restoration, Reconsecration, and Reuse in the Theban Necropolis Following the Amarna Period (full presentation)

This paper will present the results of my 2017 Macquarie Ancient Cultures Research Centre Junior Research Fellowship project, which extended upon my doctoral research into the Amarna Period erasures in the Theban necropolis. The religious upheaval of the Amarna Period saw the intentional destruction of specific words and images – particularly those relating to the god Amun – from monumental decoration across Egypt, but many of these erases were recarved or repainted by subsequent generations. Such restoration work is
conspicuous at temples sites, wherein it contributed to the official effort to reinstate the cult of Amun following the Amarna Period. Less acknowledged in the scholarship, however, is the extent to which similar activity occurred in non-royal monuments.

The aim of this project was to identify instances of restoration in the non-royal Theban tombs that had been targeted during the Amarna Period, and to examine the practical and ideological mechanics behind this activity. Practical aspects include the methods used by the restorers, the apparent ‘accuracy’ of the supplied text and images, and the location of restorations within individual tombs and throughout the necropolis. Ideological aspects relate to the possible motivations behind these restorations. Some instances of restoration are confined to the exterior or focal areas of the tomb, while others occur throughout the monument and are accompanied by other activities such as graffiti or reuse. The diversity evident in the restoration work in the Theban necropolis suggests that there were multiple agents at work, with some tombs being restored as part of the official program and others undergoing private, sometimes familial, reconsecration. These multiple scenarios reflect the varying usages of the Theban west bank area as a sacred space for both royal and non-royal activities, and demonstrate the nuanced engagement of ancient Egyptian society with the monuments of their past.

Kim McCorquodale (Macquarie University, Sydney, AU) – Is the Hoopoe Symbolic or Just a Cute Decorative Bird? (full presentation)

The hoopoe bird (*upupa epops africana*) with its distinctive crest on its head and bands across its wings is easily identified in the decoration of the elite tombs. The birds are shown in the wild and also being held by the wings, by children. The oldest writing of the hoopoe’s name seems to have been *djeba(u)* which means ‘the ornamented or crowned one’. Across time it has been asserted that the bird holds various symbolism.

In the Greco-Roman Period both Aelianus and Horapollon asserted that the Egyptians honoured the hoopoe because it cared for its elders. In the New Kingdom, Nadine Cherpion stated that ‘when young boys hold in hand a hoopoe, it’s likely that this bird indicates virility’. In the Middle Kingdom Arlette David says the head feathers give the bird a solar association and it ‘may care for and protect the tomb owner on his journey to rebirth, and await him in the eastern sky as an *Ax*’. Amandine Marshall looking at the Old Kingdom concluded that ‘a hoopoe firmly held in hand implicitly designates the father’s successor’. She found that this only held true for Dynasty 4 to the middle of Dynasty 5, ‘after that time it disappears from the figurative scenes on the walls of houses of eternity’.

However, this study only looked at 44 scenes on the walls of 27 mastabas. There are just over 500 tombs and objects with provenances that show sons, and 200 sons designated as eldest. What happens if we expand the study to cover all Old Kingdom tombs and all provinces?
In Old Kingdom Egypt does the holding of a hoopoe symbolise the eldest child and succession or is it just a cute decorative bird?

Amy Pettman and Caleb Hamilton (Monash University, Melbourne, AU) – An Archaeological and Textual Reconsideration of the word \(\text{wh\textasciitilde st}\) (full presentation)

The term \(\text{wh\textasciitilde st}\) was applied to the Western Desert from at least Dynasty Six, during the late Old Kingdom. There are few earlier references to this word, and rarer still are studies considering the origin, context, and applicability of this term.

The last publication considering this word in the context of the Old Kingdom is a short study by Giddy (1981). The discovery of many more references to this place name in the intervening years, in addition to a broad body of related archaeological evidence, necessitates a review. We consider whether the etymology of the word may now have an earlier source from the Western Desert, which could help to explain the origins and application of the term. In light of recent research, consideration can be given to how \(\text{wh\textasciitilde st}\) was applied by the Egyptians; whether it may have begun as a geographical designation, or if there may have been differentiation in contexts in the application of the word, with the designation of \(\text{wh\textasciitilde styw}\) to early oasis dwellers and whether these were Egyptian settlers, or perhaps indigenous peoples.

We will focus on evidence dating from the Old Kingdom, and sourced more specifically from the Western Desert and Dakhleh region. Our study hopes to show how landscape approaches to understanding the terms that the Egyptians used can provide a clearer appreciation of naming/labelling their physical world, especially as they expanded their interests away from the Nile Valley, within the administrative and economic pursuits of the Egyptian state.

Laura Pierrce (Macquarie University, Sydney, AU) – Foreigner at Karnak: A Study of Egyptian Identity and Spatial Distribution (full presentation)

Research to date on foreign peoples in Egypt has focused largely on the smiting and battle scenes that dominate temple walls in the New Kingdom. This paper reports on a quantitative and qualitative study of representations of foreigners within the Temple of Amun at Karnak that covers the Second Intermediate Period to the end of the Eighteenth Dynasty (1794-1292 BC). All references to foreigners are catalogued, resulting in 260 sources from a range of text types including textual sources, symbols, and artistic representations. The study has shown conclusively that the majority of portrayals of foreigners are not the ubiquitous smiting scenes, but smaller microaggressive captions that border scenes, doorways, and pillars.
The purpose of the research is two-fold. One goal is to study the characteristics that represent the ethnic and cultural identities of foreigners and Egyptians. Though representations of foreigners are habitually stereotypical portrays of the Egyptians’ ideas of the “other”, art and literature can highlight features considered to be un-Egyptian, contrasted with representations of Egyptians in the same scene. In turn, the paradigm of antithesis can determine how a cohesive sense of cultural identity is reflected and created in these sources. A second objective is an investigation into the placement of references to foreigners within the architectural space of the temple. This is to determine trends in spatial distribution that are unique to Karnak or homogenous across other religious sites. These two goals have resulted in a multi-faceted approach to the methodology that includes a mix of art historical, philological, and narratological methods, together influenced by the theory of cultural memory. In sum, this paper will discuss current findings from research on representations of foreigners at Karnak from 1794 to 1292 BC, including discussions on the concretion of Egyptian cultural identity and spatial distribution.

Nicola Rawnsley (University of Auckland, NZ) – In Defence of Herodotus: Truth, Lies, and Presentation in Herodotus’ Egyptian Logos

Herodotus is known both as the father of history and as the father of lies. The validity of these titles has dominated modern scholarship for decades. Views on Herodotus’ veracity differ greatly and much of the evidence used in this debate comes from his Egyptian logos. Some scholars see him as a liar who fabricated his work and never actually made the journey to the places to which he claims to have been. Other scholars maintain he did travel extensively but due to problems with language and memory he may sometimes have misreported or misunderstood what he saw and heard. Most recently, scholars have started to take a more pragmatic approach arguing that we need to contextualise Herodotus within the intellectual milieu of 5th Century BCE Greece.

While the veracity debate is an important one, the dominance of it in Herodotean scholarship means that certain perspectives on Herodotus’ presentation of Egypt have been neglected. This paper will put the veracity debate to one side and look at what Herodotus’ presentation of Egypt can tell us about what he wanted his audience to know about the country. Whether he lied or told the truth, he chose to present his research in this way and understanding this presentation is more useful than continuing to argue about his accuracy. This paper will demonstrate that Herodotus had a specific vision of Egypt, a vision he wanted his audience to see as clearly as he did.
Sarah Ricketts (Dakhleh Oasis Project, Monash University, Melbourne, AU) – Sheikh Muftah and Old Kingdom Connections at Mut al-Kharab: Study of the Lithic Assemblage (full presentation)

This paper presents the recent conclusions from the technological study of the lithic assemblage from the site of Mut al-Kharab, in the south-central part of the Dakhleh Oasis. It seeks to explore the initial connections between the indigenous Sheikh Muftah and Old Kingdom Egyptians at the site, a site which represents the earliest known in situ evidence of intermixed cultural material of the Sheikh Muftah and Old Kingdom Egyptians in the Western Desert. Through an understanding of these early interactions, wider implications of the early relations between the two groups can begin to be investigated in more depth.

A major aim of the current study was the exploration of manufacturing traditions, the expression of cultural identity, and the stylistic traits that may be used to help understand the nature of the settlement at the site, as well as the cultural behaviour of its inhabitants. Through a comparative analysis of the lithic assemblage from Mut al-Kharab to other sites in the Dakhleh Oasis, a comment on the degree of cultural entanglement within the stone artefacts is presented.

Amr Khalaf Shahat (UCLA, Los Angeles, USA) – The Social Archaeology of Food in Ancient Egypt: Multidisciplinary Lenses to the Palaeobotany of a Cereal-based Diet (full presentation)

Wheat and barley were used to making bread and beer, the main staple in Egyptian diet. This typical interpretation of cereal-based diet in Egypt implicitly homogenizes the culture. Variation within the culture are often interpreted as a temporal difference, ignoring the inter-regional cultural variation. Different names of bread encountered in ancient texts are often interpreted by using approximate Western terms (e.g., biscuits, cake) which distances us more from the indigenous concepts of a meal. This presentation introduces a multidisciplinary paleoethnobotanical approach of the Egyptian cereal-based diet including molecular and nano-archaeological methods and imaging applied to archaeobotanical remains of wheat and barley from Egypt, with the goal of understanding the contribution of cereals on the chaîne opératoire of producing a meal. These methods provide a lens onto the regional cultural variation in the ways that cereals have intersected with other food items such as fruits and dairy when integrated into what constitutes the concept of a meal at a regional level. Ethnoarchaeological data enrich the understanding of the textual and archaeological materials by revealing the diversity of ways by which a cereal based meal has served as a social agent in the formation of society, economy, culture and identity in a regionally distinct way (Hastorf 2016). A key conclusion is that the use of interdisciplinary methods and technology is not only a source for expanding data, but also poses ontological
questions to rethink the theoretical paradigm in Egyptology that has produced homogenizing terms for describing Egyptian society.

Gillian Smith (Macquarie University, Sydney, AU) – The Hypostyle Hall of the Amun-Re Temple at Karnak: Determining Function through Its Architecture and Decorative Program (poster presentation)

The following poster presents the author’s current PhD research, which is in its early stages. The project studies the architecture and decorative program of the Hypostyle Hall at the Karnak Temple complex in order to determine both the symbolic and practical function of the space. It will analyse the material remains of the hall and reflect on ancient concepts of ritual and architecture, as well as modern ideas of architectural communication in order to consider the relationship between the physical space, its function and symbolic meaning. The project will deal with the problem of interpreting Egyptian temple space and will contribute to the greater understanding of the historically important Karnak Temple complex. This poster will detail the methodology employed in the project and the preliminary findings.

Relatively little is known on the use of the Hypostyle Hall and so far, studies on its architecture and decorative program have been focused on particular aspects of the hall resulting in an incomplete interpretation of the space. This has largely been due to the availability of data relating to the hall which until recently has been difficult to access and scattered over several publications, such as Christophe (1955), Nelson (1981), and Rondot (1997). However, with the introduction of a new online database by the Centre Franco-Égyptien d’Étude des Temples de Karnak (CFEETK), which gives access to the epigraphic and decorative imagery of the hall, integrative studies, such as the type of project proposed here, can now be conducted.

While the focus of the project is Karnak’s Hypostyle Hall, it is ultimately an investigation into the ideological and physical requirements of sacred space in Ancient Egyptian Temples. It asks what religious, cultural and artistic principles govern this space and how are these translated into spatial and decorative components that actualise the space into being.

Karin Sowada*, Mary Ownby^, and Jane Smythe** (*Macquarie University, Sydney, AU, ^University of Arizona, USA, and **Institut français d’archéologique, Cairo, Egypt) – Egypt in the Levant during the Early Bronze Age: A View from Abu Rawash (full presentation)

Our understanding of Egyptian-Levantine relations during the Early Bronze Age has transformed over the last decade. The key drivers of this debate are twofold. Firstly, the South Levantine radiocarbon ‘High Chronology’ has changed the periodisations of the era (Regev et
al. 2012). New 14C for Egypt has produced greater clarity for the Early Dynastic absolute chronology. Alongside the archaeological data, synchronisms between the regions are now on a more secure evidential footing (Sowada in press).

Second, ceramic petrography has exposed the Central Levant (between Tyre and the Akkar Plain) as a key centre for the acquisition of certain liquid commodities from an early date (Hartung et al 2015 and references). Traditionally, scholars believed that Early Dynastic Egypt focused its main attention on the Southern Levant, with attention northward emerging during the Old Kingdom.

This paper presents the results of petrography on a small sample of imported ceramic material from Early Dynastic Abu Rawash. It demonstrates the long-standing nature of commodity acquisition from Lebanon, a pattern seen in material from Early Dynastic Abydos, Helwan and continued during the Old Kingdom (Wodzińska, Ownby 2011). This focus on the north, as revealed by the ceramics, requires re-assessment of Egypt’s relationship with the Southern Levant during the Early Dynastic Period.

Pauline Stanton (Macquarie University, Sydney, AU) – Hatshepsut: The Ruler Who Defied Her Gender (brief communication)

During the Eighteenth Dynasty, few pharaohs underwent as many “career” changes in a very short period as Hatshepsut. She held the titles ‘King’s Daughter’, ‘King’s Great Wife’ and ‘God’s Wife of Amun’. Her greatest title, ‘King of Upper and Lower Egypt’, was one traditionally reserved for male rulers.

Hatshepsut’s iconography and accompanying texts reflect the changes in her role and behaviour from that of queen regent to female pharaoh. In other words, they reflect a woman transitioning from holding titles and exercising roles and responsibilities held by a queen to those traditionally held by a king. As regent and in the early years of the co-regency, Hatshepsut was depicted as queen performing kingly duties whilst at the same time bearing royal insignia, titulary and epithets associated with kingship. Towards the end of her reign she was depicted as a male pharaoh and indistinguishable from her co-regent Tuthmosis III whilst still identifying herself as a female ruler through the use of feminine endings in epithets and phraseology.

Some scholars have regarded the masculinisation of Hatshepsut’s iconography as a necessity particularly later in her reign due to the prominence of Tuthmosis III. Other studies have focused on the feminisation of her titulary in which she promotes female deities. The aim of this paper is to examine changes in iconography and texts that document Hatshepsut’s transition from queen regent to female pharaoh in the context of the unique nature of this co-regency. A comparative study of relevant material from fragments from Karnak, rock-cut graffito from Sinai, statues and walls scenes from Chapelle Rouge and Deir el-Bahri will be examined. The chronology, composition and context of examples from the above sources will be studied in order to gain a better understanding of the significance of her use of feminine
endings in her texts. Those that accompany male images, for example, remain controversial amongst scholars who have termed it as ‘gender-bender’ and a short-lived innovation.

Susan Thorpe (University of Auckland, NZ) – The Medium and the Message: The Realities of Ancient Egyptian Life in Private Letters Compared to the Idealism of Personal Stelae (full presentation)

Personal stelae provided the permanence necessary for commemoration within the funerary culture after death. Their visual representations showed the image of the deceased, usually seated, often with family members. The accompanying texts reflected status, occupation, achievements and character. They confirmed adherence to the codes of right behaviour, such as “I was a man of virtue, patient and calm tempered.” This paper will compare and contrast examples of stelae and private letters from various timeframes. It will evidence the ways in which, as opposed to the textual idealism of personal stelae, private letters are able to provide important insight into the everyday realities of daily life, religious duties and military responsibilities – acting as sources of information about actual personalities, relationships, events and issues. It will illustrate how, in contrast to the medium and the message of a stela, the medium and the message of a private letter is able to provide a more realistic extra dimension to our knowledge of ancient Egyptian society.

Susan Turner (Macquarie University, Sydney, AU) – “Show me your horse and I’ll tell you what you are” (Old English Proverb): The Horse/Human Relationship in New Kingdom Egypt (full presentation)

The horse arrived late in Egypt, not appearing in significant numbers until the early years of the 18th Dynasty during the reigns of Thutmose I and Thutmose III when these two kings extended Egypt’s boundaries as far as the Tigris/Euphrates drainage. Their aggressive conquests led to an exponential growth in the number of horses in Egypt, which up to that time, had been exposed to only limited glimpses of this rare animal and the cutting-edge instrument of war that it powered- the light, spoke-wheeled chariot. The successful possession and vigorous use of this weapon enabled both the establishment of Egypt’s empire and its maintenance for hundreds of years to come. The horse was the indispensable component of the chariot.

Horses were never beasts of burden in Egypt they were always the property of royalty, the elite and the military and as a result much evidence for them survives today in a variety of contexts such as tomb decorations, temple inscriptions and artefacts. But what was the relationship between the Egyptians and their horses and how was the relationship between man and beast exploited to the fullest in order to achieve the demands of the development and the maintenance of an imperial state?
An examination of the art, literature and archaeology of Egypt reveals insights into the methodologies associated with the management and use of the horse, but it also brings to light subtle indications of the character of the Egyptians, their interests and opinions regarding these powerful and beautiful animals and the ways by which they integrated these creatures in their environment and achieved their goals.

Simon Underwood (University of Auckland, NZ) – Co-opetition: Present in the Second Kamose Stela? (full presentation)

Co-opetition has seen growing popularity in business studies since the term’s inception in 1996. However, co-opetition has yet to be fully applied to historical studies, let alone ancient Egyptian society. It is a fascinating concept that, at its most basic level, is a combination of cooperation and competition between parties and provides another level to understanding social relations. This paper will determine if co-opetition can be found in the Second Kamose Stela, by looking at relations between the Hyksos, Kushites, and Thebans. It is a case study taken from my doctoral thesis which is evaluating the potential of co-operative relationships in the Middle Kingdom and Second Intermediate Period.

This paper will give a brief introduction to the study of co-opetition, followed by an overview of the new methodology that I have developed the thesis and used for this paper. Definitions of cooperation, competition, and co-opetition will be provided too. The methodology will explain that for co-opetition to potentially exist, both cooperation and competition must be present. Secondly, the relationship must show dynamic change and be advantageous to the parties involved. Finally, cooperation and competition must interact and influence each other. This methodology will then be used to determine if co-opetitive relations are present in the Second Kamose Stela.

Alexandra Woods (Macquarie University, Sydney, AU) – Measuring Regional Artistic Diversity in the Egyptian Nile Valley during Dynasties 6-13: Problems and Priorities (full presentation)

Art historical research in the discipline of Egyptology has largely been dominated by analysis of iconography, iconology and style on a range of surfaces, objects and materials in various contexts and spaces. Surveys of ancient Egyptian visual culture frequently note the “sameness”, “stylistic homogeneity”, consistency and uniformity of artistic output, which is attributed to the resilience of a 'great tradition' and/or a defined set of artistic conventions. Variations in regional Dynasty 6-13 elite tomb composition, organisation of space, figural proportions, colour palette, subject matter and materials are frequently seen as “failures” produced by lesser skilled artists, who lack knowledge and experience; or are interpreted as a sign of social and political instability that in turn caused a breakdown in artisan training.
Regional artistic variation, particularly stylistic variation, is frequently investigated and isolated during the so-called intermediate periods and at times of state re-formation, in contrast to adopting a long-term perspective and diachronic approach to understanding the social complexity of artistic variability.

The paper aims to evaluate the current Egyptological approach for identifying regional diversity in ancient Egyptian visual culture, with particular reference to elite tomb decoration during Dynasties 6-13 in the Egyptian Nile Valley. The first part of the paper will briefly outline the problems with current approaches to geographical spatial analysis of artistic data; the values and judgements placed by modern scholarship on “provincial” artistic outputs; and issues with using a non-political chronological framework to map artistic continuity and variation. The second part of the paper will offer a potential approach that exploits artistic data as artefacts and recognises artistic outputs are produced as elements of a more extensive network of cultural and social expression. This discussion will engage with material culture theory, chaîne opératoire (Roux 2016), to better understand the correlation between technological behaviours and social groups and how identified continuities and changes may be connected to local developments in artistic traditions.


Yoshifumi Yasuoka (The University of Tokyo, Tokyo, Japan) – Analysis of the Sphinx and Lion Models (full presentation)

Finds from Ancient Egyptian civilization offer a variety of materials that enable us to reconstruct their work process and the method of design. Papyrus showing technical drawings of certain forms, miniature stone models with guidelines marked on its surface, and ancient text mentioning dimensions and proportions of certain form are particularly useful for us to reconstruct the design method and the ideal form of certain works of art. Although the method of design by using a grid is attested for the human figures as early as 12th Dynasty and has been analysed to much extent by Gay Robins among others, its application to zoomorphic elements are yet to be explored fully. In this presentation, I will analyse the form of lions and sphinx as a case study.

A set of plan and elevation drawings of sphinx is known from the Papyrussammlung der Staatliche Museen zu Berlin, and numerous stone models of lions and sphinx are preserved in the major Egyptian collections. I will present my proportional analysis of the models and drawings, which I have accessed so far. As Heinrich Schäfer already demonstrated, an ideal form of a sphinx can be defined by the drawings. The models will partly support the validity of its form but will also demonstrate that variation was also created by manipulating the number of squares of the grid.