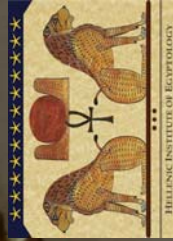


**ENVIRONMENT & RELIGION IN ANCIENT & COPTIC EGYPT:
SENSING THE COSMOS THROUGH THE EYES OF THE DIVINE**



4TH SEPTEMBER 2013, SINAI FOUNDATION AT PHTHIŌTIS, HELLAS: HIS EMINENCE THE ARCHBISHOP OF SINAI, PHARAN & RAITHŌ, METROPOLITAN OF DAMIANOS, AS THE OFFICIATING BISHOP, DURING THE HOLY LITURGY THAT TOOK PLACE AFTER THE INAUGURATION OF THE NEW CHURCH DEDICATED TO THE PROPHET S^T MOSES. THE NEWLY BUILT INSTALLATIONS OF THE FOUNDATION WILL BE A BEACON OF HUMANISM, CHARITY & EDUCATION.

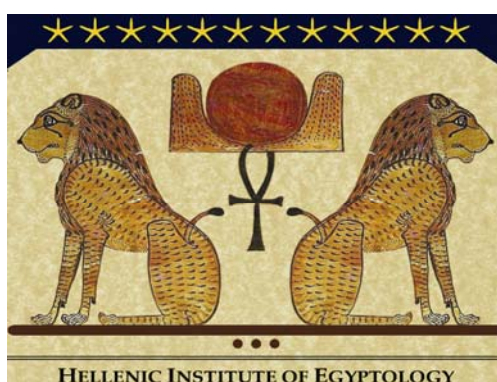
ENVIRONMENT & RELIGION IN ANCIENT & COPTIC EGYPT: SENSING THE COSMOS THROUGH THE EYES OF THE DIVINE

1ST EGYPTOLOGICAL CONFERENCE AT THE PEOPLE'S UNIVERSITY OF ATHENS,
ORGANIZED BY THE HELLENIC INSTITUTE OF EGYPTOLOGY, THE CALLIGRAPHY
CENTRE OF THE BIBLIOTHECA ALEXANDRINA & THE INSTITUTE OF COPTIC
STUDIES OF THE UNIVERSITY OF ALEXANDRIA, UNDER THE HIGH AUSPICES OF
HIS EMINENCE M^{GR} DAMIANOS, ARCHBISHOP OF SINAI

ATHENS: WEDNESDAY 1ST, THURSDAY 2ND & FRIDAY 3RD FEBRUARY 2017

ABSTRACT BOOK

Edited by Dr Dr Alicia MARAVELIA



ATHENS 2017

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ENVIRONMENT & RELIGION IN ANCIENT & COPTIC EGYPT: SENSING THE COSMOS THROUGH THE EYES OF THE DIVINE



PROF. DR MOSALAM SHALTOUT (1946-2015)

In Memoriam



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Saint Catherine's Monastery

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11271 Cairo, Egypt

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Holy Monastery of St Catherine, Mt Sinai, Christmas 2016

It is a great pleasure to place this Conference organized by the HELLENIC INSTITUTE OF EGYPTOLOGY (of which we have the honour to be one of its 33 Principal Founding Members) under our spiritual aegis and that of our HOLY MONASTERY OF ST CATHERINE OF SINAI, the most ancient Monastery founded all over the world for Hellenic Orthodox Christianity. The HELLENIC INSTITUTE OF EGYPTOLOGY, founded by its inspired and always active President Dr Alicia MARAVELIA in 2011, under the aegis of the PATRIARCHATE OF ALEXANDRIA and of His Holy Beatitude the Pope and Patriarch of Alexandria and All Africa THEODŌROS II, strives during a difficult period to promote and evolve the archaeological Science of Egyptology in Hellas. With its many activities and research projects, with its educational endeavours and conferences, that it provides for many students and lay-people alike, in order to teach them the basic principles of Egyptology and of the ancient Egyptian Grammar and History, it consists of a luminous beacon of Humanism and of cultural development.

The unique strategic site of our Monastery in the midst of a desert and an area that is closely connected to the *Old Testament* and the *New Testament* alike, as well as to the *Holy Qur'ān*, that is to all three Abrahamic Religions (Judaism, Christianity and Islam), would be the most appropriate venue for this Conference. Nature and Sinai, Environment and our geographically unique Peninsula evoke not only ancient religious events and miracles; they also constitute a place where Nature and Humanity are co-existing in a manner that reminds ancient ways and practices. When in 2014 Dr MARAVELIA proposed us to host this Conference either in our Monastery of St Catherine or in Raithō, we liked much this idea. However, the relatively unstable situation in the Middle East has forced the Organizing Committee to choose Athens as the venue. The kind hospitality of the PEOPLE'S UNIVERSITY OF ATHENS and of its President Prof. Dr Nikolaos BRATSIŌTĒS are also to be mentioned with gratitude. Indeed, we are very pleased that this Conference takes place in Athens under our aegis and under our spiritual blessing!

There are many pieces of evidence, not to say proofs, that the Egyptians of Antiquity were the most ancient conceivers of Henotheism — perhaps Monotheism in the souls and minds of some wise people— maybe looking superficially like polytheism, however in its very core it was a virtually pre-Christian stage, following the line of thought of St Augustine, who correctly pointed out that [PL, 32: 603]:

Res ipsa, quæ nunc Christiana Religio nuncupatur, erat apud antiquos, nec defuit ab initio generis humani, quousque ipse Christus veniret in carne, unde vera Religio, quæ jam erat, cæpit appellari Christiana.

Thus the ancient Egyptian religion could be considered also as a virtual precursor of Christianity, because of the many similarities that characterize both, not only in the firm belief that the human soul was immortal, that Humans were judged after death and were accordingly punished or rewarded in Paradise, that the whole Universe was made to serve the hu-

man race, that the Humans were created as images of the divine, that nice behaviour and peaceful manners are significant for the well-being of human individuals and societies too, but also in the conviction that love must be dispensed equally towards Humans and Nature (trees, plants, animals, birds and even reptiles). We know of the vivid examples of many Saints and Anachoretēs (especially in Egypt, that was the cradle of Monasticism) who were particularly loving and caring for animals and beasts (e.g.: lions) and who were being fed by wild prey-birds who were bringing them bread. Nature and Environment are divine presents to the human race and as such must be treated with respect and awe. The totality of the physical and of the spiritual Universe alike is manifesting the perfection of creation and virtually adores and praises God Almighty [*Psalmi*, CXLVIII: 1-12]:

Laudate Dominum de cælis; laudate eum in excelsis. Laudate eum, omnes angeli ejus; laudate eum, omnes virtutes ejus. Laudate eum, sol et luna; laudate eum, omnes stellæ et lumen. Laudate eum, cæli cælorum; et aquæ omnes quæ super cælos sunt, laudent nomen Domini. Quia ipse dixit, et facta sunt; ipse mandavit, et creata sunt. Statuit ea in æternum, et in sæculum sæculi; præceptum posuit, et non præteribit. Laudate Dominum de terra, dracones et omnes abyssi; ignis, grando, nix, glacies, spiritus procellarum, quæ faciunt verbum ejus; montes, et omnes colles; ligna fructifera, et omnes cedri; bestię, et uniuersa pecora; serpentes, et volucres pennatæ.

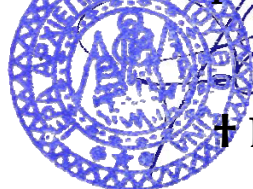
Environment is not only the physical world of Humans and animals and birds and trees. It is also the meta-physical scenery for Christian *askēsis* (ἄσκησις), be it in the isolated landscape of the desert or in the mundane surroundings of a modern city. Christianity and Jesus Christ himself cared about the Environment and about Humankind, offering Nature to Humanity as a shelter and a virtual home, albeit to be respected. As St James states [*Epistula Catholica Beati Iacobi Apostoli*, III: 7]:

Omnis enim natura bestiarum et volucrum et serpentium etiam ceterorum domantur et domita sunt a natura humana.

Today, living in an era of accelerated industrial «development» we should also think how not to harm the Environment, because in this way we would be avoiding harming ourselves and our own broader «home». The ancient Egyptians may give us an appropriate paradigm of an equilibrated and peaceful society, full of love, respect, admiration for the Environment, for the entire Cosmos, accompanied by their deep meta-physical contentment and their strong religious certitude for the great significance of creation and for the existence and providence of God, together with their love for harmony, order and justice (expressed by goddess M^caat, who was opposing evil and sin or wrongdoing).

We would like to warmly welcome all of you and wish all of you health, prosperity, spiritual achievements and all good success to your Conference! We would like to thank all of you for coming and participating. Most of all we should also like to congratulate and thank Dr Alicia MARAVELIA (who conceived this idea and is the main organizer and principal Editor of the Proceedings) and the HELLENIC INSTITUTE OF EGYPTOLOGY. We should also like to thank all the Members of the LOC and of the SOC. Without their significant work this Conference could not have taken place. May God bless you all! With fervent blessings for all,

The Archbishop of Sinai, Pharan and Raïthō,



† DAMIANOS

❧ 1ST CIRCULAR ❧

The omni–presence of the Divine was manifest in every ancient Egyptian activity, the Egyptians being characterized by Hērodotos as «particularly pious» and Egypt as the «gift of River Nile» [see *II*, 5: « [...] ἐπίκτητός τε γῆ καὶ δῶρον τοῦ ποταμοῦ, ... »]. The piety of the Egyptians (who were the most ancient conceivers of Monotheism) was also both a direct and an indirect consequence of their unique environmental conditions, their living space being the theatre of a continuous battle between the river and the desert, between light and darkness, between life and death, the animals and the plants being also part of this very macro–sphere of existence, as well as the minerals and the stones. Interestingly, the heavenly bodies and their irresistible epiphanies and periodicities had also enraptured the minds of ancient Egyptian priests–philosophers, who saw in them the seal of Divine Wisdom and an allegoric model for their highly expected resurrection and life after death in a celestial Paradise of elation, the latter being conceived as a mega–sphere of cosmic dimensions. Finally, the lives of the Egyptians of Antiquity were also determined and influenced (in their personal and social micro–spheres) by religion and by the Environment *per se*.

In this Conference we shall endeavour to study the **Inter–Relations of Religion, Humans and Environment**, based on inter–disciplinary approaches from several domains of the Archaeological Science, Egyptology, Theology, History and Sciences (e.g.: Archæoastronomy, Geography, Archæogeology, Palynology, Archæoanthropology). Nowadays, living in the era of extreme scientific achievements and the evolution of even our Archæological Science into the paths of inter–disciplinary methods, we are blessed with the discoveries (mainly at CERN and other scientific laboratories) of notions and particles that not only glorify the human rationalist mind, but under the right perspective possibly prove the existence of the One God–Creator of the Cosmos. The famous *Higgs boson* (a.k.a.: *God's particle*) discovered in 2012, as well as the hidden harmony of Mathematics and Physics (that could be considered, respectively, as the language and the thought of God imprinted in Nature), together with the numerous proofs that the Big Bang Theory is possibly correct, hence the Universe had a beginning (*mundus non ex nihilo, sed cum tempore et cum materia, factus erat*), are perhaps the best proofs towards this direction.

Based on the previous scopes and vision, the specific topics and the thematology of this Conference, that is held *in memoriam* of our unforgettable colleague and friend **Prof. Dr Mosalam SHALTOUT (1946-2015)**, will be the following:

1. The surrounding Cosmos and the Space (Mega–Environment) as the manifestation of the Divine: Earth (as a planet), Moon, Sun, Planets and the Stars (Decans and other Constellations), their periodicities and their meta–physical semantics.
2. Earth/Egypt (*t3 mry*) as the abode of humans/Egyptians (Macro–Environment): Sacred and Profane Landscapes. The River Nile and its impacts on religion and culture. The «sacred» Geography of Egypt: space–time orientations, horizon (*3ht*), sky (*pt/hryt/pdt/bi3yt/kbhw*), Netherworld (*Dw3t*), Nile (*Hꜥpy*) and the Nile–Valley, the Delta (*T3-mḥw*), the Desert (*Dšrt*).
3. Humans in their physical Environment and in the world of gods (Micro–Environment): terrestrial and heavenly, human–centred, inner– or outer–landscapes. Divine/Decanal Zoo-

morphism versus Anthropomorphism (Anubis/Saint Christopher, Horus, Sēth, Thūēris, Rē^c, Nūt, Serqet, Hathor, Osiris, Isis, Soped, winged deities/Angels, syncretic deities, & c.).

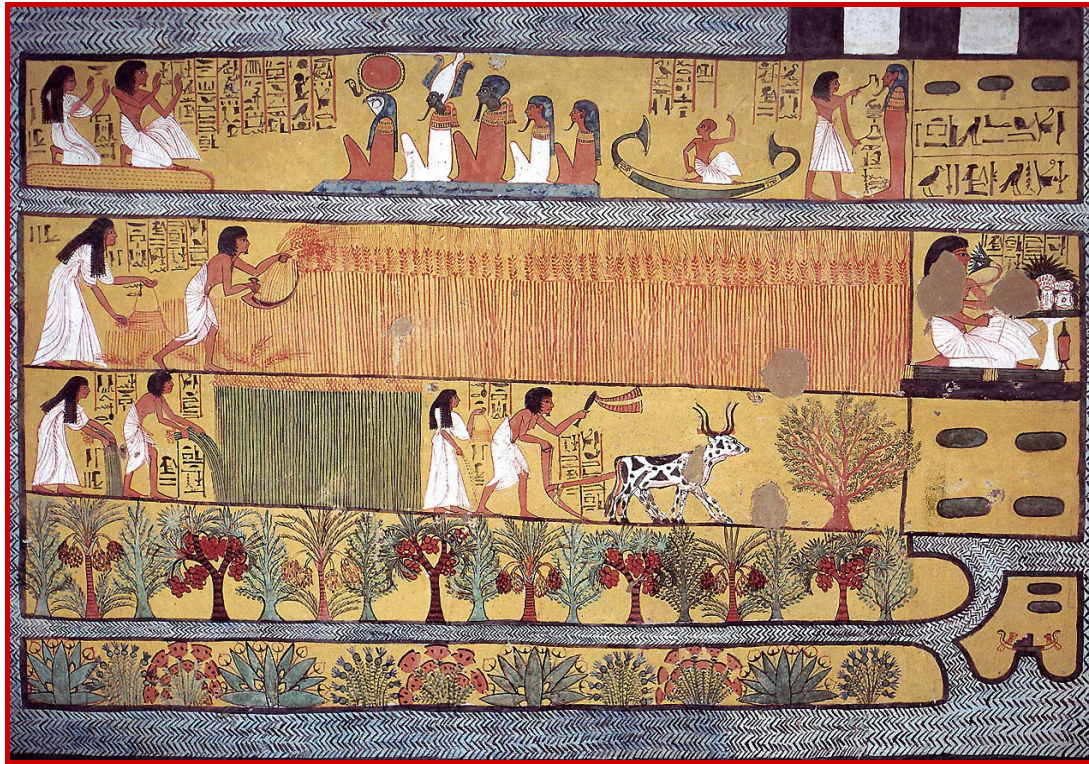
4. Primary animals (mammals) as co-habitants of sacred and profane landscapes and as symbols (or *avatars*) of divine manifestations (*b3w*). Love-bonds between humans and their pets.
5. Birds and secondary animals (insects, amphibians & reptiles) as co-dwellers of sacred and of profane landscapes, sometimes as enemies of humans, and as symbols (or *avatars*) of the divine (omni)presence, providence and power. The Solar-Osirian *bnw*-bird (~ *phoenix*).
6. Minerals as the «crystallized» or «petrified» manifestation of the Divine upon Earth, as meta-physical symbols of certain colours and as substances for the making of amulets, statues, jewels, architectural members of temples and tombs and of religious «ornaments» or «jewels». Meteoritic iron (*bi3 n pt*) and its use for the opening of the mouth (*wp-r3*) ceremony.
7. Aromatic [incense (*sntr*), myrrh (*ntyw*), kyphi (*k3pt*), cinnamon (*tisps*), & c.], medicinal (herbs and medicines) and other substances (e.g.: natron/*hsmn*), as parts of the creation offered to appease/adore gods and/or to deliver human suffering. Plants, trees, flowers, gardens and oases in ancient Egypt and their relation to both gods and humans.
8. Inscriptions, texts and every epigraphic source related to all the above, especially to astronomical and cosmographic notions and to the Environment, plants and animals.

The submitted papers (after peer-review and possible amendments) will be published by an International Publishing House and one volume will be offered *gratis* to each author. Please, kindly send the title and a short abstract of your proposed paper (**latest by the end of March 2016**) and we shall answer you very soon about its acceptance. All participants are expected to follow strictly the editorial rules (which will be communicated later to them) and send their final papers respecting the deadlines. All participants will have the opportunity to check one draft of their edited paper for corrections.

Regrettably, due to our current strict budgets, neither the Institute, nor the People's University of Athens nor the Holy Monastery of Sinai can afford even the slightest financial help for the participants. Thus, all of them are kindly expected to pay for their own trip-ticket, accommodation, transport, food and other related expenses in Greece. However, there will be only a small participation fee for the Conference (€ 50), to cover basic expenses, Conference materials, a reception, & c. There will be also a free-guided tour to the Egyptian Collection of the National Archaeological Museum in Athens. A participation attestation will be issued for each participant for free. We are also going to help the participants in finding cheap but nice hotels near the site of the Conference (Athens, downtown: People's University of Athens, under the majestic Acropolis hill). Participants who would like to help the Institute will be more than welcome to offer a small donation (of at least 50 Euros, this being the amount of the annual subscription fee) or any other kind donation in species (e.g.: egyptological books, offprints and copies of antiquities, are very welcome, to enrich our Library).

This Conference will take place to honour the memory of **Prof. Dr Mosalam SHALTOUT**, renowned Solar Astronomer and Archaeoastronomer, who fruitfully studied the Astronomy of ancient Egyptians. He was an unforgettable colleague, a good friend, an efficient collaborator and a very nice person. By participating in this Conference, you pay an ethic debt to his memory! In a period of turbulence and violence against innocent victims all over the

globe, with this multi-ethnic and inter-disciplinary Conference, uniting humans from all over the world, we want to point out that the human race can proceed and evolve in peace, unity, tolerance and collaboration, independent of nationalities, religious or other cultural differences. Many thanks and many kind regards from Athens by both the LOC and the SOC.



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❧ 2ND CIRCULAR ❧

The omni–presence of the Divine was manifest in every ancient Egyptian activity, the Egyptians being characterized by Hērodotos as «particularly pious» and Egypt as the «gift of River Nile» [see *II*, 5: « [...] ἐπίκτητός τε γῆ καὶ δῶρον τοῦ ποταμοῦ, ... »]. The piety of the Egyptians (who were perhaps the most ancient conceivers of Henotheism) was also both a direct and an indirect consequence of their unique environmental conditions, their living space being the theatre of a continuous battle between the river and the desert, between light and darkness, between life and death, the animals and the plants being also part of this very macro–sphere of existence, as well as the minerals and the stones. Interestingly, the heavenly bodies and their irresistible epiphanies and periodicities had also enraptured the minds of ancient Egyptian priests–philosophers, who saw in them the seal of Divine Wisdom and an allegoric model for their highly expected resurrection and life after death in a celestial Paradise of elation, the latter being conceived as a mega–sphere of cosmic dimensions. Finally, the lives of the Egyptians of Antiquity were also determined and influenced (in their personal and social micro–spheres) by religion (which showed distinctly two components: a *solar*, related to Rē^c and a *stellar* related to Osiris) and by the Environment *per se*. In this Conference we shall endeavour to study the **Inter–Relations of Religion, Humans and Environment**, based on inter–disciplinary approaches from several domains of Archaeology, Egyptology, Theology, History and the Natural Sciences (e.g.: Archæoastronomy, Geography, Archæogeology, Archæoanthropology, Zoology, Ornithology, Botany including Palynology, & c.).

After receiving approximately 50 abstracts, we would like to thank all of you for your interest and your participation that will be an honour for this Conference! With this 2nd Circular (kindly expect the 3rd and final Circular around the end of December 2016) we are taking the opportunity to inform you about the basic details of the Conference and of your venue and stay in Athens. First of all, we would like to let you know that we still need a small number of abstracts on the following two topics: **1.** Minerals and stones and their (religious) symbolism in ancient Egypt; and **2.** Environment and Religion in Coptic and Byzantine Egypt. Most of the contributors covered mainly the Pharaonic Era; however, the Christian and the Coptic Period are not fully covered. The deadline for these abstracts (that must be sent saved as **WORD 2003** documents, as well as any other texts) is beginning of August 2016.

As for your stay in Athens, please find also attached the **BOOKING FORM** for your Hotel. We have an agreement with Hotel **TITANIA**, one of the best in Athens (5*****), that is located at the centre of the city and less than 1 km on foot from the venue of the Conference. The prices offered are (all in a **B&B** basis, in very comfortable and cozy rooms): **25 €** per person per night for a triple room; **30 €** per person per night for a double room; and **50 €** per person per night for a single room. We kindly ask you to choose Hotel **TITANIA** and make your reservation latest by the end of September. In this way the more people will book, the more privileges they will get, and if a certain number is exceeded then maybe there will be also even cheaper prices. On the other hand, the quality this Hotel offers, the friendly service and the proximity to the Conference venue, as well as the fact that the area where it is situated is very nice and safe, make of it the best choice. Numerous conferences and collo-

quia are organized there every year with great success and also the luxurious environment and the friendly and high-quality service of the Hotel makes of it a unique resort.

The Conference will take place at the premises of the PEOPLE'S UNIVERSITY OF ATHENS, in the Great Hall, that is well-equipped for such a purpose. Depending on some finances, one or more Sessions may be held at Hotel TITANIA, but we are not sure yet. In any case, the Opening Ceremony and most of the Sessions will take place at the PEOPLE'S UNIVERSITY OF ATHENS. The PEOPLE'S UNIVERSITY OF ATHENS, the most important Institution of the SOCIETY OF PEOPLE'S FRIENDS (established 152 years ago) through its significant educational offer is a beacon of light and Humanism for a great number of students (many of them originating from socially unprivileged classes) and hosts a library with thousands of volumes and rare old manuscripts, as well as a laboratory for the conservation of paper and of ancient books. It is a low-profile Educational Institution that strives to disseminate knowledge and also hosts some courses on Egyptology (the only one in Athens), in close collaboration with the HELLENIC INSTITUTE OF EGYPTOLOGY.

Regrettably, due to our current strict budgets, neither the INSTITUTE, nor the PEOPLE'S UNIVERSITY OF ATHENS can afford even the slightest financial help for the participants. Thus, all of you are kindly expected to pay for your own trip-ticket, accommodation, transport, food and other related expenses in Greece. There will be only a small participation fee for this Conference (50 € for everybody except the Egyptians, who will pay only 25 €), to cover the basic expenses, Conference materials, a reception, & c. There will be also a free-guided tour to the Egyptian Collection of the National Archaeological Museum in Athens. A participation attestation will be issued for each participant for free. Participants who would like to help the Institute will be more than welcome to become Members (50 € per year), to offer a kind donation (any small amount you might afford) or any other donation in species (e.g.: egyptological books, offprints, copies of antiquities are highly welcome, to enrich our Library). Publishers in Archaeology and Egyptology are also most welcome to participate and advertise and sell their books, after special arrangement and agreement with the LOC. We would like to thank once more the PEOPLE'S UNIVERSITY and its President Prof. Dr Nikolaos BRATSIOTIS, for offering our Institute the premises of the University for this Conference for free, and note that the subscription fee is going only to the HELLENIC INSTITUTE OF EGYPTOLOGY. His sponsorship is here highly acknowledged!

In the 3rd Circular you will find information about your arrival and departure to and from Athens, useful maps and timetables, the preliminary programme, editorial guidelines to prepare your papers, as well as other related documents. Around September we shall communicate personally with each and every one of you, for reading the proofs of your abstracts and send us any possible corrections. The submitted papers (after peer-review and possible amendments) will be published by the CALLIGRAPHY CENTRE of the BIBLIOTHECA ALEXANDRINA and one volume will be offered *gratis* to each author. All participants are kindly expected to send their full paper latest by August 2017. Please feel free to contact us, should you have any further inquiries and also to advertise this Conference [that is held *in memoriam* of our unforgettable colleague and friend **Prof. Dr Mosalam SHALTOU (1946-2015)**], to your colleagues and friends worldwide. Looking very much forward to see and accommodate all of you in Athens in February 2017!

3RD CIRCULAR

The scopes of this Conference have been already dealt with extensively in the previous Circulars. Here we are going to present some practical information for the Delegates, concerning the venue of the Conference, Athens and the Conference itself. We fully desire that all the Delegates are happy and enjoy their stay in Athens in the most sufficient and easy way! We regret that not all Delegates managed to come to participate and to be with us!

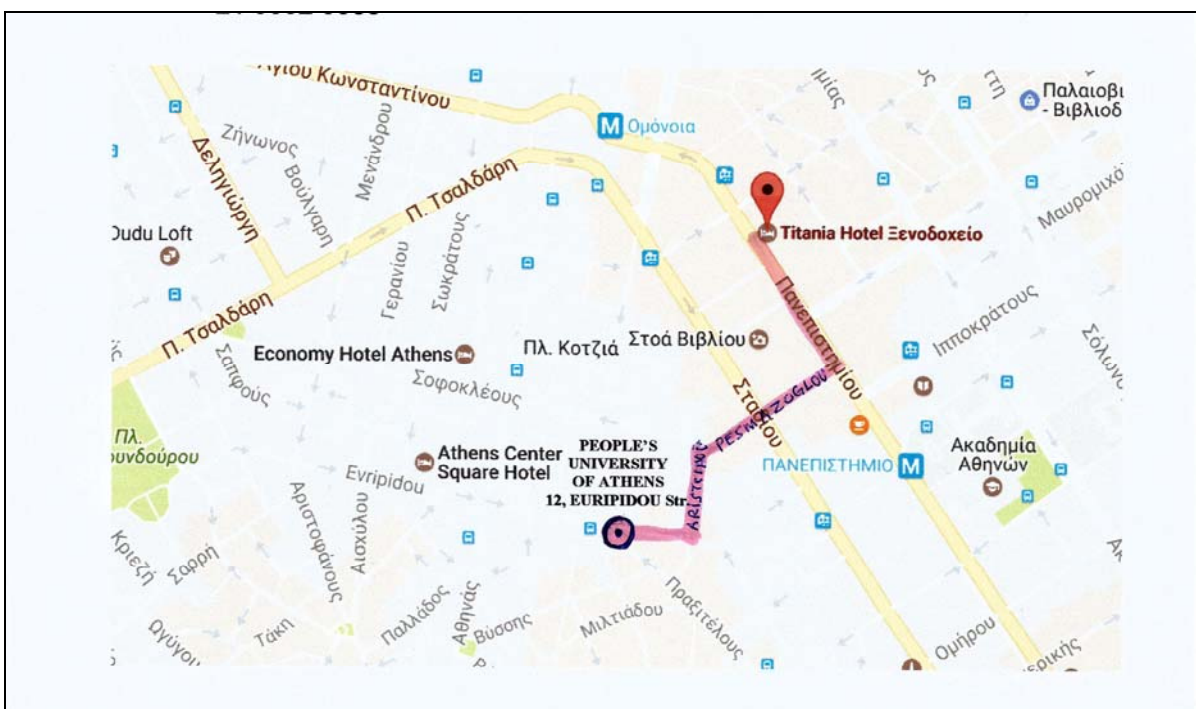
Starting from Athens, you will find all the information you might need (and much more on: transports from and to the airport, buses, metro lines, tram, taxis, points of interest, art, kitchen, & c.) in the following web-sites (the last-one being that of Hotel TITANIA):

http://www.visitgreece.gr/en/main_cities/athens

<http://www.thisisathens.org/>

<http://www.titania.gr/>

The venue of the Conference is the Building of the PEOPLE'S UNIVERSITY OF ATHENS, which is located downtown: 12, Euripidou Street, 1st Floor (the Great Hall). In order to reach the venue from Hotel TITANIA, please look at the attached map and do the following: **1.** Get out of the Hotel from the main entrance in Panepistēmiou Str. and then cross the road to the other side, turning left and continuing on Panepistēmiou Str. **2.** Turn right at the 3rd road you will meet (Pesmazoglou Str.) and continue to the end of this street, after crossing Stadiou Str. **3.** Turn left at the fork and continue on Aristeidou Str. **4.** At the end of Aristeidou turn right and this is Euripidou Str. **5.** Stay on the right and you will see the PEOPLE'S UNIVERSITY at 12, with a label: ΛΑΪΚΟΝ ΠΑΝΕΠΙΣΤΗΜΙΟΝ ΑΘΗΝΩΝ / ΕΤΑΙΡΕΙΑ ΤΩΝ ΦΙΛΩΝ ΤΟΥ ΛΑΟΥ. There are two elevators and a staircase. Please go to the 1st Floor and you will see the Great Hall. There will be a poster at the entrance and on the 1st Floor too.



Please be on time, especially on the first day, in order to perform your subscription! Please do not forget to have with you **in cash** the exact amount of money for subscription (no credit cards please!), that is **50 €** for everybody, except the Egyptians who are going to pay **25 €** and to get your Conference Badge (this will be necessary for the reception, the coffee-breaks and for the free visit at the Egyptian Collection of the National Archaeological Museum of Athens) and the Conference Materials. Please note that smoking is prohibited inside the Building of the University! Inside the Great Hall all drinks, coffees, all food and other beverages are also strictly prohibited! The area of the University is not so far on foot from Thēseion (Temple of Hēphaistos) and Acropolis, as well as from the famous flea-market of Monastiraki (should you intend to visit the last-one, please mind your wallet and be very careful!). Below Syntagma Square there is a very nice market in Mētropoleos Str. and also another one in Hermou Str.

We regret that the internet connection is not so good in the 1st Floor of the PEOPLE'S UNIVERSITY. However, for serious needs, you may contact the staff of the University at the 4th Floor, where you may have access to the internet. Around the University there are a few places you may use to eat something cheap and easy. Please have in mind, however, that it is not advisable to walk in the narrow streets of the area around the University, including Homonoia Square, after 21:00' in the night; it is better to follow the larger streets (an alternative to return to Hotel TITANIA would be to continue on Euripidou, until you meet Athēnas Str., then go right to Homonoia Square to get to Panepistēmiou Str., so that you end at Hotel TITANIA). The weather in Athens during early February is usually cold and/or rainy. Please do have warm clothes and coats with you, small umbrellas and anything else you might think that would be useful. There is also a small pharmacy on Euripidou Str., just to the right of the exit of the PEOPLE'S UNIVERSITY, about 50 m away, on the same side. There are several exchange offices in Homonoia Square with low cost of transactions; however it is better to go there during the morning or early afternoon. The number of the POLICE is 100 and that of health-emergency is 166. In serious cases ONLY, you may call the mobile number +30-6945-137.419 and ONLY from your personal phones!!

The HELLENIC INSTITUTE OF EGYPTOLOGY is proud to have gathered many esteemed colleagues from all over the World and from at least 4 Continents, in order to participate in this Conference that has been meticulously organized, following its research scopes and our main line of thought and practice, that is Humanism and collaboration between colleagues from the whole Globe, irrespective of religion and other so-called «differences». We thank all of you for your participation and coming, that is a great honour for us all!

We should like to thank wholeheartedly our co-organizers: the PEOPLE'S UNIVERSITY OF ATHENS (and its President Prof. Dr Nikolaos BRATSIOTIS), and especially our Egyptian colleagues and co-organizers from the CALLIGRAPHY CENTRE of the BIBLIOTHECA ALEXANDRINA and from the UNIVERSITY OF ALEXANDRIA (Prof. Dr Essam ELSAED, Dr Ahmed MANSOUR and Dr Azza EZZAT) for their kind and invaluable help. His Eminence the Archbishop of Sinai, M^{gr} DAMIANOS is also highly praised for His Aegis and Sponsorship. Last but not least Hotel TITANIA and the Reservations' Manager M^r Christos PANAGHEAS are also very much commended for their kind Sponsorship and for their very special prices for the Delegates.

❧ FINAL PROGRAMME ❧

MONDAY 30TH & TUESDAY 31ST JANUARY, 2017

♀ Arrivals of Delegates and Accommodations in Hotel TITANIA, Athens downtown.

♀ Free and Self-Touring Days.

♀ Possible Visits of the Delegates to the Egyptian Collection of the National Archaeological Museum of Athens (one Free Entry for each Participant). We also recommend the Benaki Museum, the Acropolis Museum and the Byzantine Museum.

♀ Unofficial Meeting of the SOC and especially of the Co-Organizers from the BIBLIOTHECA ALEXANDRINA, to discuss about the Conference and the Publication of the Proceedings on Tuesday Afternoon at the Premises of Hotel TITANIA.

WEDNESDAY 1ST FEBRUARY, 2017

MORNING SESSION, 1: INTRODUCTORY TALKS [CHAIRWOMAN: Prof. Dr Dr Alicia MARAVELIA]

08:30' -09:00': Arrival of the Delegates at the Conference Venue, Subscription of the Delegates, Claiming of Conference Materials & Badge, Paperwork, & c.

09:00' -09:15': Short Introductory Talks on the Conference's Scopes by Dr Nadine GUILHOU, Dr Ahmed MANSOUR and Dr Dr Alicia MARAVELIA.

09:15' -09:25': Address of His Eminence the Archbishop of Sinai & Abbot of St Catherine's Holy Monastery, M^{gr} DAMIANOS.

09:25' -09:35': Address of the President of the PEOPLE'S UNIVERSITY OF ATHENS, Prof. Dr Nikolaos BRATSIOTIS and/or of the Rector of the Faculty of Theology of the NATIONAL & CAPODISTRIAN UNIVERSITY OF ATHENS, Prof. Dr Apostolos NIKOLAÏDIS.

09:35' -09:50': Address of the Former Minister of the Hellenic Republic and President of the Hellenic Chapter of the ASSOCIATION OF THE FRIENDS OF THE BIBLIOTHECA ALEXANDRINA, His Excellency M^r Andreas ZAÏMIS.

09:50' -10:00': Short Break.

MORNING SESSION, 2: SACRED SPACE, HOLY LANDSCAPES, SKYSCAPES, WATERSCAPES & RELIGIOUS ENVIRONMENT* [CHAIRWOMAN: Dr Nadine GUILHOU]

10:00' -11:00': Dr Angus GRAHAM (UK/SE): *Environment, Cosmogony and Constructed Landscapes and Waterscapes of Ancient Thebes* [KEYNOTE LECTURE].

11:00' -11:30': Prof. Dr Maria-Helena TRINDADE LOPES (PT) & Cand. Dr Guilherme BORGES PIRES (PT): *Sacred Space in Ancient Egypt*.

11:30' -12:00': Prof. Dr Dr Alicia MARAVELIA (GR) & †Prof. Dr Mosalam A.M. SHALTOUT (EG): *The Influence of the Solar Activity & of the Nile Flooding on the Ancient Egyptian Culture*.

* Every day & for every speaker, the final 5 minutes of each talk will be spent for questions & discussion!

12:00'-12:30': Dr Ahmed MANSOUR (EG): *Reflections on the Cult of the Ancestors in Serabit 'El-Khadīm.*

12:30'-13:00': Dr Aml MAHRAN (EG): *The Oar: Religious and Everyday Life Usage in Ancient Egypt.*

13:00'-13:30': Prof. Dr Wafaa Ahmed 'EL-GHANNAM (EG): *Water-Lifting Devices in Hellenistic Egypt: A Manifestation of the Influence of the Nile upon Egyptian Thought and Science.*

13:30'-14:00': Dr Detlev QUINTERN (DE/TR): *The Sources of the Nile in Arabic-Islamic and European Maps (11TH -17TH Century AD).*

14:00'-15:00': Lunch (out of the University; NOT free!).

AFTERNOON SESSION: RELIGION, BIRDS & ANIMALS

[CHAIRWOMAN: Prof. Dr Dalia ABU STET]

15:00'-16:00': Mr John WYATT, PDA, (UK): *Birds of the Air: An Ornithological Overview of the Roles of both Diurnal and Nocturnal Birds in the Religion, Art, Hieroglyphs, the Lives and Deaths of Ancient Egyptians* [KEYNOTE LECTURE].

16:00'-17:00': Cand. Dr Kamila BRAULINSKA (PL): *Death and Afterlife of an Animal in Pharaonic Egypt* [KEYNOTE LECTURE].

17:00'-17:30': Cand. Dr Gavin K. SMITH (UK): «Good to Think»: *The Internal Relationships of Animal Interactive Contexts as a Basis for the Internal Relationships of Human Social Contexts in Early Egypt.*

17:30'-18:00': Coffee Break (out of the University & FREE!).

EVENING SESSION: RELIGION & THE (LESSER) ANIMAL'S KINGDOM

[CHAIRWOMAN: Prof. Dr Wafaa Ahmed 'EL-GHANNAM]

18:00'-19:00': Mr John WYATT, PDA, (UK): *Fishes, Insects, Amphibians and Reptiles in the Art, Hieroglyphs and Religion of Ancient Egypt* [KEYNOTE LECTURE].

19:00'-19:30': Cand. Dr Sabine STEMMLER-HARDING (DE): *Apophis and his Reptilian Origins.*

19:30'-20:00': Jean-Pierre PÄTZNICK (FR): *L'Éléphant sur le Signe des Trois Collines [☸] et Hiérakonpolis: Aux Origines de la Constitution des Nomes de l'Égypte Ancienne.*

20:00'-20:30': Dr Ola ELABOUDY (EG): *The Protective Role of Mice in the Underworld.*

20:30'-21:00': Prof. Dr Omar A.S. TAMMAM (EG) & Prof. Dr Mohammed REFAI (EG): *A Retrospective Analysis of Mortalities in Greater Red Musk Shrews (Crocidura Flavescens) and their Role in Ancient Egypt.*

THURSDAY 2ND FEBRUARY, 2017

MORNING SESSION: ANCIENT EGYPTIAN FLORA & RELIGION

[CHAIRWOMAN: Prof. Dr Mona HAGGAG]

09:00'-09:30': Mr John WYATT, PDA, (UK): *Lilies of the Field: The Flowers and Plants of Ancient Egypt and Sinai.*

Environment & Religion in Ancient & Coptic Egypt: Sensing the Cosmos through the Eyes of the Divine

09:30'-10:00': Prof. Dr Dalia ABU STET (EG): *New Insights into the Significance of Exotic Plants and Animals in Ancient Egypt.*

10:00'-10:30': Dr Azza EZZAT (EG): *The Zenet–Game (?) and its Association with Garden Pools in Ancient Egypt: A Case Study of its Appearance in the Tombs of Pa–her–Rē̄ and Rekh–mi–Rē̄.*

10:30'-11:00': Dr Amal MAHRAN (EG): *A New Vision for God Nefertūm in the Texts of Tombs and Temples in Abydos.*

11:00'-11:30': Dr Pauline NORRIS (UK): *Lettuce as an Offering to Mnw (Min).*

11:30'-12:00': Dr Rania M. °ABDELWAHED (EG): *Reflections on the Tree im3/i3m in Ancient Egypt.*

12:00'-12:30': Prof. Dr Mohammed F. AZZAZY (EG): *Pollen Flora from Archaic & Old Kingdom Egyptian Tombs.*

12:30'-14:30': Lunch (out of the University; NOT free!).

AFTERNOON SESSION: RELIGION & ENVIRONMENT IN EGYPT

[CHAIRWOMAN: Dr Azza EZZAT]

14:30'-15:00': Dr Mykola TARASENKO (UKR): *Gliedervergottung Texts and Theogonic Ideas in Ancient Egypt.*

15:00'-15:30': Prof. Dr Nikolaos LAZARIDIS (GR/USA): *Carved Deities, Protected Travelers: Invoking the Divine in the Western Desert.*

15:30'-16:00': Prof. Dr Essam ELSAEED (EG) & Dr Hoda KHALIFA (EG): *The Symbolic Role of Animal Horns for the Dead Commoners in the Netherworld, based on the Ancient Egyptian Funerary Texts.*

16:00'-16:30': Coffee Break (out of the University & FREE!).

EVENING SESSION: RELIGIOUS USE OF NATURAL SUBSTANCES, MINERALS & PLANTS

[CHAIRWOMAN: Cand. Dr Kamila BRAULINSKA]

16:30'-17:30': M^r Markos FILIANOS (GR) & Prof. Dr Alicia MARAVELIA (GR): *The Kyphil Kṽφι/K3pt–Incense of the Ancient Egyptians* [KEYNOTE LECTURE].

17:30'-18:00': Prof. Dr Maria CANNATA (IT/CI): *Between Heaven and Earth: The Procurement of Embalming Materials.*

18:00'-18:30': Cand. Dr Katarzyna KAPIEC (PL): *The Sacred Scents: Examining the Connection between ςntyw–Myrrh and Sft–Oil.*

18:30'-19:00': M^{rs} Sophia TSOURINAKI (GR): *Purple Organic Colorants in Late Antique Textiles.*

19:00'-19:30': Dr Ahmed MANSOUR (EG): *The Minerals as Divine Epithets: Notes on the Use of Lapis Lazuli in Divine Epithets.*

19:30'-20:00': Prof. Dr Dalia ABU STET (EG): *The Use and Significance of Jasper in Ancient Egyptian Art.*

20:00'-20:30': Cand. Dr André PATRÍCIO (PT): *The Case of the Millennial Protection: Carrying One's Amulets and Talismans on One's Neck. Analysing 3 Pieces from KV 62, where Specific Stones played a Religious Role of Protection incrustated in an already Protective Macro–Structure.*

20:30'-21:00': RECEPTION (with traditional Egyptian and Arabic kitchen) at the Premises of the PEOPLE'S UNIVERSITY OF ATHENS (only for subscribed Delegates with Conference–Badge).

FRIDAY 3RD FEBRUARY, 2017

MORNING SESSION: ASTRONOMY & RELIGION – ARCHAEOASTRONOMY & SKYSCAPES [CHAIRWOMAN: Dr Nadine GUILHOU]

09:00' -10:00': Prof. Dr Nils BILLING (SE): *You are not Alone: The Origin and Evolution of the Goddess Nūt in Text and Iconography* [KEYNOTE LECTURE].

10:00' -10:30': Dr Nadine GUILHOU (FR): *Une Lecture Calendérique de la Tombe de Nakht (TT 52)*.

10:30' -11:00': Prof. Dr Dr Alicia MARAVELIA (GR): *The Function and Importance of Some Special Categories of Stars in the Ancient Egyptian Funerary Texts, 2: The Nature of the Sb3 W^cty, the W^c3- and the Nhh-Stars*.

11:00' -11:30': Dr Bernard ARQUIER (FR): *Nūt et les Astérismes dans les Textes et le Décor du Double Sarcophage de Mesekhty*.

11:30' -12:00': Cand. Dr Gyula PRISKIN (HU): *Mythological Associations of Lunar Invisibility in Ancient Egypt*.

12:00' -12:30': Cand. Dr Giselle MARQUES CAMARA (BR): *M3^t: Environmental Rhythms of the Ancient Kmt-Cosmos*.

12:30' -13:00': Dr Themis G. DALLAS (GR): *The Astronomical Orientations of Coptic Churches in Egypt*.

13:00' -15:00': Lunch (out of the University; NOT free!).

AFTERNOON SESSION: ENVIRONMENT & ANCIENT VERSUS CHRISTIAN RELIGION, POSSIBLE HENOtheISTIC TRENDS OF THE ANCIENT RELIGION IN EGYPT [CHAIRWOMAN: Prof. Dr Sherin SADEK 'EL-GENDI]

15:00' -16:00': Prof. Dr Ashraf-Alexandre SADEK (EG/FR): *La Nature dans le Patrimoine Chrétien d'Égypte* [KEYNOTE LECTURE].

16:00' -16:30': Prof. Dr Sherin SADEK 'EL-GENDI (EG): *Les Figures des Vingt Quatre Vieillards de l'Apocalypse dans l'Art Copte: Étude Comparative*.

16:30' -17:00': Cand. Dr So MIYAGAWA (JP/DE): *Views on Animals by Shenoute and Besa, Two Coptic Monastic Leaders in Byzantine Egypt*.

17:00' -17:30': Dr Mohammed GARBA (NG): *Ancient Egyptian, Coptic and African Sources of Divine Judgment of the Dead in Biblical and Qur'anic Texts: A Comparative Study of the Lexical Items «To Weigh/To Measure» and «Scale/Balance»*.

17:30' -18:00': Coffee Break (out of the University & FREE!).

EVENING SESSION: RELIGION, LIGHT, ENVIRONMENT, ANIMALS & SYMBOLS [CHAIRWOMAN: Prof. Dr Dr ALICIA MARAVELIA]

18:00' -18:30': Dr Tatjana A. SHERKOVA (RU): *On the Mythological Image of the Eye of Horus*.

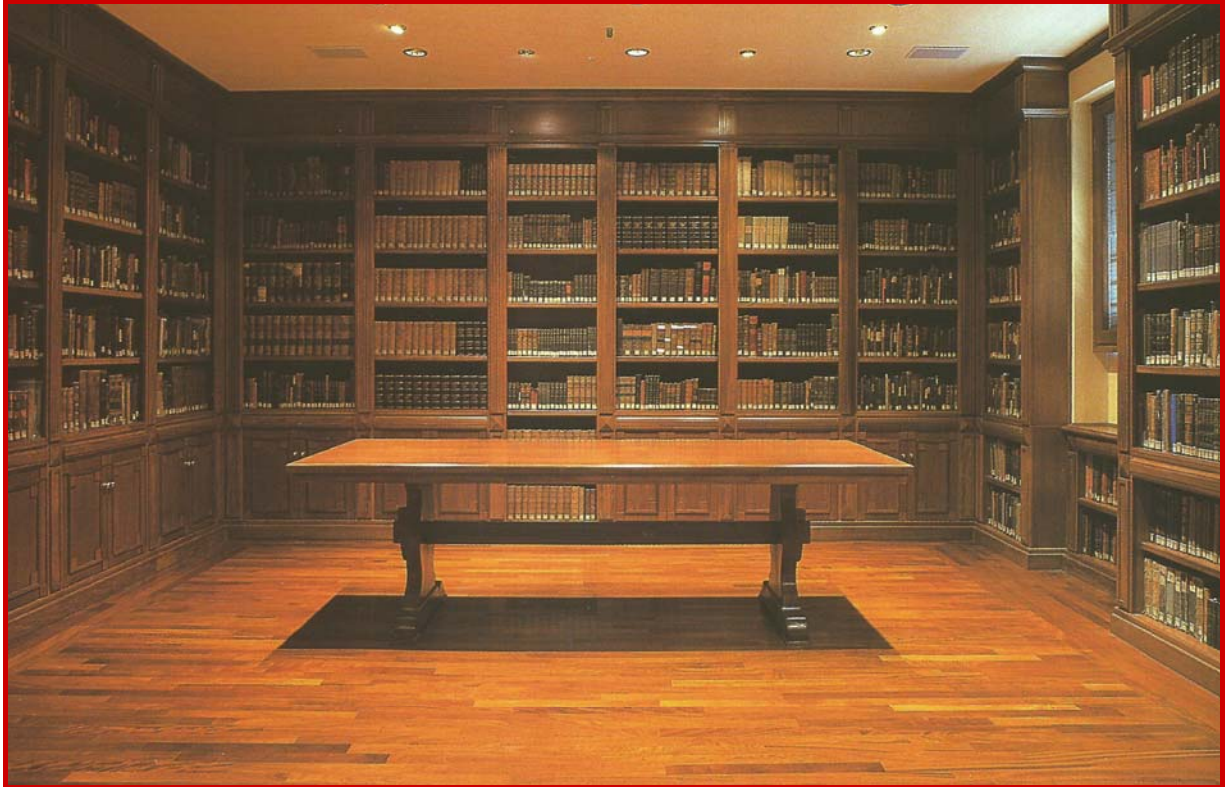
18:30' -19:00': Prof. Dr Mona HAGGAG (EG): *The Ouroboros in Helleno-Egyptian Amulets*.

19:00' -19:30': Dr Alexandra DIEZ DE OLIVEIRA (PT): *The Many Faces of God Baal in Ancient Egypt: Metaphors and Syncretisms*.

Environment & Religion in Ancient & Coptic Egypt: Sensing the Cosmos through the Eyes of the Divine

19:30' -20:00' : Prof. Dr Daniel L. SELDEN (USA): *The Crossing Out of Egypt.*

20:00' -20:30' : Prof. Dr Dr Alicia MARAVELIA (GR) & Dr Nadine GUILHOU (FR): *Final Conclusions and END OF THE CONFERENCE.*



VIEW OF THE CENTRAL HALL OF THE LIBRARY AT THE PEOPLE'S UNIVERSITY OF ATHENS (SOCIETY OF PEOPLE'S FRIENDS), THAT IS VERY RICH IN OLD MANUSCRIPTS, RARE BOOKS & VARIOUS OTHER PRECIOUS SPIRITUAL TREASURES.

ABSTRACTS

REFLECTIONS ON THE TREE *im3* / *i3m* IN ANCIENT EGYPT

Rania M. °ABDELWAHED

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ABSTRACT

This paper deals with the tree *im3*/*i3m* as one of the sacred trees in ancient Egypt whose origins are however unknown. The study would shed light on this very tree through various aspects such as the types of hieroglyphic writing *im3*/*i3m* in ancient Egyptian religious texts (e.g.: *PT*, *CT*, *BD*). The paper will also demonstrate how the *im3*-tree was depicted, since it was figured as a tree with non leafy boughs. We shall also study its relation with religious rituals of deities like Hathor, and try to examine whereas it refers to the tree as a nursing figure that supplies the deceased with drink in the Netherworld while the latter is sitting under it. In addition, this paper will explain the relation of the *im3*-tree with the cult of Sobek, and finally it will discuss the word *im3* as a title expressing beauty.



NEW INSIGHTS INTO THE SIGNIFICANCE OF EXOTIC PLANTS AND ANIMALS IN ANCIENT EGYPT

Dalia ABU STET

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ABSTRACT

Since the earliest times exotic flora and fauna have been subjects of considerable interest for royalty and private individuals. Old Kingdom reliefs from the funerary temple of Sahurē of the 5th Dynasty record Syrian bears as exclusive royal tributes, whereas Tuthmosis III during the 18th Dynasty recorded nearly three hundred types of exotic plants, animals and birds in the reliefs of the *Botanical Room* at Karnak as newly introduced species. The present paper re-investigates the significance of selected elements of Exotica in Dynastic Egypt by analyzing its documentation through texts, Art and Archaeology. Our study reveals that some of the exotic plants and animals gained considerable value as prestige objects of remarkable social and political weight, while others became subjects of scientific interest and technical applications, contributing to several economic and cultural developments. A number of inquiries help to reconstruct the significance of exotic plants and animals in ancient Egypt in various contexts. How far was the ancient Egyptian concern to create new Environments for the successful transplantation of those foreign species? To what extent did the ancient Egyptians understand the characteristics of exotic plants and animals and adopt it to local requirements and useful applications? How did the rendering of exotic plants and animals in ancient Egyptian Art express political and diplomatic relations within regional contexts? How far were Exotica involved in the enactment of ancient Egyptian religious and ceremonial rituals?



THE USE AND SIGNIFICANCE OF JASPER IN ANCIENT EGYPTIAN ART

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ABSTRACT

Jasper is identified as a group of brightly coloured forms of chert which contain a certain percentage of colourful impurities mainly consisting of red and yellow iron oxides. The different chemical compositions resulted in a variety of forms with individual characteristic appearance. Jasper can occur in four colour variations: red, green, yellow and brown. The colour symbolism played a remarkable role in associating the various forms of jasper with certain art-objects. Both red and green jasper were used for beads from the Badarian Period onwards. Red jasper was probably the colour most commonly used in ancient Egyptian Art. During the Dynastic Period it was used for beads, amulets (especially the *knot of Isis*), jewelry inlays, small vessels and parts of composite statues. During the 2nd Intermediate Period it was carved into scarabs along with green jasper, while red jasper was particularly popular for New Kingdom earrings and hair-rings. Yellow jasper was used for sculpture from the 18th Dynasty onwards (like part of a statue of Queen Tiye), but it was not used for jewelry until the Roman Period. Brownish jasper appears to have been used only during the Middle Kingdom, primarily for scarabs. Furthermore, the Minoans (*Kŕiiv*) may have obtained their jasper from trading connections with Egypt, since it does not seem to have been otherwise used by the Hellenes. The present research explores the occurrence of jasper in Egyptian sources and highlights the available data of the relevant mining strategies. Moreover, it outlines the characteristic chemical compositions and the special physical properties of jasper variations, in order to explain the association with certain art-forms and objects. Investigating possible religious and symbolic connotations attached to jasper should provide additional evidence to understand and interpret the rich art-patterns made out of this material.



NÛT ET LES ASTÉRISMES DANS LES TEXTES ET LE DÉCOR DU DOUBLE SARCOPHAGE DE MESEKHTY

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ABSTRACT

Le double sarcophage de Mésekhty (*Mshty*), du Moyen Empire, est conservé au Musée du Caire (CG 28118 et 28119; S₁C et S₂C). Cet ensemble contient un grand nombre de *Textes des Sarcophages* (CT) et, pour le sarcophage intérieur, un décor figuré avec en particulier une Horloge Stellaire Diagonale sous le couvercle. Ces représentations et les CT abordent souvent des thèmes astraux, ainsi que de la représentation de la déesse céleste Nūt, qui seront répertoriés et analysés dans cette présentation.



POLLEN FLORA FROM ARCHAIC & OLD KINGDOM EGYPTIAN TOMBS

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ABSTRACT

Four samples of plant remains were collected from inside pottery jars from two tombs in Tel 'el-Rob̄a at the site of ancient Mendes (*B3-nb-ddt*), the capital of the 16th Nome of Lower Egypt since c. 3000 BC. The first tomb belonged to a young girl (dating from the Predynastic Period, c. 2920-2575 BC), the second tomb contained human skeletons (dating from the Old Kingdom, c. 2575-2134 BC). The samples were analyzed for their pollen content, and the data revealed the presence of eleven types of pollen–grains belonging to six botanical families. The pollen samples identified were as follows: *Acacia nilotica*, *Achillea millefolium*, *Ambrosia artemisiifolia*, *Ammi majus*, *Coriandrum sativum*, *Linum usitatissimum* (Linseed), *Thymus vulgaris* (Thyme), *Triticum aestivum* and *Vicia faba* (from the 1st tomb); *Hordeum vulgare*, *Triticum aestivum* and *Avena sativa* (from the 2nd tomb). In our article we are going to present and study these results, concluding about their proper use in the context of the ancient Egyptian religious society.



YOU ARE NOT ALONE: THE ORIGIN AND EVOLUTION OF THE GODDESS NŪT IN TEXT AND ICONOGRAPHY

Nils BILLING

Faculty of Theology, Uppsala University, Uppsala, Sweden

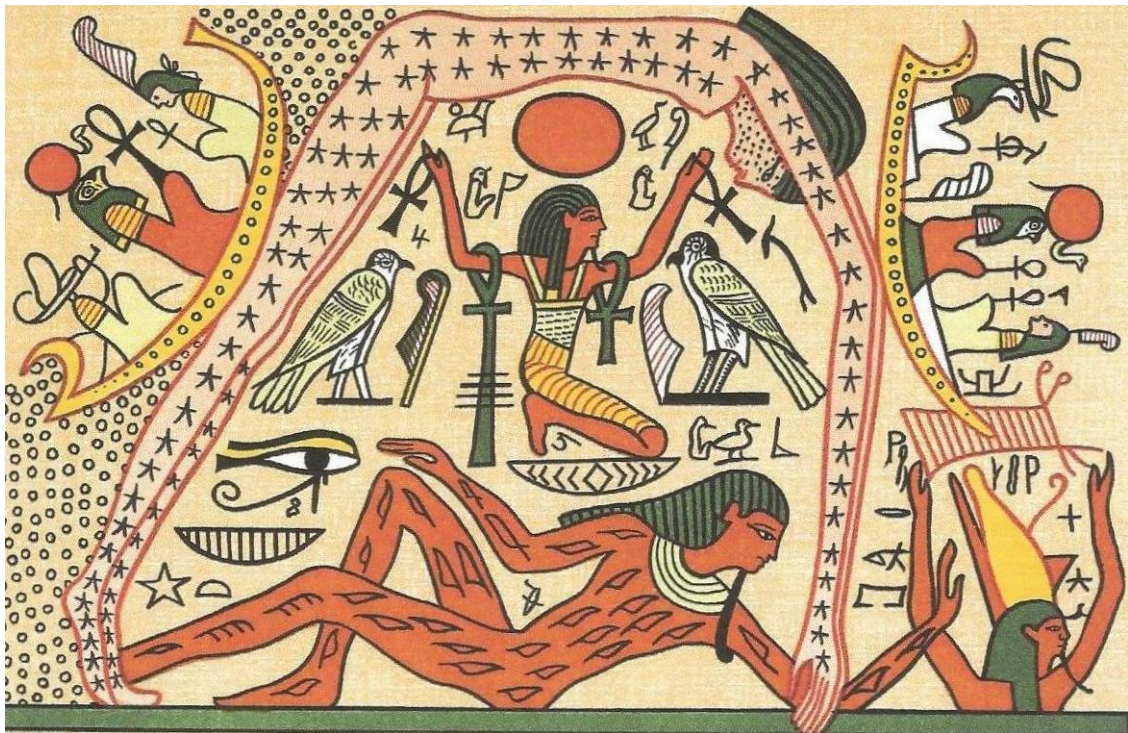
ABSTRACT

In his comprehensive work, *Tod und Jenseits im alten Ägypten* [2001], Jan ASSMANN paid a considerable attention to death in its inevitable terms of parting and potential isolation. In numerous texts in the funerary literature of ancient Egypt, the fear of an imminent eternal existence in solitude and darkness is given ample expression. One might just mention the lament of Osiris to the creator god Atūm in *BD* 175, or his address of distress to his son Horus in *CT* 38 and *CT* 312 (~ *BD* 78). In the well-known *Dispute between a Man and his Soul* (see *pBerlin* 3024), the voice of the tale even considers himself as already dead due to his loneliness! Thus, the transference from this life to the other in the funerary context was meticulously regulated by means of a *social* ritual in which a potential isolation was conquered through the concept of re-socialization. The ritual was headed by his son, Horus, who gathered the gods around the body of his father Osiris in order to reconstitute him and reestablish his social role within the divine family.

Just like eternal life depends on the dialectic relationship and reoccurring encounter between darkness (Osiris) and light (Rē^c), father and son — *stasis* and *dynamis* — the cardinal personal qualities of the deceased, a mobile *b3* and a resting body *h3t* → *s^ch*, must remain in constant contact with each other. Still, every embrace by necessity consists of two phases: entry and departure. The life-generating aspect of the temporal embrace is dominantly defined through the concept of *k3*. In short, it basically provides the foundation for *mobility*, an expression for *dying* and coming back to life (*resurrection*) as a process.

However, there is also a decisive static aspect of *being* dead, as different from *dying*, but which likewise could be conceptualized in the image of an embrace. The active role in this encounter is no longer the son in relation to his father, but the mother or father in relation to their son. In this respect, they provide his eternal abode from which he shall never depart. Despite a motherly as well as fatherly aspect of this eternal embrace, the former is from earliest times given the prime role. The archetype of a mother-goddess who receives her son within her body would be richly expanded throughout ancient Egyptian history. Since the *Pyramid Texts*, the most predominant character as a receiving goddess in the funerary context is the goddess Nūt, a personification of the all-integrating mother who by far transcends her most common role as the sky. She does not only encompass the celestial abode, but Cosmos in its Entirety (*Ntt-Wn r Dr.f*). In the private tombs of the New Kingdom, Nūt is the principal goddess personifying the motherly tree, the conceptual background of which can be found in earlier conceptions connected with the horizon (*Pyramid Texts*). This region, where the gods were born, provided a meeting point between the West and the East,

yesterday and tomorrow, as a fundamental image of the *continuum* of life. It was the place where Nūt both gave birth and received: a lasting bodily integration in which life could never cease. In the presentation we shall look closer at some particular modes of expression, textual and iconographic, for this cardinal conception of the goddess Nūt as the forever present, life-gestating mother.



Nūt supported by Shū, while below them lies Gēb. Her body is dispersed with many stars.
From the funerary papyrus of Queen Tentamūn (*T3-nt-Imn*), Paris, BN 172; 21st Dynasty.
Drawing based on the work of SCHÄFER, 1928: 105, Figure 29.

DEATH AND AFTERLIFE OF AN ANIMAL IN PHARAONIC EGYPT

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ABSTRACT

Despite the apparent omnipresence of animals in ancient Egyptian culture, the topic of Egyptians' attitude towards them is vague. A number of studies have been undertaken, however still no unambiguous conclusions have been drawn. This also refers to human–animal bonds, which seem not to correspond well to our understanding of this very concept itself. Death and afterlife issues have been looked at obviously from a human's perspective. The present author offers a different angle: an animal–one. Some unique groups of non–human creatures were given a chance for their own afterlife, in two ways at least. There are also two contexts, in which these animals should be studied. In the first–one they should be considered rather as individuals than any collective group, regardless of their own species; in the second–one, however, completely the opposite is true. The limit of divinity in relation to each context is an essential point of interest. One could question about the animals then: had they indeed their own afterlife? The most crucial matter to be considered in all the analysis is whether animals were given a status of subjects or if they were rather treated as objects in the idea of afterlife. Our research requires an interdisciplinary approach combining Archaeology, Zooarchaeology, Bioarchaeology, Egyptology, Zoology, Ethology, & c. Wild and domestic species are taken into account, with a special emphasis on the latter.



BETWEEN HEAVEN AND EARTH: THE PROCUREMENT OF EMBALMING MATERIALS

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ABSTRACT

Mummification, hence the preservation of the body, was an essential element of Egyptian funerary practices and beliefs, since it was to the preserved body that the *k3*, or the *double*, would return to partake of the offerings presented to the dead. However, this was not merely a technical process; it also had a very important ritualistic aspect that sought to re-enact the stages of the first mummification: that of the deceased Osiris; and thus it was not intended to simply create a mummy, it was meant to create a god! Textual sources and chemical analyses of surviving mummies clearly indicate that a variety of materials and substances would be required during this process, including natron, frankincense, myrrh, incense, different types of unguents and oils, resins, fat, salt, honey, wine, herbs, plants and flowers. A number of them would probably have been common household «spices», or at least readily available in marketplaces, others would have been imported into Egypt, while others still were under state monopoly. Some perhaps grew spontaneously along the banks of the Nile, or may have been cultivated for their specific properties. Given the variety of products and substances used during a person's embalmment, as well as their symbolic importance within this process, it is surprising how little is known about the ways in which they were acquired by the embalmers. This paper presents a survey of all the information available on the individuals involved in the trading, production and/or acquisition of these products, and the ways in which the latter would be procured.



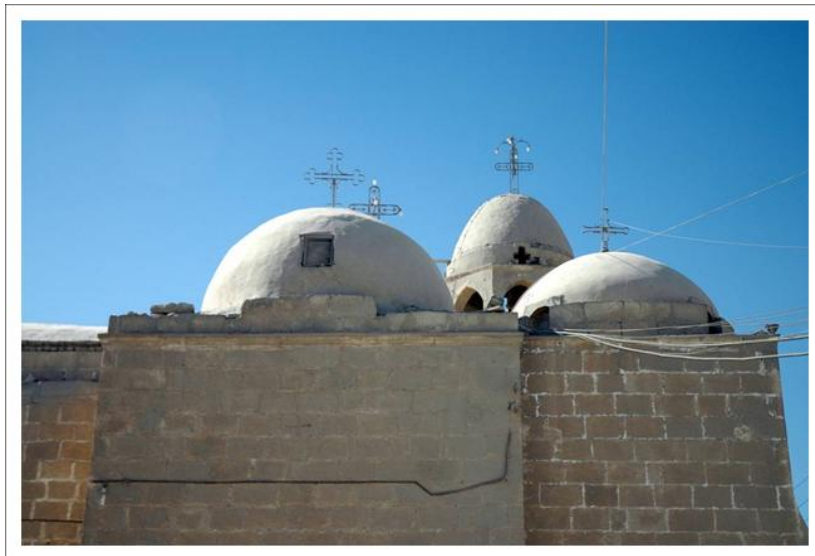
THE ASTRONOMICAL ORIENTATIONS OF COPTIC CHURCHES IN EGYPT

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ABSTRACT

Christian churches are oriented to the East, but as the Sun rises at a different point of the horizon each day of the year, how is East defined? Many suggestions include the sunrise on: Solstices, major feasts, the feast of the patron or matron Saint, or even the day of the church's foundation. Coptic churches provide an important and characteristic sample for answering this question, because it may reveal both a primordial Christian custom, as kept by a pious and faithful clergy, and/or a continuation of the ancient Egyptian tradition, whose more or less henotheistic religion was photo-centric.



THE MANY FACES OF GOD BAAL IN ANCIENT EGYPT: METAPHORS AND SYNCRETISMS

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ABSTRACT

The Ugaritic god Baal was a divinity worshipped in ancient Egypt, mainly from the New Kingdom onwards, in spheres of royalty as well as in several communities of foreigners established in a few known regions, where cult centres were developed such as Avaris or Memphis. It appears depicted under a mixture of Asiatic iconography and the Egyptian canon, and was also presented under syncretic forms with local deities such as Sēth, becoming Sēth–Baal, or in later times with Zeus, assuming the particular form of Zeus Kasios. This paper aims to trace the path of this divinity in the Egyptian territory, investigating the various ways in which it appears represented (metaphors) and the number of syncretisms assumed, as a result of the crystallizing acculturation of the foreign domination. It will also shed some light on the environmental and animalistic elements used in the various depictions of this deity.



THE PROTECTIVE ROLE OF MICE IN THE UNDERWORLD

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ABSTRACT

It is apparent that mice, like other animals in ancient Egypt, had good and evil manifestations, depending on the context in which they were portrayed. Egyptians viewed mice as symbols of life and vitality. The mouse was also associated with the god Khenty-irty (*Hnty-irty*) representative of his blind aspect. Perhaps this is due to their small eyes, which hardly can see, or because they dwell in the lower caves where darkness prevails. They also became associated with the sun-god in the *Book of the Dead* (see e.g.: Chapter 33). However, so far, little attention has been focused on their function inside the Underworld. Hence, this paper tries to fill this research gap. The present study was developed to determine the role of the mice in the *Books of the Underworld* from the time of the New Kingdom until the Third Intermediate Period, discussing their importance, depending on the events that take place in the Netherworld. For instance: their appearance in the 5th Hour of the *Book of Hadēs* (*Im-Dw3t*); their protective role as guardian-gods to many Gates which the deceased had to travel through in his/her journey via the Netherworld. The scholars have found that this scene was repeated many times, on various sarcophagi (for example: Cairo Museum JE 6008), and on papyri alike (for example: Louvre Museum AE/E17401). The author will study the mice-gods' names and titles: for example: *ntr ʕ nb D3t* (= *the great god lord of the Netherworld*), *ntr pn nb D3t hnty Twnw* (= *this god lord of the Netherworld foremost of Heliopolis*), *ntr ʕ nb phty* (= *the great god lord of power*) and *snḏw n.f imntyw* (= *whom the westerners fear*). As this paper covers the funerary metaphysical ways of thinking from the 18th Dynasty to the 26th Dynasty, the sources under study are going through many royal *Books of the Netherworld* and particularly evocative examples from selected Chapters of the *Book of the Dead*. Depending on the studied sources, the main roles of the mice will be concluded and the author will study three unpublished mummies of mice, wrapped in linen without any inscription, preserved now in the Agriculture Museum in Cairo from Deir 'el-Medinah, in order to document and understand the mice-cults in ancient Egypt through scholarly analyses of the funerary and ritual practices.



WATER–LIFTING DEVICES IN HELLENISTIC EGYPT: A MANIFESTATION OF THE INFLUENCE OF THE NILE UPON EGYPTIAN THOUGHT AND SCIENCE

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ABSTRACT

In his *History of Egypt* Breasted states that: «If Egypt became the mother of the mechanical arts, the river would have been one of the chief natural forces to which this fact was due» [BREASTED, 1905: 9]. Definitely, the physical and natural Environment or simply Geography (the natural landscape and waterscape) have directly influenced the ancient Egyptian way of living. The most effective factors were the Sun and the River Nile. Breasted was the first scholar to adopt the theory of geographical influence upon the religious *forma mentis* in ancient Egypt. Breasted's direct statement is the pivot of this study, which points out to the direct and significant influence of the Nile upon the religious thought, culture and Science of the Egyptians of Antiquity. Being the life–provider to human beings, animals and plants, the River Nile was worshipped under the name of *Hapy* (*H'py/Itrw*) during the Dynastic Period and as *Neilos* (*Neĩλoc*) in the Helleno–Roman Period. The existence of the Nile forced and motivated the Egyptians to make much effort to control its flood and preserve its sacred water, in order to get the utmost benefits of it by using mechanical methods or devices. In many cases the topography of cultivated lands required to lift water from canals or wells to fields lying at a higher level. The earliest form of water–lifting devices is the *shadūf*; this counterweighted bucket was the first and the only mechanical lifting device in Pharaonic Egypt. But in the Hellenistic Period, new complicated machines, using rotary motion appeared as water–lifting devices. Our study deals exactly with water–lifting devices in which the wheel forms a principal component of the structure, to raise water for irrigation, to be used in baths or to fill cisterns. Most of these machines which were invented in the mid–third century BC were invented in Egypt, namely in Alexandria; also some scholars postulate that the geared technology was an Alexandrian invention. We are going to discuss these and other such related topics in our paper.



EGYPTIAN SYMBOLS & INSCRIPTIONS ON PHARAONIC & HELLENIC COINS

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ABSTRACT

It is well known that coin production in Egypt, prior to the advent of Alexander the Great, was very limited. Expectedly, it is not a surprise that the first piece which bears clearly Egyptian symbols was not minted in Egypt. In fact, Archaic Cypriot coins were the first to depict a group of various symbols, several between them borrowed from the Animal and the Floral Kingdoms and consequently related to Environment and Nature. Ankh, winged solar disc, ram and lotus are the most notable–ones, either as principal or as secondary types. Imitations of Athenian tetradrachms, in the 5th Century BC, are the earliest local coin mintage in Egypt. These pieces show the goddess Athēna on the obverse with the *ankh* (*ꜥnh*) or the hieroglyph *nefer* (*nfr*) (meaning *good* and *beautiful*) on Athena’s cheek as a countermark. Silver fractions of these tetradrachms have the hieroglyph *wah* (*w3h*, meaning *enduring*) on the reverse. The late Egyptian Pharaoh Nektanebo II (360-343 BC) issued a gold stater with prancing horse on the obverse. The reverse has two combined hieroglyphs, the heart and windpipe represent the adjective *nefer* (*nfr*), and the necklace represents the noun *nub* (*nwb*, meaning *gold*). After Alexander’s advent, Egypt begun immediately to struck a new series of coinage that contained a very complex mass of symbols and monograms. Actually, our paper is concerned only with a symbol mostly placed in the left field of the reverse and comes from the Animal Kingdom being also related to the cosmographic symbol of the Sun. It represents a horned ram’s head surmounted by a crown composed of a solar disk, two upright ostrich feathers, and lateral ram’s horns. No doubt that all the previous symbols and inscriptions were discussed by a number of esteemed scholars, but no previous attempt has been made to bring them all into focus within one paper, especially under the prism of their significance in the combined domain of religious and natural symbolism. Moreover, there is no general agreement concerning the interpretation of these symbols on coins, a fact that requires more investigation. Hence, the main purpose of our paper is to shed light on the different hypotheses and re–examine the significance of depicting purely Egyptian symbols and inscriptions on Pharaonic and Hellenic coinage, whether minted inside or outside Egypt. It also aims to detect the iconographic development of each symbol starting from the Archaic until the early Hellenistic Period.



THE SYMBOLIC ROLE OF ANIMAL HORNS FOR THE DEAD COMMONERS IN THE NETHERWORLD, BASED ON THE ANCIENT EGYPTIAN FUNERARY TEXTS

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² Ministry of Antiquities, Cairo, Egypt

ABSTRACT

The ancient Egyptian sources reflect the importance of animal horns (*ꜥbw*, *dbw*, *ḥnwt*) either through the archaeological findings, or via funereal and religious hieroglyphic texts. That is because of the prestige, sanctity and physical ability of the corniferous animals, and their force and power in defending themselves against other (hornless) animals or even against predators. Animal horns did not only had relevance or importance for deities and kings, but also for the deceased commoners in the Netherworld, as the hieroglyphic texts testify; hence if the deceased was provided with an animal horn he/she could cross to somewhere in the Hadēs or defend himself/herself therewith. Also the Egyptians had sometimes titles which related to horns of animals, e.g.: *Master of the Two Horns* (*Nb-ꜥbwy*) as well as *Sharp-Horned One* (*Spd-ꜥb*), that are mentioned in the *Coffin Texts* and in the *Book of the Dead*. In addition, a horned deity might protect the deceased by his/her horns, in order to reach safely the final residence. On the other hand, the deceased used to fight the horned ghosts who tried to attack him/her, in order to prevent him/her from reaching his/her eternal destination. The funerary texts, as well as religious and magical texts, were full of mentions on this matter. There was also an important symbolic role for the animal horns, as they were the protectors and defenders of the dead-ones against the forces of evil that the latter can face while passing through the Gates of the *Dwꜣt*. However, the horns had also a negative role, as weapons that could fight the deceased to prevent his/her arrival to his/her final destination. Thus, the aim of this paper is to highlight the importance, correlation and symbolism of the animal horns for the dead-commoner in the Netherworld through the study of religious and funerary hieroglyphic texts, which date from the Old Kingdom and down to the Late Period.




THE ZENET-GAME (?) AND ITS ASSOCIATION WITH GARDEN POOLS IN ANCIENT EGYPT: A CASE STUDY OF ITS APPEARANCE IN THE TOMBS OF PA-HER-RĒ^c AND REKH-MI-RĒ^c

Azza EZZAT

Writing & Scripts Centre, Bibliotheca Alexandrina, Alexandria, Egypt

ABSTRACT

The sign  (Y5) figures a draught board-game i.e.: the zenet (*znt*) game. It is spelled out *mn*. This game was very popular in ancient Egypt, and it had a religious significance. The earliest known written occurrence of the name of zenet is found in the Mastaba of Prince RĒ^c-hotep at Meidūm, dating from the 4th Dynasty. It is included in the list of offerings placed above the false door in the niche at the western end of the cruciform chapel. During the New Kingdom, the sign was figured in two monuments: the tomb of Rekh-mi-RĒ^c (TT100) in the Valley of the Nobles, and the tomb of Pa-her-RĒ^c at 'El-Kab. This sign in both tombs represents a board game with a checkerboard and checkers above a rectangular pool. However, it is not clear why the artist depicted the sign *znt* over the rectangular pools. Thus, the present paper will try to shed some light about this subject, as the actual significance of this scene remains problematic. For the purposes of this study, a numbering system was devised to refer to the squares on the game board *znt*. The study of the final five squares might be a key to understand the religious mystery in the ritualized use of this board-game and its relation to garden pools in particular and Environment in general in ancient Egypt.



THE *KYPHI/Kϕι/K3pt*–INCENSE OF THE ANCIENT EGYPTIANS

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² *Hellenic Institute of Egyptology & People's University of Athens, Athens, Hellas*

ABSTRACT

The use of incense in divine worship is a very old–one. Since the remote Antiquity up to the present day in many religions –Christianity included–aromatics are burned upon many occasions, offering a fragrant smoke as a gift of thanksgiving or as an expiation–propitiation to the gods or to the Divine. The present work is an enquiry (based on the classic paper of the late Egyptologist Dr Victor LORET [LORET, 1887] concerning the composition of *kyphi/k3pt*, a special sacred mixture of aromatic products used as burning incense during a very long period of the ancient Egyptian civilization. The suggested ingredients are examined according to their geographic– or trade–origin, their botanical description, their chemical composition and their medicinal uses. A discussion is presented on the mode of preparation, after an experimental attempt to reconstruct this substance *in vitro* –using modern techniques– has already taken place (and a short documentary video was created), and the current difficulties and experiences being also mentioned and analyzed. Finally, we also refer to the particularly interesting symbolic and historical dimensions of the *kyphi* and of its use, attempting to compare its composition and use *mutatis mutandis* with the *Holy Myrrh/Άγιον Μύρον*, used in the Holy Orthodox Church for christening the newly–baptized babies and which is produced in a ceremonial ritual every 10–20 years, using a huge list of botanic substances, taking place exclusively at the premises of the Ecumenical Patriarchate of Constantinople. The current Ecumenical Patriarch, His All–Holiness VARTHOLOMAIOS, had the blessing to prepare it two times during His reigning period.



ANCIENT EGYPTIAN, COPTIC AND AFRICAN SOURCES OF
DIVINE JUDGMENT OF THE DEAD IN BIBLICAL AND QUR'ANIC TEXTS:
A COMPARATIVE STUDY OF THE LEXICAL ITEMS
«TO WEIGH/TO MEASURE» AND «SCALE/BALANCE»

Mohammed GARBA

Université Abdou Moumouni de Niamey, Niamey, Niger

ABSTRACT

The focus of this paper is on ancient Egyptian, Coptic and African sources of the lexical items in the divine judgment of the dead, as reflected in Biblical and Qur'anic texts. As noted in *La philosophie africaine de la période pharaonique: 2780-330 avant notre ère*: «[...] la Bible et le Qur'an sont postérieurs de plusieurs siècles aux conceptions pharaoniques, aux textes égyptiens dissertant sur la Divinité» [OBENGA, 1990: 465]. In the context of the Nile Valley and African natural Environments, our paper re-examines Egypto-Coptic graphological data, Semitic, Classical Ethiopic, Niger-Congo and Nilo-Saharan lexical sources too for the items «to weigh/to measure» and «scale/balance», which represent key lexical terms for the divine judgment in the weighing of the heart of the deceased (as is attested in the *Book of the Dead*). This paper builds on the author's earlier research [cf. GARBA, 2011], namely on the paper «Ancient Egyptian "Balance" *mḥ3t* (< **m-kh-l.t*) as an African Scientific Concept and the Root of Greek *Mokhlos* (Μοχλόζ) "Lever"» published in *Mu Kara Sani: Revue de l'Institut des Recherches en Sciences Humaines* 14, 145-59, Niamey 2011) and endeavours to be an interdisciplinary approach to the couplet *Environment-Religion*.



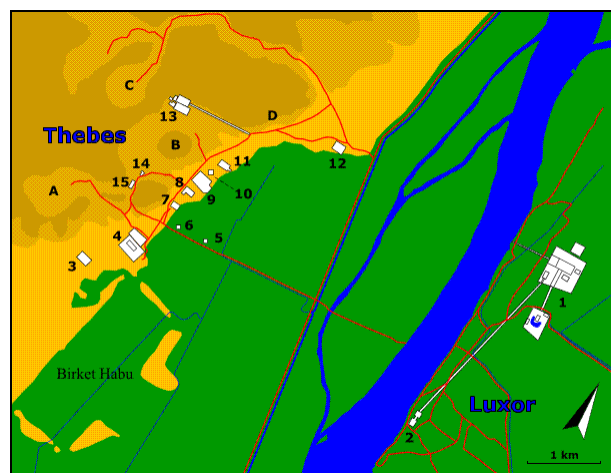
ENVIRONMENT, COSMOGONY AND CONSTRUCTED LANDSCAPES AND WATERSCAPES OF ANCIENT THEBES

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ABSTRACT

Using ancient *W3st* (Thebes) as a case study, this paper will examine some of the many facets and layers of sacred and constructed landscapes and waterscapes of ancient Egypt. It will examine the annual cycle of the river Nile and how this was understood by the Egyptians, incorporated into their Cosmogony, and then applied to the founding of temples in the Nile Valley. It will focus on the land- and waterscapes of Thebes during the New Kingdom, but also draw upon the vision of the 11th and early 12th Dynasty rulers who founded Karnak and built other temples in the Theban region. The paper will consider the implications of the most recent findings of the geoarchaeological and geophysical survey conducted by the THEBAN HARBOURS AND WATERSCAPES SURVEY on the West Bank floodplain. The work has identified a natural secondary channel of the Nile (now infilled) which lay close to the West Bank desert edge during the New Kingdom. This and other findings allow us to reconsider long held Egyptological interpretations of the floodplain engineering in the pursuit of an interconnected land- and waterscape for Amūn-Rē^c. It allows us to re-examine the logistics and the physicality of the festival processions linking the divine temples of Amūn-Rē^c at Karnak and Luxor and the Mansions of Millions of Years on the West Bank desert toe slope. The paper will show how the Egyptians intimately understood their Environment, how it created them and how they used and adapted it.



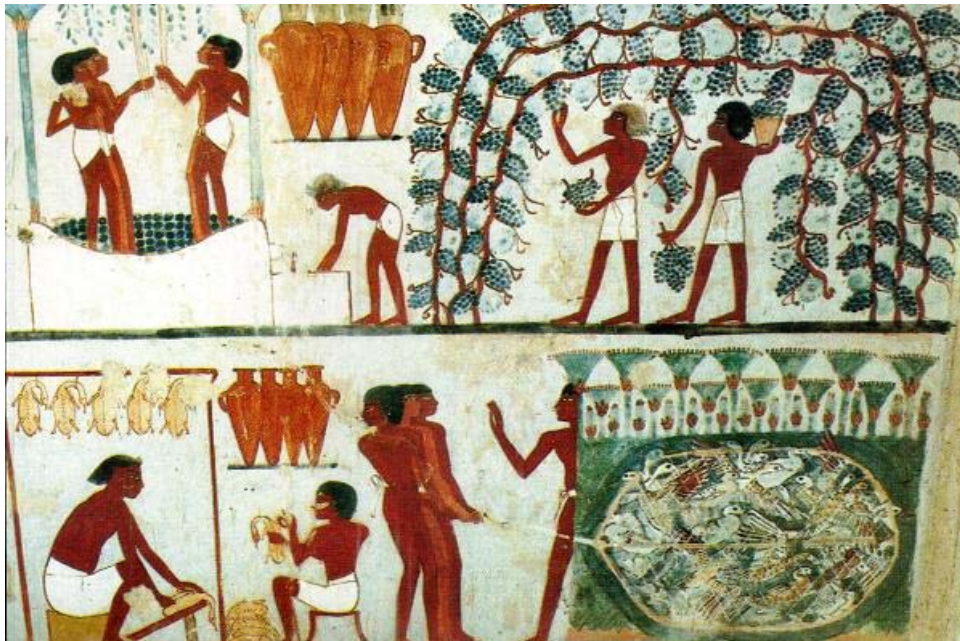
UNE LECTURE CALENDÉRIQUE DE LA TOMBE DE NAKHT (TT 52)

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ABSTRACT

Dans la suite de la relecture de la tombe de Nakht faite par D. LABOURY en 1994, nous voudrions en proposer ici, selon un autre point de vue, une lecture calendérique, à partir des thèmes représentés et de leur organisation sur les parois, comme l'avait fait C. DESROCHES-NOBLECOURT pour la tombe de Paheri à 'El-Kab (N° 3). Les activités agricoles sont en effet agencées selon un ordre cohérent, conforme au calendrier agraire. L'ensemble s'achève sur la paroi est avec une évocation des fêtes du Nouvel An, qui fait pendant à la stèle du petit côté ouest évoquant le *Rituel d'Ouverture de la Bouche et des Yeux*. Ainsi le déroulement de l'année concourt-il à assurer une place perpétuellement renouvelée au sein du Cosmos.



THE *OUROBOROS* IN HELLENO–EGYPTIAN AMULETS

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ABSTRACT

Serpents enjoyed a sort of sanctity in most of the ancient civilizations. *Ouroboros* (= *tail-eating* in Hellenic) is a coiling snake eating its own tail. The coiling serpent that devours its tail is not delusional, for such phenomenon exists in Nature and had been observed by the ancient Egyptians. A modern explanation attributes this action to the rise of temperature, causing the snakes, who are cold-blooded, to undergo an excessive metabolism leading to a false sense of starvation. Hence they eat any available prey including autosarcophagy. The first Egyptian representation of *Ouroboros* occurred in the furniture of Tut^cankhamūn and ever since it was used sporadically until the Roman times. However, pharaonic representations of the *Ouroboros* are mostly connected with funerary purposes. Its significance is interpreted by some scholars as standing for the solar cycle or eternity. It is conceived also as a cosmic perimetre in which the world is enclosed (e.g.: on the *Papyrus of Horouben*). In the Roman Period, Gnostic texts describe *Ouroboros* as the darkness which encircles the whole cosmos. It seems that *Ouroboros* was then dealing with the world of the living, so it became common on the Helleno–Egyptian magical amulets, where it is depicted encircling different scenes of gods, monstrous creatures and *vores magicæ*. In this paper, the different magical functions and powers of *Ouroboros* will be examined through his representations on magical amulets of Roman Times.



THE SACRED SCENTS: EXAMINING THE CONNECTION BETWEEN $\zeta ntyw$ –MYRRH AND Sft –OIL

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ABSTRACT

The starting point for this paper about the connection between $\zeta ntyw$ and sft –oil is a decoration in the Southern Room of Amūn in the Temple of Queen Hātšhepsūt at Deir 'el-Bahri, where sft –oil has been replaced by $\zeta ntyw$ –myrrh in the sequence of oils in the so-called *Frieze of Objects*. What were the common features of this oil and $\zeta ntyw$ which made such exchange possible and legitimate? $\zeta ntyw$ is usually identified with myrrh or frankincense, and lately more specifically as a gum resin from the incense trees (*Boswellia* Sp.). $\zeta ntyw$ was brought to Egypt from Pūnt during the Old Kingdom. Since then this resin became a popular and valuable product, as evidenced by the ritual texts and preserved decoration of various temples and tombs. The textual sources emphasize primarily the aromatic properties of $\zeta ntyw$. Sft –oil is the third of the so-called *Seven Sacred Oils List*. This oil was identified as a product made from the ζs –tree resin (*Cilicica abies*), imported from the eastern coast of the Mediterranean Sea. As one of those seven sacred oils, it is known from the offering list Type A. Texts underline its healing and aromatic properties. Moreover, sft –oil appears often in funerary rituals. The aim of this paper is to identify and analyze the common features of $\zeta ntyw$ and sft –oil, in order to answer the question why such exchange has occurred in the decoration of the Southern Room of Amūn in the Temple of Hātšhepsūt at Deir 'el-Bahri.



**CARVED DEITIES, PROTECTED TRAVELERS:
INVOKING THE DIVINE IN THE WESTERN DESERT**

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ABSTRACT

Ancient travelers of the Darb ʿAyn Amūr, an offshoot of the famous Darb ʿel-Arbāin which connected Kharga and Dakhla Oases, were spending several days in the midst of the western desert’s hostile environment. As a result, they often felt the need to leave behind them carved marks of the Divine, invoking deities who were available and willing to protect them in those desolate parts of Egypt, away from the safety of the Nile Valley. In this paper we shall examine the ways in which the Divine was invoked under such circumstances, as well as the environmental factors influencing the Egyptian travelers’ religious choices. The epigraphic materials presented in this paper have been recorded and investigated by the North Kharga Oasis–Darb ʿAyn Amūr survey team and in this paper we shall combine results from the ongoing Epigraphic Project ANCIENT TRAVELERS’ INSCRIPTIONS FROM KHARGA OASIS, EGYPT, which has recently been funded by the National Endowment for Humanities, with current theory on the religious experience of natural landscapes.



THE REVOLUTION OF ATENISM: AKHENATEN'S «RELIGION OF LIGHT» AND ITS REFLECTION IN THE AMARNA ART

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ABSTRACT

Amenophis IV (c. 1353-1336 BC), also known as Akhenaten, shook the core foundations of Egyptian culture by introducing a new theology. He took his father's New Solar Theology and turned it into a radical new religion by abandoning the entire (traditional) Egyptian Pantheon in favour of one deity, namely the Aten (*Itn*). As a result Akhenaten became one of the most enigmatic, eccentric and radical pharaohs of ancient Egypt. His new theology focused on the Sun and the absolute power of light. There was no depiction of this new god, except for a simple hieroglyphic symbol, replacing the rich mythology and the illustrations comprised in the ancient Egyptian religion. Dogmas behind religion appear to always be expressed in Art and if those principles had to shift, then changes in artistic style would also occur. Consequently, Akhenaten's radical new theology, namely the *Religion of Light*, introduced Art that was deemed not only revolutionary but also immensely innovative and mysterious. This paper will highlight that during Akhenaten's reign different transitional phases in artistic style occurred, increasingly becoming more expressionistic as the king developed his religion, whilst at the same time showing how the various tenets of this radical theology also manifested in this new form of Art. What is certain is that Akhenaten was resolute to leave his mark in history (through his Art) and that he would do so at any cost.




A NEW VISION FOR GOD NEFERTŪM IN THE TEXTS OF TOMBS AND TEMPLES IN ABYDOS

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ABSTRACT

Nefertūm  (*Nfr-tm*), or as was also written *P3-di Nfr-tm* [(*Pat*)*niptēmu* in Babylonian and (*Πετ*)*έντημις* in Hellenic) was the lotus god, from which the Sun had emerged. He was an old god of Lower Egypt, the young deity, the god of lily in the religious texts, and he was mentioned in the creation theories since the Old Kingdom as gods' race in the Memphite version of creation. He was representing the solar child who rises from the lotus flower. In the Hermopolitan Cosmogony, the human race came from his tears. He was also a healing god from diseases, using Medicine and magic. He was considered as the flower which was planted and grew on the field's (god's) body. He was also considered as the flower, which was held by the solar god Rē^c and which he approached to his nose, following the usual ancient Egyptian habit, according to which Egyptian nobles were depicted in symposia-scenes smelling lotus flowers. Maybe that was the reason why Nefertūm was also considered as the perfume god. This deity, related directly to the flora of ancient Egypt, played also a great role in the creation myths. He was recognized as *Nfr-tm-Itm* or young Rē^c, and created a triad in Memphis together with Ptah and Sekhmet. He was also worshipped in various places like Tell 'el-Basta, Memphis, Thebes and Abydos. Therefore this paper will shed light on the different indications of god Nefertūm in the religious texts documented on the walls of tombs, as well as in the temples and coffin texts in Abydos, linguistically, historically and artistically, so as to offer a new interpretation and vision of his function and theology.



THE OAR: RELIGIOUS AND EVERYDAY LIFE USAGE IN ANCIENT EGYPT

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ABSTRACT

In ancient Egypt the element of water (*mw*) was one of the most significant environmental gifts of the Nile Valley and of the gods to humankind. Mastering this element was crucial not only for the agricultural activities, but also for sailing on the Nile which had also a religious significance. Sailing upstream, to the South, needed the wind but also oars in order to be done. So, the oars were not only useful, but also very closely connected to both: Environment and Religion. This study aims to discuss the names and philology of the oar in ancient Egypt: especially the most important one: *m^chw*. The research will be tackling the oar as one of the ideograms that was used as a taxogram in many words, like those related to oarsmen and their titles, such as *hry-hnyt* (*chief of oarsmen, master of sailors*). This paper will study the different phases of the oars' shapes and also the development of their usage throughout history and how it was reflected on the shape of the oar itself and how it was used. There were different uses of the oar in everyday life; it was one of the most important aspects of sailing, whether in ferryboats or sailboats, especially those who sail against the wind's direction. As for its religious significance, the oar was used in many cases: in Rē's boat, in gods' processions departing the temples using their sacred boats to visit other gods' temples, and so on. In mythology the oar is mentioned in the myth of the seven cows and of the bull. It was also depicted on the walls of many tombs. Lastly, it was used by the ferryman in the afterlife, who permitted the righteous and innocent people to pass, while preventing the guilty and the condemned-ones.



REFLECTIONS ON THE CULT OF THE ANCESTORS IN SERABIT 'EL-KHADIM

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ABSTRACT

The cult of ancestors was a common feature of the society in ancient Egypt. It aimed to venerate the late persons either they were royalty or ordinary people. The cult of royal ancestors played an important role in the ideology of ancient Egypt on the political scale, particularly for the legitimization purposes. From an early stage of the Egyptian history, the list of rulers and their principal achievements helped to legitimize the power of the kings. Thus, the lists of kings and the royal representations were a primary theme of rituals in temples. In addition, some kings became local divinities in some certain places.

The cult of ancestors established by Sesōstris I in Serabit 'el-Khadim, starting from the Middle Kingdom, in order to emphasize the royal propaganda in Sinai, was important for that period and will be the topic of this paper, in relation to the theme of this Conference that is Environment and Religion in ancient Egypt. The Sinai Peninsula consists of a unique and characteristic Egyptian landscape, closely related to cult-practices. Such an ancestral cult was developed in the temple of Hathor at Serabit 'el-Khadim. Snofru was the first to be deified in this area by Sesōstris I. Moreover, the monuments —two stone tablets erected by Snofru— helped in commemorating himself all over the mines. On the contrary, Monthūhotep I and Monthūhotep II didn't have the same reverence and worship in Sinai like Snofru, although their cult was exercised in other parts of Egypt. Similarly, to Snofru, Sesōstris I —the founder of the temple of Hathor on the plateau of Serabit 'el-Khadim— venerated his own father Amūnemhāt I together with himself. The present paper will discuss the attestations of the cult of the ancestors on the plateau of Serabit 'el-Khadim, in order to shed the light on the regional religious practices, as a typical case of religious practices related and induced by both: Nature and the surrounding Environment, as well as by piety and metaphysical certitude.



THE MINERALS AS DIVINE EPITHETS: NOTES ON THE USE OF LAPIS LAZULI IN DIVINE EPITHETS

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ABSTRACT

Ancient Egyptians considered the minerals a divine gift. Thus, the deities aided the discovery and extraction of minerals in order to be purified, fed, and protected against evil, as well as to derive pleasure from receiving mineral-offerings or products made of minerals. Minerals are a significant part of the natural Environment and their irresistible appearance and special properties were always linked to the divine and the world of gods. The written sources in ancient Egypt referred to divine epithets that provide information about their nature, forms of manifestation and spheres of influence. Lapis lazuli (*hsbd*) is a semi-precious stone that was transported to Egypt from Central Asia (Afghanistan) and was widely used in ancient Egypt either for religious or daily-life purposes. In the case of lapis lazuli, these epithets reflect the different dimensions of its role in the ancient Egyptian thought. According to S. AUFRÈRE, the lapis lazuli divine epithets are divided into two categories: **1.** Divine epithets related to masculine divinities or kings; **2.** Divine epithets related to female divinities or queens. This paper sheds light on the importance of minerals in the religious domain of ancient Egypt, and the nature of use of minerals in the divine epithets. More specifically, we shall try to answer the following questions: **1.** What was the particular importance of minerals in the ancient Egyptian thought? **2.** How did the related divine epithets reflect the features of minerals?



THE FUNCTION AND IMPORTANCE OF SOME SPECIAL CATEGORIES OF STARS IN THE ANCIENT EGYPTIAN FUNERARY TEXTS, 2: THE NATURE OF *Sb3 W^cty*, OF THE *W^c3*- AND OF THE *Nhh*-STARS

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ABSTRACT

We study the function and significance of some special categories of stars in the *Pyramid Texts* (PT) and the *Coffin Texts* (CT). Both *corpora* of texts feature many important astronomical and cosmovisional elements and could be considered as plentiful sources of astronomical information. We have gathered several special categories of stars, whose occurrence is not so frequent, the cosmographic importance of which, however, is great. Having already studied the *3h3h* and the *i3d* [MARAVELIA, 2017], we shall now focus on the *w^c3* (with a long discussion on the nature and occurrences of the *sb3 w^cty*) and the *nhh*-stars. We present the texts where these stars appear in original, transliteration and translation; we also examine their astronomical function and significance, as well as their cosmovisional symbolism in the context of the funerary texts, whose purpose was to magically bestow to the deceased the necessary means to pass through the celestial realm into immortality and everlastingness. Additionally we briefly discuss and examine the opinions of other scholars on the *sb3 w^cty* and the *nhh*-stars, for the present paper is (to the best of our knowledge) the only one until now that comparatively studies together all these categories of stars and proposes concrete identifications for many of them, to actual celestial bodies, through archaeoastronomical simulations. We conclude that the *w^c3*-«star» is actually the planet Venus, a fact which also is shown (*contra* KRAUSS) for the *sb3 w^cty*. Finally, the *nhh*-stars were bright (decanal) stars, (some of them) rising heliacally, thus heralding the Sun. In the ancient Egyptian belief system there was a tendency to use a certain symbolic or theological language, even in order to express some hints of their pre-scientific knowledge of Astronomy and Cosmography. This is proven by many instances of the excerpts of the funerary texts studied here and shows both the self-consistency and the significance of that antique belief system. This stellar theology was based on the periodicities of the Universe, i.e.: of the far-lying divinized Mega-Environment of the Egyptians.



THE INFLUENCE OF THE SOLAR ACTIVITY & OF THE NILE FLOODING ON THE ANCIENT EGYPTIAN CULTURE

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ABSTRACT

The Sun and the River Nile were always the main factors that influenced the ancient Egyptian *forma mentis* and the way of life. Rē^c (the highest solar god) and H^capy (the Nile-god of abundance and flooding) were always a very important diptych of the ancient Egyptian culture and of the climate in the land of the pharaohs. The Egyptian civilization from the Pre-Historic Period up to our era is highly correlated with the Nile flooding. The Nile Valley and Delta, as fertile (black/green) areas cover only ~ 5% of the total area of Egypt (*Kmt*), and the remaining ~ 95% is a very dry and hard (brown-red) desert land (*Dšrt*). The eternal virtual fights between fertility and desert, life and death, consisted of important archetypes in the minds of the ancient Egyptians and influenced significantly their culture, contributing to the creation of virtual sacred spaces (e.g.: temples of millions of years at Thebes West) and of borders (e.g.: the boundary steles defining a broader quasi-sacred space in Akhet-Aten) in relation to the climate and the solar cycle, as well as of what is nowadays felt as that particularly pleasant and unique *Egyptian style*.

In our study we have been based on soil profiles [measuring salinity, *pH*, the concentration of various chemical substances related to salinity (e.g.: chlorides and sulfates), as well as the electric conductivity of the ground] near Lake Mœris at Qarūn in the Fayūm Depression (starting from 10000 BC down to the Helleno-Roman Era and even later). The amount of Nile flooding can be calculated from these data and from microscopic studies of samples dating from various chronologies, hence our comparisons of these data with ancient Egyptian sources (e.g.: the *Palermo Stone* and also the *Papyrus of Neferty*) contribute to our scope, that is to study the correlation between the solar activity, the Nile inundation and the impacts of these very phenomena on the ancient Egyptian civilization. These and other related topics are discussed in our paper, showing that in principle the *maxima* of solar activity correspond to the most flourishing periods of the ancient Egyptian history (Old, Middle and New Kingdoms), while the *minima* of the solar activity correspond to the less flourishing and frequently more troubled periods of relative decline (Intermediate Periods) and sometimes of famine.

Thus, in the current paper the history of the Nile flooding from the earliest prehistoric times during the Holocene (9400 BC) down to 1988 AD is described in details. The FIP and the SIP are clearly correlated with climatic changes (due to the solar activity) effected on the Nile inundation. The decline of the flourishing Kingdoms in ancient Egypt and the occurrence of the intervening Intermediate Periods are generally explained by the very low Nile inundations and by the prolonged droughts followed by severe famines and the de-

struction of the political structure (as was the case at the ends of the OK and of the MK, although during the FIP and the SIP the Nile flooding was significantly higher). It seems that the influence of solar activity on the secular climatic changes has a rather episodic character. Also, the Helleno–Roman Period is studied, as well as the importance of building the Nilometres in the temples close to the Nile in Upper Egypt. After the Arabic Conquest of Egypt and the building of Nilometres even in Cairo during the 7th Century AD, the historical records for the Nile flooding show periodicities similar to the periodicities of the solar activity. Hence, once more Spörer and Maunder *minima* of the solar activity are also corresponding to the lowest Nile flooding during the recent history of Egypt. The role of the Aswān High Dam in protecting Egypt from famine recently (1981-1987), opposite to other African countries of the tropical region, is also clarified.



Characteristic scene of the Egyptian hereafter and the conception of Paradise (as the *Fields of Reeds/Sht Tbrw* and the *Fields of Offerings/Sht Htpw*), emphasizing the agricultural aspect of the ancient Egyptian social life, clearly based on the Sun and the River Nile. The justified deceased Son–nedjem together with his wife Iy–nefert plough and reap.

From the tomb of Son–nedjem at Deir `el-Medinah (TT 1, Dyn. XIX). © Copyright by the Authors.

M3̣t: ENVIRONMENTAL RHYTHMS OF THE ANCIENT *Kmt*–COSMOS

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ABSTRACT

If to the ancient Egyptians there was one sole matter that generated all the constituent elements of the Cosmos and of their local Environment — which made the entire Universe interconnected —, this was exactly the maintenance of the *Cosmic Order*, represented by the goddess *M3̣t*, which was fundamental to their continued existence. In this way, it was *M3̣t* who guaranteed the maintenance of the *cycles*' rhythm (*nḥḥ*); *cycles* that were part of a larger *time–space continuum* (*dt*). It is not only the creation myths that allow us to perceive this conception of time, but the literature of the Middle Kingdom as well, which provides us evidence: if disorder was generated in times of crisis and if *wrongdoing/sin* (*isft*) was committed — as denounced by the nature of these narratives — this would have severe consequences on the continuity of life by interrupting the permanent existence *cycles*. In our paper we are going to discuss these issues and we shall try to correlate *Time* and *Eternity* to the *Space* and the *Environment* of the ancient Egyptians.



VIEWS ON ANIMALS BY SHENOUTE AND BESA, TWO COPTIC MONASTIC LEADERS IN BYZANTINE EGYPT

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ABSTRACT

During the 5th Century in Byzantine Egypt, coenobitic Monasticism flourished. Although the founder of coenobitic Monasticism was S^t Pachōmios, the greatest part of its development was thanks to Shenoute of Atripe, the Archimandrite of the White Monastery, the Red Monastery, and the Women's Monastery facing Panopolis (the modern-day Akhmīm, in Upper Egypt) across the Nile. The Arabic version of the life of Shenoute tells that there were 2,200 monks and 1,800 nuns during his time. For these monks and nuns, he wrote educational works, a huge number of which have survived up to our era. In this paper we discuss animals in sermons and letters of Shenoute and his successor Besa. Their views on animals are not influenced by Hellenic or Pharaonic Egyptian views on animals, but mainly by biblical views on animals. They quoted large amounts of biblical passages, which include mentions to animals. Here, gazelle and birds are described as animals that have quick movements to escape from snares, and swine and dogs were described as filthy animals, with these animals mainly appearing in biblical citations. Also, as desert-dwellers, they mention foxes, snakes, and scorpions as the representatives of wild animals, and those animals appear in their original sayings and not only in biblical citations, suggesting that they knew how those animals lived firsthand. From these observations, we can conclude that both Shenoute and Besa knew those animals better than the animals that were only mentioned in biblical citations.



THE ATEN/*Itn* – SOLE GOD OF AKHENATEN

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ABSTRACT

When a young man named Amenhotep IV, became pharaoh, he believed in only one god, the Sun–God. In an attempt to destroy the old gods, he persuaded the Egyptians to adopt the worship of the Sun–God, whom he called Aten (*Itn*). To please his new god he changed his name to Akhenaten (*3hw-n-Itn*), which meant *Beneficial to Aten*. In the Egyptian *Lexicon of Antiquity*, *Aten* means only *solar disc*. In Breasted's phrase, the Aten is «not only a symbol of Universalism, but a Universal Symbol». Aten was a created god, a universal demiurge present in all things. The symbol of the Aten is the elaborated glyph for sunlight – a disc encircled by uræus with an *ꜥnh*–, a life–sign pending from its neck and having a dozen or more rays ending in human hands. This was the god of Akhenaten, the Sun; and everything Akhenaten did was for «Aten, his Father». Knowledge concerning the nature and the character of the solar disc god comes from the *Hymn to the Aten*. From the Amarna tomb inscriptions, this hymn shows the simplicity and beauty of the king's faith in the «Sole» God (*ntr wꜥ*). He had gained the belief that his own god created not only all the low creatures, but also all the races of humans, both Egyptians and foreigners. Thus, the king saw in his god, a kind and benevolent Father for all Humanity. In our paper we are going to study the henotheistic or monotheistic trends of Akhenaten through the solar disc, this last being a natural manifestation of the Sun, that was a very important element of the ancient Egyptian Environment.



LETTUCE AS AN OFFERING TO *Mnw* (MIN)

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ABSTRACT

From at least the 6th Dynasty, the ithyphallic god Min (*Mnw*) was frequently associated in the iconography with a plant that has been accepted in the literature as the lettuce, *Lactuca sativa* L. (anc. Eg.: *ḥbw*), resembling the modern Cos or Romaine cultivar. Early Egyptologists speculated that the ancient Egyptians offered lettuce to Min because it was an aphrodisiac and this speculation persists. The reason why *Mnw*, a god of fertility, should require any artificial stimulation does not appear to have been addressed. The ancient Egyptians were not alone in their knowledge and use of aphrodisiacs, but they appear to be unique amongst comparable cultures, such as Mesopotamia and Hellas, in their apparent regard for lettuce as an aphrodisiac. The two seminal works about *Mnw* by GAUTHIER [1931] and BLEEKER [1956] do not examine this subject in depth, but GAUTHIER did express doubt about the concept of lettuce as an aphrodisiac. Following his lead, a few researchers began to question the aphrodisiac connotation, but there has been scant research into the subject since the publication of his work. No primary physical evidence exists for the plant in ancient Egypt apart from a few collections of seeds, most of which are of indeterminate date and some of which are now being re-classified because of advances in taxonomy. Any identification of the plant and ensuing research must, therefore, be based on the secondary evidence available in the iconography and texts. The earliest attested depiction of Min was discovered in the 2nd Dynasty tomb of Kh^casekhemouy at Abydos, but no lettuce was shown with the god. The earliest inclusion of lettuce with Min did not occur until the 6th Dynasty, when it is depicted on two commemorative stelae from Upper Egypt dated to the time of the 1st *ḥb-sd* of Pepi I. Lettuce was, however, depicted from the 5th Dynasty in tomb reliefs and paintings as part of the assemblage of offerings for the deceased in the afterlife and as a symbol of re-generation. During the Old and Middle Kingdoms, this plant was also depicted as being cultivated in gardens. It is known from *Papyrus Ebers* and other papyri that lettuce was used in Medicine as a cough remedy, a sedative and to relieve rheumatic pain. It has been suggested that the seeds may have been pressed to produce oil. This paper explores the history, the properties and uses of the lettuce and plant-based aphrodisiacs in ancient Egypt and compares and contrasts them with those in other ancient cultures and with those used in modern Ethnopharmacology in Arab-Islamic Medicine. On the basis of the findings, together with evidence from Egyptian texts about the offering of lettuce, it appears that the plant may not have been regarded as an aphrodisiac by the ancient Egyptians, putting in doubt the speculation that the plant was offered to Min as an aphrodisiac.



L'ÉLÉPHANT SUR LE SIGNE DES TROIS COLLINES [☸] ET HIÉRAKONPOLIS: AUX ORIGINES DE LA CONSTITUTION DES NOMES DE L'ÉGYPTE ANCIENNE

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ABSTRACT

C'est le thème de l'origine des Nomes de l'Égypte pharaonique qui sera abordé par le prisme des observations faites sur les découvertes archéologiques de Hiérakonpolis à Kôm 'el-Ahmar par l'équipe pluridisciplinaire de Renée FRIEDMAN (BM, Londres). On tentera de comprendre la nature du lien privilégié entre l'éléphant et Hiérakonpolis qui aurait pu donner son nom, à l'époque prédynastique, à la région tout entière. La densité importante d'objets portant le thème de l'éléphant sur les trois collines [☸] trouvés à Hiérakonpolis invite d'autant plus à y réfléchir que des sépultures d'éléphants avec dépôts d'offrandes funéraires y ont été découvertes. Richement inhumé au sein du Cimetière HK 6, considéré à juste titre comme la nécropole des souverains de la Hiérakonpolis prédynastique, celle des *B3w* de Nekhen, l'éléphant paraît donc avoir été un animal au prestige particulier pour l'élite naqqadéenne de Hiérakonpolis, comme le laisse sans doute aussi suggérer la forme éléphanterresque du *Pr Wr* —Maison du Grand/du Vénérable—, le grand sanctuaire par excellence de cette mégapole prédynastique. Ces découvertes et observations associées à d'autres exemples connus d'animaux figurant au-dessus du signe hiéroglyphique [☸] des trois collines, tels que le taureau et le lion observés sur les Colosses de Coptos et l'*ibis comata* et les serpents sur les étiquettes en ivoire recueillies dans la Tombe Uj à Abydos par l'équipe de G. DREYER (DAI, Le Caire) invitent à les comparer aux graphies de nomes utilisant le groupe ANIMAL + [☸], comme celles du VI^e Nome de Basse-Égypte ou des X^e et XII^e Nomes de Haute-Égypte. Une comparaison qui conduit à une réflexion sur l'origine même du nome, cette entité territoriale si caractéristique de l'organisation de l'espace égyptien pharaonique, menant à y percevoir les tout premiers indices toponymiques et épigraphiques de l'existence d'une organisation spatiale originelle placée sous la protection de différentes entités animales sacrées, qui pourrait bien avoir couvert certaines régions de la Vallée du Nil vers la fin de l'époque prédynastique, puisant probablement ses sources dans les différentes enseignes divines surmontant les structures naviformes sacrées peintes sur la poterie datée de Naqqada II C/D.



THE CASE OF THE MILLENNIAL PROTECTION:
CARRYING ONE'S AMULETS AND TALISMANS ON ONE'S NECK.
ANALYSING 3 PIECES FROM KV 62, WHERE SPECIFIC STONES PLAYED
A RELIGIOUS ROLE OF PROTECTION INCRUSTED IN AN ALREADY
PROTECTIVE MACRO-STRUCTURE

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ABSTRACT

It has been a transversal trait of most civilizations, a fact not expressively mentioned for its customary recurrence, the practice of transporting on one's neck, or body, protective elements, such as *amulets* (*s3, mkt*) or even *talismans* (*wđ3*). Nowadays one usually sees silver or gold-made symbols imbued with amuletic properties, one's need for their day-to-day belief system and life. In ancient Egypt, that would simply not do! Perhaps the most outstanding examples, and so the more recognizable, are some of the pieces that were found inside KV 62, that the glazed eyes of our modern world called *jewels*. In this essay, we propose to take a closer look and make a careful analytical deconstruction of the so-called *jewels* to arrive at their components, considering both their separate constituent elements, the incrustrated stones and other materials, their organization and repetition patterns and their undeniable religious connections. Even more, we propose to analyse the super-structure of the jewels and establish a religious and belief structure connection, for they usually are the representations —by themselves— of protective or magic symbols. These significance was retrieved from a quite complex belief system that began to take form more than five millennia ago, and eventually helped to navigate the destinies of the Two Lands (*T3wy*). The main objective of this essay will be to address such questions as: «did every component of a piece have a specific religious and protective significance or only the conjugation of all the elements would be effective?»; or «were these pieces used both as protective and as talismans in a world seemingly hostile?»; and finally a hypothesis will be presented in trying to answer a somewhat broader question «what made certain minerals, stones, colours or forms part of the religious realm and deem them usable as protective?». Several hypotheses can and will tend to surface, however, as the iron of a meteorite (*bi3*) was frequently understood as a gift from the gods, it will be mainly on the inhabitants of the Egyptian Pantheon that we propose to find the most important part of the answers.



MYTHOLOGICAL ASSOCIATIONS OF LUNAR INVISIBILITY IN ANCIENT EGYPT

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ABSTRACT

Although it has long been accepted by modern researchers that the ancient Egyptians started their lunar month on the day when the waning crescent was no longer visible at dawn on the eastern horizon (last crescent invisibility), so far regrettably little attention has been paid to how this event was reflected in writing or by visual representations. The understanding of the descriptions and visual symbols of lunar invisibility is not only hampered by the often arcane allusions of the Egyptian sources, but also by our perception of the lunar cycle that —being a descendant of classical and Near Eastern lunar calendars— predominantly identifies its key moment as the appearance of the first crescent of the Waxing Moon after sunset over the western horizon. In this paper we give an overview of the written accounts of lunar invisibility, especially focusing on the *Book of the Moon* (*Coffin Texts*: Spells 154-160) and Ptolemaic texts from Karnak, Edfu, and Dendarah. We also present various scenes that depict lunar invisibility, starting from the New Kingdom hieroglyph of *psdntyw* to the Zodiacs of the Helleno–Roman Era. The mythological implications of these sources seem to be various. Because the Moon was a prime symbol of resurrection, its period of invisibility often occurs in this framework, and is associated with the moment of divine conception. At other times, the invisible Moon —as it is perceived being closest to its companion, the Sun— may act as the enemy or the counterpart of the solar god.



THE SOURCES OF THE NILE IN ARABIC-ISLAMIC AND EUROPEAN MAPS (11TH -17TH CENTURY AD)

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ABSTRACT

Since the 19th Century historians of Cartography discuss whether Ptolemy had drawn maps or not. The so far oldest known world maps, ascribed to Ptolemy, were designed in Constantinople by a scientific team under the Byzantine Monk Planoudēs at the end of the 13th Century. Based on several codices, the Ptolemaic World maps were then printed from the later 15th Century onwards. Here, the White Nile is often shown as rising in several rivers from the Mountains of the Moon (*Montes Lunæ*) before mouthing into three source lakes. We find a similar depiction of the sources of the Nile on the maps of the Arabic Cartographer 'Al-Idrisi. The maps, designed in Sicily in 1154 AD, paved the way for a more rational European School of Cartography, compared to the primarily mythological *Mapæ Mundi* tradition. The cartographical pictorial representation of the Nile, its sources and course is one characteristic for the early Rational School in Cartography. Our contribution will follow the traces of knowledge on the sources of the Nile mainly in the Arabic-Islamic tradition, while raising the question whether it is based on older (ancient) Egyptian knowledge. Since the Nile was always actually the artery of life for ancient and modern Egypt, with this paper we endeavour to extend the study of this interesting topic, implementing our knowledge of Archaeo-Geography.



THE LOCUST IN PTOLEMAIC TEXTS

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ABSTRACT

The locust (*Acridium peregrinum*) is mentioned in the *Pyramid Texts* during the Old Kingdom, then it appears in the *Coffin Texts* during the Middle Kingdom; and again appears in the *Book of the Dead* during the New Kingdom; it also appears in several texts dating from the Ptolemaic Period. The appearance of this insect in the texts with a new significance, not studied until now, is the backbone and the main axis of this paper. The ancient Egyptians noticed the behaviour of that insect and connected it with some religious notions: the locust was the *avatar* of the plague, but it also represented abundance. This paper will discuss all the previous ideas in detail.



LA NATURE DANS LE PATRIMOINE CHRÉTIEN D'ÉGYPTE

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ABSTRACT

On a souvent souligné l'impact de la géographie de l'Égypte sur la mentalité de sa population. La cohabitation du désert et du fleuve, la dépendance multimillénaire à l'arrivée de la crue ont en effet marqué la civilisation égyptienne de façon très particulière: peuple d'agriculteurs attachés à leur terre, soumis aux rythmes de la Nature, ils ont très tôt sublimé cette expérience quotidienne et concrète dans un système symbolique religieux et artistique de haute volée spirituelle. Toute la civilisation de l'Égypte ancienne, les arts, l'architecture, la littérature, témoignent de ce lien vital entre l'Environnement naturel et les croyances: le ciel et la terre, les quatre éléments, les minéraux, végétaux et animaux sont omniprésents dans la spiritualité de l'Égypte ancienne. Qu'est devenu ce lien lorsque l'Égypte, à partir de la prédication de Saint Marc au I^{er} siècle après J.-C., s'est rapidement ouverte à l'Évangile? On sait que de nombreux aspects de l'ancienne civilisation ont été repris et intégrés dans l'héritage copte; qu'en est-il de la place de la Nature?

Pour tenter de répondre à cette question, nous passerons en revue les divers aspects du Christianisme égyptien pour discerner la place qu'y tiennent les éléments de l'Environnement: dans la Liturgie, les sacrements, les festivités religieuses; dans l'art décoratif, iconographique, architectural; dans l'hagiographie populaire; dans la spiritualité monastique qui est en quelque sorte la «marque de fabrique» du Christianisme Copte; enfin, dans le récit de la «Fuite en Égypte», élément fondateur et fédérateur de la communauté copte qui résume et illustre de façon magistrale le lien entre le Christianisme et la Terre d'Égypte. À travers ce parcours, nous verrons comment le Christianisme, religion de l'Incarnation Divine en vue de la Rédemption de la Création, a permis aux Égyptiens de mettre pleinement en œuvre ce double rapport, concret et symbolique, matériel et spirituel, à la Nature, en recueillant à la fois l'héritage de leurs ancêtres et celui de la Révélation Biblique. C'est à une véritable fête de la réconciliation entre Dieu, l'Homme et la Nature que nous invite la Chrétienté Copte.



LES FIGURES DES VINGT QUATRE VIEILLARDS DE L' APOCALYPSE DANS L' ART COPTE: ÉTUDE COMPARATIVE

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ABSTRACT

La décoration copte, qui est apparue dès la deuxième moitié du quatrième siècle ap. J.-C., s'enrichit de plusieurs sujets décoratifs empruntés de la *Bible* tels que les figures humaines, animalières et celles des oiseaux. Ajoutons, aussi, les motifs floraux et géométriques, les symboles chrétiens et les inscriptions grecques, coptes, arméniennes, syriaques et arabes. Parmi les scènes et les figures bibliques les plus importantes qui apparaissent dans la décoration copte, il s'agit de la représentation des vingt quatre vieillards de l' *Apocalypse*. Qui sont les vingt quatre vieillards de l' *Apocalypse*? Est-ce qu'ils apparaissent tous dans la décoration copte? Comment sont-ils représentés dans l'art copte? Qu'elles sont leurs différentes attitudes? À toutes ces questions, nous essayerons, tout d'abord, de répondre en détail afin de donner une idée complète et approfondie concernant ces vingt quatre Presbytres aux chercheurs et aux coptisants. Nous aborderons, également, une analyse comparative concernant leur iconographie dans la décoration des collections artistiques coptes pour combler les lacunes qui entravent l'évolution des recherches dans le domaine de la Coptologie.



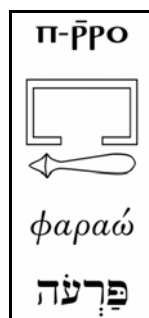
THE CROSSING OUT OF EGYPT

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ABSTRACT

The recent re-edition of *The Princeton Encyclopedia of Poetry and Poetics* [2012] would have provided an occasion for rethinking the history of allegory. Instead, however, the Encyclopedia continues to purvey the received idea that «allegorical literature began [in] the 6th Century BC, when the poems of Homer [came] to be interpreted as if they concealed moral, scientific, philosophical, and even spiritual truths». This paper intends to rewrite that history by foregrounding the earlier florescence in Egypt of allegorical thinking, pushing the date for the recourse to extended metaphor (*metaphora continua*) back by some 2500 years, not only to the 4th Dynasty, but to the Predynastic Period itself, whose artistic achievements culminated in the Na^carmer Palette. From here, the paper goes on to trace the emergence of Hellenistic allegory — for which Philōn of Alexandria will serve as the principal exemplar — out of earlier Egyptian allegorizations of the riverine and alluvial landscape of the Nile Valley and the Delta. Environmental phenomena to be discussed include the annual inundation of the Nile (*H̄ꜥꜣy*), the daily reappearance of the Sun on the eastern horizon (*ꜣꜥꜥt imntt*), and the replication of the putative mound of creation (*kꜣꜣ, bnbn*) as it appeared on the First Occasion (*Zꜣꜣ Tꜣꜣy*). Having established Egypt's millennial recourse to *similitudines rerum*, then, the paper will proceed to demonstrate how Philōn, among other Hellenic rhetoricians, turned the metaphorical landscapes that typified Egyptian thought into the exegetical trope of ἀλληγορία («other-speak»), with particular attention to Philōn's reading of the Israelites' Exodus from Egypt as recounted in *Torah*, where Philōn insists that the actual crossing out of Egypt can only be understood through what he calls ἡ δι' ἀλληγορίας ὁδός. In Philōn's allegorical imaginary, Egypt (or the Nile) stands for the *body*, while ארץ ישראל stands for the *soul*, such that Egypt represents that which must be abandoned or left behind by every individual in his/her quest for truth. No for nothing, then, crossing out of Egypt coincides in Philōn with crossing Egypt out, such the Egyptian origins of what will eventually develop into the system of fourfold *allegorēsis* in both the Christian and Jewish Middle Ages will henceforth remain occluded through a process of erasure that this paper attempts not only to expose but to effectively undo.



ON THE MYTHOLOGICAL IMAGE OF THE EYE OF HORUS

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ABSTRACT

In this paper we are going to examine and review the Eye of Horus, a particularly intriguing archetype of the Heavenly Eye in the ancient Egyptian mythological and religious ideas, which was also considered as the Solar Eye of the creator-gods Atūm, Rē^c and Horus, discussing the similarities and differences between these two. The initial conception of the Eye of Horus dates from the Predynastic Period. We are going to present a short historical revue, examining also the Naqqada Period, Hierakonpolis as the centre of Horus' cult, and his depiction as a falcon, a strong bird of prey (e.g.: the leaders and early pharaohs of the Dynasties I and II were considered as embodiments of the celestial god Horus). We shall refer also to several related archaeological finds (ceremonial slate palettes, & c.) and — through them— we shall try to reconstruct the funerary ritual. The ritual encirclement of eyes by green color (malachite) and the ritual of *opening the mouth and eyes* will be put in perspective too. The Eye of Horus as a common symbol of the sacrifice, breaking the Eye of Horus as a symbol of death, destruction rituals, breaking objects (in their relation to cosmic chaos), will be discussed too, as well as the complete Eye of Horus (*wꜥḏt*) as a symbol of life, revival, reconstruction of integrity, cosmic balance and as a lunar symbol. Furthermore, we are going to study the analysis of the sacred Eye of Horus into its characteristic six unitary fractions (used as basic corn-measure units and also for measuring quantities of substances in medicinal prescriptions) in comparison to the natural number one (1) as a symbol of unity and integrity and the role of Thoth, referring to the ancient Egyptian Mathematics, in the light of modern Mathematics. The psychological aspects of the ancient Egyptian ideas about the sacral solar Eye of Horus and other solar gods are also going to be dealt with, under the prism of the modern ideas of Karl JUNG about the role of the archetypes and the unconscious and consciousness in Mythology. The myth of the contending between Horus and Sēth is also related to the Eye of Horus as a symbol of integrity between opposites (Osiris and Sēth, Horus and Sēth, light and darkness, day and night, & c.). Finally, the spiritual connection between father (Osiris) and son (Horus) and their sacral unity is also going to be discussed and *mutatis mutandis* compared with the same motif in Christian theology.



«GOOD TO THINK»: THE INTERNAL RELATIONSHIPS OF ANIMAL INTERACTIVE CONTEXTS AS A BASIS FOR THE INTERNAL RELATIONSHIPS OF HUMAN SOCIAL CONTEXTS IN EARLY EGYPT

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ABSTRACT

We have consistently upheld the proposition that, despite the sophistication of its form and style, early Egypt was predicated upon and elaborated through a number of *ethnoi* whose internal and external relationships were reflected in their utilisation of fauna known to them in the Nile Valley and connected regions to the West and to the South. The emphasis being not upon sustenance and survival, but associated and interrelated social contexts based upon differences. It is the differences rather than the similarities that contextualise the social contexts in early Egypt, thus forming the basis for subsequent dynastic enhancement. This provides excellent structures and frameworks for conceptual and associative thought. This brief presentation intends to focus upon the symbolic and decorative aspects of the *corpus* of known archaeological material from the Predynastic Period up to and including the Early Dynastic Era. This is a broad timeframe, but the forms themselves are consistent in their articulation (i.e.: decorative ceramic, stone-ware, palettes, pendants, sculptural stelæ and statuary, rock drawings, furniture fittings, ivory labels, personal-wear especially ornamental combs and pins). The use of animal relationships as a way of symbolically characterizing human social contexts in the prehistoric and non-industrial societies is a key theory of Claude LEVI-STRAUSS's *Structural Anthropology* essentially outlined in *Totemism* (1963 [1962]) and *The Savage Mind* (1966 [1962]). Our proposal is to take these ideas a step further and delineate the internal relationships — animal and human— as correlative to selflessness and a broader understanding of their Environment and place in the Universe. The ultimate aim being to enable humans to make sense of their reality; at the same time they are conceptual ideas we deploy to define situations and thus exercise control. Thus, the LEVI-STRAUSS's argument that animals were «good to think» rather than «good to eat» has much to recommend itself to the political change of early Egypt.



ⲉAPOPHIS AND HIS REPTILIAN ORIGINS

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ABSTRACT

ⲉApophis is a true mystery of the Egyptian Pantheon. He is depicted and perceived as a giant serpent, deprived of all the senses, who lurks at the fringes of the ordered Universe to which he does not belong. Yet he is the most powerful, fearsome and destructive force known to the ancient Egyptians. His domain is the primordial darkness (*kkw*). From there he ambushes the barque of the solar Demiurge and his retinue every day anew, thereby attempting to cause its standstill and consequently the termination of the cosmic order and existence as a whole. This serpent–demon is the ultimate nemesis of *Mꜣꜥt* and only with the help of the god Sēth and other, equally malicious or (magically) powerful deities (e.g.: Isis, Serqet, Neith, Gēb and the sons of Horus) can ⲉApophis be repelled and defeated. As part and personification of *isft* and hence an entity outside of *Mꜣꜥt* he can never be destroyed completely, for he essentially does not exist! Consequently, he was never worshipped. On the contrary, priests of nearly all chief cults in Egypt were required to cast spells, curses, and perform certain annihilation rituals at potentially all hours of the day and night in magical support of their divine Creator. This daily cosmic battle generates a necessary religious dynamic of the triumph of good over evil and constitutes the very core of Egyptian religion and society. We propose a revised approach to unravel the environmental origins of one of the most malevolent and mysterious members of the Egyptian Pantheon. In our paper we shall focus on certain features of ⲉApophis' mythology that can be explained by the biology of a serpentine model: just South of modern Egypt lives a species of giant snake that looks remarkably like the vivification of ⲉApophis, the Northern African Rock Python (*Python sebæ*). This colossal reptile is indigenous today to large areas of Central, Sub-Saharan Africa. Is it possible that several millennia ago their natural habitat reached further North into the Nile Valley, where the ancient Egyptians could have encountered and implemented them into their mythology? In order to answer this question it is crucial to investigate if there is more evidence – aside from ⲉApophis – that could indicate contact between the Egyptians and these monstrous constrictors. The identification of ⲉApophis to the Northern African Rock Python is not new and neither is the assumption that *Python sebæ* used to be indigenous to ancient Egypt. Certain scholars mention a possible connection between ⲉApophis and the Rock Python, but do not elaborate further; others deny this altogether. To date, only L. KEIMER dedicated a substantial part of his study on snakes in ancient Egypt on the presence of the African Rock Python on Egypt proper. This debate is certainly still ongoing, but remains little discussed. One main reason for this is the fact that the zooarchaeological record has not yet unearthed or identified physical remains of this species from Egypt. Therefore, the main indicators remain iconographic and textual. Fortunately, however, plenty of these latter two have survived from ancient Egypt and the classical Mediterranean World. Our current study will be based on them.

A RETROSPECTIVE ANALYSIS OF MORTALITIES IN GREATER RED MUSK SHREWS (*CROCIDURA FLAVESCENS*) AND THEIR ROLE IN ANCIENT EGYPT

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ABSTRACT

The Greater Red Musk Shrews (*Crocidura flavescens*) are a mammalian species belonging to the family *Soricidae*. They prefer moist habitats, although they are also met in dry areas, and are often found in dense vegetation. Although mainly nocturnal, they also do have active spells throughout the day. They are found throughout Africa, but several species of insectivorous African shrews are in decline, mainly due to the adverse effects of human activities and pollution. There is a lack of literature on the etiology and pathology of mortalities occurring in shrews in general, and this species in particular. We therefore undertook a detailed and systematic histo-pathological, parasitological, and ultra-structural examination of thirty five (35) Greater Red Musk Shrews that had died mainly of natural causes in Egypt, between March 2008 and April 2014. Parasitic enteritis caused by *Hilmylepis* spp. was observed most frequently (n = 20), followed by parasitic pneumonia (n = 5), gastric giardiasis (n = 5), intestinal coccidiosis (n = 4), testicular degeneration (n = 4), intestinal amoebiasis (n = 3), mycotic pneumonia (n = 3), *Streptococcus* pneumonia (n = 3), and blood protozoan infection (n = 2). There was accusative agent in 20/32 (~ 63%) cases and several etiological agents 12/32 (~ 37%) cases. Although a number of helminthic and parasitic gastro-intestinal infections and lung infections were already described in shrews, this is the first description of parasitic pneumonia, mycotic pneumonia and testicular degeneration in this species. Awareness of these diseases can help in the management of shrews in captivity and could also hopefully prevent their population decline in the wild. Furthermore, in this paper we shall also refer to the environmental and religious significance of shrews in ancient Egypt.



GLIEDERVERGOTTUNG TEXTS AND THEOGONIC IDEAS IN ANCIENT EGYPT

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ABSTRACT

Gliedervergottung texts were identified as a separate genre of religious–funerary and magical literature in the early 20th century. The ideas of *Gliedervergottung* originated in the notions of the gods, as parts of the body of the creator–god, coexisting in Heliopolitan theogony as to the Ennead simultaneously with the genealogical kinship system, closely associated with the royal ideology, already in the Old Kingdom. In Heliopolitan theogony the cosmogonic ideas are interwoven (Ennead gods embody different cosmic spheres) with kratogony (from Rē^c's ascension to Heaven to Horus' accession, eternally repeated in the image of the living monarch, Egypt was ruled by the Divine Dynasty). At the same time, the notion about deities, as parts of the *demiurge's* body evolved. In the New Kingdom it received powerful impulse for development in connection with the formation of the solar pantheistic deity image of the Ramesside Period.

Gliedervergottung texts demonstrate a combination of the macrocosmic and microcosmic deification models. In the Old Kingdom, this phenomenon is fixed only for a king and the royal family (his wives). In the *Pyramid Texts* posthumous relationship between the pharaoh and Atūm is described as a merger: the king himself becomes Atūm and by this subdues the other gods (PT 213, 215, 539). Later, similar descriptions of posthumous transformations of a man into Atūm are found also in relation to individuals.

As Oleg BERLEV showed, the relationship between the king and his court was thought as similar to the relationship between the creator–god and the retinue of younger gods, created by him (*Ennead, Ogdoad, & c.*) and was based on the principles of «biomorphic» subordination. Textual material analysis allowed revealing a multi–level nature of notions functioning in the Egyptian ideology in multiple hierarchical dimensions and in very similar way:

- *Macrocosmic level*: (1) God (demiurge) / gods; (2) God / King (on the principle of identity);
- *Kratogonic level*: (3) King («God») / people (of Egypt, but — first of all — the royal court);
- *Microcosmic level*: (4) (hu)man («demiurge») / gods (magic deification).

The last level of the relationship of individuals to the sphere of the divine becomes possible only with the downfall of the Old Kingdom (CT 531, 761, 822, 945). The «Biomorphic» concept of the relationship of gods and humans, reflected in *Gliedervergottung* ideas, is further developed in the funerary literature of the Middle and New Kingdoms. The notion of the necessity to be protected on the earth and in the other world, by identifying human body parts (which consist also of virtual parts of the natural Environment) with the gods is no longer exclusively belonging to the royal dignity. For most Egyptians, such a way of contact with the sacred world was practically the only one possible, but including themselves into the system of direct «genealogical» kinship with the gods, like kings do, was next to

impossible for them. The method of the posthumous «fusion» of somebody with the divine world by means of self–deification was accessible, but the emphasis was laid on a magical mechanism of this transformation (BD 151, 172, 125, 42).

In the New Kingdom *Gliedervergottung* texts underwent a «second birth» in the royal funerary literature. The first known royal *Gliedervergottung* list was found in the mortuary temple of Hātšhepsūt at Deir `el-Bahri (*Stundenwachen*: 2nd Hour). A purely royal *Gliedervergottung* text appeared in the *Litany of Rē^c* in Tuthmosis' III tomb (KV 34, *Sonnenlitanie*: 209-21).

Source analysis indicated that the Egyptians did not develop the «canonical» tradition in correlation of specific body organs to specific gods. The number of «deificated» organs and gods could vary greatly in various texts. The only common feature was the sequence of enumerating body organs downward —from the head to the feet—, imitating the macrocosmic divine hierarchy, as the head was identified with Rē^c, the supreme god–creator (in favour of the ideological rather than ritual sub–basis of this notion, which confirms the fact that in the process of mummification the head of the deceased was paid less attention than the heart and several other organs).

The main purpose of such *dicta* in funerary notions was the «organic» (and magically approved) «deification» of man in the whole complex of his body–parts needed for a comfortable and secure integration of the deceased to the Afterworld. Within the lifetime, in magic and medical practice *Gliedervergottung* texts and ideas, which were initially meant, were actively used to «protect» the body from various diseases and dangers, originating, according to the Egyptians, from the malicious intangible forces of the Environment and the Cosmos. In general, the problem of the body parts deification is part of a much more integrated concept of the body in the ancient Egyptian worldview. In the ancient Egyptian burial rituals preserving the body and its integrity was of primary importance, and if the mummification reflected the material side of this notion, the texts of «deification of the body» reflected the ideological sphere.



SACRED SPACE IN ANCIENT EGYPT

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ABSTRACT

This paper intends to respond to a fundamental question: how did the ancient Egyptians socialize the space in which they inscribed their identity and therefore recognized themselves? Our main topic will be the socialization of space in the Nilotic civilization, more specifically, the aquatic and terrestrial space(s). We shall regard the concept of *Space* in a broader sense, in which we refer the aquatic surfaces and the land–based layer and not to a particular space, such as «the house» (*pr*) or «the temple» (*r-pr*). Hence, we will try to comprehend how the Egyptians felt and narrated their sacred space, so the spatial reality will be addressed primarily in its construction ability of building a people’s identity.



PURPLE ORGANIC COLORANTS IN LATE ANTIQUE TEXTILES

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ABSTRACT

Alchemical texts and Hellenistic papyri often refer to the polychromies of garments and of the dyeing materials; moreover, recent analyses of Roman and Late Antique textiles have vastly expanded our awareness of the importance of organic colours in Egypt. Among the ancient dyeing materials, the purple colour stands as a category on its own. In the first centuries AD, garments dyed with real purple extracted from *Muricid* mollusks, were used as an «adulterated» status symbol and a visual marker of wealth and luxury in society. Part of the attraction of the colour was its costly production; in the colour symbolism however, purple had a deeper meaning as it belonged to the sphere of the divine, of something higher than the ordinary existence of humans. In such a picture and due to the extremely high cost of true purple, dyestuffs were often falsified. Archaeological evidence supports that most of the purple colours were not obtained by the use of the «real purple» dyes, yielded by the mollusks *Murex brandaris*, *Murex trunculus*, or less frequently by *Purpurea hæmatostoma*. *Papyrus G. Holmiensis* lists more than 20 «hot» and «cold» dyeing processes for imitations of purple, where *woad/ἰσατις*, *madder/ἐρυθρόδανον*, *alkanet/ἄγχουσα*, *kermes/κόκκος*, *seaweed/φῦκος*, *safflower/κνήκος*, *wild pomegranate/βαλαύστιον*, *mashed beans/ἔρεγγμός* and *κριμνός* are reported. For producing the purple colours of desired hues two other methods were in use: **1.** Woolen yarns were spun from mixed fibers dyed in different colours; **2.** woolen yarns were then dyed in more than one colour. Unfortunately, recent scientific analyses of archaeological textiles have confirmed the use of a small number of ingredients compared with the quantity of the dyestuffs listed on the alchemical papyri. Hopefully, such a gap will be reduced by collecting and analyzing new archaeological and papyrological data, which could shed light on the ancient dyeing techniques and materials. Organic dyes are experiencing a great resurgence of interest in the textile world, as they are considered eco-friendly and non-toxic, fitting nicely into similar trends of repurposing, upcycling, and local food. *Ars Purpuraria*, or the art of purple-dyeing, is a research area for the interdisciplinary collaboration of Archaeologists, Historians, Linguists, Textile-Researchers and Dyers, both for scientific research and practical experimentation. We are all becoming more aware of how as individuals can we affect our Environment. In this direction and in order to improve our understanding, practical dyeing and spinning experiments have been made by the author in order to recreate some of the described alchemical recipes and processes. Moreover, on the basis of thorough analysis of a number of «purple» textiles at the Museum of Hellenic Folk Art in Athens, the data will be classified and subdivided into groups according to the various dyeing and spinning methods in use.



BIRDS OF THE AIR: AN ORNITHOLOGICAL OVERVIEW OF THE ROLES OF BOTH DIURNAL AND NOCTURNAL BIRDS IN THE RELIGION, ART, HIEROGLYPHS, THE LIVES AND DEATHS OF ANCIENT EGYPTIANS

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ABSTRACT

On-going research into the birds of ancient Egypt has to date identified an overall total of 243 species as having probably occurred there between the beginning of Pre-Dynastic times and the end of the Roman Period. 187 of these are non-passerines and 56 passerines. 51 species have so far been found depicting hieroglyphs with up to 8 being used for any individual hieroglyph. It appears that a common characteristic of these birds was more important than an actual species and that this may also have been used to distinguish between «good» and «evil» as with the «swallow» and «sparrow» hieroglyphs. 77 species have so far been identified from mummies with 44 of these being diurnal and nocturnal raptors and only 9 being potentially edible. This not only shows the importance of raptors in the lives and religion of ancient Egypt but also contrasts markedly, although not unexpectedly, with bone remains from tombs and middens where at least 76 species out of 154 were potentially edible and only 15 were raptors. 124 species have so far been identified from Art, sculpture and literature. Some previous possible errors or omissions in identification in this area, such as the «ostriches» from both the painted wall of Hierakonpolis and the Battlefield Palette, one species from the geese of Meidūm and three waterbirds from the great marsh scene in the Tomb of Ti, will be discussed. Other key elements to be covered in this paper will include the birds of the creation myths from Yellow Wagtail to Phoenix; the *bnw-*, *b3-* and *3h-*birds; the Divine Aviary and why: (i) particular species may be linked only to individual gods or goddesses, such as the sacred ibis to Thoth; (ii) vulture deities are all goddesses; and (iii) with one exception, the female Common Kestrel for Isis and Nephtys, all falcon deities are gods; the Horus Falcon; the Eyes of Rē and Horus; other species identified with the Sun, Moon or half-light (twilight) and why this might be; and lastly climate change, major weather cycles, migration and abmigration as depicted on tomb walls and in literature. This paper may be an overview of the current state of research into ancient Egypt's birds but several findings will be published here for the first time.



FISHES, INSECTS, AMPHIBIANS AND REPTILES IN THE ART, HIEROGLYPHS AND RELIGION OF ANCIENT EGYPT

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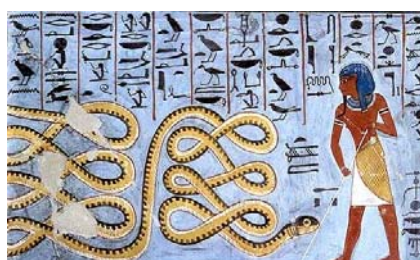
ABSTRACT

Fishes, insects, amphibians and reptiles all played an important part in the daily lives and religion of ancient Egypt. At least 22 such species were depicted as hieroglyphs and at least 16 were linked to deities. More than 31 species, mainly fish, occur in Art. Fish species were a major food source but also greatly esteemed for their variety, abundance and fertility, for example the *Tilapia nilotica*. Species from very different habitats, like the deep water Lates, Nile Perch, and the shallow water *Tilapia* are often erroneously shown together in general fishing scenes, but deliberately so on harpoons where they almost certainly portrayed the unity of the Two Lands (*T3wy*) by being predominantly from the Upper and Lower Nile respectively. Only two species of fish were particularly linked to deities but others had lesser religious or administrative significances.

Insects were poorly represented but grasshoppers, butterflies, beetles, bees, wasps, flies and dragonflies and other invertebrates such as centipedes and scorpions, were all depicted and at least three were deities. Scorpions were feared, locusts seen as both destroying forces and as signs of fertility, scarabs as the rising sun and golden flies as an honorific decoration. This paper will consider why such links might have come about. One potential misidentification, a dragonfly for an antlion, will also be discussed.

Frogs and toads were the only amphibians and were probably considered to be the same as Heqet, the frog goddess, is depicted as both. Both also appear on magic wands as conception and fertility symbols. Possibly five species altogether were known, but only two or three depicted. Lizards, geckos, freshwater turtles, crocodiles and possibly a tortoise were among the portrayed or mummified reptiles and Sobek and Wadjet are just two of the major deities to which they were related.

Finally, snakes and crocodiles were rightly feared as being highly dangerous. Cobras also had great significance as representing one of the Two Ladies (*Nbty*) and appearing on the crowns of the Pharaohs as the protective *uræus*. This paper will examine many of the beliefs surrounding these animals and will attempt to suggest how they evolved.



**LILIES OF THE FIELD:
THE FLOWERS AND PLANTS OF ANCIENT EGYPT AND SINAI**

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ABSTRACT

Over 2080 species of plants, including 68 endemics, have to date been recorded in Egypt with 1083 from the Mediterranean coasts, 800 from the River Nile and oases and 1400 from the Western and Eastern Deserts, the Sinai and the Elba Mountains. Not all of these would have been known to the ancient Egyptians but the names of over 600 do occur on their monuments and in their literature. Many — among a great variety of purposes— were included in the creation myths; linked to deities and the Sun; shown to demonstrate the unity of the Two Lands; used as personal decoration in life and in death; eaten as food; prepared to be dyes, medicines and poisons; painted in palaces and tombs; turned into writing materials; and planted in gardens. Such plants included the Blue and White Waterlilies (*Nymphaea caerulea* and *N. lotus*), Papyrus (*Cyperus papyrus*), Acacia (*Acacia nilotica*), Cos Lettuce (*Lactuca sativa*), Sycamore Fig (*Ficus sycomorus*), Olive Tree (*Olea europea*), Common Poppy (*Papaver rhoeas*), and Persea Tree (*Balanites aegyptiaca*). This paper will examine some of these plants and their uses, especially those included in the creation myths and linked to deities and the Sun, and will then extend this to include the most important flowers of the Exodus of the Israelites through Sinai. What were the Burning Bush and Manna? Over 800 plants have so far been recorded for the Sinai alone ...



AMŪN–RĒ^c: BETWEEN TWO CULTURES (SUDAN AND EGYPT)

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ABSTRACT

In the Nile Valley there was a flourishing civilization centred at the Northern Sudan, in the Meroitic Island, during 750 BC down to 350 AD. This civilization had its own characteristics, showing a unity of civilization with that of the Egyptians, but also a diversity of culture, therefore they worshiped the same high god who was also worshiped in Egypt, i.e.: Amūn–Rē^c, but practicing different rituals, with different versions of the features of this very god. Performing a comparative study between the two versions of Amūn–Rē^c in both Egypt and Sudan, our paper will try to discover if this Meroitic Culture created its own symbols, independently of the Egyptian civilization. Having, discussed the series of the rituals practiced for Amūn–Rē^c in Sudan, we find that there is one and the same god, however with different worship modes, different ways of appointing the king, & c. By doing so in this paper, we shall present new methods of studying the ritual practices, using the Dramatic Methodology, in order to interpret the rituals, to conclude that there was no impact on the Sudanese civilization from the Egyptian culture, but rather an actual unity of civilization throughout the Nile Valley and between its different cultures.



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**ENVIRONMENT & RELIGION IN
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**Sensing the Cosmos through
the Eyes of the Divine**

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