



10th Annual Birmingham Egyptology Symposium



Works in Progress in Egyptology



**Welcome to the 10th Annual
Birmingham Egyptology Symposium!
Thursday 25th May 2023**

Thank you for signing up to join us for
'Works in Progress in Egyptology'

In order to be as accessible as possible,
this event will run both in-person and via
Zoom.





How to find us

The Symposium (Edgbaston Campus)

LR5, Arts Building, Birmingham, B15 2ST.

Nearest rail station: University.



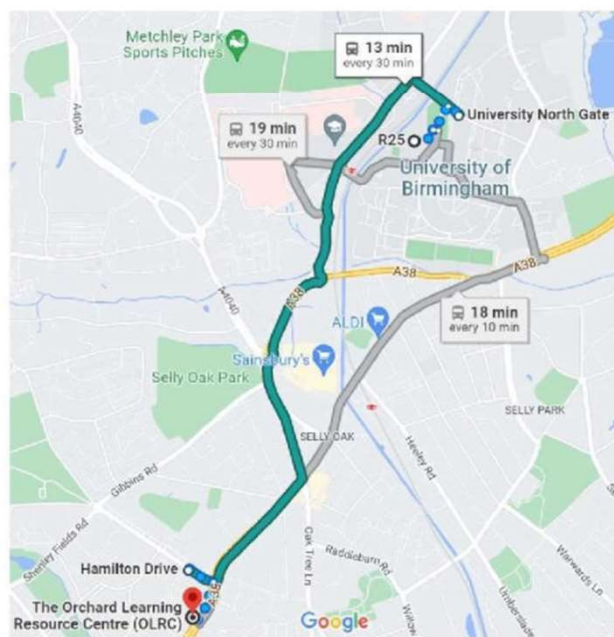
The Eton Myers Collection (Selly Oak Campus)

Orchard Learning Resources Centre, 986 Bristol Rd, Birmingham B29 6LB.

Nearest rail station: Selly Oak.



Travelling between the two:
It's a 30 minute walk between the two venues, or a shuttle bus runs between the two sites





HOUSEKEEPING



There will be two thirty minutes breaks, and a forty-five minute break for lunch.

Tea, coffee, and a light lunch will be provided for those attending in person.

Each of the sessions is twenty minutes long, with ten minutes for questions (thirty minutes in total).

The chair will endeavour to keep speakers to time, but please do be patient if we experience any technical difficulties.

A gentle reminder to be kind and considerate to organisers, speakers, and other attendees, both online and in person.



AM PROGRAMME



0915 Registration and coffee

0950 Opening remarks

1000 On the Right Side of the King: A study of early Ramesside viziers.

- Bente Bladsgaard Jensen

1030 Nineteen Shades on Display: Investigating a sample board of ancient Egyptian wrappings.

- Marion Devigne

1100

BREAK

1130 From "The Foremost of Nubia" to "The Great God of First Time": Egyptians' adaptations and interaction with Nubians during the first half of the Eighteenth Dynasty (1550 - 1425 BCE).

- Maria Carolina G. Rodrigues via Zoom

1200 The Nursing Hathor-Cow and the Nineteenth Dynasty: Use of the cow-goddess nursing motif by Nineteenth Dynasty kings.

- Cannon Fairbairn

1230

LUNCH



PM PROGRAMME



1315 The Chaîne Opératoire Between Decorum and Reality: Reconnecting idealised production phases and professions to ancient Egyptian society.

- Cristina Alù

1345 Metaphors as a Key to Interpreting New Kingdom Scenes of Bereavement: A work in progress comparison between Deir el-Medina and Tell el-Amarna.

- Valentina Santini via Zoom

1415 Containing Aroma: Analysing perfume vessels and incense burners from Middle Bronze Age contexts.

- Catherine Bishop

1445

BREAK

1515 The cycles of the MAB-UNASP collection: theoretical considerations about the reuse of a collection.

- Jessica Silva Mendes via Zoom

1545 Assemblage Theory and Remix Culture in the Book of the Dead: A Case Study of Repeated Spells.

- Foy D. Scalf via Zoom

1615 An Egyptian-Inspired Garden in Turin: The making of 'Open Courtyard: Flora of Ancient Egypt'

- Divina Centore

1645 Poster question session

1715 Closing remarks

1730

END OF SYMPOSIUM



ABSTRACTS

The Chaîne Opératoire between Decorum and Reality: Reconnecting idealised production phases and professions to ancient Egyptian society. - Cristina Alù

Early studies of ancient Egyptian production techniques relied almost entirely on wall depictions of élite tombs to reconstruct the chaîne opératoire. Subsequently, the archaeological discovery of production workshops gave impetus to apply ethnoarchaeology and experimental archaeology to the field of Egyptology ultimately putting the relevance of iconography into perspective. Iconographical motives have thus been relegated as a mirror of figurative conventions that had little to do with material culture. Through a preliminary comparative study of production scenes (bread-making, brewing, oil and wine making, but also metallurgy, pottery, leather, textiles productions) from Middle Kingdom necropolises, it has been possible to note alongside clear signs of idealisation, a marked relevance to the phases of the different production chains and the tools used during the processes. Furthermore, certain assumptions about gender and age roles in craft and manual occupations could be reconsidered in a more flexible manner by means of such a study. This presentation will summarise the preliminary results of a still ongoing research, which aims at updating Drenkhan's work on 'Die Handwerker', also by supplementing it with the available archaeological data.

Cristina is currently a post-doctoral researcher at University of Pisa and member of the PRIN2017 project PROCESS "Pharaonic Rescission: Objects as Crucibles of ancient Egyptian Societies". Her research interests include social history of ancient Egypt, craft production and technology, ancient mining and quarrying.





ABSTRACTS

Containing Aroma: analysing perfume vessels and incense burners from Middle Bronze Age contexts. - Catherine Bishop

Olfactory senses had and have an impact on every aspect of life. The value of scent, therefore, was not unknown, with complex smellscape dominating cities and rural areas in the Middle Bronze Age. This research focuses on the analysis of the vehicles of aromatic dissemination – ranging from censers to perfume bottles, focussing on artefacts across the Eastern Mediterranean. Over 100 museum collections will be analysed and discussed, commenting on the purpose of artefact form and design, emphasising variation and diversity across ancient cultures. This research will particularly focus on ancient Egypt and Babylon, utilising an interdisciplinary approach. It is through this analysis that I aim to connect these distinct and prominent kingdoms through further analysis and comparison of their similar smellscape. Further information on trade and cultural contact can be extrapolated from this research, with the importance of smell transcending geographical and chronological barriers.

Catherine is a second year PhD student at Liverpool University, focussing on the use and sustainability of resin in the Bronze Age Eastern Mediterranean. She has a BA in Classical Civilisations and Egyptology from Swansea University, and an MA at the same institution in Ancient Egyptian Culture. Alongside her research, she has experience in Egypt, working with the Abydos Middle Cemetery Project and the South Asasif Conservation Project. Additionally, she has had the opportunity to volunteer with the British Museum, the Egypt Centre, and the Garstang Museum.





ABSTRACTS

On the Right Side of the King: A study of early Ramesside viziers. - **Bente Bladsgaard Jensen**

The demise of the Eighteenth Dynasty brought about a new era: The Ramesside Period. During the reigns of the first kings of this new Nineteenth Dynasty a vizier named Paser was in office. A well-known individual due to the extensive number of artefacts and monuments he had made, including his tomb TT106, but has never been subject to full analysis. One part of the current project is the prosopography of the vizier Paser and his impact on the early Nineteenth Dynasty through his material and textual record, including his involvement in the peace negotiations between Ramesses II and the Hittite king, Hattusili III, and his role in the funeral of an Apis bull in regnal year 16 of Ramesses II.

The study includes comparative material in the form of the records of contemporary viziers, especially Paser's colleague to the north, (Pa)Rahotep. This paper presents some of the preliminary results of a PhD project, conducted at La Sapienza University of Rome 2021-2024.

Bente is a BA and MA graduate in Egyptology from the University of Copenhagen. She is currently a PhD fellow in Egyptology (School of Philology and History of the Ancient World, Department of Classics) at La Sapienza University of Rome and a visiting research student at the University of Birmingham.





ABSTRACTS

An Egyptian-Inspired Garden in Turin: The making of 'Open Courtyard: Flora of Ancient Egypt'. - Divina Centore

In July 2021, a project was launched to create an Egyptian-inspired garden in the inner courtyard of the Museo Egizio in Turin. The aim was to transform the courtyard of the Collegio dei Nobili – a transitional space from the museum entrance to the ticket office – into a freely accessible space reproducing the plant-life of an ancient Egyptian garden. This led to the 'Open Courtyard: Flora of Ancient Egypt' project, inaugurated in June 2022. This project, which straddles archaeology and botany, was carried out by an international and interdisciplinary working group. It had to confront several obstacles and uncertainties, first and foremost the climate in Turin. The installation aims to tell the story the "making of" the garden: the underlying Egyptological, archaeobotanical and architectural choices, the changes planned between now and 2024 (the year of the museum's bicentenary), and how we told the general public about it, from the moment of its opening until today.

Divina graduated from the University of Pisa in 2018 with an MA degree in "Oriental Studies: Egypt, Near and Middle East" and a thesis on the importance of archaeological contexts and their reconstruction. She is currently working at the Museo Egizio (Turin) in the Interpretation, Accessibility and Sharing Department (IASD). Her main tasks include the creation of Egyptological content for the Museum's digital platforms, editorial co-ordination and, above all, to liaise between the Collection and Research Department and the IASD.

Divina's study interests are pottery from the First Intermediate Period to the Second Intermediate Period, Egyptomania and the flora of ancient Egypt.





ABSTRACTS

Nineteen Shades on Display: Investigating a sample board of ancient Egyptian wrappings.

Marion Devigne

This paper presents the recent investigation of nineteen fragments of ancient Egyptian funerary wrappings mounted on cardboard for a private museum in Cairo. Currently housed at the University of Aberdeen Museums Collection in Scotland, this board highlights the attraction for ancient Egyptian funerary practices and illustrates the nineteenth-century tendency to keep cut rectangular samples of wrappings on cardboard as a technical reference after unwrapping mummified remains.

The research project involved the examination of each textile sample using non-invasive methods. Provenance research also enabled to determine the context of its creation and suggest how it was most likely brought from Egypt to Aberdeen. The presentation will also draw attention to James Grant Bey, an Aberdeen graduate for whom this board was originally prepared. Although little-known in the history of Egyptology today, Grant Bey was an important collector of ancient Egyptian antiquities in Cairo and was well acquainted with many Egyptologists at the time.

Through textile analysis and archival research, this presentation will illustrate the private collector's interest, acquisition and subsequent preparation for display of ancient Egyptian wrappings in Egypt. It will also highlight how this sample board can be used as a unique reference to demonstrate the nineteenth-century western attitude towards the study of materials, desire for classification and practice of unwrapping human remains.

Marion recently graduated in Archaeology and History from the University of Aberdeen, Scotland. She started studying Egyptology during her Erasmus exchange in Germany and has since joined several archaeological projects in Egypt and Sudan. She is interested in the Late Period, object-based research, and the history of Egyptology. This research was conducted as part of her undergraduate dissertation, which focused on a selection of ancient Egyptian textiles from the University of Aberdeen Museums Collection.





ABSTRACTS

The Nursing Hathor-Cow and the Nineteenth Dynasty: Use of the cow-goddess nursing motif by Nineteenth Dynasty kings. - Cannon Fairbairn

Within the corpus of images of the king being nursed by a goddess is a series of reliefs, statues, and paintings of the king drinking from the udders of Hathor as a cow. Likely the most famous of these images is the intact statue found in the Hathor shrine at Deir el-Bahari depicting Amenhotep II nursing from Hathor. These images depict the king, in various crowns and regalia, kneeling beneath the goddess holding her udder to their lips. The goddess wears the solar disc between her horns, sometimes with the double feathers, and strides forward. Most often, a second image of the king stands beneath the goddess's chin wearing the nemes or double feathers striding forward with the goddess. Twenty-six depictions of this motif having survived from temples, tombs, and votive offerings. While the vast majority date to the New Kingdom, Eighteenth and Nineteenth Dynasties (c. 1539-1191 BCE), the earliest comes from the Middle Kingdom, Twelfth Dynasty (c. 1939-1760 BCE) and the latest to the time of Caesar Augustus (63 BCE–14 CE) in the Graeco-Roman period. Further, with a few exceptions, most of the images are from or associated with the region of Deir el-Bahari. Research has often classified these scenes as a subcategory of the larger divine nursing motif. However, while the text of these scenes clearly indicates that they are meant to be understood in the context of divine nursing, the scenes themselves contain unique features and functions not shared by other divine nursing scenes. Through a close examination of the scene's appearance in the Tomb of Paser (TT 106) from the Nineteenth Dynasty (c. 1292-1191 BCE), this presentation will explore ongoing research into the purpose and function of this motif as well as preliminary conclusions regarding its use by Nineteenth Dynasty kings.

Cannon is a Postgraduate Researcher doing her PhD at the University of Birmingham researching divine nursing scenes of the king. She is also an organizer of the From the Breast seminar and workshop which explore breastfeeding in pre-modern cultures. She received my Masters in Art History - Egyptian Art and Archaeology from the University of Memphis, USA.





ABSTRACTS

The Cycles of the MAB-UNASP Collection: theoretical considerations about the reuse of a collection.

- Jessica Silva Mendes via Zoom

The objects, when musealized, according to U.B. Menezes (1980), have their use value diminished; but we can say that they are still in use. This continuity of use is theoretically discussed by several authors as within *spolium* (such as A. Cutler, 1998), M. Schiffer (1976) in the behavioural chain, by A. Leroi-Gouhan (1964-1965) in the operative chain and I. Kopytoff (1981) in the life history of the object. According to them, an object can be reused several times in different ways. At the same time, post-modern and post-processualist theories broke the researcher/object of research and present/past dichotomies and allowed the structuring of plural concomitant histories (Hamilakis Y., 2011). Therefore, the objects in a collection have multiple cycles of use, multiple meanings and temporalities and all this information is contained in them, including about the present context (Oliver, L., 2001).

This study uses this theoretical approach to discuss eighty-four objects that are part of the collection of Museum of Biblical Archaeology of the Adventist University of Sao Paulo. We will carry out the proposal suggesting a new narrative for the Egyptian items, addressing reuse in the nineteenth century, during the exploration and fetishization of Egyptology; reuse during the ancient Egyptian period itself; and reuse in the current period, the object as a semiophore, in an institution whose collection fulfils a purpose within a discourse.

Jessica is a Master's student in the Graduate Program in Archeology at the Museum of Archeology and Ethnology at the University of São Paulo, with an emphasis on Egyptology and collections. Her BA is in History at the Faculty of Philosophy, Letters and Human Sciences (FFLCH) at USP. She also has a technician degree in Museology from the Parque da Juventude State Technical School.





ABSTRACTS

From “The Foremost of Nubia” to “The Great God of First Time”: Egyptians’ adaptations and interaction with Nubians during the first half of the Eighteenth Dynasty (1550 - 1425 BCE).

- **Maria Carolina G. Rodrigues via Zoom**

The long relationship between Egypt and Nubia was full of trades and disputes from both sides. Throughout the first half of the Eighteenth Dynasty (1550 - 1425 BCE) the Egyptians dominated Lower and Upper Nubia thanks to military campaigns in this period, Nubian leaders were introduced to the Egyptian imperial apparatus as part of an incorporation project. The intensification of contacts between Nubian and Egyptians, stimulated by the colonial project, contributed to the adoption of Egyptian cultural elements in representations by Nubian native elites. Egyptologists, influenced by these depictions, have interpreted the Nubians as Egyptianized. However, this approach limits the analysis of a more complex and nuanced relationships between Nubians and Egyptians. Approaches based on entanglement and identity negotiations offer alternatives to study the Nubian presences in Egypt, highlighting what characteristics were adapted, allowing us to understand the efforts to transit and be accepted by different cultural spheres. Some of these aspects, especially between Thutmose I and Thutmose III’s reigns, such as a decoration on the western external wall of Dedwen in Thutmose III’s Temple in Semna, a relief in Hatshepsut’s Temple in Deir el-Bahari and the traits gained by the god Amun under Thutmose III reign, present adaptations of deities. These adaptations were made based on already known meanings and cults of Nubian and Egyptian deities related to the importance of incense, pastoral cults and royal symbols. I argue that it is possible to analyse Egyptian adaptation and negotiation strategies of their identities while interacting with Nubians. Therefore, the long-term relationship and the Egyptian expansion towards the south also impacted the various Egyptian identities, in contrast to the standardised views of only Nubians being influenced.

Maria has a BA in History from the Pontifical University Catholic of São Paulo and a MPhil in Social History from the University of São Paulo. Her Masters dissertation examines the relationship between Egypt and Nubia during the first half of the Eighteenth Dynasty, during the expansion towards the South. She is interested in power relations and mutual cultural influences between Egyptians and Nubians. She is a member of the Ancient Near East Laboratory of the University of São Paulo (LAOP-USP), and is part of the organising committee of the Seminários de Egiptologia, an Egyptological seminar series coordinated by Prof. Marcelo Rede and Dr Thais Rocha at the University of São Paulo and part of the *Being Egyptian* project.





ABSTRACTS

Metaphors as a Key to Interpreting New Kingdom Scenes of Bereavement: A work in progress comparison between Deir el-Medina and Tell el- Amarna.

- **Valentina Santini via Zoom**

According to modern Psychology, metaphors are used "to understand and describe a personal reality" (Coreless *et al.* 2014: 138). They could be extremely useful in order to express something otherwise impossible to tell, such as taboo subjects, or better understand a situation that is happening around us. According to a series of recent Psychology studies dedicated to the healing process after a loss, one of the systems employed by bereaved people is, in fact, the use of metaphors - a figurative language to depict a phenomenon in terms of another -, which help them to express more effectively their mood and their feelings, which are inexplicable else ways.

What if those metaphors - which can be articulated both verbally and non-verbally - were also used as a key to interpreting and understanding specific gestures depicted on New Kingdom scenes related to death and bereavement? What if, by looking at these gestures in Deir el-Medina and Tell el-Amarna iconography from the standpoint of Psychology, we could have a different approach to study the perception of, and healing after, the loss of a loved one in New Kingdom Egypt?

Valentina is currently conducting her PhD in Egyptology at the University of Birmingham, with a research project focused on conceptions and beliefs related to death and bereavement at Deir el-Medina and Tell el-Amarna. She worked at the Museo Egizio, in Turin (Italy), whereas now she is currently working at CAMNES, a center for archeological studies based in Florence (Italy), where - inter alia - she is dealing with the dissemination of scientific and academic data to the wider public. She has written various scientific papers, and published books for the general audience.





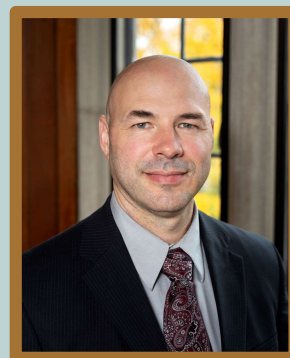
ABSTRACTS

Assemblage Theory and Remix Culture in the Book of the Dead: A case study of repeated spells.

- Foy D. Scalf via Zoom

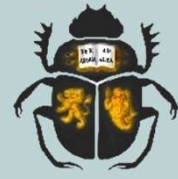
The phenomenon of the spells that are repeated in the so-called Saite Recension of the Book of the Dead has recently been studied by Malcolm Mosher, who concluded that their small variations demand a more nuanced view than considering them as equivalents (e.g., spell 10 = spell 48; spell 11 = spell 49; spell 12 = spell 120; spell 13 = spell 121; spell 100 = spell 129; and spell 123 = spell 139). However, the phenomenon of repeated spells is much more widespread than has been thus far recognized, and, in fact, such repetition is at the very heart of the process of composition. This paper begins with the Book of the Dead papyrus of Pasherashakhet, now in the J. Paul Getty Museum, which the speaker is preparing for publication. The manuscript shows a rare variant passage inserted at the end of spell 51 attested in a group of five other manuscript witnesses. The variant passage is otherwise known from spell 42. Its insertion into this section has been described as “inextricable.” Yet, spell 52 immediately following spell 51 is, in fact, a repetition of spell 51, but with an addendum appended to the end of the spell. By invoking ideas borrowed from assemblage theory, and its counterparts in remix culture, we can recast the “inextricable” quality of this insertion as the very method by which new spells were created. That is, what our modern designation picks out as spell 52 was nothing other than a repetition of spell 51, with additional material added at the end. The variant passage in the papyrus of Pasherashakhet and its parallels bear witness to this process by which scribes “assembled” passages to form new compositions. This paper will provide a new view on the relationship between these compositions.

Foy is an Egyptologist who studies the intersection of people, materials, texts, and beliefs in ancient Egypt. His recent books include the edited catalogue [*Book of the Dead: Becoming God in Ancient Egypt*](#), and the 2021 volume [*The Archive of Thotsutmis, son of Panouphis: Early Ptolemaic Ostraca from Deir el Bahari \(O. Edgerton\)*](#). He is currently working on two catalogues of Book of the Dead manuscripts from the J. Paul Getty Museum and Williams College. He serves as the Head of Research Archives for the OI of the University of Chicago.





POSTER PRESENTATIONS



"The Eastern Door of Heaven is Open to You. Nut has Embraced You. She Whose Hair is Long, and Whose Breasts Hang Down": the embracing arms and the Heaven's Doors.

- Mennah Aly

The Widow's Lament: Mourning women in ancient Egyptian funerary rituals.

- Ariadne Argyros

Greek Archaeological Evidence in Egyptian Settlements Leading to the Ptolemaic Dynasty Rulership.

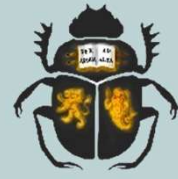
– Ana Belén Rumi Gutierrez

The Anasyrma Fertility Ritual in Ancient Egypt: From Hathor to Hermaphroditus.

- Valentina Alessia Beretta



POSTER PRESENTATIONS



The Polish Animal Mummy Project.

- Kamila Braulińska

The Function and Symbolism of Animals in Ancient Egyptian Tales.

- Hazem Farrag

The Role of HqAw: the exploitation of resources within centre-periphery relations during the Old Kingdom.

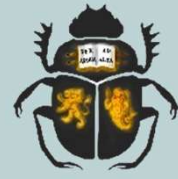
- Marina García López

The Functional Conception of Female Figurines in the Domestic Spheres during the Ptolemaic and Roman Period.

- Khaled Ismail



POSTER PRESENTATIONS



The Pottery from Second Intermediate Period
and New Kingdom from Tomb QH33 of Qubbet
el-Hawa.

- Dámaris López Muñoz

Cloaked in Mystery: cloaked figures as part of ancient
Egyptian tomb models.

- Sam Powell

Drowned Gifts of the Nile: archaeological research in
Lower Nubia beneath the Aswan High
Dam.

- Ilaria Sieli

The posters will be on display at
the symposium, or
can be accessed online
(follow the QR code):





ABSTRACTS

***“The Eastern Door of Heaven is Open to You. Nut has Embraced You. She Whose Hair is Long, and Whose Breasts Hang Down”*: the embracing arms and the Heaven’s Doors.**
-Mennah Aly

In the ancient Egyptian religious texts since the Old Kingdom, the sun god and the deceased are mentioned to have been embraced by mother goddesses to guarantee their rebirth after death. This idea appears in the concluding tableaux of the New Kingdom Netherworld Books which portray the solar deity elevated from the netherworld into the morning sky by pair of arms, while in tomb scenes and on the Third Intermediate Period funerary papyri and coffins, the sun disk is shown embraced by two pair of arms at its rising and setting. Despite being attributed to deities like Nut, Shu, Nun and Tatenen; in most of the attestations, the identity of the owner of the embracing arms is kept anonymous. In fact, the depiction of the arms embracing the solar deity are associated with his *Perpetuum Mobile* across the eastern and the western horizons of the sky, and thus also related to his passage through the Doors of Heaven that gives access to these two horizons. Given to their protective role and secretive nature, the Doors of Heaven were almost concealed rather than appearing as mere portals, while their existence was denoted to various themes, among which is the embracing arms.

The research shows how the embracing arms are not only associated with the opening of the Doors of Heaven, but also substitute them in their role of separating between the different realms of the universe. Furthermore, the paper investigates the identity of the owners of these embracing arms, either deities or gatekeepers, and how through embracing the solar deity, they evoke the primeval moment of creation that entails his emergence from the Unified Darkness; a course repeated with every solar rising.

Mennah is a member of the cabinet of His Excellency the Egyptian Minister of Tourism and Antiquities. She defended her Ph.D. dissertation entitled “Conception of the Doors of Heaven in Ancient Egyptian Religion” in Helwan University, and defended her Master’s dissertation entitled “Embracing through New Kingdom Royal Iconography”. Her main research interests are Ancient Egyptian religion, religious philosophy and conception, popular religious practice in Ancient Egypt, as well as themes of kingship and queenship and how they are reflected in art and iconography.





ABSTRACTS

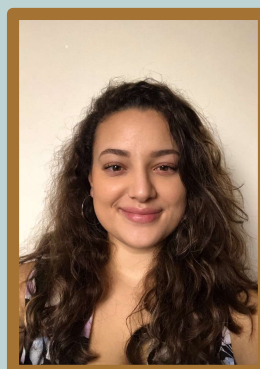
The Widow's Lament: Mourning women in ancient Egyptian funerary rituals.

- Ariadne Argyros

Well-attested since the Old Kingdom, ancient Egyptian funerary rituals were performed on the body and soul of the dead to open the way for a second, eternal life in the hereafter. Previous scholarship shows that these rites contained a codified structure of roughly consistent verbal and gesticulatory behaviours that were expressed through stylized and repetitive performance. Supporting evidence for this argument is embodied by mourning women, a pair or group of lamenters who executed their roles for the dead perfectly to ensure the ritual's success. Their typical violent, chaotic gestures and wailing laments served both protective and regenerative functions that granted these women enormous power to assist in the transition of the dead into a form of being that allowed them to endure forever.

Past scholars have determined the most frequent gestures of raising the hands in front of the face, torn clothes, and falling to the ground in lamentation. However, certain gestures have been consistently overlooked or dismissed. For example, iconographic analyses of scratched cheeks and exposed breasts have been reduced to inconsequential by-products of grief or sanctioned depravity. The author's initial research suggests that these acts subtly exemplified women's dominant role in mourning. The "impurity" of nudity and blood actually may have served to visually draw attention to the fertile value of the female body as a way to underscore their revivifying function within this liminal space. By harnessing and channelling their actions and emotions correctly, these mourners helped maintain world order and imbued a sense of hope and security into what would otherwise have been a wholly dangerous and sorrowful affair. Their actions ensured that evil could be overcome and the deceased, now revived, was properly equipped to journey into the afterlife as an *ꜥḥ*, a 'blessed one'.

Ariadne is a PhD student in Archaeology at Durham University. She completed her undergraduate studies in Anthropology and Classical Civilizations at the University of Vermont (USA), and then went on to do her MA in Egyptology at the University of Chicago (USA). Her research interests lie in ancient Egyptian funerary rituals and culture, gender, magic, mythology, animals, modern receptions of antiquity, decolonization efforts in museums, and education and outreach in the museum sector.





ABSTRACTS



Greek Archaeological Evidence in Egyptian Settlements Leading to the Ptolemaic Dynasty Rulership. – Ana Belén Rumi Gutierrez

Interrelations in the Ancient Mediterranean did not end after the invasions of the Sea Peoples. The discovery of Naukratis in 1884 by Petrie has shown that trade between Ancient Egypt and Greece continued to take place after the fall of the Mycenaean civilizations and before the arrival of Alexander the Great leading to the establishment of the Ptolemaic dynasty. However, this is not the only settlement that has proven to have hosted Greek inhabitants: the ancient cities of Thmuis, Antiphrae, Thonis-Heracleion, and Daphnae, among others, have done so too.

In this poster the focus of attention will be the presence of Greek inhabitants before the arrival of the Ptolemies, demonstrating continued relationship, and how this could have influenced the acceptance of this dynasty into the pharaonic tradition. This paper will present different settlements with Greek archaeological evidence that dates back to the pre-Hellenistic times, concretely between the seventh and third centuries BCE. By doing so, I will try to demonstrate that the Greek presence in Ancient Egypt took place well before the arrival of Alexander the Great and that such presence may have had a positive impact on the later acceptance of the Ptolemaic dynasty into the pharaonic tradition.

Currently enrolled in a PhD program in history and archaeology at the Complutense University of Madrid, Ana has shown interest in ancient history from a young age. After a year in London as an Erasmus student, she started researching on Hellenistic Egypt, and particularly the rulership of the Ptolemaic dynasty. She is particularly intrigued by their acceptance and the coexistence of two different cultures in one single place. She has written university papers and dissertations on different topics, from Hellenistic ruler cult in Ptolemaic Egypt to research papers based on Ptolemy I, Ptolemy II and Arsinoe II. She is currently working on her thesis focused on Greek archaeological evidence in different Egyptian settlements and the possible relationship with the later arrival and acceptance of the Ptolemaic dynasty in the Egyptian pharaonic tradition.



ABSTRACTS

The Anasyrma Fertility Ritual in Ancient Egypt: From Hathor to Hermaphroditus.

- **Valentina Alessia Beretta**

The *anasyrma* is a fertility ritual in which a person or a divinity lifts up their skirt to show the genitals. The first Egyptian attestation is the Chester Beatty I papyrus: Hathor lifts up her robe in front of the god Ra to make him laugh after he was offended by the god Baba. In Esna temple there is a sacred ritual linked to Hathor: on the 29th day of Athyr, two women expose their genitals and breasts in front of a representation of the goddess to bless the Pharaoh and the land. Herodotus (*Historiae*, II, 59-61) describes the festival of the goddess Artemis (Bastet) in Bubasti. He reports that, during the journey made by boat on the river Nile to reach Bubasti, some women lifted their vestment to show their genitals in front of villages and fields to bless them with fertility. This ritual can also be performed to be blessed by a god: Diodorus Siculus (*Biblioteca Historica* I, 85) writes that women went in front of the Apis bull lifting their robes to be blessed by his fertility powers. There are sixteen figurines depicting the god Hermaphroditus that were found in Egypt, all dating to the Graeco-Roman period, eight of them show Hermaphroditus *Anasyromenos*. This god was believed to be the inventor of marriage and to be part of the sacred cycles of Aphrodite and Dionysus, associated in Egypt with Hathor, goddess of sexuality, and Osiris, in his aspect of god of fertility. Even if we consider *anasyrma* as an apotropaic ritual, in Egypt it has a strong link with fertility. In a time when having an abundance of resources was vital for the progress of the society and the survival of people, it was of great importance to assure a copious harvest also through religious practices.

Valentina Alessia Beretta received her Bachelor degree in Classical Studies at Università Cattolica di Milano with a dissertation in History of the Ancient Near East directed by Prof. Mauro Giorgeri and her Master degree in Archaeology and Ancient History at Università degli Studi di Torino in 2020 with a dissertation in Egyptology directed by Prof. Paolo Gallo. Since 2022 she has been a PhD student at Paris 1 Pantheon-Sorbonne University (UMR 7041 ARSCAN) under the direction of Prof. Gaëlle Tallet with a thesis intitled "Le dieu Hermaphrodite du Bassin Oriental de la Méditerrané à la Campanie: iconographie, culte et adaptations". Her fields of interest are Egyptology, the Hellenistic Orient, and Gender Archaeology.





ABSTRACTS

The Polish Animal Mummy Project. - Kamila Braulińska

The aim of the project is to collect and study all of the Egyptian animal mummies and their sarcophagi in Poland, as well as any traces of those in the historical and geographical sense. Additionally, grain mummies have also been considered, as some of them have an animal-like appearance and may be confused with true mummies. The study includes historical and provenance investigations, as well as bioarchaeological and Egyptological research. In the first phase, currently covered by the national research grant no. 2019/35/N/HS3/04438, the work focuses on the historical and non-invasive bioarchaeological study. For a comprehensive study in a broader perspective, micro-sampling will be implemented wherever feasible and necessary. The largest collection comes from Warsaw, and it represents nearly half of the assemblage, smaller sets are located in Kraków and Poznań. Interestingly, the provenance of each of the collections differs, which perfectly reflects the perturbations in Poland's regional history.

Bioarchaeological examinations performed to date have resulted in objects re-assembly, regular analyses of the specimens inside and their condition, discovery of composite and pseudo-mummies, as well as some interesting observations on modern repairs. More surprises may yet be in store as several objects are still awaiting their first radiological examination. Some of the studied mummies seem to have no analogies among the known material worldwide.

Apart from Egyptological, radiological and bioarchaeological study, the project also includes some experimental work, such as radiological experiments and implementing new technologies in bioarchaeology and museology.

Kamila is an archaeologist, PhD candidate at the University of Warsaw, animal and mummy researcher, and holder of a research grant from the National Science Centre, Poland, to study Egyptian animal mummies in Poland. She has presented her research on ancient animals or mummies at over 30 international scientific conferences worldwide, and authored several scientific papers on both subjects. She is also a member of the International Association of Egyptologists, an archaeological photographer whose photos have appeared on two covers of world archaeological journals, and a promoter of archaeology, ancient Egypt and animal subjects. In line with her other studies in the field of tourism, she has worked for the Egyptian Ministry of Tourism - Egyptian Tourist Authority and Egyptian Embassy in Warsaw. She has lived in Egypt for over seven years, working with several archaeological missions, at the Hatshepsut Temple in Deir el-Bahari, in Berenike, and in the Valley of the Kings. Her interests include bioarchaeology, physical anthropology, zoology of Egypt and Africa, animal behaviour and adaptation of new technologies in archaeology and Egyptology. Kamila is currently working on her PhD thesis on animals in Ancient Egypt.





ABSTRACTS

The Function and Symbolism of Animals in Ancient Egyptian Tales. - **Hazem Farrag**

The environment in ancient Egypt played a profound role in shaping the personalities of its inhabitants. Growing up in this setting, the ancient Egyptians were surrounded by a diverse range of animal species that inhabited the Nile Valley and neighbouring deserts. These animals not only held practical significance in daily life, but also held religious importance and were associated with numerous deities. The presence of animals in ancient Egyptian tales reflects the great interest and reverence that the ancient Egyptians had for them. These tales feature a variety of domestic and wild animals, some of which play a central narrative role, while others are represented superstitiously.

This poster examines the environmental context of ancient Egyptian tales and seeks to gain a greater understanding of the ancient Egyptians' perceptions of animals. Through a comprehensive analysis of tales from the Middle and New Kingdoms, this study illustrates the symbolic and psychological significance that different animals held for the ancient Egyptians. By examining the themes and settings throughout these tales, the study explores the use of animal metaphors and imagery and delves into the attitudes, symbolism, and characterization of these animals in the ancient Egyptian literary tradition.

Hazem an Egyptologist with a strong academic background and a passion for ancient Egyptian history and culture. He has a Bachelor's degree in Faculty of Arts, Ain Shams University, Cairo, Egypt, where he graduated with a very good grade. Additionally, he holds a Master's degree in Egyptology, with a thesis focused on the representation of the elements of the Egyptian environment in ancient Egyptian literature. His PhD degree, also in Egyptology, delves into the topic of autobiography in Middle Kingdom literature, through comparative studies. Currently, he is engaged in ongoing research and academic projects in the field of Ancient Egyptian literature.





ABSTRACTS

The Role of HqAw: the exploitation of resources within centre-periphery relations during the Old Kingdom.

- **Marina García López**

One of the key factors in the consolidation of the nascent Ancient Egyptian monarchy was the control of the exploitation of available resources. In this vein, the Crown developed a strategical policy of exploitation of the Egyptian territory during the Old Kingdom. A centralized administration was initially able to pursue this policy, although it soon proved being insufficient. The collaboration and incorporation of local elites into administrative structures was then essential. This alliance took shape in the foundation of royal estates called Hwwt, whose supervision was assigned to local authorities holding the title HqA Hwt.

For most of the last century, the study of this collaboration was dominated by a biased institutional approach. Any other aspects of Egyptian society seemed to be invisible or totally passive. As elements promoted by central administration, Hwwt and administrative structures were a main topic of research. The study of HqAw was meanwhile just a collateral interest. Fortunately, over the last decades, Egyptology has overcome this biased approach, and the agency of local authorities has re-emerged as a prominent factor in the relation between the Crown and the provinces. Therefore, the goal of this poster is analysing the figure of HqAw, focusing on individuals rather than institutions.

Based on the analysis of textual, prosopographic and iconographic sources, it will be demonstrated that HqAw existed as local leaders prior to its appearance in administrative sources. It will be also shown that HqAw were not always linked to Hwwt, albeit they were consistently related to the exploitation of resources. Thus, this poster aims to highlight the crucial role of HqAw as local leaders traditionally in charge of the actual exploitation of resources during the Old Kingdom and outline the development of their relations with the Egyptian administration throughout this period.

Marina is a PhD Student in Heritage at the University of Jaén. She graduated in History and completed her master's degree in Archaeology at the University of Granada. She is currently enjoying a FPU (University Teacher Training) contract from the Spanish Ministry of Science, Innovation and Universities. She is also a member of the Qubbet el-Hawa Egyptology Project at the University of Jaén, specialising in Egyptian provincial administration in the Old Kingdom.





ABSTRACTS

The Functional Conception of Female Figurines in the Domestic Spheres during the Ptolemaic and Roman Period.

- **Khaled Ismail**

The Greco-Roman female figurines were found in various contexts (funerary, sacred and domestic) across Egypt. This poster will look for the types of figurines that were excavated in the domestic sphere. The archaeological evidence proves that the types of these figurines are quite different to the figurines that were found in the other contexts. They are represented basically as nude women seated on a small chair or birth stool (?), washing their genitals or sometimes they are represented as naked women with open legs, holding a pot or vessel in their hands. This poster deals with some of the questions still open for discussion until now: what do these figurines represent? To which divinities they were related? What are the functions and conceptions of these figurines in the domestic sphere and where and how were they used? Are these figurines related to the rituals of pregnancy and motherhood in the houses? The aim is to show the results of an examination of contexts in which the figurines from public baths and homes were found. This poster will present some unique examples of figurines that were excavated in the Greco-Roman houses at Fayoum, and Herakleopolis, and also some examples of figurines that were recently excavated by the Polish-Egyptian mission in the Ptolemaic baths at Tell-Atrib in the Delta, analysing the find contexts and archaeological data in order to explore new aspects of these female figurines in the domestic sphere. Furthermore, patterns of their depositions will be compared with the previous studies to better understand their functions and the related ritual practices.

Khaled is working as Archaeological Curator at The Grand Egyptian Museum, Giza, Egypt since 2015. He is also a lecturer at Fayoum University for two years ago. He completed his PhD in Ainshams university, Cairo in 2019. Khaled has made some scientific contributions in the field of Egyptology, including writing a chapter entitled "The Greco-Roman Period in Egypt" in the Oxford Handbook of Egyptology (Liverpool 2020).





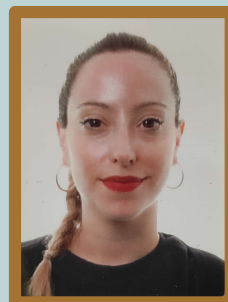
ABSTRACTS

The Pottery from the Second Intermediate Period and New Kingdom from tomb QH33 of Qubbet el-Hawa.

- **Dámaris López Muñoz**

In 2008, the University of Jaen started to work in tomb QH33, at the necropolis of Qubbet el-Hawa, located in Aswan, Egypt. This region was the border between Egypt and Nubia, and it played an important role due to its strategic position. Due to the large amount of material, a systematic analysis of the material culture in general is necessary, especially a study of the ceramics groups, ordered in historical periods. At Qubbet el-Hawa cemetery, pottery has not been deeply studied until now. Therefore, the purpose of the current study is studying the pottery found in tomb QH33 and dated to the Second Intermediate Period (1759-1539 BCE) as well as the New Kingdom (1539-1077 BCE). This pottery belonged to a phase of re-occupation of the hypogeum, because the tomb was built around two centuries before, between the reigns of Senwosret III and Amenemhat III, at the end of the Twelfth Dynasty (1939-1760 BCE). Preliminary results have indicated that most of the pottery from Second Intermediate Period was from the end Seventeenth Dynasty (c. 1600 BCE) and the New Kingdom pottery was from the early Eighteenth Dynasty, during the reigns of Hatshepsut and Thutmose III (c. 1479-1425 BCE). Consequently, there is a short transitional period between the two historical periods. From the ceramic analysis, it is possible to confirm the re-use of tomb QH33. The present study aspires to answer the questions of why the tomb was only in use during this short period and why was not re-used again until Late Period. Finally, results from the current study will show how the ceramic studies are precious resources to fix a chronological sequence as well as to reconstruct important historical events through its study.

Dámaris is a graduate in History (2011-2015) and Master in History and Historical Heritage, specialising in archaeology (2016) from the University of Murcia. She is a pre-doctoral fellow (Action 4 UJA, 2018) for the realisation of the PhD thesis, entitled: "The Second Intermediate Period and New Kingdom ceramics from tomb QH33 (Aswan, Egypt)" with the Qubbet el Hawa Project, University of Jaen.





ABSTRACTS

Cloaked in Mystery: Cloaked figures as part of ancient Egyptian tomb models.

- **Sam Powell**

Wooden funerary figures make up an integral part of the burial goods from the end of the Old Kingdom, the First Intermediate Period, and the beginning of the Middle Kingdom (approx. Sixth to Twelfth Dynasties, 2350–634 BCE), and were likely intended to magically provide sustenance for the deceased in the afterlife. Models include boats, granaries, scenes of food production and industry, and processions of offering bearers, although other less common scenes do occur. Wooden funerary figures can also refer to representations of the deceased.

This paper explores a common motif within these figures; a wooden figure swathed in a white cloak, often appearing as a 'block' with the head emerging from the top. This has been interpreted in a number of ways with regards to the identity of the individual within the scene depending on the type of model on which it appears. When these figures are dispersed from their original context and present in isolation, however, their intended symbolism becomes more difficult to unravel.

Using case studies and examples from the author's ongoing PhD research at over forty UK institutions, the existing theories on the identities of these mysterious individuals will be discussed and evaluated, with the intention of unclinking the secrets of these unusual figures within ancient Egyptian tomb models.

Sam is a PhD candidate at the University of Birmingham working to create a stylistic typology of ancient Egyptian wooden funerary figures held in UK institutions. She has worked closely with the Egypt Centre, Swansea for many years volunteering in numerous roles, as well as creating their online catalogue 'Abaset'. She holds MA qualifications in both Archaeology (UCL), and Ancient Egyptian Material Culture (Swansea University). As well as wooden funerary figures, Sam's research interests include the digitisation of museum collections, and object-centred public engagement and outreach.





ABSTRACTS

Drowned Gifts of the Nile: archaeological research in Lower Nubia beneath the Aswan High Dam.

- **Ilaria Sieli**

The aim of this contribution is to outline the history of Egyptological research in Lower Nubia from the last century beyond, focusing mostly on how it has been conducted, due to the periodical threat of flooding the region underwent since the Aswan Dam was built between 1898 and 1902. Excavations in Lower Nubia have most frequently been conceived in the framework of salvage archaeology, which has surely led to consistent results and to quantum increases in our knowledge of cultural history of the region; meanwhile, enormous lacunae remain, due to the difficulties encountered by archaeologists in struggling with water rising, lack of time and the urgency to develop a wholly new scientific method. The current state of research suffers both from a general lack of sufficient data and the impossibility to reprise the excavations in most Lower Nubia sites, which are currently submerged by the water of Lake Nasser. This contribution approaches the topic from two different standpoints: first, a brief history of research in Lower Nubia will be highlighted; then, perspectives and hypothesis concerning the future will be illustrated. The opening section analyses the First Archaeological Survey in Lower Nubia, led by Reisner and Firth in 1907-1911, its innovative approach and results. The following section outlines the Second Archaeological Survey, directed by Emery and Kirwan between 1929 and 1934, focusing on similarities and differences in comparison with the previous one. The third section approaches the great UNESCO Campaign, promoted due to the building of the new Aswan Dam, which involved more than forty archaeological expeditions worldwide. The conclusions will outline achievements and weaknesses of the three main surveys and hypothesis on future research in Lower Nubia will be suggested.

Ilaria received a Bachelor Degree in Classics at the Università degli Studi di Milano. Her thesis in Egyptology looks at the necropolises of Helwan, Kom el-Hisn, and Tanis as documented in the Archives of the Egyptologist Alexandre Varille, which are kept in the University of Milan. She received a Masters Degree in Archaeology at the Università degli Studi di Milano with a thesis in Egyptology which developed different aspects of the history of the discipline as documented in Varille's Archives between 1920 and 1940, from Egyptological discoveries to the political implications involved in the relationship between governments and archaeological research.

She is due to graduate in Archaeological Heritage in 2023, focusing on the A-Horizon in Lower Nubia and its relationship with Proto-dynastic Egypt, through the analysis of Shellal, Sayala, and Qustul.



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21 February 2023 @ 5pm
Arts Building 315 & Zoom

Make Your Own Shabti

15 March 2023 @ 5pm
Arts Building LR2 (126)

A Collection of Collectors - with Divina Centore and Tommaso Montonati (Museo Egizio)

27 April 2023 @ 5pm
Zoom

10th Annual Birmingham Egyptology Symposium

25 May 2023 @ 10am
Arts Building LR1 (125) &
Zoom

Movie Night & Bingo

21 June 2023 @ 5pm
Arts Building LR2 (126) &
Zoom

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