



POLISH CENTRE
OF MEDITERRANEAN ARCHAEOLOGY
UNIVERSITY OF WARSAW
Research Centre in Cairo



INSTITUT FRANÇAIS
D'ARCHÉOLOGIE ORIENTALE
المعهد الفرنسي للآثار الشرقية

INTERNATIONAL CONFERENCE

LIVING IN THE HOUSE

RESEARCHING THE DOMESTIC LIFE IN ANCIENT EGYPT AND SUDAN

CONFERENCE BOOK

VENUES, PROGRAMME, ABSTRACTS

27 - 30 NOVEMBER 2022

PCMA & IFAO

CAIRO, EGYPT

ORGANIZED BY

FATMA KESHK





POLISH CENTRE
OF MEDITERRANEAN ARCHAEOLOGY
UNIVERSITY OF WARSAW
Research Centre in Cairo



INSTITUT FRANÇAIS
D'ARCHÉOLOGIE ORIENTALE
المعهد الفرنسي للآثار الشرقية

International Conference

**Living in the House
Researching the Domestic Life in Ancient Egypt and Sudan**

IFAO-PCMA 27 to 30 November 2022

Cairo, Egypt

Booklet of Abstracts



Table of Contents

(1) About the conference.....	3
(2) Conference venues.....	4
(3) Conference program.....	5
(4) Abstracts in alphabetical order.....	12
(5) Abstracts of keynote lectures.....	56



(6) **International Conference**
Living in the House: Researching the Domestic Life in Ancient Egypt and Sudan

IFAO-PCMA
27 to 30 November 2022

(1)

About the conference

The **Institut Français d'Archéologie Orientale** and the **Polish Centre of Mediterranean Archaeology, University of Warsaw-(Research Center in Cairo)**, are organising an international conference on settlement archaeology in its multi- and interdisciplinary aspects in ancient Egypt and Sudan with the title "*Living in the house: researching the domestic life in ancient Egypt and Sudan*".

Funerary remains have often been the major source to reconstruct knowledge on the life of ancient communities in Egypt and Sudan. However, the last thirty years have witnessed a remarkable increase in scholarly interest in the study of settlement and domestic remains. The increase in the number of research projects dealing with ancient settlements in Egypt and Sudan has been adding to the existing knowledge on the daily life of these ancient communities, thanks to the multidisciplinary approaches applied within these projects.

This conference will tackle research in settlement archaeology in Egypt and Sudan with a focus on the development of domestic architecture, the use of domestic spaces, the wide spectrums of domestic material culture and the patterns of change and continuity in settlement life through ethno-archaeological approaches. This conference aims to bring together researchers who are currently working on research themes related to the domestic life of ancient communities in ancient Egypt and Sudan, in order to share and discuss the latest developments in this field of research and communicate it to a wider scholarly audience.

Presented papers will not only cover a wide geographical and temporal range, but are expected to be interdisciplinary, highlighting the diverse methodologies and datasets that can be used to study the domestic life of ancient and historic communities in ancient Egypt and Sudan. By including both ancient Egypt and Sudan together, the meeting will allow scholars to reflect on (dis)similarities on continuities and traditions between these neighbouring countries. In this booklet, the abstracts of the conference papers are listed in alphabetical order.



(2)

Conference Venues

Conference venue for day 1: 27 November 2022:

The Polish Center for Mediterranean Archaeology (PCMA), Research Center in Cairo:
Address: 11 El-Mahalla Street, Heliopolis, Cairo, Egypt

Metro station: Al-Ahram (Line 3)

Conference venue for days 1, 2,3 28 to 30 November 2022:

Institut Français d'Archéologie Orientale (IFAO)

Address: 37 El-Sheikh Ali Youssef Street, El-Mounira-Qasr Al-Aini, Cairo, Egypt

Metro station: Saad Zaghloul or El-Sayeda Zainab (Line 1)



(3)
Conference Program

Day 1: Sunday 27-11-2022 (at PCMA)

16:00-17:00: Registration and refreshments

17:00-17:30: Welcoming speeches and introductory remarks

17:30-17:50: **Krzysztof Grzymiski, *Shelter, hut, house and palace – remarks on settlement archaeology in Upper Nubia and Central Sudan***

18:00-19:00: Keynote lecture 1: Pascale Ballet, *Objects in archaeological domestic contexts: the ceramological evidence, data and results* »

19:30-22:00: Cocktail welcome party at the PCMA garden (invitation only)



Day 2: Monday 28-11-2022 (IFAO)

8:00-9:00: Registration and coffee

Session 1.1: “Let’s furnish this house!”:

Material culture in the domestic sphere in ancient Egypt and Sudan

Chair: Joanne Rowland

9:00-9:20: **Julia Budka**, *Cooking practices in New Kingdom Egypt and Nubia: Case studies from Elephantine and Sai Island*

9:20-9:40: **Anna Wodzińska**, *Pottery of the Eastern Town House at Heit el Ghorab*

9:40-10:00: **Johanna Sigl**, **Katherine M. Consola**, **Basem Gehad**, **Clara Jeuthe**, **Peter Kopp**, **Giuseppina Mutri**, **Joshua A. Roberson**, *Trading through the house* (online)

10:00-10:20: **Karolina Warecka**, *what are we doing in the dark? Remarks on the oil lamps discovered in the house context* (online)

10:20:10:30: Discussion

10:30-11:00: Coffee break

Session 1.2: “Let’s furnish this house!”:

Material culture in the domestic sphere in ancient Egypt and Sudan

Chair: Joanne Rowland

11:00-11:20: **Manon Schutz**, *Beyond the grave: the use and meaning of beds in daily life settings*

11:20-11:40: **Marwa Abdel Razek**, *Ba houses between domestic life and funerary significance*

11:40-12:00: **Marisol Solchaga**, *Domestic architecture in the soul-houses from Rifeh: porticoes with stairs leading to an upper floor*

12:00-12:30: Discussion

12:30-14:00: Lunch break (Lunch at IFAO for speakers only)



Session 2: “Please show me the way”: Settlement space and accessibility in ancient Egypt

Chair: Anna Wodzińska

14:00-14:20: Filippo Mi, *BURIED ALIVE! First millennium settlements in the Memphite necropolis* (online)

14:20-14:40: Uroš Matić, *On the streets of Avaris* (online)

14:40-15:00: Aneta Skalec, *Access to the house in Ptolemaic and Roman Egypt – papyrological and archaeological evidence* (online)

15:00-15:30: Discussion

15:30-16:00: Coffee break

Session 3.1: “What happened here?!”: Identification of the use of space in the domestic sphere in ancient Egypt and Sudan

Chair: Julia Budka

16:00-16:20: Joanne Rowland, *Living at Merimde Beni Salama: the changing community and functional areas throughout the 5th millennium BC*

16:20-16:40: Ulrike Nowotnick, *Dark, crowded, stuffy: Domestic Living in Late Meroitic Hamadab*

16:40-17:00: Agata Bebel-Nowak, *Changes of plant composition in Egyptian gardens*

17:00-17:20: Lukasz Jarmużek, *Creating cognitive maps: visibility and movement in ancient Egyptian houses*

17:20-17:50: Discussion

18:30-19:30: Keynote lecture 2: Mark Lehner, *Home Office, Office Home: The Pilaster Niche Room in Early Egyptian Houses* (online)

19:30-20:30: Refreshments at IFAO garden



Day 3: Tuesday 29-11-2022 (IFAO)

Session 3.2: “What happened here?!”:

Identification of the use of space in the domestic sphere in ancient Egypt and Sudan

Chair: Mennat-Allah El Dorry

9:00-9:20: Clara Jeuthe and Laure Pantalacci, *A living room, an office, a workshop and all in one: examples for the use of space in Ayn Asil/Balat*

9:20-9:40: Thais Rocha da Silva, *The domestic experience at the Amarna workmen's village: senses and practice*

9:40-10:00: Delphine Driaux, *The bathroom: A rather singular room in the Egyptian house*

10:00-10:20: Agnieszka Ryś- Jarmużek, *Reuse or discard? Waste management and recycling patterns in domestic contexts from Tell el Retaba*

10:20-10:30: Discussion

10:30-11:00: Coffee break

Session 4: “Let's prepare some food!”:

About cooking spaces and materials in ancient Egypt and Sudan

Chair: Simon Connor

11:00-11:20: Mennat-Allah El Dorry, *Kitchens vs. food preparation spaces: identifying where people cooked in ancient Egyptian households*

11:20-11:40: Claire Malleon, *When smoke gets in your eyes: domestic fuels in ancient Egypt*

11:40-12:00: Leslie Anne Warden, *Cooking, eating and throwing away in Old Kingdom Kom el Hisn and Middle Kingdom Elephantine*

12:00-12:20: Nicolas Morand, *Cook and store food in the domestic sphere, an archeozoological approach: three examples in the western Delta and its margins from the Late Period to the Roman Times (online)*

12:20:12:30: Discussion

12:30-14:00: Lunch break (Lunch at IFAO for speakers only)



**Session 5: “Live from the settlement”:
Recent research at currently excavated settlement sites in Egypt and Sudan**

Chair: Irene Forstner-Müller

14:00-14:20: Mohga Ramadan, *Daily activities at Mariout islands during the Graeco-Roman period “Through the newly excavated site at Tabbet Metawah west Alexandria”*

14:20-14:40: Mohamed Hussein, *Excavation at Gabel EL-Haridi site – Sohag*

14:40-15:00: Sayed Abdel Alim, *Saite settlement recently discovered at Tell Heboua II (North Sinai)*

15:00-15:20: Discussion

15:20-16:00: Coffee break

**Session 6.1: “How did they build it?”:
Recent Research on domestic architecture and building techniques in ancient Egypt and Sudan**

Chair: Axelle Brémont

16:00-16:20: Marek Chlodnicki, *From wood to mudbrick. Domestic architecture at Tell el-Farkha from Predynastic to the Old Kingdom times* (online)

16:20-16:40: Krzysztof Jacubiak, *New discoveries of the house architecture from Marina el Alamein* (online)

16:40-17:00: Sarah Chandlee, *Egyptian Late Period and Ptolemaic Domestic Architecture: House forms and dual-functioning structures* (online)

17:00-17:20: Discussion

18:00-19:00: Keynote lecture 3: Irene Forstner-Müller, *Betwixt and Between - Liminality in Ancient Egyptian Towns: The Case of Kom Ombo*

19:00-20:00: Refreshments at IFAO garden



Day 4: Wednesday 30-11-2022 (IFAO)

Session 6.2: “How did they build it?”:

Recent Research on domestic architecture and building techniques in ancient Egypt and Sudan

Chair: Anne-Claire Salmas

9:00-9:20: Lea Rees, *“A phenomenological approach to the settlements of the Old Kingdom at Dahshur”*

9:20-9:40: Aaron De Souza, *Living with or without corners: Thinking about ‘Nubian’ and ‘Egyptian’ dwellings in the ancient world*

9:40-10:00: Ossama Abdel Wareth, *Old Nubian houses on Sehel Island*

10:00-10:20: Giorgia Marchiori, *Houses in the Delta environment: observations from a Late Antique house in Kom al-Ahmer, Western Nile Delta (online)*

10:20-10:30: Discussion

10:30-11:00: Coffee break

Session 7: “The house now and then?!”:

Ethno-archaeology and the study of lifestyles at ancient settlements in Egypt and Sudan

Chair: Thais Rocha Da Silva

11:00-11:20: Anne-Claire Salmas, *Home sweet home, but what is a home?*

11:20-11:40: Maria Correias, *Ethnoarchaeology of domestic spaces in Egypt: a tool for the knowledge of the past and the present (online)*

11:40-12:00: Fatma Keshk, *Egyptian houses through the lens of ethnography and ethno-archaeology*

12:00-12:30: Discussion

12:30-14:00: Lunch break (Lunch at IFAO for speakers only)



Session 8: Religion in the house

Chair: Aaron De Souza

14:00-14:20: Dina Ezz El-Din, *Domestic altars: cultic spaces for private religious practices in New Kingdom houses*

14:20-14:40: Iria Souto Castro, *Personal religion in domestic settings: An introductory study to religious practices at Karanis*

14:40-15:00: Cristina Lechuga-Ibáñez, *Pottery offering trays: funerary or domestic artefacts?* (online)

15:00-15:20: Rennan Lemos, *Were shabtis locally manufactured in Nubian temple-towns? Connecting settlement and cemetery in New Kingdom Nubia* (online)

15:30-16:00: Coffee break

Session 9: “My own house!”: House property in ancient Egypt:

Chair: Dina Ezz El-Din

16:00-16:20: Julie Masquelier-Loorius, *Bringing the Place of Truth back to Life (2): The “Owners” of Houses, and family spatial groupings* (online)

14:20-16:20: Karim el Ridy, *Illuminations on wells and irrigated properties in the Libyan Period*

16:40-17:00: Lucka Hulkova and Veronika Veresova, *Domestic life on the Frontier Tell el-Retaba during the Second Intermediate Period and the early New Kingdom* (online)

17:00-17:30 Final discussion and concluding remarks

18:00-22:00: final dinner and concert at IFAO gardens (invitation only)



(3)

Abstracts of papers in alphabetical order

Recent Discoveries at the Saite Settlement Tell Heboua II (North Sinai)

Elsayed Abd el-Alim Abd el-Reheim

Faculty of Archaeology – Ain Shams University

sayed.abdelalim@arch.asu.edu.eg

The excavations of Tell Heboua II, located at the eastern end of the Delta allow to discover a Saite urban architecture and a settlement space in the northern sector of the site. This settlement area was partially excavated through extensive surface clearance in order to reconstruct its original urban layout. The resulting plan for Tell Heboua II shows a tight juxtaposition of quadrangular structures of variable but generally modest sizes. Their internal structure is composed of a complex network built around several houses and separated by main roads or narrow streets that form many dead ends.

There are also small spaces with utilitarian functions (domestic or artisanal). This residential area of Tell Heboua II probably have had an appearance that is close to that of contemporary deltaic settlement agglomerations, such as Bouto, Nebesheh, Dafana, Tell el-Dab^a, Tell el-Ghaba or Naukratis. Based on the geographical location of the site and the material culture found inside its houses, it is possible to identify several artisanal activities practiced in Tell Heboua II such as agriculture, bakery, fishing, metallurgy and trade relations. The later has played an important commercial role, on the northern road from Sinai to the eastern entrance of the Egyptian Delta, for trade between Egypt, Palestine and the Aegean world.

Day 4, 30-11-2022, Session 6.



**Ba houses between domestic life and funerary significance
Cairo Museum Collection**

Marwa Abdel Razek

Registration Collection Management and Documentation Department
the Egyptian Museum, Cairo
rahoteptef@gmail.com

The “Ba Houses”, made of pottery and discovered at a wide range of sites in Lower, Middle, Upper Egypt, Nubia and at the Oases, are models that had both, funeral and religious significance. They were kept in private tombs and cemeteries from the end of the Old Kingdom to the Thirteenth Dynasty and served as the soul of deceased “Ba”. Their use as funerary elements probably ensured the eternity of the deceased in the afterlife. They had different shapes :oval, semi oval, rectangular or circular.

They could take the shape of circular plate, pear and house. They were placed in different locations inside the tombs, above the tomb’s surface or sometimes replacing one of the stones of the outer walls of the tomb or in some cases from in the inside walls that are facing the west. Based on the representations of offerings that were carved on some of these Ba Houses, such as forelegs of oxes and vessels; scholars suggested that these models were used for specific funerary rituals. The represented vessels were probably used in the purification and the ritual of spilling. Some models of the Ba houses also have engraved water channels which may suggest that they played a role in some purification rituals.

Day 2, 28-11-2022, Session 1.2



Old Nubian Houses of Sehel Island

Ossama A. W. Abdel Meguid

Children Center for Civilization and Creativity

Ossama7@gmail.com

Sehel is the name of a Nubian Kenzi-speaking village located on an island in the Nile known as Sehelarti, in front of the east bank village of El Mahatta, 3km south of Aswan in the area of the First Cataract. As a result of a report by the owner of two houses on Sehel Island, a remarkable site consisting of modern and Christian-era reuse of some ancient elements in domestic houses architecture, has been identified as a possible location for the creation of a small local museum. In terms of the materials used in addition to the design and combination of architectural elements, the site is unique.

The design of these houses employs elements of the 4th to 6th century AD church architecture for domestic purposes. There is not a two-storey dwelling with a combination of mud brick, red brick, and sandstone masonry that was previously noted from this period. This discovery requires further investigation in order to determine the function and exact date of these structures that are in a state of deterioration and in danger of collapse. In order to illuminate their historical significance, this paper provides the history of these houses, the background of Nubian mud brick architecture, the description of the structural elements and the recommendation for establishing a museum on the site.

Day 3, 29-11-2022, Session 5



Changes of plant composition in ancient Egyptian gardens

Agata Bebel-Nowak

Interdisciplinary Doctoral School, University of Warsaw

agata.bebel@student.uw.edu.pl

As it is widely known, Egyptians used to have few types of gardens: gardens located next to palaces, temples, or even funerary gardens. Gardens were often depicted in tombs and mentioned in texts, especially love poems (as a place where lovers used to meet). In this presentation, I would like to discuss kitchen and pleasure gardens that were an inseparable part of the Egyptian house and settlement. Their role was to grow fruits, herbs, vegetables, and decorative plants and to offer a place to relax. I aim to answer these research questions: what were the typical components of a domestic Egyptian garden? What kind of plants were grown in these gardens? Based on iconographic, archaeological, archaeobotanical and textual data from pharaonic period I would like to answer the question if plant composition of Egyptian gardens used to change through time? The main goal is to check if these changes were related to changes in Egyptian environmental conditions, plant economy or just fashion. Was it possible that climatic changes occurring in Egypt, economical distortion or change of diet had influence on plants grown in gardens? Or maybe it was just a matter of changes in Egyptian decorative sense?

Day 2, 28-11-2022, Session 3.1



Cooking practices in New Kingdom Egypt and Nubia: Case studies from Elephantine and Sai Island

Julia Budka

LMU Munich

julia.Budka@aegyp.fak12.uni-muenchen.de

Material culture related to cooking is of prime interest to reconstruct activities in the domestic sphere and of particular relevance for contexts embedded in contact zones experiencing cultural encounters. This paper will present results from the ERC Project AcrossBorders comparing cooking practices in two contemporaneous sites of the New Kingdom, Elephantine in Egypt and Sai Island in Nubia.

The shape, size and technology of cooking pots will be the focus and presented in detail. Furthermore, fireplaces including the use of so-called fire dogs as well as questions of fuel for cooking will also be discussed. Preliminary results from organic residue analysis from Egyptian and Nubian cooking pots allow to ask about diet and culinary traditions. The aim is to illustrate dynamic and diverse choices within the New Kingdom reflecting a high degree of cultural entanglement and challenging previous assumptions, for example of the role of Nubian cooking pots as cultural markers.

Day 2, 28-11-2022, Session 1.1



**Personal religion in domestic settings.
An introductory study to religious practices at Karanis**

Iria Souto Castro

University of Vigo-Universität Trier
isouto@uvigo.es

This contribution seeks to provide a preliminary insight into the interactions and relations between artefacts and structures in domestic units of ancient Karanis between the 1st and the 5th centuries CE. This study is part of a larger postdoctoral project that is currently developed at the Universität Trier in order to search for interconnections in domestic contexts among ancient Egypt, Greek, and Roman cultures. The analysis of the religious practices that took place at Karanis is part of such project. With this contribution I will intend to create an overview of personal religion at Karanis and its influence on daily life in households and houses.

Terminology and significant data such as levels of occupation, divisions in the sectors of the site and chronological aspects together with their limitations will be detailed by specifying the layers, sectors and chronologies that will be studied in this research; secondly, analyses of the houses structure of the site and the main materials coming from them will be discussed. Similarly, some preliminary results on religious practices in specific domestic examples from Karanis will be provided together with some conclusions on personal religious action. All in all, to achieve a better understanding of the religious development within the site and to establish further comparisons with other sites (such as Kellis) by analysing parallel objects, structures, and decorations.

Keywords: Karanis, houses, archaeology, personal religion, Egypt.

Day 4, 30-11-2022, Session 8



Egyptian Late Period and Ptolemaic Domestic Architecture: House forms and dual-functioning structures

Sarah Chandlee

Monash University, Australia

sarah.chandlee@monash.edu

In my PhD research I have undertaken a contextual and comprehensive analysis of domestic structures in Late Period and Ptolemaic Egypt, utilising data from a sample of 151 houses recorded in the Delta, Fayum, Sinai, Upper Egypt, and Western Oases.

In this paper, I will present several aspects of my research. Specifically, I review the architectural forms of Late Period and Ptolemaic houses through qualitative and quantitative analyses and from this have been able to undertake a comparative analysis of domestic structures by time period. In some instances, it is also possible to build parts of a house from the ground upwards. This is significant to archaeologists and researchers as the foundations are the only surviving feature in a number of instances.

The material culture within these structures also offers an insight to some of the activities that were taking place. The material culture within several of these domestic structures has suggested that households were engaged in activities that went beyond daily needs, such as a commercial venture. These would have been activities that were utilised by the surrounding neighbourhood, for instance, a house that might have been also used as a bakery. My research reviews the types of commercial ventures taking place, where these activities occurred in the house, and considers the socio-economic impacts of these ventures.

Day 3, 29-11-2022, Session 6.1



From wood to mudbrick. Domestic architecture at Tell el-Farkha from Predynastic to the Old Kingdom times

Marek Chlodnicki

Poznan Archaeological Museum, Poland
mchlod@man.poznan.pl

The oldest settlement at Tell el-Farkha appeared in the period of Naqada IIB. The Lower Egyptian settlement consists of rectangular houses constructed with wattle-and-daub. The houses were accompanied by numerous storage pits and postholes. When the first mudbrick architecture appeared around Naqada IIC, the houses were still built with wood and the mudbrick was used only for walls surrounding the important areas of the settlement. First mudbrick houses were built under influence of the Naqadian societies at the beginning of the Naqada IID period.

Elongated rooms encircled a courtyard. Outside the dwellings, rounded silos were located. There were only small open spaces between the houses. The situation changes a bit during the Old Kingdom. The houses did not form such a compact development anymore. Most of the settlement was built up with round silos. This paper will present the latest results of the fieldwork at Tell el-Farkha that relates to the understanding of the early development of domestic architecture in Pre- and Early Dynastic Egypt.

Day 3, 29-11-2022, Session 6.1



Ethnoarchaeology of domestic spaces in Egypt: a tool for the knowledge of the past and the present

Maria Correias-Amador
Independent Scholar
mariacorreiasamador@icloud.com

Despite being a fundamental tool for the understanding of the use and distribution of domestic spaces, ethnoarchaeology has rarely been used as part of the study of mudbrick houses in Egypt. This presentation will lay out the way in which social (class, family relationships), economic (organization of the family unit and relationship with local structures), cultural (religious beliefs, superstitions, traditions) and geographical (climate, location) factors influence the materiality of the domestic environment and how the space is used and distributed synchronously and diachronically.

It will also demonstrate how these different aspects can be combined into the development of a method whose purpose is to document, analyse and interpret domestic architecture. Although the method has its origin in Egyptian houses, the universality of the aforementioned factors will be shown and a framework based on the relationship between materials and influences will be established, which can be extrapolated to other architectures and even other materials.

Day 4, 30-11-2022, Session 7



The domestic experience at the Amarna Workmen's Village: senses and practice

Thais Rocha da Silva

(University of São Paulo, FAPESP/Harris Manchester, University of Oxford)

thais.rochadasilva@hmc.ox.ac.uk

This paper examines the constitution of domestic space at the Amarna Workmen's Village based on a sensorial perspective. The Amarna domestic space privileged social interaction, and domestic activities cannot be understood solely by an economic framework. The presence of the Egyptian administration at the settlement and its interaction with the local inhabitants can be noted by the village enclosure wall and external buildings that coexisted with locally developed communal areas, like pigpens and chapels. I explore the ways in which house plans have a social rather than a practical rationale, which may explain the variety of domestic ambience in the village.

I will demonstrate how production activities are necessarily social and need to be examined archaeologically taking into consideration the interplay of landscape and architecture, and how individuals responded to the presence of the state. For this, new theoretical and methodological frameworks from **Sensorial Archaeology and History of Senses** provide new insights to understand how a large – and communal – domestic space, such as the Workmen's Village of Amarna, affected the lives of its inhabitants, constituting a particular type of living experience.

Day 3, 29-11-2022, Session 3.2



**Living with or without corners:
Thinking about ‘Nubian’ and ‘Egyptian’ dwellings in the ancient world**

Aaron M. de Souza

Austrian Archaeological Institute, Austrian Academy of Sciences
aaron.desouza@oeaw.ac.at

In Egyptological discourse, there are a number of assumptions made about ancient Nubia and Nubian culture, primarily aimed at identifying its differences from Egypt. Regarding domestic architecture, it has generally been assumed that ancient Nubian dwelling structures were primarily rounded in form, whereas their ancient Egyptian counterparts are rectilinear. But how accurate is this observation? And why has this distinction been made at all?

Through its investigation of non-urban Nubian habitation sites, the ongoing “Living Nubia” project observes that differences between Nubian and Egyptian settlement remains in antiquity are not so easily defined. This becomes especially clear when architecture is considered together with associated material culture – sites that appear architecturally ‘Nubian’ might be materially ‘Egyptian’, or vice versa. Considerations of building technologies further complicate matters – dry stone vs mudbrick, tents or walls, corners or no corners.

These contrasts raise questions about the assumptions we make regarding the identities of the people who built and inhabited these places, and about the character of the socio-cultural environment in which they existed. Long-standing divisions between ‘Egypt/ian’ and ‘Nubia/n’ are challenged and complex social interactions are highlighted in their place. And finally, the study raises questions about the colonial legacies of Egyptology’s history that sought to portray Nubia as a ‘primitive’ African entity against the power of pharaonic Egypt.

Day 4, 30-11-2022, Session 6.2



The bathroom: A rather singular room in the Egyptian house

Delphine Driaux

Institute of Egyptology, University of Vienna (Austria)

delphine.driaux@univie.ac.at

The notion of being “pure”, as it relates to both moral and physical behaviour, was fundamental to ancient Egyptian society. As a result, the ancient Egyptians rejected anything that related to dirt, stains and impurity. This raises the question of the place occupied by personal hygiene, not only in terms of practices but also the facilities associated with it. Pharaonic Egypt did not know public baths as they appeared with the arrival of the Greeks, from the 3rd century B.C. Before this date, hygiene practices must therefore be considered as individual, belonging to the private sphere.

Nevertheless, they remain relatively unknown. The ritual purification scenes on the temple walls give us a glimpse of how people might have washed themselves and indicate that it was not a matter of immersing the body in a bath but rather pouring water over it. The archaeological discoveries made in the houses confirm this idea. The bathroom facilities uncovered show simple but functional installations – kind of primitive versions of our modern showers. They are also perfectly adapted to meet the constraints of water in a domestic architecture built only with mud bricks.

From its location in the house, to the materials used specifically for this space, as well as the characteristics of the installations, this paper will present the specificities that make the bathroom a singular room in ancient Egyptian domestic architecture.

Day 3, 29-11-2022, Session 3.2



“Kitchens” vs. Food Preparation Spaces: Identifying Where People Cooked in Ancient Egyptian Households

Mennat-Allah El Dorry

Faculty of Archaeology, Ain Shams University
m.eldorry@gmail.com

Today’s domestic kitchens are, for many, the heart of the household. They are fully equipped spaces with permanently affixed structures. They entail very specific elements altogether in one space: pantry and shelving to store food, countertops to prepare food, heating installations (ovens and toasters etc.) to cook and heat foods, cleaning facilitates (sinks and washing machines), spaces for storing tools (cutlery drawers and perhaps a knife stand). This very modern, and western, image of a kitchen is far removed from traditional kitchens, and certainly from historical and archaeological ones.

This paper reconsiders the evidence of domestic “kitchens” from key ancient Egyptian sites, and explores the reasons they were identified as such. Are there recurrent elements which lead archaeologists to propose that these are “kitchens”, and how can “kitchens” be identified at all? In addition to archaeological evidence, texts and artistic representations will also be considered. Ethnographic models of modern Egyptian food storage and preparation spaces will further shed light on the often-ephemeral layout of food preparation spaces, that are often largely furnished with mobile items. The paper will also draw on anthropological discourses on archaeological kitchens. Alternatives to the use of the word *kitchen* in reference to ancient Egyptian archaeological findings will be discussed.

Day 3, 29-11-2022, Session 4



Illuminations on wells and irrigated properties in the Libyan Period

Karim M. El Ridy¹

Ministry of Tourism and Antiquities, Egypt
karimelridygem@gmail.com

As quoted from Spiegelberg's article "*On reaching the village of Mut (Lat. N. 25° 29' 4", Long. 29° 4' 40" E. of Greenwich) in Dakhla Oasis 1st January 1894 I was shown two stelae, one of limestone and the other of sandstone, both of which were said to have been found in a mound formed of ruins of ancient buildings a short distance S.W. of the Government buildings of that village; I could hear of no others from the same place at the time and brought these two back to the Nile.*" Gardiner tells us the story of the discovery of the Greater Dakhleh Stela, which narrates the arrival of a local governor, called *Wayheset* to settle an internal dispute over the ownership of a well and irrigated land.

This research paper will attempt to study the issue of wells and irrigated properties through textual evidence, trying to explore features of the social life of these local communities, resided in Dakhla, and the ethnic factors associated with them.

Day 4, 30-11-2022, Session 9

¹This research paper is part of the Ph. D Dissertation (registered at Cairo University - in the process of preparation) under the supervision of Prof. Dr. Ola El-Aguizi, Prof. Dr. Alaaeldin M. Shaheen and Dr. Anwar Ahmed Selim.



Domestic altars: cultic spaces for private religious practices in New Kingdom houses

Dina M. Ezz El-Din

Faculty of Tourism and Hotels-Alexandria University.
dinaezzeldin2012.dee@gmail.com

Investigating house altars in the New Kingdom sheds light on aspects of personal piety in ancient Egypt. The concept of an altar usually denotes a religious use. Therefore, altars found in domestic structures imply private religious practices that were associated with divine, royal or ancestral worship.

Domestic altars appeared in the form of elevated structures varying in size and form. Some examples were stepped. Decoration found on a number of altars help to interpret their functions. They were generally erected in the front room, with some occurrences in interior rooms.

Prior to the New Kingdom, examples of house altars were found at El-Lisht and Askut (Nubia). New Kingdom altars appeared in houses in Tell El-Dab'a, Malkata, and Medinet Habu.

Deir El-Madina houses provided a number of altars that were first interpreted as elevated beds, the so-called "*lits-clos*". It has been suggested that they might have had a female connotation, related to child birth, women activities or even menstruation seclusion practices. At Amarna, altars were usually placed in the central room of the large villas. They might have served as domestic shrines.

The research aims to trace back the use of house altars and the various hypotheses about their functions. It also entails an analysis of the differences in structure, decoration, emplacement, and interpretation between sites, namely Deir El-Madina and Amarna.

Keywords: altar, platform, *lits-clos*, house, personal piety.

Day 4, 30-11-2022, Session 8



Shelter, hut, house and palace – remarks on settlement archaeology in Upper Nubia and Central Sudan

Krzysztof Grzymiski
Royal Ontario Museum
krzysg@rom.on.ca

This paper draws on the author's personal experience of excavating various settlement sites and domestic structures in Upper Nubia and Central Sudan. During the construction of the expedition dig house carried out by local builders, we noticed that the materials used in the building were the same as those used in medieval and ancient structures. Apart from the traditional Nile alluvium, sand and chaff used for the mud bricks, the builders also collected small sandstone rocks ("*khorazan*") from the desert used for the wall foundations and room floors. Also located on the desert edge were deposits of lime ("*jiir*") and ochre used for whitewashing and painting the walls. Interestingly, in the areas of rock formations suitable for tool making but also near the ochre outcrops, numerous Middle Palaeolithic sites, such as the supposed shelter of Jebel Kobkaba, were found. All the above-mentioned materials were certainly used in the construction of the domestic and palatial buildings at Meroe and medieval Christian houses at Hambukol, as were wooden beams and palm fronds for the roofing, stone blocks for the foundations and red bricks for external casing. The use of space in temporary shelters ("*rakuba*") erected by the local semi-nomadic population provided interesting clues as to the possible spatial arrangement of furniture and storage equipment in prehistoric huts. The author did not undertake detailed ethnographic studies and what is presented in the paper are strictly personal observations. Nevertheless, they provide some interesting material for discussion on the use of ethnohistorical comparisons and the cultural and environmental context of the domestic structures in Nubia and Central Sudan.

Day 1, 27-11-2022



The affective properties of domestic architecture in Egypt

Linda Hulin

Institute of Archaeology, University of Oxford

linda.hulin@arch.ox.ac.uk

This paper offers an exploration of the affective properties of domestic space as an interplay of mind and body, using the New Kingdom House of Ranefer in the Main City of Amarna as a case study. I combine recent interest in the neurology of perception and our reaction to the world around us. On the one hand, the brain distinguishes and processes the different physical properties, shapes and textures of the world through the movement of the body through space. This has been used in a limited way in sensory archaeology, which has much to say on how light in different times of day and changing seasons influences the perception and ultimately the use of space, although within Egyptology most of the focus has been upon ceremonial space in this regard. There is also interesting, if nascent, work being done to marry VR reconstruction of ancient houses with sensors that track eye movements to discover how decorative schemes capture attention, although usually in spaces devoid of furniture. Even so, it seems that routine dampens attention and novelty highlights it. The House of Ranefer, like elite dwellings the world over, was a ‘machine’ for expressing status, either explicitly in the hieroglyphs painted on it, or implicitly, through its size, layout, decoration, and contents, only some of which are reconstructable. Thus a visitor’s response to the House of Ranefer was a mixture of subliminal, sensory affect and explicit knowledge and would have been perceived differently by frequent visitors and those who visited rarely. This paper takes all these different approaches and sheds a different light upon the experience of elite architecture in ancient Egypt.

Day 4, 30-11-2022, Session 9



Domestic life on the Frontier
Tell el-Retaba during the Second Intermediate Period and the early
New Kingdom

Lucka Hulková, Institute of Egyptology of the University of Vienna
lucihu@gmail.com

Veronika Verešová, Institute of Oriental Studies of the Slovak Academy of Sciences
veronika.veresova84@gmail.com

This presentation explores the everyday life of inhabitants at Tell el-Retaba. This settlement is located approximately in the middle of Wadi Tumilat, somewhat outside of the Nile delta, in a liminal space at the eastern frontier of ancient Egypt.

Here, more than ten years of archaeological work uncovered a small part of what once was an intertwined sequence of settlement layers, showing a development of occupation that started during the Second Intermediate Period and continued well into the early New Kingdom. Based on the layout of the settlement and different features of the architecture of the houses, but most importantly the analysis of objects found in and around these houses, we will try to gain some insight into how people used the domestic space, what activities they carried out and what contacts with other settlements they might have entertained.

By comparing the different periods of occupation present on the site, we hope to show how domestic life in Tell el-Retaba changed across time, while comparing our findings with other known settlements from the Second Intermediate Period and New Kingdom we aim to come closer to the possible question, of how the life at the eastern frontier was like, before the large fortresses of the late New Kingdom were built at Tell el-Retaba.

Day 3, 29-11-2022, Session 5



Excavation at Gabel EL-Haridi site - Sohag

**Mohamed Hussein Ahmed
Al Sayed Ahmed Emam**

Ministry of Tourism and Antiquities

husseinabydos@gmail.com

elsayedshoura@hotmail.com

The earliest mention of Gabel el Haridi site was made by by Richard Pococke in 1763, It was also mentioned by the scientists of the Napoleonic campaign in 1798. The EES Egypt Exploration Society excavated the site between December 1991 and August 1998 through a mission directed by Dr. Christopher Kirby. Our own work at the site took place from form 9th Jan to 30th Mar 2022.

A major structure at the site is a mud brick tower house dated to the reign of Ptolemy III that was used to observe traffic between nomos borders, collect taxes and secure the boats sailing the Nile. Remains of a settlement area that housed officials were also discovered nearby the tower house.

The mission also rediscovered the Ptolemaic temple, partly excavated in the early 2000s, it is a temple dedicated to the goddess Isis and dated to the reign of Ptolemy III (Eurgetes), it measures 33mx14 m with a major north-south axis. The temple' layout consists of a central rectangular courtyard leading to a 4 columns-hall that precedes the temple's sanctuary. A prurification basin and a votive stela have been found to the north of the temple with 5 ostraca inscribed with demotic inscriptions, 38 roman coins and some remains of animal bones. A large settlement area is located to the north of the temple with considerable amount of material culture elements.

The mission also discovered about 85 rock cut tombs dated to different eras from the end of Old Kingdom to Ptolemaic. The tombs vary in their plans and style, with different levels in the mountain, some with one or several burial shafts and other tombs with a sliding corridor leading into a burial chamber. Inside the Ptolemaic tombs, human remains were discovered with a number of 30 mummies cards written in ancient Greek, hieratic or demotic. These cards usually bear the name of the deceased, the father or mother name, their place of origin, job and age at the time of death alongside ancient Egyptian gods hymns and prayers.

Day 3, 29-11-2022, Session 5



Pottery offering trays: funerary or domestic artefacts?

Cristina Lechuga Ibáñez

University of Jaén (Spain)

cli00001@red.ujaen.es

Pottery offering trays have mainly been found in a funerary context, and their function consisted in providing offering to the deceased, as the stone offering tables. Traditionally, the origin of the offering trays is from stone offering tables, and they are a cheaper of these last ones. These substitutes were destined to be from the lower and medium class social groups. However, some of these artefacts have been discovered in urban contexts. These last findings have been related to necropolis close to the settlement, or their presence has caused the deduction that structures of the excavated area could have been a production zone of these artefacts. Nonetheless, a recent finding has shown a different reason. This being due to the fact that these artefacts were together with other objects within a domestic cult area.

Therefore, the offering trays in urban/domestic context could indicate a different function to the traditional one. Besides, the offering trays in tombs and domestic contexts usually appear in a group. If their purpose was to provide food offerings to the deceased, a unique offering tray was enough. Also, the offering trays are not in all tombs or domestic areas, and this creates doubts about their assimilated function. Finally, their raw material is easy to acquire, and there is a proposal about their manufacture. This is the proposition that common people could have made these artefacts. Therefore, if it is easy to create an offering tray, why are there not a larger quantity of offering trays at the sites?

Day 4, 30-11-2022, Session 8



New discoveries of the house architecture from Marina el Alamein

Krzysztof Jacubiak

Faculty of Archaeology & Polish Center of Mediterranean Archaeology
University of Warsaw
kz.jakubiak@uw.edu.pl

Recent excavations at Marina el Alamein archaeological site brought to light several dwelling constructions. These reviled buildings are representative for the house arrangements characteristic the town. Most probably all of the structures originally belonged to one of the dwelling districts distributed in the northern part of the town. The dwelling houses remains, revealed during the lastly conducted research represent different periods of the town development looking from chronological perspective. The house H41, is the structure which was grounded at the beginning of the 1st century A.D. The phase dated on that period was very badly preserved. Upon of the ruins the next building was constructed which is dated on the late 1st. This, second phase of the house, was consumed by a fire in the mid-2nd century A.D. as pottery and coins confirms.

Two other structures, still partly recognized, were dated on the second half of the 2nd century/ beginning of the 3rd century A.D. All of the presented structures indicate and underline the architectural skills of the architects who were engaged in the dwelling constructions. The size, design and internal arrangement of the recently examined buildings can shade some light on the social and economic level of the local community.

Their status can be additionally confirmed by the character of the artifacts discovered during the exploration process. The analysis of the artifacts distribution within the dwellings can also be a very helpful tool for the chambers function understanding. All of the collected information gives a chance for better understanding the character of the northern part of the town functioning.

Day 3, 29-11-2022, Session 6.1



Creating cognitive maps. Visibility and movement in ancient Egyptian houses

Łukasz Jarmużek

Faculty of Archaeology, University of Warsaw

l.jarmuzek@uw.edu.pl

Most studies on a structure of space of ancient Egyptian houses are focused on analysing ground plans and creating their typologies. By doing so they usually look at a layout of houses from the top trying to notice certain patterns in the structure of their space. However, this research framework is very much different from a point of view of inhabitants.

People usually do not know how a ground plan of a building looks like. They create a cognitive map of a building by exploring its different spaces and analysing them with their senses. Although all senses can be used to experience a space, the sense of sight is fundamental. Observation of doorways, corridors and halls helps us to navigate through a building and construct its cognitive map.

This paper presents several computational methods which allow describing a space of ancient Egyptian houses from a point of view of their inhabitants. The methods focus on analysis of movement and visibility inside houses. Thus, they help to understand how these spaces could be perceived by people living within them. The specific questions will be answered – How movement inside houses could look like? Which spaces were private or public? How visibility in houses has been changing over the different historical periods?

Day 2, 28-11-2022, Session 3.1



A living room, an office, a workshop and all-in-one: Examples for the use of space in Ayn Asil/ Balat

Clara Jeuthe (DAIK), Laure Pantalacci (HISOMA)

Clara.Jeuthe@dainst.de
pantalacci.laure@orange.fr

The archaeological remains in the area of the modern village of Balat in Dakhla Oasis are investigated since more than 40 years by the IFAO mission. Thanks to their good preservation the palaces of Ayn Asil offer, plenty of insights into the organisation and formalisation of space and architecture. Being founded at the beginning of the 6th dynasty, they underwent several changes, modifications and shifts, enlargements and shrinking until the final abandonment in the early Middle Kingdom. Especially the widely excavated Southern Enclosure, the so-called Governor's Palace contains various functional areas, including a residential part, work and supply zones as well as storage areas.

However, “purely” domestic parts are difficult to define in both the architectural arrangement and the material culture. Instead, most places appear to be multifunctional, be it in elite living quarters, in smaller buildings defined as houses, or be it in close-knit large complexes consisting of several buildings.

The actual use of these spaces as expressed in the material culture and specific features implies a close connection between living and working of the individual household members. That might be either for activities conducted within the framework of the superior authority of the palace or in a possibly more informal, more personal context. This paper therefore discusses the various forms of the use of space within the “domestic sphere” during the different periods attested in Ayn Asil.

Day 3, 29-11-2022, Session 3.2



Egyptian Houses through the lens of ethno-archaeology

Fatma Keshk

IFAO-PCMA

fkeshk@ifao.egnet.net

Approaches of studying domestic architecture in ancient Egypt have until recently relied on the understanding and reconstruction of house plans through the reconstruction of the available structural remains. This focus on finding linear developments of domestic architecture in ancient Egypt, with little attention given to the study of ecological, social and economic contexts, has for a long time limited the results of research in this field of study. In recent years, there is an increasing interest in ethnographic research that can lead to a clearer understanding of design and building techniques of Egyptian houses.

While some scholars in ethnography focused on the study of house forms and building techniques, others have approached social and climatic factors that affect domestic architecture in modern and contemporary rural Egypt. This paper aims at presenting a review of previous and current ethnographic research that added to the scholarly knowledge of modern and contemporary domestic architecture in rural Egypt. It also intends to analyse the ways in which this research may benefit the use of cross disciplinary methodologies in studying ancient Egyptian domestic architecture.

Day 4, 30-11-2022, Session 7



Were shabtis locally manufactured in Nubian temple-towns? Connecting settlement and cemetery in New Kingdom Nubia

Rennan Lemos

Cambridge University, UK
rds13@cam.ac.uk

It is widely accepted that ancient Egyptian-style material culture in New Kingdom Nubia always originates in Egypt. Imported objects are certainly common in material assemblages from New Kingdom sites in Nubia, including objects that can be securely traced from Egypt to Nubia. There is limited evidence for production of goods at New Kingdom temple-towns, although we know for sure that people were producing pottery and small faience objects at these sites.

In the case of larger items excavated in Nubia, scholars usually take for granted that their origin lies somewhere in Egypt. In this paper, I will argue that shabtis were also produced locally in New Kingdom temple-towns Nubia, probably in domestic areas inside the settlements' walls.

This opened space for Indigenous creativity to arise from local ways of conceiving Egyptian-style objects that not only materialised the Egyptian colonial presence in Nubia, but also became vectors for expressing local cultural affiliations. Despite a general lack of evidence for production of various items in Nubia, shabtis themselves offer us glimpses of their origin, especially when understood in their urban context.

Day 4, 30-11-2022, Session 8



When smoke gets in your eyes: domestic fuels in Ancient Egypt

Claire Malleson

American University of Beirut
cm53@aub.edu.lb

One of the basic requirements for life is a supply of fuel for cooking. Via the study of archaeobotanical remains from settlement excavations we know that animal dung, cereal processing by-products and wood were all used in ancient Egypt. Whilst wood can be easily over-exploited, the use of animal faeces and cereal by-products represent the implementation of a highly sustainable practise, but with consequences.

Animal dung can be very smoky and thus has a major impact on household communities, ethnographic work in modern communities in proves the detrimental effects of some of these choices. Investigations into these remains from ancient settlements can therefore reveal a great deal about aspects of domestic life in ancient Egypt, living conditions and comfort in the home, as well as household / community economics. Via results from numerous sites in Egypt (Tell el-Retaba, Giza, Ain Sukhna, Elephantine, and Edfu) we can ascertain that some heating /cooking installations were fuelled with sheep / goat faeces or cattle dung, whilst cereal-processing by-products, or wood were burned in others.

In this paper I will present a preliminary study of the differential uses of fuel in several Egyptian settlement sites, focussing on trying to ascertain what may have influenced their decision-making processes, and the resulting domestic issues.

Day 3, 29-11-2022, Session 4



Houses in the Deltaic environment: observations from a Late Antique house in Kom al-Ahmer, Western Nile Delta

Giorgia Marchiori, Durham University
giorgia.marchiori@durham.ac.uk

Houses have been a somewhat neglected topic in Egyptian archaeology for a long period of time, but their study is gaining momentum. However, most of the previous and current approaches have often focussed on samples of houses from specific sites or regions. These approaches have led to generalisations that risk overlooking architectural variability.

Furthermore, the environmental factor should also be considered, given the different conditions of the main Egyptian regions. In this presentation, I will focus on the investigation of the remains of a Late Antique house at Kom al-Ahmer, a site in the Western Nile Delta 50 km southeast of Alexandria and 6 km west of the Rosetta branch of the Nile. One of the research questions aimed at exploring whether the environmental conditions of the Delta would have affected the building in its construction phase and during its use.

The architectural survey of the remains —foundations and basement walls— and its comparison with data from houses at other sites of the same and different regions allow noting several ways and measures in which the environmental conditions would have been considered in the planning and construction phase, as well as the effect on the environment during the lifespan of the buildings. The findings denote the relevance of tackling house studies by analysing them within their specific environmental contexts and expanding typologies that are becoming outdated as more and more houses are being excavated.

Day 4, 30-11-2022, Session 6.2



Bringing the Place of Truth back to Life (2): The “Owners” of Houses, and family spatial groupings

Julie Masquelier-Loorius

CNRS UMR 8167 – Sorbonne Université, Paris

julie.masquelier-loorius@cnrs.fr

A reassessment of ancient Egyptian written artefacts from the village of Deir el-Medina can contribute significantly to the identification of “owners” of specific houses. This reappraisal focuses on door parts, made from stone and even wood. It was carried out thanks to the use of a scientific protocol which removed inaccuracies and errors made by the archaeologist Bernard Bruyère, from the discovery and excavation of an artefact to its inclusion in a publication.

The current reappraisal of these architectural remains – represented by more than a thousand documents which include important information – has yielded far better results than previously achieved.

By using this protocol, and with assistance from recent studies in prosopography and anthroponymy, the ability to differentiate efficiently and accurately between homonymous and contemporary inhabitants of the village is now possible. Such groundbreaking information gives an insight into family groups, as well as new perspectives on the development of the houses within the village.

All artefacts naming a particular workman have been grouped, and sometimes attributed to either his house or his tomb.

This project has made considerable progress since the accuracy of the extant material has been re-checked in order to determine the identity of the workman (and his family) who occupied one of the numbered houses within the village; and occasionally it has also been possible to identify his neighbours.

However, in using such data one must proceed with some caution, since, for example, the names engraved on the elements of a door are not systematically those of the “owners” of the house. Furthermore, confusion can arise since some homonymous and contemporary workmen bore the same titles, and may even have chosen the same name for their respective children.

Day 4, 30-11-2022, Session 9



On the Streets of Avaris

Uroš Matic

Austrian Archaeological Institute, Austrian Academy of Sciences
uros.matic@oeaw.ac.at

Written and visual evidence from ancient Egypt indicates that activities we consider domestic also took place in settlement areas outside of the house. This is also indicated by cross-cultural ethnographic record of urban communities. Areas outside of the houses in which at least some domestic activities can be found are also streets. They are urban spaces in which the private and the public converge. Until now streets of ancient Egyptian settlements received little if any attention in Egyptology. The work of the Austrian Archaeological Institute's Cairo Branch of the Austrian Academy of Sciences on the site of Tell el-Dab'a (ancient Avaris) since 1960s was of crucial importance for the development of settlement archaeology in Egypt. Just like on other major settlement sites in Egypt, here too, the focus was on the reconstruction of the cityscape and the studies of individual houses and the archaeological record of domestic life. This paper will analyse the use of streets in areas F/I, R/III, R/IV and A/V of Tell el-Dab'a. These areas have remains of different type of settlements: 1. Planned settlement (F/I), 2. Grown settlement (R/III and A/V) and a harbour settlement (R/IV). The paper will present the results of the comparison of grid street plans and small finds found on the streets in different areas of ancient Avaris. This will allow an insight into domestic activities which took place on the streets.

Day 2, 28-11-2022, Session 2



BURIED ALIVE!
First millennium settlements in the Memphite necropolis

Filippo Mi

University of Strasbourg – France
filippo.mi@etu.unistra.fr

For two millennia, the Memphite necropolis was a space dedicated to funerary cults and occasionally frequented by specialised workers, priests, and mourners. During the first millennium BCE, the growing importance of national animal cults and the ambitious architectural renovation of the cultic space transformed the necropolis from a more or less large and already partially ruined agglomeration of cemeteries into a real city where the people lived along with the dead. The inhabitants of the necropolis, mainly connected to the funerary industry and devoted to the religious cults that flourished under the last pharaohs, were housed in villages that catered to the needs of the communities.

By analysing the archaeological and textual evidence, the aim of the research is to encompass the different living quarters that composed the necropolis in the last phases of pharaonic history. The materials, layouts, and phases of development of the excavated settlements will be examined, and issues such as the provision of building materials and the supply of food and water will be addressed.

Although the archaeological evidence forms the basis for the analysis of the settlements, the papyrological sources are the most valuable in reconstructing the vibrant and animated daily life of this veritable city of the dead. As the reconciliation of archaeological data with papyrological/literary evidence is somewhat problematic, due to the indirect mentions and lost reference points used in the texts, an alternative approach will be sought: a material culture approach, addressing questions of agency and the functional distribution of houses and districts, will provide a coherent picture of the life these people led among the tombs and ruins in an urbanised desert space.

Day 2, 28-11-2022, Session 2



Cook and store food in the domestic sphere, an archaeozoological approach: three examples in the western Delta and its margins from the Late Period to Roman time

Nicolas Morand

Fyssen Foundation & Royal Belgian Institute of Natural Sciences (Brussels)
morand.nicolas@live.fr

The ongoing archaeozoological study in the western Delta and its margins aims to analyze the eating habits and the supply strategies such as breeding, fishing, and hunting in a territory at the interface between the Libyan desert and the Nile delta, closed to the Mediterranean Sea. The excavation of three settlements - Plinthine, kom Bahig and Bouto - have so far yielded animal bones from the occupation levels covering the Late Period (7th-4th c. BC) to the Roman period (1st– 3rd c. AD).

The faunal sample (~10,000 NISP) is diversified with seventy domestic and wild taxa. The animal remains have been found in ovens, floors, dumps, and containers from food preparation and storage areas (meat and cereals), but also waste areas. The cut and burn marks on animal bones related to consumption are numerous. This presentation will sum up the preliminary archaeozoological results concerning the meat diet and food activities in domestic area. We will discuss the importance (and limits) of the spatial distribution of animal remains in ancient settlements. The faunal set will be combined with archaeological data from three sites to show several examples of the use of space in the domestic sphere in the western Nile Delta.

Day 3, 29-11-2022, Session 4



Dark, crowded, stuffy: Domestic Living in Late Meroitic Hamadab

Ulrike Nowotnick

Deutsches Archäologisches Institut
ulrike.nowotnick@dainst.de

The Island of Meroe saw a sudden urban investment at the end of the first millennium BC, when a number of well-organised multifunctional settlements were established along the eastern bank of the Nile and in the savannah hinterlands. These urban forms of living in densely occupied towns have only just begun to raise interest of scientific research in Sudan, which long focussed on monumental and funerary remains.

The Meroitic town of Hamadab, an immediate neighbour of Meroe, has been systematically investigated by the team of Pawel Wolf, DAI. Studying the settlement's occupational history, its functional layout and material culture, it provided first insights into what life was like on the Middle Nile about 2000 years ago.

The paper presents a one of the typical housing blocks within the domestic quarters of the town. The investigated house, consisting of some 20 rooms, was divided into three to four self-sufficient units, providing for the first time a basis to study Meroitic domestic life on a household level. The case study of a Late Meroitic '*insula*' offers glimpses into the spatial organisation of the neighbourhood, the everyday activities of its residents, and the household composition of an ordinary Meroitic home in the 3rd/4th century AD.

Day 2, 28-11-2022, Session 3.1



Daily activities at Mriout islands during the Graeco-Roman period “Through the newly excavated site at Tabet Metawah west Alexandria”

Mohga Ramada Abd El-Kawy
mellaimony@ifao.egnet.net

The Tabet Metawah archaeological site lies about 20 kilometers southwest of Alexandria, on the southern coast of Lake Mriout. This excavation was carried out by the Egyptian Ministry of Tourism and Antiquities at the beginning of 2022.

A settlement area dating back to the Ptolemaic period occupied the upper part of the island. this area consists of many units, one of which consists of thirteenth rooms with various functions, some were used for preparing foods where many hearths were discovered with remains of animal bones of sheep, pigs and fish of various species. Other units seem to have been used for selling food where remains of amphora and cooking wares with for animal bones and a large number of coins were found.

Other rooms were used for industrial purposes, such as weaving activities, and included many grinding and pounding stones, in addition to yellow, red, and blue ochre, as well as several warp-weighted looms and spindle whorls. A small chapel for rituals was discovered in the south part of the unit, where a few terracotta statuettes of deities were found beside the podium in the room’s corner. People who lived in this settlement buried their deceased at a hypogeum with multiple loculi located mostly northwest of this settlement area.

The settlement area was abandoned for a long time from the middle of the Ptolemaic period until the Byzantine period, when the north upper part of the island was again used as an industrial area, where a lime kiln was discovered, destructed the earliest habitation units.

Day 3, 29-11-2022, Session 5



“A phenomenological approach to the settlements of the Old Kingdom at Dahshur”

Lea Rees

learoefer@zedat.fu-berlin.de

At the site of Dahshur, a variety of settlement structures from the Old Kingdom have been uncovered, ranging from barracks and a planned settlement of elite houses from the time of the construction of king Snefru’s pyramids, to pyramid towns and priests’ settlements that have been occupied until the beginning of the First Intermediate Period. Drawing on recent fieldwork that has been carried out on site, this paper will offer an up-to-date overview of domestic life at Dahshur, which will be compared with structures of similar function, date, or social composition, especially in the Memphite necropolis.

Building on the author’s PhD research, the paper aims to present a social profile of each of these settlements based on a combined analysis of their architectural layout, textual sources such as the Dahshur-Decree and administrative papyri as well as prosopographical evidence from nearby tombs. By following a phenomenological approach, the living conditions in these different types of settlements can be envisioned and contrasted with each other. With a focus on the perception of space through the human body, the questions of how both the natural and the built environments may have influenced peoples’ movements and behaviour are raised. Concurrently, the influence of different social groups in transforming the spaces they lived in will be discussed. Individual modifications offer a rare insight into how people adjusted centrally planned architecture to make it fit their needs as well as into how space was planned, used, and negotiated by different entities.

Day 2, 28-11-2022, Session 2



Living at Merimde Beni Salama: the changing community and functional areas throughout the 5th millennium BC

Joanne Rowland

University of Edinburgh, UK
joanne.rowland@ed.ac.uk

The best-known and earliest Neolithic community with domestic living structures is that at Merimde Beni Salama in the western Nile Delta. It has long been known that the use of space changed and the village shifted over time, but there is a lot more to tell about the exact use of space for specific activities. The community at Merimde changes from its possible origins as a semi-sedentary community in its earliest phases of use, to a more predominantly settled community from Phase II onwards.

Revisiting the evidence from excavations from the 1920s until 2019 presents an excellent opportunity to re-visit who life on the site may have looked and been experienced over time. The recent findings on the Wadi el-Gamal have given much food for thought as to the exploitation of the hinterland, and residue, use-wear, and macro-botanical analyses have all contributed towards a more intimate knowledge of activities on the site over time.

Day 2, 28-11-2022, Session 3.1



Reuse or discard? Waste management and recycling patterns in domestic contexts from Tell el-Retaba

Agnieszka Ryś-Jarmużek

Faculty of Archaeology, University of Warsaw
agnieszka.rys@uw.edu.pl

The following paper will attempt to analyse refuse disposal behaviour in the Third Intermediate Period settlement in Tell el-Retaba. Although refuse is the most abundant category of archaeological finds, understanding the context and content of deposition can give us insights into the past household life and social practices. Based on the spatial and material analysis of evidence from Tell el-Retaba it will be possible to follow patterns of deposition and try reconstructing their owners' perspectives on space and objects.

According to the needs of each household and the nature of the refuse different ways of waste management can be adopted. There are three main factors which affect this – value, effort and hindrance. The most important is how the value of the object was perceived by its owner, and whether it appeared to him as potentially re-usable. Based on this, a decision is made whether the item will be reused or discarded. The next factors are the effort and the hindrance potential which determine the ways in which the refuse will be sorted and where it will be dumped. These two factors have an influence on locations of deposition and their wider implications for the inhabitant's perception within a house as well as an entire settlement.

Day 3, 29-11-2022, Session 3.2



Home sweet home, but what is a home?

Anne-Claire Salmas

Department of Anthropology, Egyptology, and Sociology
The American University in Cairo

Member of the archeological mission of Deir el-Medina
Institut français d'archéologie orientale
anne-claire.salmas@aucegypt.edu

The international conference *Living in the house* is devoted to the definition of domestic space and the study of its different aspects, from architecture and material culture to the too-often overlooked contribution of ethno-archaeological comparisons. But what does constitute a domestic lived space, and what would its limits be? In my paper, I would like to suggest different ideas and research avenues that I have borrowed from cultural geography on the one hand, and ethno-archaeological observations on the other, but grounded on a specific case study, the settlement of Deir el-Medina.

Within the framework of the collaborative event series *Being an Egyptian* (EES, 2021), Gaëlle Chantrain discussed the notion covered by the Egyptian term Xnw and came up with the image of concentric circles, which would represent different levels of the “interior”. As such, an individual could have felt “at home” in his house, in his village, in his nome, in Egypt, and even abroad. As I will try to demonstrate during my contribution, this image also works perfectly when applied at a more restricted local scale. For Deir el-Medina’s people, what is considered their home, or their own lived space, is, from inside outward: their house; likely their specific quarter in the village; the village itself; the local area of the west bank of Thebes; and, finally and more broadly, the Theban *megapolis*.

Day 4, 30-11-2022, Session 7



Beyond the grave: The use and meaning of ‘beds’ in daily life settings

Manon Y. Schutz

University of Münster

manon.schutz@uni-muenster.de

In the funerary context, beds are intrinsically linked to mother-goddesses like Nut and, consequently, the cyclical renewal of the sun. Especially the leonine bed embodies the idea of transformation and transition, comparable to the function of the solar barque and associated with the liminal space. Of course, beds (in the broadest sense of the word) were not only found in ancient Egyptian tombs, but also found within various daily life settings, acting as places on which people e.g. slept, probably waited for and recovered from birth, sat during social gatherings—in fact, they acted as multipurpose objects, an aspect that our modern designation ‘bed’ cannot always capture.

The aim of this paper is to reassess where, how, when, and by whom beds and bed-like spaces were used in the settlement sphere, mainly of the New Kingdom. Could the everyday beds carry the same notion of passage and transformation as their funerary counterparts, characterising sleep as a rebirth process as well? Do these pieces of furniture in scenes of the so-called birth arbour mark the transition of a woman into a mother? Or were daily life beds merely practical and comparatively comfortable objects, devoid of any symbolism?

Day 2, 28-11-2022, Session 1.2



Trading through the house

**Johanna Sigl, Katherine M. Consola, Basem Gehad, Clara Jeuthe, Peter Kopp,
Giuseppina Mutri,
Joshua A. Roberson**

Ancient Egyptian households were hubs for a wide variety of activities. These included the daily tasks of securing the well-being of people, and production, trade and commerce. In the archaeological record the flow of materials through domestic buildings can be traced, among other, through finds in various stages of shaping, tools used in the process of manufacture, and remains of correspondence, especially fragments of sealings and seals. In the scope of the Realities of Life Project, which runs since autumn 2013 under the umbrella of the German Archaeological Institute Cairo excavations on Elephantine Island, archaeological finds from houses dating to the (late) Middle Kingdom reveal that, e.g., small jewelry items from various semiprecious stones and organic materials as well as pigments of different hues were produced in a domestic context. Many of the raw materials as well as tools for these activities could in ancient times be obtained in the wider area of Aswan.

Fragments of impressed sealings provide evidence for the means of transportation of the raw materials (in boxes, sacks...), and sometimes for the connections of the providers and producers to state institutions and officials. This collaborative paper aims to address various stages of production and interaction running through households on Elephantine Island at selected examples. It will try to give insight into the use of the domestic space, processes of manufacture of tradeable(?) items, and aspects of networks of the ancient inhabitants of the studied buildings.

Day 2, 28-11-2022, Session 1.1



Access to the house in Ptolemaic and Roman Egypt – papyrological and archaeological evidence

Aneta Skalec

La Sapienza University, Rome, Italy

anetaskalec@gmail.com

In Egypt, houses were usually located directly on public roads, but this was not always the case in densely built settlements. Sometimes they were therefore accessed through private paths and even other people's houses. Some of these phenomena can be observed in archaeological remains, although it is difficult to clearly distinguish between public and private roads there.

Much more unambiguous information in this regard is provided by papyri (Greek and Demotic) from the Ptolemaic and Roman periods. The papyrological material while abundant is usually very laconic at the same time (single words or phrases, usually in boundary descriptions, in purchase and sale contracts, real estate division, lease, etc.).

Results of its in-depth analysis will be presented in this paper. First, Greek and Demotic terminology used to describe access to the house (εἴσοδος/εἴσοδος καὶ ἐξόδος, myt pr/Xry.t) will be presented, with emphasis on local differences. Secondly, the circumstances in which access to the property was guaranteed will be identified. Thirdly, information about the appearance of private paths (their dimensions) or other ways of accessing the house will be provided. Fourth, likely examples of paths leading to the property will be shown based on the example of the town of Karanis in Fayoum Oasis.

Day 2, 28-11-2022, Session 2



Domestic architecture in the ‘soul-houses’ from Rifeh: Porticos with stairs leading to an upper floor

Marisol Solchaga Echeverría

University of Manchester/Spanish National Research Council
marisol.solchaga@manchester.ac.uk

The ‘soul-houses’ are offering-trays with models of buildings generally located at the back of the tray. The Middle Kingdom cemetery of Rifeh, in Middle Egypt, is the site where the largest amount of these artefacts has been found. They were located on the surface of simple tombs with no superstructure. These models of edifices can vary in size and complexity, but their main feature is the presence of a portico. The porticos resemble the façade of the of rock-cut tomb chapels from the tombs in the nearby Middle Kingdom cemetery of Asyut and other sites, such as Beni Hasan. This has led to consider that they represent funerary architecture.

However, several features that appear in these models are not common in the rock-cut chapels. In most of the porticos of the ‘soul-houses,’ a stairway is attached on either side of the building leading to an upper floor, which can present different elements like terraces, windows, windcatchers or loggias. By comparing these models with depictions of houses from tomb paintings, archaeological evidence, and ethno-archaeology studies, it seems that they rather represent domestic architecture elements. Actually, the buildings on the ‘soul-houses’ are an important source for the analysis of Middle Kingdom dwellings. The different types of upper floors over the portico of these models shed light on the building techniques used in Middle Kingdom houses, as most of the upper floors from contemporary settlements are frequently lost or damaged.

Day 2, 28-11-2022, Session 1.2



Cooking, eating, and throwing away in Old Kingdom Kom el-Hisn and Middle Kingdom Elephantine

Leslie Anne Warden

Roanoke College (Salem, Virginia, USA)
warden@roanoke.edu

Recent excavations at Kom el-Hisn (as the Kom el-Hisn Provincialism Project, Roanoke College) and at Elephantine (with the Realities of Life Project, German Archaeological Institute, Cairo) have yielded domestic ceramics coming from inside houses and immediately adjacent to built spaces. They belong to different periods (Old Kingdom for Kom el-Hisn, late Middle Kingdom for Elephantine) and represent different regions (Lower vs. Upper Egypt). The ceramics have been studied using the same methodologies and recording systems.

By looking at pottery and collecting fine-grained data from both body and diagnostic sherds, it is possible to ask questions of dietary change and cooking patterns. And as pottery in the domestic archaeological record is normally deposited not *in situ* but as waste, settlement pottery encourages us to think about what is valued in a domestic context, and why. There are numerous differences between the two ceramic corpora that go past chronological, stylistic change. These differences rather suggest functional distinctions in how pots were used, what was eaten and cooked, and how refuse was created and discarded. This paper will explore what the evidence from the ceramics and their deposition says about the ways in which domestic culinary traditions might have changed over space and/or time in ancient Egypt.

Day 3, 29-11-2022, Session 4



What we are doing in the dark- a few remarks on the oil lamps discovered in the house context, some observations from Marina el Alamein perspective

Karolina Warecka

Polish archaeological expedition to Marina el Alamein

Oil lamps discovered during the excavations of the Marina el Alamein houses belong to that category of the artifacts which can designate how the social and family life was functioning after the sunset. The artifact analyzed during the lecture were discovered in the three consecutive buildings excavated during several last seasons of the activity in the field. The analysis of the oil lamp distribution can be one of the most important factors, how the light was arranged inside the houses.

In consequence, it is possible to define areas of the houses that needed to be illuminated during the late evening or night hours. Due to the fact that ships from various parts of the Mediterranean Sea most likely called at the port of Marina el Alamein, it cannot be ruled out that this place has become a new home for some of the newcomers. If so, then probably, apart from their own customs and habits, their possessions followed them. Oil lamps, as small and very useful items allowing for comfortable functioning after sunset, undoubtedly belonged to this category of items that were brought with them to live in a new place.

Day 2, 28-11-2022, Session 1.1



Pottery distribution in the Eastern Town House at Heit el-Ghurab settlement (Giza)

Anna Wodzińska

Polish Centre of Mediterranean Archaeology and Faculty of Archaeology
University of Warsaw
annawodzinska@uw.edu.pl

The Eastern Town House (ETH) is located inside the large space called Eastern Town spread to the east of the gallery system within the Heit el-Ghurab settlement at Giza.

The pottery coming from the ETH can be generally dated to the late fourth dynasty as other Old Kingdom structures from the GPMP site.

The ETH was largely characterized by a big number of bread molds. They indicate the bread production performed in the industrial quarter of the house and outside in the open space of the courtyard and rooms connected to it. A significant number of bowls and jars suggest food preparation and storage. Food could have been prepared inside the house, especially in industrial rooms, and consumed outside, in the open 'courtyard'. Additionally, internal rooms, especially in the industrial part, could have been used as storage facilities as well.

The ETH could have been a self-sufficient unit where one family could have lived. The house is built that way that it could have contained industrial rooms associated with food preparation/storage, a domestic core where the family could have slept, and an open space where the food could have been partly produced and partly consumed by only one family.

Day 2, 28-11-2022, Session 1.1



(4)
Abstracts of keynote lectures



Keynote lecture (1)

« Objects in archaeological domestic contexts : the ceramological evidences ? Datas and results »

Pascale Ballet

(Paris Nanterre University, UMR 7041 ArscAn)

Within the methodological approaches of architecture and domestic archaeology, the process of studying pottery corpuses and hence reconstructing a historic discourse around the notion of « household » is particularly a complex process, given the conservation status of the studied household units under study.

In this lecture, I discuss the available data as revealed through archaeological research and the study of the material in context as recently retrieved from my research at various sites of the Greco-Roman and Byzantine Egypt such as Buto, Tebtynis, Saint Marc and the Kellias in addition to reflecting upon other case studies included in the IFAO program « contexts and materials ».



Keynote lecture 2

Home Office, Office Home: The Pilaster Niche Room in Early Egyptian Houses Mark Lehner

I examine distinctive large rooms in the centers of elite 4th Dynasty houses at the Heit el-Ghurab site, Giza. These rooms are oriented north-south with pilasters that define a niche at the southern end. I review the interpretation that here sat the proprietor for conducting business and administration. I look at parallels in large houses of the Early Dynastic and Old Kingdom.

In the thick maze of walls and floors of that part of the HeG we call the Western Town, we recognize thicker walls defining large, “elite” houses with smaller ancillary structures.¹ We have so far found four or five large “houses” with central rooms, 6 to 8 meters long, about 5 cubits wide (2.62 m), always oriented north to south, that feature pilasters and niches in the southern ends.² In two of these houses (H1 and ES2) we found the red-painted molded plaster from the top of the frame where it has collapsed on the floor between the pilasters. In one of the houses (ES2) we found furniture supports, stone sockets for the legs of a chair (or conceivably a bed) near the niche, where we imagine the proprietor sat to receive visitors.

Felix Arnold first identified such rooms as audience halls for official residences in large houses of the Khentkawes Town at Giza.³ Similar central rooms have been found an Early Dynastic palace at Tell Buto in the Delta,⁴ and, in the last few years, in the large, elite houses north of Sneferu’s valley temple at the end of his central canal basin, which serviced as a harbor for two of his Dahshur pyramids.⁵

In the Eastern Apartment of the 6th Dynasty Governors’ Palace at ‘Ayn Asil in the Dakhla Oasis French archaeologists, working under Georges Soukiasian, found examples of stone furniture supports still in place, where they once supported the legs of wooden beds or baldaquins in the southern ends rooms E5 and E7, on either side of a central vestibule. The larger east chamber (E5) ends on the south with a slight thickening of the wall on either side, similar to the pilaster and niche chambers at Giza. A fire destroyed one of the rooms (E5). The archaeologists could see the carbonized remains of a baldaquin that stood upon four stone supports.⁶

The Ayn Asil palace rooms E5 and E7 could be interpreted as bedrooms.⁷ We did find what we think was a bed platform installed in the niche behind the pilasters in HeG. House 1, but this could be a later use of the niche. In our re-excavation of the Khentlawes houses, we have where inhabitants repurposed the niches in the pilaster-niche rooms. Ayn Asil rooms E5 and E7 have subsidiary niches off the southern ends. We found a similar arrangement, with a subsidiary niche off the main niche, in



house ES2 at HeG. We need to critically review the evidence for the purpose and re-purposing of these distinctive rooms.

From excavating half of a dump (“Pottery Mound”) associated with HeG House 1, we recovered 1036 impressed sealings, possibly the most numerous cache of Old Kingdom sealings known next to sealings from the 5th Dynasty sun temples and pyramid temples of Abu Sir.⁸ At least 31, and possibly as many as 74, different seals were used to produce the impressed sealings of Pottery Mound. From the most recurring and overlapping fragments, John Nolan and Ali Witsell reconstructed the patterns of 12 core seals bearing some of high-ranking scribal titles of the reigns of Khafre and Menkaure: Scribe of the Royal Documents, Keeper of the Royal Instructions, Scribe of the King’s Writing Case, and Scribe of the Royal Documents for all Royal Works. These titles belong to the central administrative apparatus, linked closely with the office of the Vizier.

We imagine that at least several people who lived in the houses of the Western Town were such high-status administrators. The HeG houses were their residences at the central, royal work site. They must have possessed other houses in home districts and villages, like officials at Ne Kingdom Amarna.⁹ From these houses at HeG, they must have governed the major components of the site – the Galley Complex, the Royal Administration Building (RAB), and the Enclosures (EI-5) that extend in a series to the immediate west of the RAB, and the enclosure, possibly a cattle corral, in Area SWI at the southwest end of the site. Our findings suggest a household- based organization of the HeG.

1. Lehner 2007, 45–46.

2. Lehner 2015a; 2015b; Lehner 2019, 25; 2015b; Aeragram 2016a; 2016b

3. Arnold 1998; forthcoming, 18, fig. 6

4. Hartung 2018

5. Rosenow 2019.

6. Soukiassian 1997, 15-17; Jeuthe 2018, 130-132.

7. Soukiassian 1997; Jeuthe 2018 review the evidence of administration associated with these and other similar rooms.

8. Nolan 2010, 400.

9. Kemp 20123, 182-183, fig. 5.21.



Keynote lecture 3

Betwixt and Between - Liminality in Ancient Egyptian Towns: the Case of Kom Ombo

Irene Forsnter-Müller

Traditionally, Egyptological research in general, and archaeology in Egypt in particular, has focussed on temples, ritual and funerary objects. Research on Ancient Egyptian towns and settlements has long been neglected and has only gradually become the focus of interest. Therefore, archaeological projects dealing with settlements are of great importance for the progress of our discipline. This paper will present a new project contributing to this topic. The ancient site of Kom Ombo, Nb.t or Nwb.t, is located on the east margin of the Nile some 30 km north of Aswan in southern Egypt.

Today it is dominated by the well-preserved Ptolemaic temple (about 300 BC to 30 BC), but around three sides of the temple is a mound consisting of the remains of the ancient settlement, which was inhabited from at least 2600 BC to about the 10th century A.D., and again in the 19th century. Since 2017 the Austrian Archaeological Institute/Austrian Academy of Sciences, Cairo in cooperation with the Ministry of Tourism and Antiquities (MOTA) has been working on this settlement.

Excavations north of the modern temple enclosure wall have uncovered part of the Pharaonic town dating from the Early Dynastic Period to the beginning of the Middle Kingdom. Of special interest is a large administrative complex with granaries of the First Intermediate Period, which gives new information on the domestic life in an Upper Egyptian town during the 3rd millennium B.C.





INSTITUT FRANÇAIS
D'ARCHÉOLOGIE ORIENTALE
المعهد الفرنسي للآثار الشرقية



POLISH CENTRE
OF MEDITERRANEAN ARCHAEOLOGY
UNIVERSITY OF WARSAW
Research Centre in Cairo

