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The opinions expressed in this
volume are those of the authors,
and do not necessarily reflect
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From the New Editors

Damqātum is an electronic publication, freely available since 2006 both in English and in Spanish.

Even though it is an institutional newsletter, as incoming editors we intend to broaden the scope of published material. For this reason we have decided to implement several editorial changes in content and layout, seeking to maintain the high scholarly standard set in the previous volumes. These improvements were thought to:

1. Create and reinforce scholarly connections between local universities and foreign institutions related to Ancient Near Eastern Studies.
2. Increase the diffusion of scholarly meetings and research carried out in Argentina and Latin America.
3. Facilitate the access to a large range of information (articles, research projects, conferences, courses, new insights and discoveries) in a bilingual format, to reach an even wider readership.

Therefore, we encourage the scholarly audience to get in touch with us and send individual or multi-author contributions.



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The Argentine Archaeological Mission at Tell el-Ghaba, North Sinai

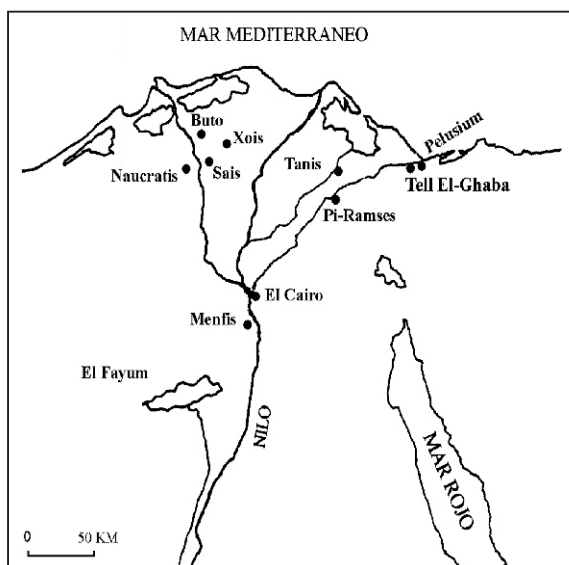
PROJECT SINAI

Silvia Lupo | University of Buenos Aires / IMHICIHU-CONICET

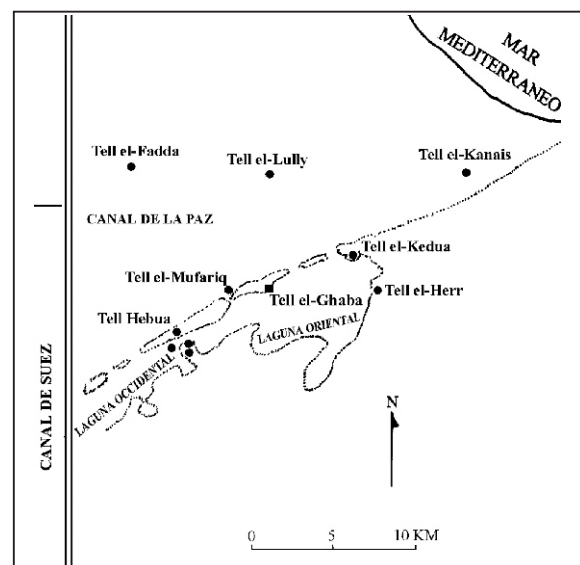
The archaeological and study-related activities of the members of the Argentine Archaeological Mission at Tell el-Ghaba,[1] North Sinai, date back to the year 1995.[2] Tell el-Ghaba is an archaeological site from the beginning of the XXVI Dynasty (end of the 7th century and beginning of the 6th BC). It was located on the banks of the Pelusiac arm of the Nile, which back then was part of the eastern Delta (Figure 1).

More than a millenium later, the Pelusiac arm became inactive. This accounts for the desertification of the area, which became part of the Sinai Desert. However, geomorphologically, the area is a potentially fertile alluvial plain.

parallel to the Mediterranean, from the Nile Delta to El Arish, the extension of a network of secondary irrigation and drainage canals, the installation of new urban settlements and the creation of roads, works that would change the characteristic desert-like landscape of North Sinai. The agricultural project was completed with studies that included various sciences (geological, ecological, archaeological and historical) intended to assess its environmental footprint and to mitigate its possible negative effects, such as the loss of archaeological and historical evidence. Therefore in 1992 the Egyptian government, in conjunction with the archaeological research



a. Map of Northern Egypt.



b. Map of Northern Sinai with archaeological sites (taken from CRIPEL 14).

Figure 1. Maps with the location of Tell el-Ghaba.

Taking these conditions into account, in 1986 the Egyptian State designed the North Sinai Agricultural Development Project, which involved large scale works aimed at expanding and adding new lands devoted to agriculture as well as creating new residential areas to mitigate the serious consequences of demographic growth. This project consisted in the construction of a main canal, the Peace Canal (El Salam Canal),

institutes based in Cairo, put forward the North Sinai Archaeological Salvage Project, which committed international cooperation between Egypt's Supreme Council of Antiquities and the foreign archaeological missions working in that country, under UNESCO's sponsorship, in order to preserve the region's cultural heritage.

The purpose of the North Sinai Archaeological Salvage

Project is to rescue over 40 endangered sites belonging to different historical periods, especially those which were seriously affected by the building of the canal or those surrounding it. The risks for these sites have not disappeared with the conclusion of the works themselves, but still impact the present situation, since Egyptian peasants fertilize their fields with sediments extracted from archaeological sites (*seba*).

Argentina is involved together with other nations that keep archaeological missions in North Sinai, such as France, Austria, England, Switzerland and Canada.[3] Since 1995 the Argentine Archaeological Mission has proposed the archaeological and historical salvage of Tell el-Ghaba as its general aim in order to expand and contribute to the region's historical and archaeological knowledge during the Saite period (XXVI Dynasty), acknowledge the importance of its location in this frontier territory, which historically represented an area not only for the exchange of goods but also of ideas and people, and which was also the setting for the passage of Egyptian and foreign (Assyrian, Neo-Babylonian and Persian for the 1st millennium BC) armies.

The salvage project for the Tell el-Ghaba site has received various subsidies from the CONICET, the National Agency for Scientific and Technical Promotion through FONCYT, and the University of Buenos Aires. The Argentine Archaeological Mission has performed six excavation and eight laboratory campaigns to record and analyze recovered material, and is planning an excavation and laboratory campaign for November 2011. To complement the geomagnetic survey performed in 1998 and 1999, during 2010 a new survey brought to light the presence of several buried buildings, two of which will be studied in the planned campaign[4] (Figure 2).

Tell el-Ghaba developed in the context of an expansionist policy towards the Levant promoted by the Dynasty XXVI kings (664-525 BC)[5] and their attempt to reunify Upper and Lower Egypt, a situation which coincided with the apogee of trade in the eastern Mediterranean.

In order to achieve the reunification of the country after the Assyrian dominion, Psamtik I (664-610 BC)[6] controlled the small principalities in the Delta and established a political and religious alliance with Thebes through the consecration of his daughter Nitocris as "Divine Adoratrice of Amun." [7] Among his military reforms we can find the expansion of the Mediterranean fleet and the hiring of Carian and Ionian mercenaries. Upon the Assyrian loss of their dominion in Egypt and the Syro-Palestinian coast as a result of the fight against Babylon and Elam, this pharaoh devoted himself to the restoration of the Egyptian former dominion in the Near East, concomitant with the recovery of trade routes.

This plan included the settlement of Naucratis in the northwestern Delta by Greek merchants, the construction of a fortified site at Tell el-Balamun in the central Delta and a program for the defense of the northeastern frontier,

encouraged by the experience of the Assyrian invasion and the threat by an increasingly powerful Babylonian Empire.

The only roads to access Egypt by land from Asia were the ones across the northern plain of the Sinai Peninsula. The northern road reached the Pelusiac arm and the eastern and western lagoons; [8] the southern access was across the wadi Tumilat. To defend the northern road (The Way of Horus) two fortresses were erected: Qedwa/T21—on the Eastern Canal [9]—and 30 km towards the southwest, Defenneh, on the Pelusiac arm, where garrisons of Greek soldiers from western Asia settled. The defense plan included more modest settlements, such as temporary camps, forts and outposts, which often also gave supplies to military, diplomatic and commercial contingents crossing the north Sinai desert. Between Rumani and the Suez Canal, the most relevant are Tell Heboua II, Tell el-Ghaba, and T.4, T.5, T.6, T.73, T.82, T.91 and T.94 sites. [10] In the south, in the access to the wadi Tumilat, Necao II erected the Tell el-Mashkuta fortress and built a canal with the purpose of joining the Nile with the Red Sea. [11]

Eduardo Crivelli (1995-1999) and Adriana Chauvin (2010) have been in charge of the fieldwork and the former has established the site's stratigraphy. In 1995, the fieldwork began in Area I, in the central-southern part of the tell where the sandy layer was relatively thin and enabled an extensive excavation (Figure 3).

The stratigraphy established can be summarized as follows (from the bottom to the top): [12] The first settlements took place in a clayey and floodable land, according to the laminar

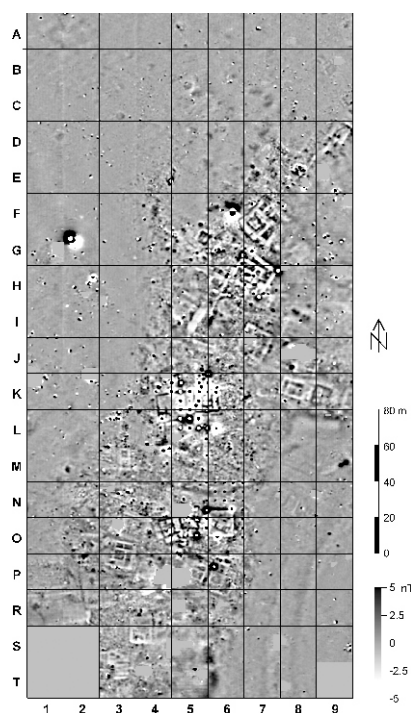


Figure 2. Geophysical survey performed in 2010 by Tomasz Herbich (Polish Institute of Mediterranean Archaeology in Cairo).

Building C is a 500 m² public structure. In one of its



Area I, Building A and Structure G

BA/42

BB/42

Building A

Structure G

midden

water surface

0 1m

In the site many ceramic vessels were found, both



Figure 5. Photograph of Structure G in Area I (Argentine Archaeological Mission Archive).



Figure 6. View of Building B in Area I, entirely exposed (Argentine Archaeological Mission Archive).

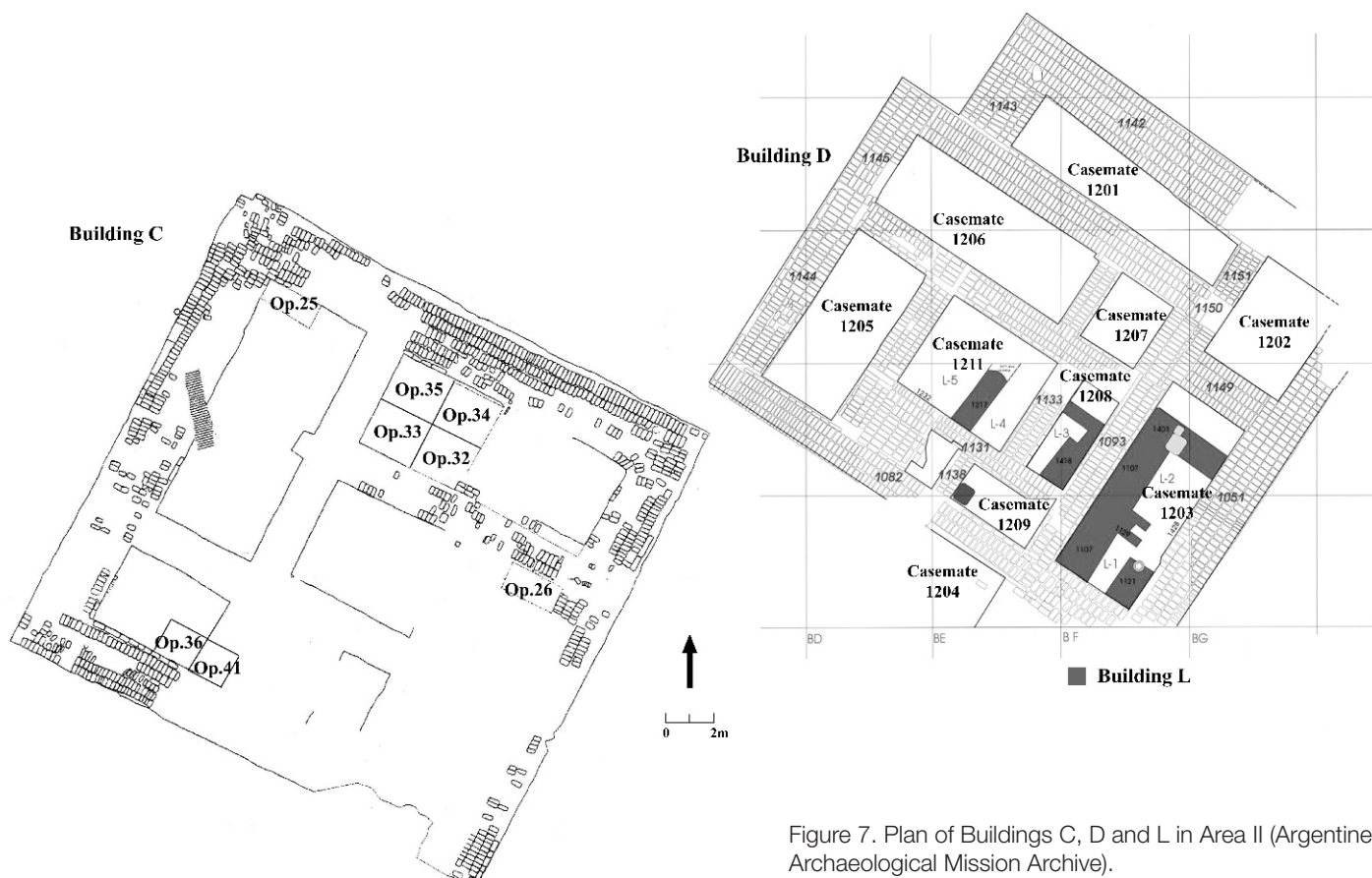


Figure 7. Plan of Buildings C, D and L in Area II (Argentine Archaeological Mission Archive).



Figure 8. Buildings D and L in Area II (Argentine Archaeological Mission Archive).



Figure 9. Building F in Area VI, entirely exposed (Argentine Archaeological Mission Archive).

Egyptian and imported. The Egyptian vessels are mostly manufactured with clay from the Nile, and they are classified according to the Vienna System.[15] The containers manufactured in clayey soil from Upper Egypt are rare, which proves that the relationships with the south of Egypt were not free-flowing. This corresponds to a period in which the reunification of Egypt had not been achieved yet. It would take place under Psamtik II (595-589 BC).[16] Egyptian vessels in alluvial clay are usually dishes for everyday use, such as

basins, jugs (Figure 11), small jugs (Figures 12 and 13), bottles (Figure 14), votive small jugs (Figure 15), big containers for the storage of grain (Figure 16 and 17) and molds to leaven bread. Some vessels in clay from the Nile copy foreign shapes such as the small jug (Figure 18) whose shape and decoration resemble Philistine ones from Ashdod ("Late Philistine decorated Ware").[17]

Imported vessels reflect trade exchanges held throughout the site's periods of settlement, especially with the Levant and



Figure 10. Exposed combustion structures in Area VIII (Argentine Archaeological Mission Archive).

eastern Mediterranean. From the Levant there stand out storage vessels, especially those with a torpedo shape (Figure 19), and Akhziv jugs with a mushroom-shaped neck (Figure 20).

Cypriot and Aegean vessels are mainly basins, jugs—some of them being perfume containers—and jugs with different decorative styles (Black-on-Red, Bichrome ware, White Painted) (Figures 21 y 22).

The study of the material with which foreign vessels were

manufactured was carried out by Dr. Beatriz Cremonte.[18] The presence of these imported vessels reflects the development of the exchange with the Levant, Cyprus and the islands in the Aegean. According to the studies carried out so far the route through which they came seems to have been through sites in the Levant, economically active during the period, such as the case of Ashkelon in the southern Levant.

According to a contrastive analysis between Egyptian



Figure 11. Globular jug.



Figure 12. Small jug with handle.



Figure 13. Small jug with handle.



Figure 14. Bottle.

pottery and that imported from Tell el-Ghaba, and pottery from the eastern Delta, Upper Egypt, the Levant and the eastern Mediterranean, it was possible to establish the dating of the site as early Saite (end of 7th to 6th centuries BC). Egyptian pottery from Tell el-Ghaba can be assigned to North Phase IV and the imported one, to Iron IIC.[19]

Among the special findings there are several amulets, in general, produced in faience: Wdjat eyes (Figures 23 and 24), double figurines of the god Bes (Figure 25), divine figurines

(Figures 26 and 27), Menkheperra scarabs and scaraboids (Figure 28), personal items such as necklace beads (one of them in gold), a terracotta plaque of a Nubian woman (Figure 29), pieces of games such as “senet”, etc. These findings reflect the development of a popular religiosity in the area of Tell el-Ghaba. Claudia Kohen studied the weaving weights manufactured in clay without being sewn found in the foundation deposits of Building A in Area I of Tell el-Ghaba[20] and the net weights (Figures 30 and 31).[21]



Figure 15. Votive jug.



Figure 16. Storage vessel.

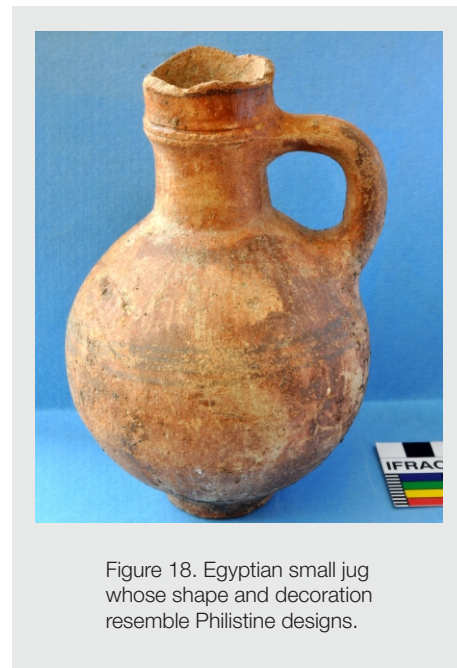


Figure 18. Egyptian small jug whose shape and decoration resemble Philistine designs.



Figure 17. In situ storage vessel.



Figure 19. Torpedo-shaped storage vessel from the Levant.



Figure 20. Aegean Akhziv jug.



↑
Figure 22. Neck of an Aegean "Black-on-Red" jug.

←
Figure 21. Aegean small jug with bichrome decoration (Photograph: Pablo Zubizarreta).



Figure 23. Eye of Horus.



Figure 24. Eye of Horus.



Figure 26. Figurine of the goddess Sekhmet.



Figure 25. Double figurine of the god Bes.



Figure 27. Divine figurine.

→

Figure 28. Menkheperra scaraboid.



←

Figure 29. Plaque of a Nubian woman.



Figure 30. Foundation deposit of Building A with the weaving weights and vessels.

Lithic instruments were studied according to their size, morphology, type of stone and function. They are mainly mills, net and scales weights. The former were studied by Adriana Chauvin with comparative material from the Cairo Museum.

Fish remains were studied by Alberto Cione, researcher at the Museum of Natural Sciences in La Plata. His task has enabled the recognition of a great variety of fish that were part of Tell el-Ghaba dwellers' diet. The faunistic sample records a large number of birds and some mammals. Among the findings there also appear a tortoise shell, a shark tooth and snails (Figure 32).

Notes

1. Website: <http://www.tellel-ghaba.org>
2. Current research is funded by FONCyT, Grant BID-PICT 2007 N° 1526, and the University of Buenos Aires, UBACYT 2010-2012, N° 20020090200181.
3. Between 1995 and mid-2004, Perla Fuscaldo was the concession holder of the site of Tell el-Ghaba and director of the Argentine Archaeological Mission; from mid-2004 until now the Egyptian Supreme Council of Antiquities granted the concession to Silvia Lupo, who is currently working as director of the Mission.
4. <http://www.pcma.uw.edu.pl/index.php?id=679&L=0>
5. K.A Kitchen. 1972. *The Third Intermediate Period in Egypt 1100-650*. Warminster, Aris & Phillips, p. 467.
6. K.A Kitchen. 1972. *The Third Intermediate Period in Egypt 1100-650*. Warminster, Aris & Phillips, p. 467.



Figure 31. Weaving weight.



Figure 32. Cowry shell.

7. R. Caminos. 1964. "The Nitocrits Adoption Stela." In: *Journal of Egyptian Archaeology* 50, pp. 71-101.
8. These lagoons, nowadays dried but easily recognizable, appear under the name of "Heboua eastern and western lagoons" (M. Chartier-Raymond and F. Brien-Pontevin. 1993. "Reconnaissance archéologique à la pointe orientale du Delta, Campagne 1992." In: *Cahier de Recherches de l'Institut de Papyrologie et d'Égyptologie de Lille* 15, pp. 45-71; S. Moshier and A. El-Kalani. 2008. "Late Bronze Age Paleogeography along the Ancient Ways of Horus in Northwest Sinai, Egypt." In: *Geoarchaeology* 23/4, pp. 450-473) mention them as sabkha/paleo-lagoons.
9. E. Oren. 1984. "Migdol: A New Fortress on the Edge of the Eastern Nile Delta." In: *Bulletin of the American Schools of Oriental Research* 256, p. 9; D. Valbelle et al. 1992. "Reconnaissance archéologique à la pointe orientale du Delta. Rapport préliminaire sur les saisons 1990 et 1991." In: *Cahier de Recherches de l'Institut de Papyrologie et d'Égyptologie de Lille* 14, p. 18.
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14. A. Chauvin. 2010. "Tell el-Ghaba, Sinaí Norte: Campaña de Excavación 2010. Informe Preliminar. 2010." In: *Antiguo Oriente* 8, pp. 183-200.
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Nacional de Arqueología Argentina. Río Cuarto, Córdoba, Argentina, 20-25 de Septiembre de 2004; P. Fuscaldo, E. Crivelli, M. V. Pereyra de Fianza and A. Zingarelli. 2005. "A Preliminary Report on the Three Campaigns of the Argentine Archaeological Mission at Tell el-Ghaba, North Sinai, Egypt, 1995-1997 (Excavations and Study Seasons)." In: *Revista de Estudios de Egiptología* 6-7, CD version; S. Lupo and S. Basílico. 2005. "Tell el-Ghaba, Norte de Sinaí, Egipto: la cerámica de un asentamiento saíta." In: *RUNA Archivo para las Ciencias del Hombre* 25, pp. 7-22; S. Basílico and S. Lupo (eds.). 2006. *Tell el-Ghaba, Egipto: alimentación, producción e intercambio*. Buenos Aires, Dunken.

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Reflectance Transformation Imaging (RTI) and Ancient Egyptian Material Culture

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Introduction

Whether an archaeologist or text specialist examines artefact surface details first-hand or via a photograph, lighting is important for accurate viewing. With the former method, lighting proximity, intensity and direction can be adjusted to improve visibility. For the latter, whether during the making or use of photographs, light location and angle is fixed. This presents particular difficulties for fully visualising convex, concave or undulating surfaces; some surface features may be over-lit while others are lost in shadow. For photography in the field, in addition to overcoming lighting issues, there is also the need for portable and affordable equipment and a relatively quick capture procedure. Reflectance Transformation Imaging (RTI) is an emerging advanced digital imaging technology with the capability of overcoming these challenges.

Reflectance Transformation Imaging

RTI entails taking multiple high-resolution detailed digital photographs of a surface with light applied from a different position for each exposure. The multiple captures are amalgamated together using mathematical algorithms such as Polynomial Texture Mapping (PTM), developed by Tom Malzbender et al. (2001). The two main RTI techniques are distinguished primarily by the way illumination is applied during photography:

1. RTI using a lighting dome, generally referred to as “RTI”.
2. RTI using a hand-held flash, referred to as “Highlight RTI” or “H-RTI”.

Design of a more portable, affordable and faster RTI dome



Figure 1. Reflectance Transformation Imaging camera and lighting dome system. Left: Dome being assembled in the Centre for the Study of Ancient Documents at the University of Oxford. The front dome quarter is removed to show the array of 76 LED light sources. Right: The RTI dome system set up ready for imaging in the British Museum Blythe House Stores. Lights and camera (suspended from metal frame over dome) are connected to the PC which controls these and the RTI capture process. Author's photographs.



Figure 2. H-RTI equipment set up for the capture of a limestone ostrakon in the Ägyptisches Museum und Papyrussammlung, Staatliche Museen zu Berlin. The author measures the distance between the flash gun and target surface prior to taking one of a series of digital photographs. Photograph courtesy Hembo Pagi.

system constituted the primary aim of a collaborative 1-year project, *Reflectance Transformation Imaging System for Ancient Documentary Artefacts* (RTISAD), recently undertaken at the University of Oxford and University of Southampton. RTISAD was funded by the UK Arts and Humanities Research Council via the Digital Equipment and Database Enhancement for Impact (DEDEFI) scheme.

A lighting dome system was designed and built by the University of Southampton. The dome consisted of a plastic hemisphere measuring 1 m in diameter (Figure 1), which disassembles into four parts for portability. 76 LED light sources are affixed to the dome's underside. A digital camera is attached overhead to a frame and positioned so that the lens projects through the opening at the top of the dome. Objects are placed under the dome and 76 high-resolution digital photographs of the artefact surface are made, each with a different LED turned on. The captures are then combined together with a fitting software into a PTM file. The RTI file can be viewed using software such as the open access RTIViewer (Figure 3). The user is presented with a high resolution image of the artefact surface and importantly, can virtually re-light the surface in real-time. Enhancement settings (rendering modes) make surface features more visible.

While the dome is the most efficient way of imaging objects

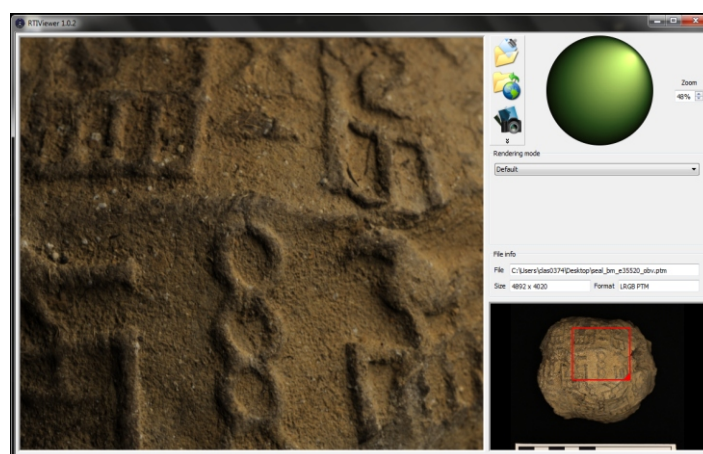


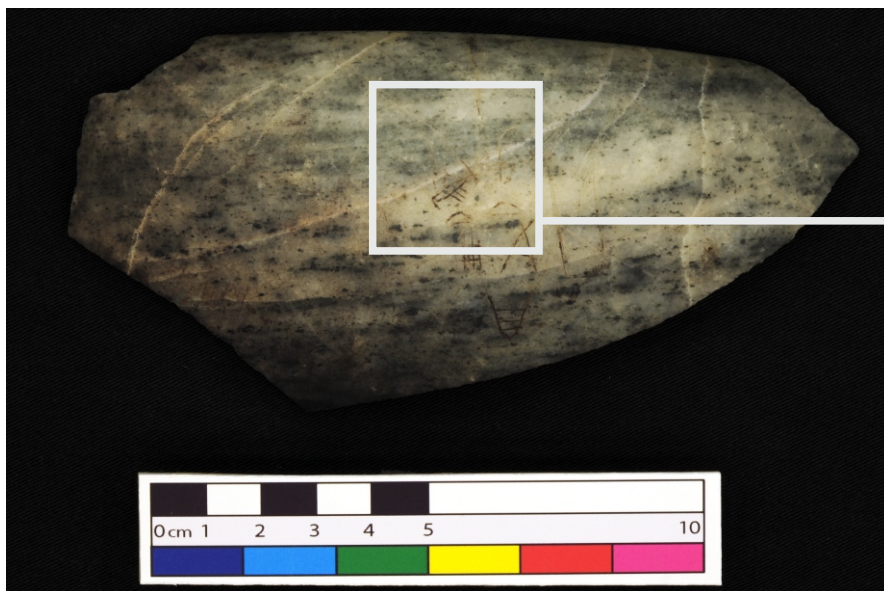
Figure 3. Screenshot of the RTIViewer displaying detail of impressed jar sealing (EA 35520, British Museum) with light from upper right, in the default mode, at 48% magnification.

measuring 17cm² or less, especially in quantity, larger objects or those presenting logistical challenges can be imaged using H-RTI (Figure 2). This method requires a camera on a tripod, a hand-held light source, and reflective spheres. H-RTI is adaptable to a wider range of surface sizes and locations, e.g. rock art, tomb relief, stelae, etc. (see Mudge et al. 2006), but is more time consuming.

Figure 4a. Decorated side of the Hunters Palette (EA 20792, British Museum). Author's photograph, courtesy Trustees of the British Museum.



Figure 4b. Detail showing evidence for re-carving. The body of the human figure appears to have been shifted to the left and the rope may have originally passed over rather than under the figure's body. Author's photograph, courtesy Trustees of the British Museum.



↑

Figure 5a. Serpentine vessel fragment with incised imagery (WML 1977.112.296). Author's photograph, courtesy of National Museums Liverpool: World Museum.

→

Figure 5b. Detail of incised hieroglyphic signs on serpentine vessel fragment (WML 1977.112.296). Top: RTI default mode with even lighting. Bottom: RTI specular enhancement rendering mode, lit from the upper left, and showing intentional incision marks and tool slips (e.g. lines extending away from the insect's antennae and tops of wings), among other surface features. Author's photographs, courtesy of National Museums Liverpool: World Museum.



RTI and Egyptian Material Culture

As part of the RTISAD dome system development and testing, my particular task was to photograph ancient documents made from a variety of material types (e.g. clay, bone, ivory, metal, stone, wood), inscribed using different techniques (e.g. incisions, relief carving, painting, stylus and seal impressions). In addition to cuneiform tablets and Latin-inscribed tablets, I imaged ancient Egyptian artefacts in the Ashmolean Museum, British Museum, and World Museum in Liverpool. As the results compellingly attest, RTI holds tremendous potential for the study of Egyptian material culture.

Marks on the Late Predynastic (c. 3100 BCE) Hunters Palette clarify the detailed process of carving (Figure 4). Through light control RTI supports the rigorous comparative analysis necessary for identifying patterning in technical practice in order to answer questions of broader cultural consequence, such as the extent to which the palettes are the products of shared practices or work in relative isolation.

An Early Dynastic stone vessel inscription is not only more easily readable with RTI, but the difficulty of cutting hard stone is also apparent (Figure 5). Light from certain positions reveals multiple tool marks, some of which veer off from the main incisions forming the hieroglyphic signs. In addition to revealing unambiguously the challenges posed by inscription in certain material types, RTI also enables the detailed study of ductus,

and methods of tool use. Evidence for direction, pressure and force may reveal the skill and habit of an artisan, perhaps even aiding the identification of 'hands' or 'workshops'.

Beyond its applications for ancient Egyptian inscriptional evidence, RTI also presents tremendous potential for documenting other material culture, from skeletal or botanical evidence to lithics and ceramics. Although the 1-year RTISAD project has recently drawn to a close, the team is keen to develop follow-on research projects and identify potential collaborators.

The RTISAD Team

The RTISAD team, led by Dr. Graeme Earl (Archaeological Computing Research Group [ACRG], University of Southampton) brings together expertise from computer science and archaeology including textual studies in the areas of Egyptology, Assyriology and Classics. The University of Southampton team also include Dr. Kirk Martinez (Electronics and Computing [ECS]), with Mr. Hembo Pagi (ACRG), Mr. Sascha Bischoff (ECS), Mr. Michael Hodgson (ECS). The University of Oxford team includes Prof. Alan Bowman, Dr. Charles Crowther (both Centre for the Study of Ancient Documents [CSAD]) and Dr. Jacob Dahl (Oriental Institute [OI]), with Dr. Kathryn E. Piquette (OI, CSAD) and Mr. Leif Isaksen (CSAD) ■

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Earl, G. P., P. J. Basford, A. S. Bischoff, A. Bowman, C. Crowther, M. Hodgson, K. Martinez, L. Isaksen, H. Pagi, K. E. Piquette and E. Kotoula. 2011. "Reflectance Transformation Imaging Systems for Ancient Documentary Artefacts." In: *Electronic Visualisation and the Arts 2011*, London.

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Mudge, M., T. Malzbender, C. Schroer and M. Lum. 2006. "New Reflection Transformation Imaging Methods for Rock Art and Multiple-Viewpoint Display." In: M. Ioannides, D. Arnold, F. Niccolucci and K. Mania (eds.), *The 7th International Symposium in Virtual Reality, Archaeology and Cultural Heritage (VAST 2006)*. Eurographics Association, pp. 195-200.

RTI on the World Wide Web

- RTISAD project summary:

http://www.soton.ac.uk/archaeology/acrg/AHRC_RTI.html

- Overview of Oxford University work, "Shedding Light on Ancient Documents":

<http://www.csad.ox.ac.uk/csad/Newsletters/Newsletter14/Newsletter14.pdf>

- Selected results from the Ashmolean Museum RTI, "Exploring Ancient Writings at the Ashmolean Museum with Advanced Digital Technologies":

<http://www.ashmolean.org/departments/antiquities/research/research/rtisad/>

- Various RTI resources prepared by our project partner, Cultural Heritage Imaging (CHI):

<http://www.c-h-i.org/technology/ptm/ptm.html>

- CHI video of papyrus RTI:

<http://www.youtube.com/watch?v=EDQPsP70DyM>

- RTIViewer:

http://www.c-h-i.org/learn/learn_RTIviewer_download.html

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WHEN THE EGYPTIANS made the history, and not the Pharaoh!

Heba Abd El Gawad* | Durham University
h.h.abd-el-gawad@durham.ac.uk

I have to admit that none of us as Egyptians have expected this at all. We all knew it had to happen someday, but when and how this was something we never thought about. But apparently, some brave Egyptian youths did. The revolution lasted for around 18 days, yet the fourth day of it is the one I clearly remember for emotional and academic reasons. This was the day when all communications in Egypt were terminated and the police stepped out of the scene leaving the military in charge of the whole situation. On that day I had no access to my family at all. Our only source for information was the internet, as some of the private news agencies still managed to send reports. All what I was thinking about was my family in Egypt and, despite being an Egyptologist, I did not think at all of the museum which was extremely close to where all the main events took place.

The recent situation in Egypt, as well as the state of security of the archaeological sites, raised significant questions: what is Egyptology doing for modern Egypt? Or does modern Egypt just not count? Yes, ancient heritage is priceless... but a human soul is equally priceless!

During those days there was a feeling of mistrust, yet in the meantime the Egyptians were the ones forming human shields

outside the Egyptian museum and standing outside the archaeological sites to protect them. We as Egyptologists should take advantage of the feeling of national pride overwhelming the Egyptians at the moment and make the best use of it in favour of modern Egypt and its ancient heritage.

Raising awareness among local communities about the protection of the archaeological sites is a path we should all start to explore: maybe we can make a difference, maybe this could be solved once and for all. The current government and the Egyptians are open to new ideas and very much willing to help the reformation of modern Egypt from all respects. This might help us protect the antiquities and the world heritage and at the same time raise the Egyptian's consciousness of their own past. If there are any lessons to learn from this revolution is that power of the people is stronger than people in power.

Egypt can definitely make history throughout time with any resources available no matter how limited they are. Long live Egypt and the Egyptians! ■

* This is dedicated to the martyrs of all the recent revolutions around the Arab world.



Stop! Let's Protect NUBIA

Carolina Quintana | University of Buenos Aires / CONICET

Since 2007, local protests against the construction of dams in the region of Nubia (present Sudan) are known to the global community. A group of Chinese companies are planning to construct two dams with the support of the government of Sudan. One of them would be located on the Nile's third cataract (Kajbar area), in order to create a water reservoir of 110 km² and generate 360 megawatts of electricity. The second one would be located on the second cataract (Dal area) with a height of 25-45 meters and a capacity of 340-450 megawatts.

The fulfillment of these projects would provoke large-scale damage to the environment, reduction of habitable land and a considerable loss for the Nubian cultural heritage. The magnitude of this problem may be better expressed in quantitative terms: only in the Kajbar area, 10.000 people would be displaced and moved to other regions, while 500 archaeological sites would be submerged.

Not only the press expresses the negative consequences of this project. Bruce Williams, researcher at the University of

Chicago, reported the current situation in Nubia in the last American Research Center in Egypt (ARCE) Annual Meeting.

The aim of his appeal was to encourage scholars to get involved with this problem, in order to support the claim raised by the press and the local communities. Williams closes the note with a forceful statement from the Aswan UNESCO conference: "you take a living country and make it a desert, with water." ■

For further details see:

- <http://www.iae-egyptology.org>

- <http://www.internationalrivers.org/en/node/6121>

- <http://africanpress.wordpress.com/2011/01/25/new-chinese-dam-project-fuels-ethnic-conflict-in-sudan>

- http://www.facebook.com/note.php?note_id=494532967962



Nile's third cataract, Kajbar area.

Why You Should Submit Your Manuscript or Proposal to the Online, Open-Access

Ancient Near East Monograph Series

Alan Lenzi | University of the Pacific [*]

Many SBL Forum readers will have heard about a new online, open-access monograph series. It is called Ancient Near East Monographs / Monografías sobre el Antiguo Cercano Oriente (ANEM/MACO). This is one of several projects that have been spearheaded by the SBL's International Cooperation Initiative. This new peer-reviewed series publishes volumes on any aspect of the ancient Near East from the Neolithic to the early Hellenistic eras, including works on ancient Israel and the Hebrew Bible. The open-access nature of the series means that it is globally available. Moreover, it publishes volumes in English and Spanish and some of its English volumes will be translated into Spanish to reach an even wider readership—the series is a joint project of the SBL and the Centro de Estudios de Historia del Antiguo Oriente (CEHAO) of the Pontifical Catholic University of Argentina. The same scholarly standards that apply to any SBL series apply to ANEM/MACO and it is led by an international editorial board comprised of both senior and junior scholars. The series is currently accepting proposals. As a member of the editorial board, my purpose in writing this brief essay is to encourage members of the SBL to submit their series-appropriate manuscripts or proposals.

One may well wonder, given the title of the series, what exactly is appropriate for the series.

The words “ancient Near East” may give some readers the wrong impression about the series' chronological and geographical purview. Biblicists often associate “ancient Near East” with the Sumerians, Hittites, Egyptians, Babylonians, Assyrians, or Persians and not the ancient Israelites and their scribal *pièce de résistance*, the Hebrew Bible.

Yet ancient Israel and the scribes who produced the Hebrew Bible, as we all know quite well, were part and parcel of the ancient Near East. Distinguishing “ancient Israel” or “Hebrew Bible” from “ancient Near East” is a product of our academic specializations and religious cultures. As far as the editors of the ANEM/MACO series are concerned, such connotative distinctions are irrelevant. We will consider a monograph that treats the composition of the Book of Samuel as much as we

would a monograph on the composition of the *Enuma Elish*. We are interested in a proposal that posits a Hellenistic curricular setting for the Book of Proverbs as much as a proposal that examines the El Amarna corpus for political history. The intersections of archaeology and the eighth century prophets, a new translation of the love poetry of ancient Egypt, Hittite ritual gestures and the Hebrew Bible, the poetics of Ugaritic incantations, a comparison of Qohelet and Hellenistic philosophy—all of these fall within the editorial interests of ANEM/MACO. If its topic is the material culture of ancient Israel or the Hebrew Bible in its ancient context, chances are the manuscript is appropriate for our series.

The word “Monograph” in the title may also be misleading. We are indeed looking for extended scholarly studies written by individual authors, but we are open to proposals for multi-author, edited volumes, too, including papers read at symposia, conferences, or SBL program units. We would therefore encourage SBL program unit chairs to consider ANEM/MACO as they review their publishing options.

As mentioned earlier, the series is online, open-access, and peer-reviewed. A word may be in order about what this means and why these features commend the series to authors.

ANEM/MACO is completely electronic and will be available online as an open-access document, that is, available free of charge to readers.[1] In some cases, there will be a hard copy for sale, but in most instances there will be no physical book to hold in one's hands once a manuscript is published. Instead, the manuscript is turned into a PDF file laid out in a conventional book format with a table of contents, headers, page numbers, bibliography, etc.

The two volumes already published in the series provide good examples of what one can expect. (Notice that color photographs can be accommodated quite easily and the entire text will be electronically searchable). Each monograph's PDF file will be copyrighted and assigned an ISBN, just as a conventional book, and the text will remain as unalterable as any printed document. The PDF file will be stored indefinitely on computer servers of participating archives and libraries around

the world. Thanks to the series' open-access policy, one will be able to give the book freely to as many colleagues, friends, and/or relatives as one wants. One could even link to the book from one's electronic c.v., university web page, blog, or Facebook account without sanction. In addition, we anticipate that soon our volumes will be available in Google books.[2] Authors and readers do not pay anything to share or receive the book.[3]

I admit that there is something genuinely satisfying about holding a paper book in one's hand, especially when that book is the culmination of years of one's own research. But the truth of academic publishing is that monographs are usually very expensive and rarely sell more than a couple of hundred copies. (The last book I reviewed cost almost \$100 and was less than 300 pages long!) Individuals and even most institutional libraries nowadays must be very selective about their purchases. If one is interested in getting one's work to the greatest number of people interested in reading it, an open-access, online publication like the ANEM/MACO series is the way to go.

Some scholars may hesitate to submit a proposal to ANEM/MACO for fear that the series will be short lived or simply part of an electronic publishing fad. The series is certainly a new venture, and it is understandable that one would be careful about where one's work appears. Our intention as an editorial board, however, is to work very hard over the next two years to find and publish a number of exceptionally strong manuscripts by both senior and junior scholars. With the backing of the Society of Biblical Literature, it is our goal that this series occupy an important place in the international field of biblical studies in the very near future.

As for open-access, electronic publishing, given the dominance of the paper-printed word for more than a half millennium, it is understandable that some colleagues have qualms about submitting their work to ANEM/MACO. But similar undertakings within our field, e.g., *Journal of Hebrew Scriptures* and *Biblica*,^[4] and the general trend toward electronic publishing—ever heard of Kindle?—suggest that open-access, electronic publishing is not a fad.

It is the most economically viable solution to making scholarship quickly and readily available to everyone interested in reading it—including scholars and students without the financial means to purchase books.^[5] Learned societies and especially universities, who pay scholars to produce scholarship and then turn around to buy it back from the scholars' publishers, both have a vested interest in working for its success as do authors. What better way to insure your work is cited by others in the field than to make it easily and freely available to them?

Junior scholars working on their first major monograph may worry that the online, open-access publication of ANEM/MACO could work against them when it comes to their prospects for tenure. This concern is also understandable,

but, based on my experience at the University of the Pacific, without real warrant. The best thing to do if one is concerned about anything tenure-related is, of course, to ask the decision makers.

When I was considering open-access publication during the first few years of my current job, I attended one of the pre-tenure faculty meetings hosted by our Provost's office and the Promotion and Tenure Committee and, during the Q & A time, specifically asked about online, open-access publications—both periodicals and monographs. Everyone on the committee, older and younger scholars alike, said the same thing: as long as my work was peer-reviewed and published in a reputable venue within my field, it did not matter what physical form the work took or how much it cost.

The scientists were quick to add that open-access, electronic publications are quite the norm in their fields. I also talked this issue over with my department head with very encouraging results. Every school's tenure review guidelines are different and not every department head will be as open-minded as mine. I would, therefore, advise junior colleagues to explore what their school's policy is on open-access, online publications through the appropriate channels. I suspect they will find the same answer as I did.

As for the issue of peer review, the ANEM/MACO series practices a double-blind peer review process for all proposals deemed worthy of review. We use both the expertise of the editorial board, which includes senior scholars such as Ehud Ben Zvi, Erhard Gerstenberger, and Martti Nissinen, as well as external reviewers to assess submitted proposals. The editorial board is intent on maintaining a very high scholarly standard. As with other academic series, therefore, not every proposal is accepted.

As an example of the proposal process, I offer a sketch of my own experience.

I queried the general editors about an idea I had for a book in early spring 2009. Ehud suggested I submit a full, polished proposal (see here for the SBL guidelines). About a month later, I did. Despite the fact that I am on the editorial board, my proposal was subjected to the standard double-blind review process. In just a couple of months I received comments from the anonymous reviewers, who offered several helpful suggestions and requested specific revisions to my proposal. After I revised the proposal in light of their suggestions and requests, I returned it to the general editors. By the summer of 2009, the proposal was accepted. Because my submission was only a proposal and not a manuscript, a full draft of the manuscript will have to be returned to reviewers to make sure the manuscript has lived up to the proposal's promise. If it does, only then will the manuscript be published in the series.^[**]

This brief essay cannot answer all of the questions one might have about this new series, but I hope I have cleared away any initial misunderstandings or misgivings about publishing in

our peer-reviewed, online, open-access series. I encourage you to query the general editors, Ehud Ben Zvi and Roxana Flammini, about your initial ideas or submit a formal proposal. The Ancient Near East Monograph series may be the right home for your next project, particularly if you want your work to be widely read and available to those who might find it helpful irrespective of their (financial) resources ■

Notes

1. For a general introduction to the concept of “open-access,” see <http://www.earlham.edu/~peters/fos/overview.htm> (I thank Chuck Jones, Librarian at the Institute for the Study of the Ancient World at New York University, for this reference).

2. This approach is consistent with the idea that knowledge is a “social good.”

3. Because of the open-access policy, there are no royalties

paid to authors. Of course, most monographs do not sell enough copies to earn royalties, so this is not really a liability for authors who publish an open-access book.

4. There is a plethora of open-access initiatives in academia. See Abzu and Ancient World Online, both maintained by Chuck Jones, for examples in fields related to Biblical Studies.

5. Making scholarship available to scholars and students in underresourced countries is a major impetus of the International Cooperation Initiative

* Originally published in SBL Forum 8.1, 2009 (<http://www.sbl-site.org/publications/article.aspx?ArticleId=854>).

** When this essay was published for the first time, the manuscript had not been submitted to the editors. The book was recently published in its final form: see Lenzi, A. 2011. *Reading Akkadian Prayers and Hymns: An Introduction*. ANEM/MACO, Vol. 3. Atlanta, SBL/CEHAO. ISBN 978-1-58983-596-2.

SCHOLARLY EVENTS 2011/2012

JORNADAS INTERDISCIPLINARIAS DE JÓVENES INVESTIGADORES DEL CERCANO ORIENTE ANTIGUO
University of Buenos Aires / 2011: Buenos Aires, November 1-3.

E-mail: jjijicoa@gmail.com

SSEA/SÉÉA SCHOLARS' COLLOQUIUM
The Society for the Study of Egyptian Antiquities / Société pour l'Étude de l'Égypte Ancienne
2011: Toronto, November 4-6.

Website: <http://www.thessea.org/events.php?show=c4p&year=2011>

CURRENT RESEARCH IN EGYPTOLOGY (CRE) XIII
University of Birmingham / 2012: Birmingham, March 27-30.

Website: <http://www.crexiii.co.uk>

SEXTO SIMPOSIO DE ADEISE: “POLÍTICA Y RELIGIÓN: PROBLEMÁTICAS EUROPEAS EN PERSPECTIVA MUNDIAL”
National University of Cuyo / 2012: Mendoza, April 11-13.

E-mail: adeise2012@yahoo.com.ar

IV JORNADAS NACIONALES / III JORNADAS INTERNACIONALES DE HISTORIA ANTIGUA
National University of Córdoba / 2012: Córdoba, May 21-24.

E-mail: historia.antigua@gmail.com

FOURTH INTERNATIONAL CONGRESS FOR YOUNG EGYPTOLOGISTS: “CULT AND BELIEF IN ANCIENT EGYPT”
Bulgarian Institute of Egyptology - New Bulgarian University / 2012: Sofia, September 22-25.

Website: <http://congress.egyptology-bg.org>

THE LOST SCROLL

A Play for Children

Joyce Tyldesley | University of Liverpool


The *Lost Scroll* is a play for children adapted from two traditional Egyptian myths - the Story of Isis and Osiris, and the Dispute of Horus and Seth – as re-written for primary school children by Joyce Tyldesley in her 2005 publication *Stories from Ancient Egypt*. The play was first performed in April 2011 at Kendal Museum by the children of Dean Barwick Primary School; after some revision it will be published by Rutherford Press Limited in August 2011. Two versions of the play will be presented in the same publication; a version of the play for children to perform to adults, and a version of the same play for adults to perform to children.

The play follows the activities of “Professor Pyramid” who is searching for a lost scroll in the ancient library of “King Tut.” After a long search the Professor discovers the scroll, and sits down to read it out to the audience. As he reads the lights dim, music plays, and actors appear to tell the story of Isis, Osiris and Horus, one of the best known stories from ancient Egypt.

Many years ago, Egypt was ruled by the god Osiris. Osiris


proved to be a good and popular king; his sister-wife Isis a good and popular queen. Just one person was unhappy. Seth, the angry brother of Osiris and Isis, hated his brother because he believed that he, Seth, should be king of Egypt. Seth devised a cunning plot to murder his brother and dispose of his body. With Osiris missing, Seth then became king. But the loyal Isis was not prepared to abandon Osiris. Using her powerful magic she transformed into a bird, discovered the body of Osiris, wrapped him in bandages and brought him back to a semblance of life. The bandaged Osiris became the king of the Afterlife while, after a long dispute with Seth, Horus son of Osiris became the king of the living Egypt.

The story outlines the role of the Egyptian king, provides an explanation for mummification, and illustrates the role of the ideal queen and wife whose primary duty is to protect her husband and son. It makes an ideal introduction to ancient Egypt for school children, who enjoy learning through listening to, watching, and acting in stories ■



CEHAO - JOURNAL

ANTIGUO ORIENTE



Antiquo Oriente (abbreviated as AntOr) is the annual, peer-reviewed, scholarly journal published by the CEHAO. The journal publishes manuscripts related to the history of societies of the Ancient Near East and the eastern Mediterranean from the Paleolithic through the Roman-Hellenistic period. *Antiquo Oriente* publishes articles and book reviews in Spanish, English and French. ISSN 1667-9202.

CEHAO: CONFERENCES, COURSES AND SEMINARS 2010

Conference - Monday, March 8.

DR. GRACIELA GESTOSO SINGER: "THE ULUBURUN SHIPWRECK AND THE EXCHANGE SYSTEM IN THE EASTERN MEDITERRANEAN."

Dr. Graciela Gestoso Singer spoke about the shipwreck at Uluburun (near Kas, in Turkey), which was found with the greatest hoard of artifacts from the Late Bronze period, taking into consideration the ships's route, crew, cargo, chronology and the circuits of exchange of prestige goods and raw materials.

Conferences - August 23-24.

CEHAO CONFERENCES: "CULTURE AND POLITICS IN ANCIENT NEAR EASTERN SOCIETIES."

- Dr. Roxana Flammini (UCA-CONICET): "Cultural Memory in Ancient Egypt."

- Dr. Alejandro Botta (Boston University): "Repudiation in Marriage and Divorce: New Perspectives from the Aramaic Papyri from Elephantine."

- Dr. Marcel Sigrist (École biblique et archéologique française de Jérusalem): "Sacred Marriage and Power Narratives in Mesopotamia."

- Lic. Santiago Rostom (UCA): "Oracles Against the Nations in the Prophets and History."

- Dr. Juan Manuel Tebes (UCA-UBA-CONICET): "Jewish Nationalism and Anti-Edomite Rhetoric in Antiquity."

Conference - Monday, September 6.

DR. ANABEL ZARZECKI-PELEG: "THE CANAANITE PALACE OF HAZOR: AN EXPRESSION OF SYRIAN ARCHITECTURE?"

Israeli-Argentinian archaeologist Dr. Anabel Zarzecki-Peleg (Hebrew University of Jerusalem) has participated in many excavations in Israel, and was a Research Fellow at the W.F.

Albright Institute of Archaeological Research in Jerusalem. In this conference she examined the architectural character of the Late Bronze Age palace in the Upper City of Hazor and its close affinity with the architectural traditions of Syria.

Conference - Wednesday, September 8.

DR. IANIR MILEVSKI: "PALESTINE IN THE PERSIAN PERIOD: BIBLICAL TEXT, ARCHAEOLOGY AND SOCIO-ECONOMIC MODELS."

Dr. Ianir Milevski analysed the archaeological and textual evidence from Palestine during the Persian Period. He also mentioned different theoretical models regarding Jewish settlement during the captivity in Babylon and after their return to Palestine.

Conference - Monday, September 20.

DR. HAYIM TAWIL.

Dr. Hayim Tawil (Yeshiva University, New York) lectured at UCA on his most recent book, *An Akkadian Lexical Companion for Biblical Hebrew. Etymological-Semantic and Idiomatic Equivalents with Supplements on Biblical Aramaic* (2009).

Extra Curricular Course - August.

INTRODUCTION TO THE AKKADIAN LANGUAGE.

In charge of Marcel Sigrist (École biblique et archéologique française de Jérusalem).

The grammar of Old Babylonian was described using R. Caplice, *Introduction to Akkadian*, as a source book. The students learned the basic cuneiform signs and read extensive passages from the Law Code of Hammurabi.

Extra Curricular Course - August/November.

INTRODUCTION TO SYRIAC.

Introductory course to Syriac given by Nicolaos Matti Youssef Abd Alahad (Patriarchal Vicar Archbishop, Syriac Orthodox Church of Antioch in Argentina and Chile, and temporarily in Brazil).

CEHAO: CONFERENCES, COURSES AND SEMINARS 2011

Conference - Thursday, March 31.

PROF. DR. ISRAEL FINKELSTEIN: "THE CONTRIBUTION OF THE EXCAVATIONS OF MEGIDDO TO THE STUDY OF THE LATE BRONZE AND IRON AGES."

Prof. Israel Finkelstein lectured at UCA on "The Contribution of the Excavations of Megiddo to the Study of the Late Bronze and Iron Ages."

Prof. Finkelstein, co-director of the Megiddo Expedition, underlined the relevance of this emblematic site for the chronology of the Levant.

Megiddo's importance was undoubtedly due to its role as a way station and control point for international trade. Its strategic location on the Via Maris (the major international military and trade route of antiquity that linked Egypt in the south with Syria, Anatolia, and Mesopotamia in the north and east), gave it control of a bottleneck where the road emerges from the narrow 'Aruna Pass into the fertile Jezreel Valley.

The audience was enthusiastic and had the opportunity to know more about the importance of Megiddo in the context of the Levantine archaeology.

Conferences and Seminars - April/May.

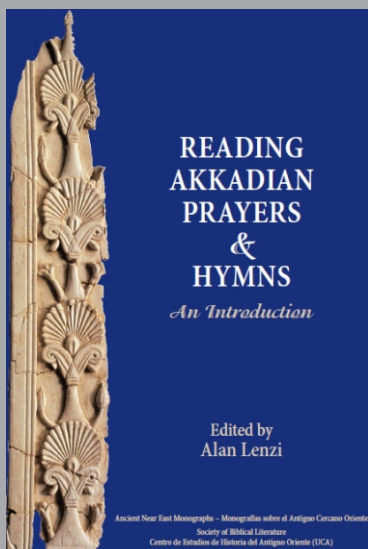
MG. AMIR GORZALCZANY.

During April and May took place a series of conferences and seminars by Mg. Amir Gorzalczany (Israel Antiquities Authority) at several institutions in Buenos Aires.

His stay was funded by the RAICES Program from the National Ministry of Science and Technology of Argentina. The archaeology of Palestine was the core topic, presented within a wide chronological and thematic framework.

Gorzalczany exposed the results of his archaeological work in different sites of the Levant from the Calcolithic up to the Islamic Period.

These scholarly activities were organized by the following institutions: CEHAO (Centro de Estudios de Historia del Antiguo Oriente, UCA); PROEA (Programa de Estudios Arqueológicos, UCA); IHAO (Instituto de Historia Antigua Oriental "Dr. Abraham Rosenvasser," UBA); Museo Etnográfico (UBA); UNLP (Universidad Nacional de La Plata); IMHICIHU (Instituto Multidisciplinario de Historia y Ciencias Humanas, CONICET).



READING AKKADIAN PRAYERS AND HYMNS AN INTRODUCTION

Edited by Alan Lenzi.

New volume in the Ancient Near East Monographs series.

Atlanta: Society of Biblical Literature / Centro de Estudios de Historia del Antiguo Oriente, 2011. 520 pp. ISBN 978-1-58983-596-2.

"This book is a pedagogical tool intended to increase reading fluency for second or third semester Akkadian students by way of annotated readings. It is equally an introduction to Akkadian prayers and hymns from ancient Mesopotamia: selected classes, their vocabulary and phraseology, and to some extent their ritual uses. Finally, the introductory material in this book exposes readers to theoretical and critical perspectives that will be useful in the study of other ancient religious texts." (p. ix)

CEHAO SCHOLARLY PARTICIPATION 2010/11

Jerusalem, December 12, 2010.

UNEARTHING THE WILDERNESS: WORKSHOP ON THE HISTORY AND ARCHAEOLOGY OF THE NEGEV AND EDMON IN THE IRON AGE.

The W.F. Albright Institute of Archaeological Research

Recent archaeological excavations in southern Israel and southern Jordan have provided new evidence on the different ethnic groups that passed through and/or lived in these arid areas during the Iron Age (c. 1200-550 BCE); and on the interconnections with Egypt, Mesopotamia, the Mediterranean and Arabia.

The main issues involved in the study of the Negev and Edom in the Iron Age were discussed by six prominent researchers—Uzi Avner, Tali Erickson-Gini, Israel Finkelstein, Liora Freud, Juan Manuel Tebes and Yifat Thareani.

The workshop was organized by Juan Manuel Tebes, Carol and Eric Meyers Fellow, AIAR; Faculty, Catholic University of Argentina; University of Buenos Aires; Fellow, CONICET.

Durham, March 23-26, 2011.

CURRENT RESEARCH IN EGYPTOLOGY (CRE).

Durham University

CRE is a postgraduate conference set up to facilitate research and foster ties between students from British and international universities who are conducting research in Egyptology. Originally set up by students at the University of Oxford in 2000, CRE accepts all forms of academic research about the Nile Valley ranging from Prehistory to the Islamic period.

Furthermore, although CRE is intended as a postgraduate conference, anyone with an interest in Egyptology is more than welcome to attend. Each conference has an associated publication, a selection of submitted and peer reviewed papers reflecting the nature and diversity of the current studies in Egyptology. Originally published by Oxbow, the publications are on sale at the conference venue or online, on the publishers' websites.

Virginia Laporta participated in the CRE conference—held at Durham University, UK—in the session about *Identity and Self-*

Presentation, chaired by Dr. Campbell Price (University of Liverpool).

Laporta's dissertation subject was "Legitimation and Ontological Changes in the Royal Figure of Queen Hatshepsut (c. 1479-1458 BC)."

Website: <http://crexii-durham.appspot.com/index.jsp>

Catamarca, August 10-13, 2011.

XIII JORNADAS INTERESCUELAS - DEPARTAMENTOS DE HISTORIA.

National University of Catamarca

These meeting took place in the National University of Catamarca and gathered students and scholars from Argentina.

The CEHAO members participated in the session about *Theories and Evidences in Ancient Near Eastern Studies*, coordinated by Silvia Crochetti (UNLPam), Roxana Flammini (UCA-CONICET) and Andrea Zingarelli (UNLP). The papers presented there were entitled:

- Francisco Céntola: "The Socio-Political Structure of Late Bronze Age Emar."
- Jorge Cano Moreno: "Considerations on the Origin of the Coin: Evidence and Interpretations."
- Romina Della Casa: "The Role of Myths and Rites in the Cosmization of Hittite Territories."
- Roxana Flammini: "The Nilotic-Levantine World-System in the Early Second Millennium BC: Theoretical Considerations and Methodological Perspectives."
- Virginia Laporta: "Ontological Transition of the Ritual Subject: An Approximation to Hatshepsut's (c. 1473-1458 BC) Royal Figure."
- Juan Manuel Tebes: "Jewish Nationalism and Anti-Edomite Rhetoric in Antiquity."

CEHAO SCHOLARLY PARTICIPATION 2010/11

Warsaw, September 5-9, 2011.

EIGHTH INTERNATIONAL CONGRESS OF HITTITOLOGY.

Department of Ancient Near Eastern Studies - Warsaw University

On September 5-9 the Faculty of Oriental Studies of the University of Warsaw hosted the 8th International Congress of Hittitology. Every three years this meeting gathers several hundred scholars from all over the world. Romina Della Casa presented a paper on the "Symbolic Representations of the Sacred Space/Landscape in the Telepinu Myth."

Website: <http://hittitology.pl/>

San Francisco - California, November 16-19, 2011.

AMERICAN SCHOOLS OF ORIENTAL RESEARCH (ASOR) ANNUAL MEETING.

The Annual Meeting is ASOR's and its affiliated research centers focal event of the year. Approximately 750 scholars, students, and interested members of the public will come

together for 3 intensive days of academic lectures, poster presentations, business meetings, evening receptions, and general conversation. Roxana Flammini will speak about "The Hiksos Dynasty in Egypt: Elite Formation and Legitimation Practices."

Website: <http://www.asor.org/am/index.html>

San Francisco - California, November 19-22, 2011.

SOCIETY OF BIBLICAL LITERATURE (SBL) ANNUAL MEETING.

The SBL Annual Meeting is the largest gathering of biblical scholars in the world.

Each meeting showcases the latest in biblical research, fosters collegial contacts, advances research, and focuses on issues of the profession. At this meeting, scholars benefit from sessions on religion, philosophy, ethics, and diverse religious traditions.

Website: <http://www.sbl-site.org/meetings/AnnualMeeting.aspx>

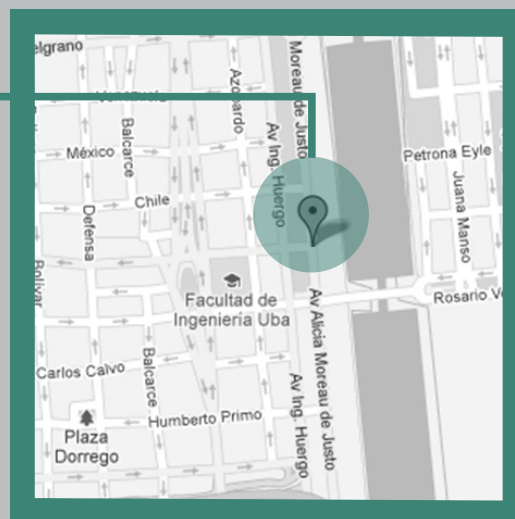
UCA

NEW COMPLEX

SAN JOSÉ COMPLEX

The new UCA Complex at Puerto Madero (Buenos Aires) offers an ideal space for the development of different scholarly activities. In the new building, located at 1600 Av. Alicia Moreau de Justo, original materials are combined with cutting edge technology in order to provide the users with fully equipped facilities and comfort. It offers two auditorium, a movie theater, several lecture rooms and a main lecture hall with a seating capacity for 800 people.

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UCA
CAMPUS

SAN JOSÉ (SAINT JOSEPH) NEW COMPLEX



San José Main Entrance



Movie Theater



UCA CAMPUS AT PUERTO MADERO - BUENOS AIRES





CENTRO DE ESTUDIOS DE HISTORIA DEL ANTIGUO ORIENTE

NOTE FROM THE EDITORS

We would like to express our gratitude to the CEHAO authorities for encouraging us to continue with the publication of *Damqātum*, and to the collaborators of this volume for overcoming our expectations.

LIBRARIES AND INSTITUTIONS RELATED TO ANCIENT NEAR EASTERN STUDIES IN

BUENOS AIRES

IMHICIHU (Instituto Multidisciplinario de Historia y Ciencias Humanas / Unidad de Investigaciones sobre el Cercano Oriente Antiguo - Consejo Nacional de Investigaciones Científicas y Técnicas)

<http://imhicihu-conicet.gov.ar/>

E-mail: imhicihu@conicet.gov.ar
Address: Saavedra 15, Buenos Aires
Tel.: (54-11) 4953-8548 / 2042

CEHAO (Centro de Estudios de Historia del Antiguo Oriente)

<http://www.uca.edu.ar/cehao>

E-mail: cehao_uca@yahoo.com.ar
Address: Av. Alicia Moreau de Justo 1500, Buenos Aires
Tel: (54-11) 4349-0200 (int. 1189)

UCA Library

Online Library Catalog:
<http://www.uca.edu.ar/index.php/site/index/es/universidad/bibliotECA/catalogo-en-linea/>
Journals:
<http://www.uca.edu.ar/index.php/site/index/es/universidad/bibliotECA/central/hemeroteca/>

E-mail: bibliot@uca.edu.ar
Address: Av. Alicia Moreau de Justo 1300, Buenos Aires
Tel.: (54-11) 4349-0421
Fax: (54-11) 4338-0695
Opening hours: Monday to Friday, 08:00 to 17:00

IHAO (Instituto de Historia Antigua Oriental "Dr. Abraham Rosenvasser," University of Buenos Aires)

<http://www.filo.uba.ar/contenidos/investigacion/institutos/antoriental/biblioteca.htm>

E-mail: ihao@filo.uba.ar
Address: 25 de Mayo 217, Buenos Aires
Tel.: (54-11) 4334-7512 / 4342-5922 / 4343-1196 (int. 107)
Fax: (54-11) 4343-2733
Opening hours: Monday to Friday, 15:00 to 19:00

Library: Academia Argentina de Letras, Donación Dr. Abraham Rosenvasser

Online Library Catalog:
<http://letras.edu.ar/wwwisis/inicio/form.htm>

E-mail: biblioteca@aal.edu.ar
Address: Sánchez de Bustamante 2663, Buenos Aires
Tel.: (54-11) 4802-3814 / 2408 / 7509 (int. 216 / 218)
Opening hours: Monday to Friday, 13.15 to 18.30

National University of La Plata Library (Biblioteca de Humanidades)

<http://www.bibhuma.fahce.unlp.edu.ar>

Online Library Catalog:
<http://www.biblio.unlp.edu.ar/catalogo/opac/cgi-bin/pgopac.cgi?form=default>

E-mail: bibhuma@fahce.unlp.edu.ar
Address: Calle 48 entre 6 y 7, 1º subsuelo, La Plata
Tel.: 423-5745
Fax: 423-5745
Opening hours: Monday to Friday, 08:00 to 19:00

ISEDET (Instituto Superior de Estudios Teológicos)

Online Library Catalog:
<http://www.isedet.edu.ar/pergamio/opac/cgi-bin/pgopac.cgi?form=Default>

E-mail: biblioteca@isedet.edu.ar
Address: Camacué 282, Buenos Aires
Tel.: (54-11) 4632-5030 / 5039
Fax: (54-11) 4633-2825

Seminario Rabínico "Marshal T. Meyer"

<http://www.seminariorabinico.org.ar/nuevoSite/website/contenido.asp?sys=1&id=45>

Address: José Hernández 1750, Buenos Aires
Tel.: (54-11) 4783-2009 / 4783-6175
Fax: (54-11) 4781-4056