1 OVERVIEW

Short description
This theoretical object-focussed course seeks to contest contemporary Eurocentric perceptions of ‘Ancient Egypt’, and to engage in a fresh dialogue with an ‘ancient Egypt’ defined as the material, verbal and visual self-expression of a language-community. One set of time- and space- borders of the remetj-en-Kemet “people of Kemet”/ “Egyptians” is marked by the life-span of a fused sacred script and formal art, developed towards 3000BC, and in use on monumental scale until the third century AD. In the first part of the course, we debate this definition and discuss modern obstacles to understanding ancient written and visual expression of the sacred. In each subsequent quarter, the course uses a different lens, moving from regional to local horizons; theoretical propositions in archaeology and history are tested against artefacts selected from the 80,000 objects in the Petrie Museum. The recourse to museum objects is intended not to illustrate, but to challenge our construction of knowledge: according to this view, past material is explosively transformative.
Week-by-week summary
All seminars are facilitated by the Course Co-ordinator Stephen Quirke, and take place in the Petrie Museum, except seminars 5, 8, 14, which are held in the public galleries of the British Museum, starting from the Great Court information desk.

For all Petrie Museum seminars, please go to the Science Library, Malet Place (you will need your UCL ID card), where we meet in Room 106 (go to the first floor, through right-hand stairs on first floor landing, then first short corridor on right: door to Room 106 is on left).

TERM 1

I. Global horizons: Politics of Perception
9.10.15 10:00 1. Introduction. Problems of perception: the Object encounter
16.10.15 10:00 2. Orientalism in archaeology and ethnography: objectifying ‘cultures’ and people
23.10.15 10:00 3. Objects as encounters with people living today in the archaeological landscapes: ‘heritage’ and ‘ownership’
30.10.15 10:00 4. Objects as encounters with people living in other times in the archaeological landscapes: makers and users
6.11.15 10:00 5. Objects as encounters in museum practice: modern display as knowledge production British Museum visit

READING WEEK (NO G200 CLASS)

II. Regional horizons: Drawing boundaries in space and time
20.11.15 10:00 6. Cross-cultural hierarchies of art: obstacles in seeing
27.11.15 10:00 7. Diachronic hierarchies in the study of belief
4.12.15 10:00 8. Reading ancient writing: tyranny of the alphabet British Museum visit

11.12.15 10:00 9. Time-space blocks: ‘centre, region, periphery’
18.12.15 10:00 10. Grand narrative? Bronze Age-Iron Age in Egypt

TERM 2

III. Local horizons: social power and profile
15.1.16 10:00 11. Moving to the city: Lahun
22.1.16 10:00 12. Social class and structural constraints
29.1.16 10:00 13. Institutions of unity and division: writing power
5.2.16 10:00 14. Ethnicity at local level British Museum visit
12.2.16 10:00 15. Trade and empire: local impact

READING WEEK (NO G200 CLASS)

IV. Bodily horizons: social power and inequality
26.2.16 10:00 16. Archaeology and the individual: Qau and Badari
4.3.16 10:00 17. Age/class/gender/ethnicity in the archaeological record
11.3.16 10:00 18. Individual agency with different abilities
18.3.16 10:00 19. Social exclusion in archaeological records

24?.3.16 10:00 20. Evaluating the object as multi-personal identifier

NB Term 2 ends on Thursday 24 March, so the day and time for the last seminar will be confirmed after students have selected their Term 2 courses.
Basic texts
Together with the online reading-list accessible from the Institute of Archaeology intranet for students, two Petrie Museum web-resources are recommended: the fully illustrated but only part-edited catalogue www.petriecat.museums.ucl.ac.uk and the support learning website Digital Egypt for Universities illustrated by items in the collection www.digitalegypt.ucl.ac.uk. The 100,000 UCL object images available on these two web-sites may provide ideas for illustrating coursework, dissertations or presentations in your MA. To see Petrie Museum objects for coursework, please email Alice Stevenson, curator alice.stevenson@ucl.ac.uk to book a Monday research visit, giving 2-3 weeks notice to avoid disappointment - space is limited!

For Egypt, as for many other area-studies, there are few published combinations of archaeological fieldwork and philological research. The most accessible and readily available is:
B. Kemp, Ancient Egypt. Anatomy of a civilization, Cambridge 1st edition 1989, 2nd edition 2006 ISSUE DESK IOA KEM and EGYPTOLOGY B 5 KEM (note that the second edition is substantially revised). This is recommended particularly for students new to Egyptian archaeology.

One useful new introduction proposes a move to more archaeological approaches:
W. Wendrich (ed.), Egyptian Archaeology. Malden MA and Oxford 2010 ISSUE DESK IOA WEN 9

An often-cited, and still indispensable guide, to the Nile Valley landscape is:
K. Butzer, Early hydraulic civilization in Egypt: a study in cultural ecology, Chicago 1976 ISSUE DESK IOA BUT and EGYPTOLOGY B 5 BUT
For the historical background on the study of ancient Egypt, two authors consider treatment of the ancient past within Egypt, often overlooked:
Colla, E. Conflicted antiquities: Egyptology, Egyptomania, Egyptian modernity. Durham N.C. 2007 EGYPTOLOGY A 8 COL
El-Daly, O. Egyptology: the missing millennium. Ancient Egypt in medieval Arabic writings, London 2005 EGYPTOLOGY A 8 ELD
The development of archaeology could be rewritten uncomfortably into the setting of the chapter on Treasure hunting in El-Daly, pp.31-44.

Methods of assessment
This course is assessed by means of two pieces of coursework, each of maximum 4000 words, which each contribute 50% to the final grade for the course: details below, under Coursework. The submission deadlines are (1) Wednesday 2.12.2015 and (2) Thursday 15.3.2016

Teaching methods
The course is taught through eighteen two-hour seminars in UCL and two off-site museum visits. Seminars will comprise: (1) initial group discussion of essential reading for that week; (2) critical review through artefact study (object-handling session in smaller groups within classroom); (3) a concluding full group discussion; (4) outline of preparatory reading and any other tasks required for the following week. Beside the physical encounter with objects in the museum, virtual access is provided by the fully illustrated online catalogue http://www.petrie.ucl.ac.uk/index2.html and learning-support website http://www.digitalegypt.ucl.ac.uk/.
**Workload**
There will be 40 hours of seminars for this course. Students will be expected to undertake around 180 hours of reading for the course, plus 80 hours preparing for and producing the assessed work. This adds up to a total workload of some 300 hours for the course.

**Prerequisites**
There are no formal prerequisites for this course. The course has a general focus on material from third to first millennia BC Egypt. Therefore, students with no previous learning on those periods are advised that attendance at the undergraduate course ARCL2012 *Archaeology of Ancient Egypt* is likely to facilitate comprehension of the material presented in this course (attendance only, not assessment): ARCL2012 is taught Terms I-II, Thursday 11-1, Room 209. If you would like to attend ARCL2012, please ask the co-ordinator for that course in advance.

**2 AIMS, OBJECTIVES AND ASSESSMENT**

**Aims**
- to introduce students to new potential, and constraints, for Egyptian archaeology as a self-critical and comparative ‘area-study’
- to introduce students to current research in theory and practice in the study of the ancient Egyptian past
- to develop critical faculties in debate and written evaluation of rival interpretations and perspectives on evidence from the Egyptian past
- to develop a range of research-oriented skills appropriate to Egyptian archaeology

**Objectives**
On successful completion of this course a student should:
- be able to discuss obstacles to contemporary understanding of ancient Egypt
- be familiar with, and able to comment on, the chronological and geographical terminology current in study of ancient Egypt
- be familiar with means of locating and using key library and museum resources in Egyptian archaeology
- understand practical and ethical issues of direct encounters with material from another time and place

**Learning Outcomes**
On successful completion of the course students should be able to demonstrate:
- an ability to criticize and evaluate quality of evidence and interpretation in current research in Egyptian archaeology
- an ability to conduct and communicate independent research in library and archive across a range of topics in Egyptian archaeology
- awareness of the broader context as well as outline of the empirical content of chosen specialised topics within Egyptian archaeology
- improved oral presentation and discussion skills
- an ability to design an original research project in this field
an ability to lead a theoretically-engaged object-handling seminar or class, to ethical standards

Coursework is designed to assess progress in particular on the first three of these learning outcomes.

Coursework
Assessment tasks
There are two essays for assessment of this course, each of a maximum 4,000 words. Please note the assessment criteria tabulated on the back of essay coversheets. One essential transferable skill from university courses is the ability to develop a structured argument within a set word-limit: accordingly, one assessment criterion is keeping within the word-limit: see Word counts below. Selection and quality of illustrations may also be important. If reference is made to the web, please take into account the note on online resources for Egyptology above. If students are unclear about the nature of an assignment, they should discuss this with the Course Co-ordinator.

Students are not permitted to re-write and re-submit essays in order to try to improve their marks. However, students may be permitted, in advance of the deadline for a given assignment, to submit for comment a brief outline of the assignment. The Course Co-ordinator is willing to discuss an outline of the student's approach to the assignment, provided this is planned suitably in advance of the submission date. The title of the essay submitted must give the exact wording of EITHER the selected option as worded below, OR an alternative title as agreed in writing with the Course Co-ordinator before submission.

Word-length
PLEASE READ THIS SECTION CAREFULLY!
One essential transferable skill from university courses is the ability to develop a structured argument within a set word-limit: accordingly, one of the criteria for assessment includes keeping within the word-limit. For each of the two essays for this course, the word-count range is 3,800-4,200. Penalties will be imposed only if you exceed the upper figure in the range. There is no penalty for using fewer words than the lower figure in the range: the lower figure is simply for your guidance to indicate the sort of length that is expected.

According to strict UCL-wide regulations, a score of zero will be imposed if your essay exceeds 10% above the specified maximum length, so it is especially important that your essay does not exceed 4620 words = 10% beyond the upper figure in the range.

The following should not be included in the word-count: title page, contents pages, lists of figure and tables, abstract, preface, acknowledgements, bibliography, lists of references, captions and contents of tables and figures, appendices.

For the precise wording of UCL regulation 3.1.7 Penalties for Over-length Coursework see the Appendix

Please ask the Course Co-ordinator if uncertain about any of these regulations.
Essay title options:
Coursework 1 submission deadline 2.12.2015

Options
1. How might ‘Egyptian’ objects excavated in ancient contexts outside Egypt affect the restitution debate? Discuss with reference to both ancient Egyptian and Egyptianising material.

One time/place/object category can be used as case study (e.g. Late Middle Bronze Age Egyptian and Egyptianising obelisks/scarabs/hieroglyphs in the Levant). The readings for seminars 1 to 3 provide examples of arguments from both sides (e.g. Hassan and Irwin in further reading for seminar 2). An introduction to the restitution debate in museums may be found in:
Legget, J. Restitution and repatriation: guidelines for good practice, London 2000 AG QUARTOS LEG

2. What does the current location and content of the main museum displays and university libraries reveal about Egyptology and its future?

Consider ways in which museum displays and university libraries may be considered dominant resources for the study of ancient Egypt, in relation to each other and to continuing archaeological fieldwork. Summaries of Egyptology Library Resources are provided on the Moodle page for this course. Further reading for seminars 1 to 3 may also be useful. Case-studies from your own experience may be useful.

3. To what extent can the 21st century museum visitor to site or museum experience a monument from the past in the same manner as its ancient makers and users?

Consider using case-studies from sites and museums which you have visited. See the reading for seminars 1, 4 and 5; you can also look ahead to the reading for seminar 9 on ancient Egyptian conceptions of time and festivals, to assess any distance between modern and ancient conceptions of “monument”.

4. What problems and potentials would you identify in the place allotted to Ancient Egypt in general histories of art?

For this option, see the reading recommended for seminar 6. You may also replace the word “art” in this title with “religion” if you wish to look ahead to the reading for seminar 7, but note that we only discuss the topic in class the Friday before the essay submission deadline and so this is only recommended if you also have some prior reading on the topic and familiarity with some week 7 readings.

5. How useful for future Egyptology are early excavations, in comparison with new fieldwork and conservation priorities?

Discuss with reference to one site and its documentation/finds. Archived documentation may be written, pictorial (e.g. photographic), mixed. Recent publications on archives include:
Malek, J. We have the tombs, who needs the archives? In N. Strudwick and J. Taylor. The Theban Necropolis: Past, Present and Future. London 2003, pp. 229-243. EGYPTOLOGY QUARTOS E 100 STR
Picton (J.) and I. Pridden (ed.), Unseen Images : archive photographs in the Petrie Museum.; Volume 1, Gurob, Sedment and Tarkhan, London 2008 EGYPTOLOGY QUARTOS C 11 PET
Coursework 2 submission deadline 15.3.2016

Options

1. Does the category of ‘dynasty’ do more harm than good in studying Egypt?
   See the reading recommended for seminars 9 and 10; you may wish to cite examples from your general course reading where authors have used or avoided ‘dynasties’ in their dating of archaeological material, and to refer to sites covered in the course, such as Lahun or the Qau-Badari-Matmar cemeteries and settlements.

2. Comparing the history of one technology with traditional ‘political history’, discuss how and whether it is possible to write a unified ‘total history’ for ancient Egypt.
   See the reading recommended for seminars 9 and 10. One account of the critique by Foucault of “total history”, in the context of museum history, is given in:

3. What insights might be gained from the comparison between ‘new towns’ ancient and modern in Egypt?
   See the reading recommended for seminar 11.
   Schooling SCIENCE LIBRARY ANTHROPOLOGY QF 28 MIT

4. Among written, visual and other material evidence, what types of sources are available for a history of justice in ancient Egypt, and how have these been used by Egyptologists?
   See the reading recommended for seminar 12; if you intend to discuss evidence for the level of commitment from different groups within society, consider also the reading for seminar 13.

5. What advantages would you see in a ‘history of ancient Egypt’ that did not rely on written evidence?
   Select readings from seminars 6 to 8 may be useful in combination with the site-specific evidence and readings from seminars 11 to 13.

6. How would you account for the relatively low visibility of peoples from the west of Egypt in our record from the second millennium BC?
See the reading recommended for seminar 14 and references cited in the O’Connor and Ritner articles there.

Submission procedures
Students are required to submit hard copy of all coursework to the course co-ordinator pigeon hole via the Red Essay Box at Reception by the appropriate deadline. The coursework must be stapled to a completed coversheet (available from the web, from outside Room 411A or from the library)

Students should put their Candidate Number on all coursework. This is a 5 digit alphanumeric code, and can be found on Portico: it is different from the Student Number/ ID. Please also put the Candidate Number and course code on each page of the work.

It is also essential that students put their Candidate Number at the start of the title line on Turnitin, followed by the short title of the coursework – e.g. YBPR6 Funerary practices

Please note the stringent UCL-wide penalties for late submission given below. Late submission will be penalized in accordance with these regulations unless permission has been granted and an Extension Request Form (ERF) completed – an ERF can be obtained from the course co-ordinator, the website, or IoA Room 411A.

Date-stamping is via ‘Turnitin’ (see below), so in addition to submitting hard copy, students must also submit their work to Turnitin by midnight on day of the deadline.

Students who encounter technical problems submitting their work to Turnitin should email the nature of the problem to ioa-turnitin@ucl.ac.uk in advance of the deadline in order that the Turnitin Advisers can notify the Course Co-ordinator that it may be appropriate to waive the late submission penalty.

If there is any other unexpected crisis on the submission day, students should e-mail the Course Co-ordinator, and follow this up with a completed ERF
Stringent new UCL-wide regulations with regard to the granting of extensions for Undergraduate and Master’s coursework have been introduced with effect from the 2015-16 session. Full details will be circulated to all students and will be made available on the IoA intranet. Note that Course Coordinators are no longer permitted to grant extensions. All requests for extensions must be submitted on a new UCL form, together with supporting documentation, via Judy Medrington’s office and will then be referred on for consideration. Please be aware that the grounds that are now acceptable are very limited.

Please see the Coursework Guidelines on the IoA website or your Degree Handbook for further details of penalties:
http://www.ucl.ac.uk/archaeology/administration/students/handbook/submission
For ARCLG200 the Turnitin ‘Class ID’ is 2971084 and the ‘Class Enrolment Password’ is IoA1516. Further information is given on the IoA website: http://www.ucl.ac.uk/archaeology/administration/students/handbook/turnitin

Turnitin advisers will be available to help you via email: ioa-turnitin@ucl.ac.uk if needed.

UCL-WIDE PENALTIES FOR LATE SUBMISSION OF COURSEWORK

UCL regulation 3.1.6 Late Submission of Coursework
Where coursework is not submitted by a published deadline, the following penalties will apply:
i) A penalty of 5 percentage marks should be applied to coursework submitted the calendar day after the deadline (calendar day 1).
ii) A penalty of 15 percentage marks should be applied to coursework submitted on calendar day 2 after the deadline through to calendar day 7.
iii) A mark of zero should be recorded for coursework submitted on calendar day 8 after the deadline through to the end of the second week of third term. Nevertheless, the assessment will be considered to be complete provided the coursework contains material than can be assessed.
iv) Coursework submitted after the end of the second week of third term will not be marked and the assessment will be incomplete.
vii) Where there are extenuating circumstances that have been recognised by the Board of Examiners or its representative, these penalties will not apply until the agreed extension period has been exceeded.
viii) In the case of coursework that is submitted late and is also over length, only the lateness penalty will apply.

Please ask the Course Co-ordinator if uncertain about any of these regulations.

With these UCL-wide regulations in mind, it is useful to prepare your personal degree time-table in order to ensure submission of coursework on time for all your courses; this can be used to monitor your progress on all coursework, so that you can apply for an extension of the deadline if needed.

Timescale for return of marked coursework to students.
You can expect to receive your marked work within four calendar weeks of the official submission deadline. If you do not receive your work within this period, or a written explanation from the marker, you should notify the IoA Academic Administrator, Judy Medrington by e-mail or at Room 411A (IoA fourth floor).

Keeping copies
Please note that it is an Institute requirement that you retain a copy (this can be electronic) of all coursework submitted. When your marked essay is returned to you, you should return it to the marker within two weeks.

Citing of sources
Coursework should be expressed in a student’s own words giving the exact source of any ideas, information, diagrams etc. that are taken from the work of others. Any direct quotations from the work of others must be indicated as such by being placed between inverted commas. Plagiarism is regarded as a very serious irregularity which can carry very heavy penalties. It is your responsibility to read and abide by
the requirements for presentation, referencing and avoidance of plagiarism to be found in the IoA ‘Coursework Guidelines’ on the IoA website http://www.ucl.ac.uk/archaeology/administration/students/handbook

There are strict penalties for plagiarism. Further details are available on the IoA website.

IoA ADVICE ON AVOIDING PLAGIARISM

The term “plagiarism” means presenting material (words, figures etc.) in a way that allows the reader to believe that it is the work of the author he or she is reading, when it is in fact the creation of another person. It can be intentional or unintentional, and therefore must be consciously avoided. In academic and other circles, plagiarism is regarded as theft of intellectual property. By UCL regulations, all detected plagiarism is to be penalized and noted on the student’s record, irrespective of whether the plagiarism is committed knowingly or unintentionally. Allegations of plagiarism may arise at a later stage, for example in assessment of course work by an external examiner; penalties can be as severe as failing a course or a whole degree. It is thus important to take deliberate steps to avoid any inadvertent plagiarism.

Avoiding plagiarism should start at the stage of taking notes. In your notes, it should be entirely clear what is taken directly from a source, what is a paraphrase of the content of a source and what is your own synthesis or original thought. Take care to include sources and relevant page numbers in your notes.

When writing an essay, any words and special meanings, any special phrases, any clauses or sentences taken directly from a source must be enclosed in inverted commas and followed by a reference to the source in brackets. It is not generally necessary to use direct quotations except when comparing particular terms or phrases used by different authors. Similarly, all figures and tables taken from sources must have their origin acknowledged in the caption: note that captions are not included in maximum word lengths.

Paraphrased information taken from a source must be followed by a reference to the source. If a paragraph contains information from several sources, it must be made clear what information comes from where: a list of sources at the end of the paragraph is not sufficient. Please cite sources of information fully, including page numbers where appropriate, in order to avoid any risk of plagiarism: citations in the text do not contribute to any maximum word count.

To guard further against inadvertent plagiarism, you may find it helpful to write a plan of your coursework answer or essay and to write the coursework primarily on the basis of your plan, only referring to sources or notes when you need to check something specific such as a page number for a citation.

COLLUSION, except where required, is also an examination offence. While discussing topics and questions with fellow students is one of the benefits of learning in a university environment, you should always plan and write your coursework answers entirely independently.
3 SCHEDULE AND SYLLABUS

Teaching schedule
Except for off-site museum visits, seminars are held 10:00-12:00 on Fridays, in the Petrie Museum of Egyptian Archaeology, Malet Place: we assemble in meeting room Room 106 on the first floor of the UCL Science Library, Malet Place. You need your UCL ID-card to enter the Science Library: to reach Room 106, go through the double door next to the lifts on the first floor landing, and Room 106 is at the corner of the corridor on the right.
Three off-site visits are scheduled to the British Museum: week 5 Enlightenment Gallery; week 8 Sculpture Gallery, week 14 Egypt and Africa Gallery.
Seminar facilitator: Stephen Quirke.

Syllabus
The following is an outline for the course as a whole, and identifies essential and supplementary readings relevant to each session. Information is provided as to where in the UCL library system individual readings are available (location, Teaching Collection (TC) number, and status (whether out on loan) can also be accessed on the online Library catalogue). Each weekly reading-list starts with items considered essential to keep up with topics covered, and to contribute to discussion. Copies of individual articles and chapters identified as essential reading are on the online reading-list, Moodle site, or in the Teaching Collection in the Institute Library (where permitted by copyright). If students encounter any difficulty with obtaining any title, or with access to online resources, they should contact the Course Co-ordinator at once.

In line with the avoidance of prerequisites for this course, every effort has been made to avoid any language requirement. However, students aiming to continue in mainstream Egyptology should note that the discipline is still largely philological, with substantial German-language publications; therefore, vocational Egyptology students without German will find it useful to start reading at least short German articles. For this, one very helpful resource is the Lexikon der Ägyptologie (EGYPTOLOGY A 2 LEX); the Course Co-ordinator can advise on this. At the end of each seminar, there is time to raise any questions about reading for the following week, or questions can be put during the week to the Course Co-ordinator.
1. Introduction. Problems of perception: the Object encounter 9.10.15

This seminar introduces the course aims, methods, and outline, considering in particular primary obstacles to assessing evidence from ‘ancient Egypt’.

For discussion:
Egyptology has developed along several lines, but the discipline has canonised only a specific selection from these as its authoritative history. Arguably, the full potential of encounters with Egyptian pasts might be recovered through two critical moves:

1) external: the current consensus can be problematised by writing and reading different histories, recent and ancient, that have been deselected in disciplinary memory.

2) internal: the act of critical historicising can be applied to the traditional histories of museum and university: a detailed history of an institution can dispel the aura of inevitability by which a discipline protects itself from rivals. Such critique could encourage a move from normative Eurocentric field, to recognise the potential in African-centred and Egyptian/ Arab nationalist studies of past and present of the Nile basin.

Object encounter:
During this introductory seminar, we will consider our individual encounters with objects outside and inside the museum, and formulate our object-handling procedures for this course. We will discuss ethical and practical issues, as well as didactic and research opportunities, in direct encounters with material evidence from the past. As part of this discussion, we will read the short story ‘The Chair Carrier’ by the twentieth-century Egyptian writer Idris:

Idris, Y. The Chair Carrier. In D. Johnson-Davies, Arabic Short Stories, Berkeley, 1983, pp.1-5 COURSE COPY

Essential reading:
Hassan, F. Conserving Egyptian heritage: seizing the moment. In N. Brehony and A. El-Desouky (eds.), British-Egyptian relations from Suez to the present day, London 2007, pp.209-233 ON-LINE READING-LIST and MAIN LIBRARY HISTORY 53 h BRE

Further reading:
Kamugisha, A. Finally in Africa? Egypt, from Diop to Celenko. Race and Class 45, 2003, pp.31-60. ON-LINE READING-LIST
London is one of several European and American cities with a concentration of large collections of Egyptian antiquities, centres of Egyptological study, 19th and 20th century buildings in Egyptianizing style, and hardstone monolithic monuments in public spaces (in London, the obelisk called Cleopatra’s Needle on the Thames Embankment). In reception history, two disciplinary trends may be contrasted: 1. a determinedly apolitical account of European fascination with the ‘East’, history of archaeology, and decoding of ancient scripts, 2. a critical account of the political and ideological frameworks that enabled one set of lands to acquire in material form the history of another, with a near-monopoly of cultural production on that history of the other.

In the second trend, the most influential motif has been Orientalism as analysed by Edward Said, and we consider the sharply different responses to his work in the anthropological, historical and archaeological reception of postcolonial studies. Archaeological archives remain largely unexplored in self-critique but can be used to encompass the conflict between the two approaches. Ancient transfers of material and motifs also introduce new considerations into the debate. This seminar explores possibilities for ethically-grounded future research within this global story, in local Bloomsbury contexts - the British Museum and UCL.
Essential Reading
ANTHROPOLOGY D7 SAI and GEOGRAPHY H26 SAI and HISTORY 6 a SAI and
ON-LINE READING-LIST (NB: the afterword is in 1995 and later reprints, not in the earlier 1978 edition)
Anthropology and Culture: some assumptions, pp.36-67 SCIENCE LIBRARY
ANTHROPOLOGY D12 CRE and SSEES LIBRARY Misc.XVIII GRA CRE and ON-
LINE READING-LIST

Further Reading
On Edward Said *Orientalism*:
Robert Irwin *For Lust of Knowing. The Orientalists and their Enemies*,
Harmondsworth 2006, chapter 9 An Enquiry into the Nature of a certain Twentieth-
Century Polemic, pp.277-309. Science ANTHROPOLOGY D6 IRW
Loomba, A. Subjectivity and Science in Postcolonial Archaeology, in J. Lydon and U.
Rizvi (eds.), *Handbook of Postcolonial Archaeology*, Walnut Creek 2010, pp.125-131
INST ARCH AG LYD
MAC
Lockman, Z. *Contending Visions of the Middle East: the history and politics of
orientalism*. Cambridge 2004 SCIENCE LIBRARY GEOGRAPHY PA 44 LOC

On the historical context of disciplinary formation in archaeology and
anthropology:
chapter 2 Colonial origins, pp.15-32. INST ARCH BD GOS
Gosden, C. and C. Knowles, *Collecting Colonialism. Material culture and colonial
change*, Berg 2001, chapter 1 People, Objects and Colonial Relations, pp.1-25 INST
ARCH MB 4 GOS and ANTHROPOLOGY SQ 182 GOS
Gilsenan, M., ”Very Like a Camel: The Appearance of an Anthropologists’ Middle
East,” in R. Farden (ed.). Localizing Strategies: Regional Traditions of Ethnographic
Writing. Edinburgh 1990, pp.222-239. Science ANTHROPOLOGY D5 FAR
Gonzalez-Ruibal, A. Colonialism and European archaeology, in J. Lydon and U. Rizvi

On European reception of ancient Egypt:
Clayton, P. *The rediscovery of ancient Egypt: artists and travellers in the 19th century*,
London 1982 EGYPTOLOGY A30 CLA
Curl, J. *Egyptomania. The Egyptian revival, a recurring theme in the history of taste*,
Manchester and New York 1994 MAIN LIBRARY ART P7 CUR
Humbert, J.-M. and C. Price, Introduction: an architecture between dream and
London 2003, pp.1-24 EGYPTOLOGY K5 HUM and ON-LINE READING-LIST
Moser, S. Reconstructing Ancient Worlds: Reception Studies, Archaeological
Representation and the Interpretation of Ancient Egypt. In *Journal of Archaeological
Method and Theory* 2014, pp.1-46 ON-LINE READING-LIST
Schulz, R. Travellers, correspondence, and scholars: images of Egypt through the
1998, pp.491-497 EGYPTOLOGY QUARTOS B5 SCH
On the historical context of disciplinary formation in Egyptology:
Colla, E. Conflicted antiquities: Egyptology, Egyptomania, Egyptian modernity. Durham N.C. 2007, chapter 4 The discovery of Tutankhamen’s Tomb: archaeology, politics, literature, pp.172-226 EGYPTOLOGY A 8 COL (3 copies) note especially the discussion of the poetry of Ahmed Shawqi ascribing agency to objects pp.216-222
Marchand, S. German orientalism in the age of empire: religion, race and scholarship. Washington 2009 MAIN LIBRARY HISTORY 52f MAR
Riggs, C. Unwrapping ancient Egypt, London 2014 EGYPTOLOGY E 7 RIG

On 'Cleopatra's Needle' and other obelisks outside Egypt:

3. Objects as encounters with people living today in the archaeological landscapes: ‘heritage’ and ‘ownership’. 23.10.15

In this seminar we consider the relations between archaeologists of all nationalities and the people who live at the places they excavate or survey. In general a gap grew out of the professionalization of archaeology over the late nineteenth and early twentieth centuries. Archaeological publications and archives from that time can help to reveal the structures of those relations, in the process of formation. Initiatives to close the gap are known under the umbrella term ‘community archaeology’. This movement has also been subject to critique, both for lack of realism in archaeological agendas, and for lack of real participation/collaboration.

Essential Reading
Wynn, L. Shape shifting lizard people, Israelite slaves, and other theories of pyramid building: Notes on labor, nationalism, and archaeology in Egypt, in Journal of Social Archaeology 8, 2008, pp.272-295 ON-LINE READING-LIST

Further reading:
Matthews, R., *The Archaeology of Mesopotamia. Theories and approaches*, New York 2003, chapter 7 Futures of the Mesopotamian past, pp.189-204. INST ARCH DBB 100 MAT
Petrie, W.M.F. *Methods and Aims in Archaeology*, London 1904, chapter 3 The Labourers pp.20-39 INST ARCH AL 14 PET
Reid, D. Cultural Imperialism and Nationalism: The struggle to define and control the Heritage of Arab Art in Egypt, *International Journal of Middle East Studies*, 24/1, 1992, pp. 57-76
Wendrich, W. From practical knowledge to empowered communication: field schools of the Supreme Council of Antiquities in Egypt, in R. Boytner et al. (eds.), *Controlling the Past, Owning the Future: the political uses of archaeology in the Middle East*, Tucson 2010, pp.178-195 INST ARCH DBA 100 BOY

**Modern Egyptian tale on mutual incomprehension:**

**4. Objects as encounters with people living in other times in the archaeological landscapes: makers and users. 30.10.15**

In this seminar, students are invited to choose one object from the Petrie Museum collections, observing the practical and ethical guidelines agreed in class in week 1, and to present this object to the class in the manner of an object biography. In combination with the readings on ‘experiencing the past’, the presentations will provide the basis for discussion of the possibilities and limits on our attempts to know the past through surviving material. The archaeological archive and museum history can provide tighter frameworks for assessing our own part in constructing the past, alongside the potential of the object to project onto us worlds outside our own.

**Essential Reading**

Further Reading:
Sillar, B., M. Tite, The challenge of ‘technological choices’ for material science approaches in archaeology. In Archaeometry 42/1, 2000, 2-20 ON-LINE READING-LIST

Ancient Egyptian tale on a prized object:
Episode of loss and recovery of the fish-pendant in the Tales at the Court of King Khufu, on ‘Papyrus Westcar’. Translations are available in English in:
M. Lichtheim, Ancient Egyptian Literature I, Berkeley 1975 EGYPTOLOGY V 20 LIC

5. Objects as encounters in museum practice: modern display as knowledge production (British Museum visit). 6.11.15

As considered in seminars 1-2, large collections in Europe and North America have played a prominent role both in forming knowledge and as object of restitution debates. Recent publications have discussed the impact of the British Museum in the formation of Egyptology, reconsidering the professed lack of interest in Egypt on the part of Trustees and Directors. Currently, its Department of Ancient Egypt and Sudan is a major contributor to Egyptological study, through annual conferences as well as fieldwork and initiatives for international curatorial training. This visit is an opportunity to consider the practical engagement of staff, research visitors and general public in all institutions of display, study and preservation of material. The architectural and environmental issues apply to all collections of Egyptian antiquities, including those inside Egypt. In encountering material out of context, the visit also offers a chance to consider how ancient settings can be included in our views at such great distances in time and space. Material from burials, offering-chapels and temples at Memphis, Abydos and Thebes dominate the monumental selection in museums. The visit covers the Egyptian Sculpture Gallery and Enlightenment Galleries.
Essential:
Boast, R. Neocolonial Collaboration: Museum as Contact Zone Revisited, *Museum Anthropology* 34/1, 2011, pp. 56-70 ON-LINE READING-LIST

Further reading:
For “object biography” in your gallery presentations:
Colla, E. *Conflicted antiquities: Egyptology, Egyptomania, Egyptian modernity*. Durham N.C. 2007, chapter 1 The Artifaction of the Memnon Head, pp. 24-71 EGYPTOLOGY A 8 COL (3 copies)

Archaeological landscape in general, and context at Mennefer/Memphis:

Archaeological context at Abdju/Abydos: chapel monuments
Kemp, B. Abydos, in W. Helck and W. Westendorf (eds.), *Lexikon der Ägyptologie I*, Wiesbaden 1975, cols. 28-41 EGYPTOLOGY A 2 LEX

Archaeological context at Waset/Thebes: temple/tomb architecture/sculpture
Bryan, B. The statue program for the mortuary temple of Amenhotep III. In S. Quirke (ed.), *The Temple in Ancient Egypt. New discoveries and recent research*, London 1997, pp. 57-81 EGYPTOLOGY QUARTOS K 7 QUI and ON-LINE READING-LIST
Hartwig, M. *Tomb Painting and Identity in Ancient Thebes 1419-1372 BC*, Brussels 2004, pp. 5-19 EGYPTOLOGY QUARTOS M 20 HAR
On the assembling of the Egyptian collections in nineteenth century Europe and on principles of museum display:
James, T. G. H. *The British Museum and Ancient Egypt*. London 1981


Digital Egypt for Universities pages:
http://www.digitalegypt.ucl.ac.uk/museum/index.html
http://www.digitalegypt.ucl.ac.uk/museum/museum6.html

6. Cross-cultural hierarchies of art: obstacles in seeing.  20.11.15

Since the early 19th century, European establishments have endorsed the primacy of ancient Greek art for which Johann Joachim Winckelmann (1717-1768) had fought. As a result, ancient Egyptian formal art and prehistoric (including predynastic Egyptian) art have been assigned fixed places in a ruthless hierarchy of aesthetic values. In this European tradition, the hierarchy may be embedded consciously or not in our every act of perception of any product of the visual arts. In this seminar we discuss the way in which our assumptions may be challenged, and the extent to which another art may be appreciated. Serious obstacles must be acknowledged in the process:

(1) Few contributions from Egyptologists have achieved recognition in art history, beyond a first generation influenced by the Vienna school of Riegl and Wölfflin (Evers, Krahmer, Schäfer)

(2) History of art has traditionally excluded Egyptian arts from its field of research.

(3) Anthropology of art offers comparative material and theoretical methods of approach, but may be as Eurocentric as traditional Egyptological art history in its assumptions and effects.

Examples from each longer duration of visual art history can be found at one global connection point, Qift (Gebtyu/Koptos), the Nile River port for Red Sea trade, and the place where Petrie recruited his core excavation workforce after he became UCL Professor in 1893. Combining these with Egyptological publications of ancient Egyptian inscriptions relating to visual arts, this seminar confronts the open question of our capacity for appreciating visual arts from any period of Egyptian history.
Essential reading:
Assmann, J. The Ramesside tomb of Nebsumenu (TT183) and the ritual of Opening the Mouth, in N. Strudwick and J. Taylor (eds.), The Theban Necropolis. Past, present and future, London 2003, pp.53-60 EGYPTOLOGY QUARTOS E100 STR and ON-LINE READING-LIST

Further reading:
A town in Egypt: ancient Egyptian Gebtyu - Greek Koptos - modern Arabic Qift

Towards interdisciplinary engagements - art history and literary studies:
Eagleton, T. The Ideology of the Aesthetic, Oxford 1990 MAIN LIBRARY ART BA EAG
Nesbit, What was an author? in Yale French Studies 1987, pp.229-257 MAIN ROMANCE PERS and ON-LINE READING-LIST
Riegl, A. The place of the Vapheio cups in the history of art. 1900 essay, translation in C. Wood (ed.), The Vienna School Reader. Politics and art historical method in the 1930s, New York, 2000, pp.105-129 MAIN LIBRARY ART MG 8 WOO
Riegl, A. The main characteristics of the late Roman Kunstwollen. 1901 essay, translation in C. Wood (ed.), The Vienna School Reader. Politics and art historical method in the 1930s, New York, 2000, pp.87-103 MAIN LIBRARY ART MG 8 WOO and ON-LINE READING-LIST

Egyptologists and classical archaeologists on art
Wengrow, D. The Archaeology of Early Egypt. Social transformations in North-east Africa, 10,000 to 2650 BC, Cambridge 2006, in chapter 5 Image, ritual and the
7. Diachronic hierarchies in the study of belief. 27.11.15

Much Egyptological writing about ancient belief or thought has followed evolutionary principles. At a superficial level, Prehistoric Art became a guide to a supposed primitive thought-world of myth and magic. European and Euroamerican writers might accept a degree of achievement in ancient Egyptian art, but saw in its animal-headed gods the persistence of a ‘savage’ and ‘mythical thought’. In a stereotyped version of these views, ancient Greek art with bodily perspective could correspond to Platonic and Aristotelean philosophy and a turn towards a truer religion, which tended to mean, for nineteenth century Europeans, various specific forms of Christianity, depending on who was writing and where. Twentieth century Egyptological writing has added an agnostic and secular end-point to the teleology. In this seminar we discuss the roots and rootedness of evolutionary histories of religion, our own relation to them, and the implications for our relation to past expressions of belief.

Essential:
Baines, J. Interpretations of religion: logic, discourse, rationality. In Göttinger Miszellen 76: 25–54 INST ARCH PERS and ON-LINE READING-LIST
Kemp, B. How religious were the ancient Egyptians? In Cambridge Archaeological Journal 5, 1995, pp.25-54 INST ARCH PERS and ON-LINE READING-LIST

Further Reading:
Assmann, J. Moses the Egyptian: the memory of Egypt in Western monotheism, Cambridge 1997, especially Chapter 1 Mnemohistory and the construction of Egypt, pp.1-22 EGYPTOLOGY R 80 ASS
Assmann, J., The Search for God in Ancient Egypt, London 2001 EGYPTOLOGY R 5 ASS
Bowie, F. The anthropology of religion: an introduction. 2nd ed. Malden, MA 2006 SCIENCE LIBRARY ANTHROPOLOGY D100 BOW Useful introduction includes the history of use of relevant terms in social sciences
Hornung, E. Conceptions of God in Ancient Egypt. The One and the Many. Ithaca 1982 EGYPTOLOGY B 20 HOR
Hornung, E. The secret lore of Egypt : its impact on the West, Ithaca 2001 EGYPTOLOGY B 20 HOR


**Further reading for early twentieth century European attitudes to ancient Egyptian religion:**

Budge, E.A.T.W. *The gods of the Egyptians*. London 1904 EGYPTOLOGY R 5 BUD

Widely read early guide for a general public, useful for articulating assumptions among earlier generations of English-language Egyptology ON-LINE READING-LIST

Erman, A. *A handbook of Egyptian religion*. London 1907 EGYPTOLOGY R 5 ERM

Internationally influential version of early 1900s Egyptological opinion. ON-LINE READING-LIST

Gardiner, *The attitude of the ancient Egyptians to death and the dead*, Cambridge 1935 STORES 392 R5 GAR

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**8. Reading ancient writing: tyranny of the alphabet.** (British Museum visit) 4.12.15

Beside art and belief, a third fundamental obstacle to encountering ancient Egyptian material is the assumption that alphabets represent the true vocation of script. According to this assumption, Egyptian hieroglyphs belong to a more ‘primitive’ phase in an evolutionary line from pictographic writing to the alphabet. This assumption about scripts delivers the final twist in the historical incomprehension of ancient Egyptian visual and verbal expression.

Discussion in this seminar concludes with a look back over the various obstacles to perception discussed in the course, and provisional conclusions on the possibility of reassessing the place of ancient Egypt in a world history.

**Essential:**


Mitchell, T., *Colonising Egypt*, Cambridge 1988, pp.128-160 The machinery of truth, especially pp.146-150 on the absence of vowels in abjad scripts such as Arabic DCA 200 MIT and ON-LINE READING-LIST

**Further reading:**


http://cdli.ucla.edu/pubs/cdlj/2006/cdlj2006_001.html see ON-LINE READING-LIST

Davies, W.V. *Egyptian Hieroglyphs*. London 1987 EGYPTOLOGY V 8 DAV
9. Time-space blocks: ‘centre, region, periphery’ 11.12.15

In this seminar, we discuss accepted breaks within the unit of long duration ‘Ancient Egypt’. The main criterion for sub-division has been political unity of the territory from First Cataract to Mediterranean. Periods with one king have been named ‘Kingdoms’, separated by ‘Intermediate Periods’ with evidence for more than one king at one time. Arguably this approach has skewed perceptions and research, reinforcing assumptions of linear progress or cycles of rise and fall. This implicit ideology in our time-blocks of ‘Ancient Egypt’ might be rethought through a new definition of regions within its territory. Here the Gramsci conception of interrelating economic regions may be useful, as Peter Gran discussed for more recent history of Upper Egypt.

Another approach might be to translate this Egyptian history into a series of successive language-communities – language unrecorded (prehistory), Egyptian, Greek, Arabic. Other researchers would assign precedence to material culture, or, as Michael Rowlands proposes, retrieve an earlier ethnological category, the Culture Zone (Kulturkreis). Ancient Egyptian categories of time may also be used to contest modern time-lines, and reconnect the discussion of individual artefacts with broader settings of festival and offering in both domestic and monumental settings.

Comparison of results from such different bases may help remove assumptions of linear progress, and encourage more open thinking on the questions of historical change. Objects from the periods identified as epoch-breaking can also encourage greater specificity in articulating criteria for periodisation. Material from al-Araba al-Madfuna (Abdju/Abydos) is introduced into this debate over the way we see history within ‘ancient Egypt’.

Essential:
Flammini, R. Ancient core-periphery interactions: Lower Nubia during Middle Kingdom Egypt (ca.2050-1640 BC). In Journal of World-Systems Research 14, 2008, pp.48-71 link from ON-LINE READING-LIST

Further reading:

**Critical theory and archaeological discussions:**


**Egyptological periodization - including “Intermediate Periods”:**

Allen, J. Coffin texts from LIsht. In H. Willems (ed.), *The world of the coffin texts*, Leiden 1996, pp.1-15 EGYPTOLOGY V 50 WIL - combining ceramic studies, coffin typology, and political historical background for the periodisation of material culture


Redford, D. Pharaonic king-lists, annals, and day-books: a contribution to the study of the Egyptian sense of history. Mississauga 1986 EGYPTOLOGY B 20 RED

Ryholt, K. The political situation in Egypt during the second intermediate period, c. 1800-1550 B.C, Copenhagen 1997 EGYPTOLOGY QUARTOS B 12 RYH


**Regions and peoples:**


On Ancient Egyptian conceptions of time:
Kemp, B. Outlying temples at Amarna. In Amarna Reports VI. London1995, 411-461 EGYPTOLOGY QUARTOS E 45 KEM and ON-LINE READING-LIST
Roberts, A. Hathor Rising. The serpent power of ancient Egypt, Totnes 1995, pp.8-16, notes on p.173 EGYPTOLOGY R 5 ROB
Roeten, L. Some observations on the nhh and d.t "eternity". In Göttinger Mischellen 201, 2004, pp.69-78 INST ARCH PERS

On Festivals:
El-Sabban, S. Temple Festival Calendars of Ancient Egypt, Liverpool 2000 EGYPTOLOGY QUARTOS R5 ELS
Schott, S. Altägyptische Festdaten. Wiesbaden1950 EGYPTOLOGY S 5 SCH

Digital Egypt for Universities page summarising Schott 1950: http://www.digitalegypt.ucl.ac.uk/ideology/festivaldates.html

Discussions on historical change in Egypt, museums in periodization, and a border-line object:

10. Grand narrative? Bronze Age and Iron Age in Egypt. 18.12.15

Older grand narratives focussed on technology and production have yielded in recent decades to research into consumer webs, as part of a general rejection of unilinear
accounts of historical change. Yet, in the background, ‘base metal’ technology seems to endure as a global and unilinear narrative, although its vocabulary of Copper, Bronze, Iron Ages has never been adopted in studies limited to ancient Egypt.

In this seminar, artefacts of one material are selected to form the diachronic axis of a time-line, as snapshots from an historical line of material production and consumption. From one period, several artefacts of different quality are selected to illustrate the synchronic axis of any time-line of production, varying at any period from fine to coarse. Together the double axis provide the basis for analysis under the headings of ideation, execution, circulation, use and deposit. The artificial material variously called “Egyptian faience” or “glazed composition” underwent specific changes in production over time, related to fineness of the core paste and to forms and colours in use, and can therefore serve as an alternative material history against which to consider the Three Ages.

Essential:
Shaw, T. et al. Theme 1: terminology. In T. Shaw et al., The Archaeology of Africa. Food, metals and towns, London and New York 1993, pp.3-8 ISSUE DESK IOA SHA 6 and DC 100 SHA and ON-LINE READING-LIST
Sherratt, A. Reviving the Grand Narrative: archaeology and long-term change. The second David L. Clarke memorial lecture. 1995 INST ARCH 3595 [Teaching Collection] and ON-LINE READING-LIST

Further reading:
1. history and theory
Winlock, H. The Monastery of Epiphanius at Thebes. Part 1. The archaeological material, New York 1926, Chapter 3. Trades and occupations at the monastery, as shown by the excavations, pp.51-97, especially historical reflections at pp.96-97 EGYPTOLOGY QUARTOS E 50 WIN and ON-LINE READING-LIST

2. archaeology: faience as case-study
Friedman, F. Gifts of the Nile: ancient Egyptian faience, London 1998 EGYPTOLOGY QUARTOS M 20 FRI
For faience of different periods in the Petrie Museum collections:
http://www.digitalegypt.ucl.ac.uk/faience/periods.html

11. Moving to the city: Lahun. 15.1.16

Introduction to Lahun
The site-plan published by Flinders Petrie from the 1889 clearance of the Middle Kingdom town near al-Lahun provides, together with writing from the site, a populated architecture to focus discussion.

Studies of ancient Egypt remain undecided over fundamental questions of the form of its economy, and changes over time; some consider the ancient lower Nile state or kingship as a mainly redistributive centralised economy, while others assign a greater or even preponderant role to private wealth. A central issue is land ownership, introducing the local level, our focus for this quarter of the course, by asking whether the farmers owned the land they tilled. From Syrian evidence, Carlo Zaccagnini sought to define one historical phase of dual economy, with palace cities set in and against the surrounding regions of food-supplying villages. For the issue of urbanism in ancient Egypt, we consider in this seminar the qualities of urban settlement in its difference from surrounding villages, taking into account the variety of regions and periods in our history of the lower Nile, as discussed in the previous seminars. Can we apply the Zaccagnini analysis convincingly to the Old Kingdom, and then to the Middle Kingdom? Or are regional cities already in a different relation to local villages in those periods?

Historians have identified certain activities as criteria for defining city against village. Lahun finds are examined for evidence of those activities, as a practical measure to define Lahun in the city-village spectrum.

Core question for this seminar: Lahun – city or village?

Essential:
Further reading:

Theory and history:
Trigger, B. *A history of archaeological thought*, 2nd edition, Cambridge 2006, pp.104-105 and 121-133 on the Three Ages combined with ‘Closed Finds’ ISSUE DESK IOA TRI 2 and AG TRI for importance of assessing documentation for each find, a particular problem for the excavation history of Lahun

Town and town-houses in Egyptian archaeology:
Bietak (ed.), *House and palace in ancient Egypt*. Vienna, 1996 EGYPTOLOGY QUARTOS K 6 BIE
Müller, M. (ed.), Household studies in complex societies: (micro) archaeological and textual approaches. Chicago 2015 ON-LINE READING-LIST

Land-owning in Egyptian archaeology:
Baer, K. The Low Price of Land in Ancient Egypt. *Journal of the American Research Center in Egypt* 1 (1962), pp.25-45 INST ARCH PERS and ON-LINE READING-LIST
Warburton, D. Ancient Egypt: a monolithic state in a polytheistic market economy. In M. Fitzenreiter, *Das Heilige und die Ware. Zum Spannungsfeld von Religion und
Ökonome, London 2007, pp.79-94 EGYPTOLOGY QUARTOS R6 FIT and ON-LINE READING-LIST

Lahun:
Gallorini, C. Reconstruction of Petrie’s excavation at the Middle Kingdom settlement of Kahun, in S. Quirke, Lahun Studies, Reigate 1998, pp.42-59 EGYPTOLOGY QUARTOS E 100 QUI
Digital Egypt for Universities page linking plan of the Lahun Middle Kingdom town: http://www.digitalegypt.ucl.ac.uk/lahun/town/index.html

12. Social class and structural constraints. 22.1.16

In this seminar we discuss the possibilities of assessing different life chances in ancient Egypt, between wealthier and poorer in society.

Idealism and realism
Egyptology has offered both idealised and critical accounts of social life, but calls on limited if wide-ranging sources. Ancient Egyptian writings on kingship emphasise the role of the ruler in providing justice and offerings, notably in a remarkable composition that its first modern editor Jan Assmann called ‘The King as Priest of the Sun’. The claims of this composition can be compared with evidence for justice in specific cases as recorded in manuscript and inscription, and with the more diffuse evidence for social mobility and social divisions in the archaeological record. Ancient wording of the contrast of ruler and worker is exemplified through one Middle Egyptian literary composition, known in Egyptology as the Loyalist Instruction; this starts as a hymn to the ruler, before abruptly inserting paternalistic concern for labour as the source of all wealth. Another literary composition, the Teaching of Khety, is also known in Egyptology as the Satire of Trades, for its harsh contrast of officialdom and manual labour. Documents from labour mobilisation, perhaps for the construction of the pyramid complex at Hawara, anchor the discussion in more specific time-spaces, the town at al-Lahun as recorded by Petrie.

Essential:
The tale of Khuninpu: synopsis and excerpt on Digital Egypt for Universities page: http://www.digitalegypt.ucl.ac.uk/literature/midegsummaries.html#khuninpu

Further reading:
Theory and history:
Ancient written sources – administrative and literary writings:
Enmarch, R. A world upturned: commentary on and analysis of The dialogue of Ipuwer and the Lord of All, Oxford 2008 EGYPTOLOGY V 50 ENM
Hayes, W. A Papyrus of the Late Middle Kingdom in the Brooklyn Museum. Brooklyn 1955 EGYPTOLOGY T 20 HAY

Ancient written sources – legal documents:
McDowell, A. Jurisdiction in the Workmen’s Community of Deir el-Medina. Leiden 1990 EGYPTOLOGY QUARTOS B 20 MCD
Philip-Stéphan, A. Dire le droit en Égypte pharaonique: contribution à l’étude des structures et mécanismes juridictionnels jusqu’au Nouvel Empire, Brussels 2008 EGYPTOLOGY B 20 PHI

Archaeological evidence:

13. Institutions of unity and division: writing power. 29.1.16

Writing has been credited variously with consolidating and undermining political power. As a largely philological discipline, Egyptology has tended to assume a literate sphere as normative, resulting in remarkably little research into literacy over time. The absence of theoretical diachronic study of writing has been compounded by the lack of links with the growing fields of history of the book, and cultural studies. This seminar considers the writing material from Lahun are considered within a global history of communications technologies, in which creeping literacy has been a major ambivalent or dialectical force. The question of female literacy will be a focal point for discussion.

Essential:
1. the Egyptological application of the ‘Great Divide’ thesis of Ong
2. a medievalist critique of the ‘Great Divide’ thesis
Further reading:
Theory and history:

Ancient Egyptian signs - potmarks, mark lists, hieroglyphs:

Egyptological discussions of writing practice and training:
Heel, K. D. van and B. Haring (eds.), Writing in a workmen’s village: scribal practice in Ramesside Deir el-Medina, Leiden 2003
14. *Ethnicity at local level.* (British Museum visit) 5.2.16

Within societies, smaller groups of varying geographical origin are marked as different in a range of ways by themselves or by the larger group, sometimes visible in a wide range of archaeological evidence, sometimes only visible in written records, sometimes invisible. The life of such groups in Egypt has received variable research attention, in response to that uneven evidence base.

A people called Medjay in Middle and New Kingdom writing seem to correspond in geographical origin, time-span and rate of acculturation, to a material cultural grouping known since Petrie as the Pan-Grave culture, perhaps nomads from the deserts east of Nubia. However, material and written evidence is dangerously easy to correlate, concealing the likely historical complexity behind an archaeological record. The Libyans in Egypt have tended to present more the problem of invisibility, before and after rulers from western desert nomad groups took power as kings in the Nile Valley and Delta.

Though fragmentary, the written evidence from Lahun is abundant enough to be contrasted with the other material found on the site, forming the focus of discussion in the second part of this seminar.

**Essential:**

Bourriau, J. Relations between Egypt and Kerma during the Middle and the New Kingdoms, in W.V. Davies (ed.), *Egypt and Africa, Nubia from Prehistory to Islam,* London 1991, pp.129-144 EGYPTOLOGY QUARTOS B 60 DAV and ON-LINE READING-LIST


**Further reading:**

**Theory and history:**


Jones, S. *The archaeology of ethnicity: constructing identities in the past and present,* London and New York 1997 ISSUE DESK IOA JON 6 and BD JON
Archaeological studies of ethnic groups in ancient Egypt:
Ben-Tor, D. The relations between Egypt and Palestine in the Middle Kingdom as reflected by contemporary Canaanite scarabs. Israel Exploration Journal 47, 1997, pp. 162-189 INST ARCH PERS
Saleh, H. Investigating ethnic and gender identities as expressed on wooden funerary stelae from the Libyan Period (c. 1069 - 715 B.C.E.) in Egypt, Oxford 2007 especially pp.25-30 Representation of ethnicity and gender on the wooden funerary stelae, pp.51-57 On the question of ethnicity EGYPTOLOGY QUARTOS M 20 SAL
Smith, S. Wretched Kush: ethnic identities and boudaries in Egypt’s Nubian empire, London 2003 EGYPTOLOGY B 60 SMI
Sparks, R. A Series of Middle Bronze Age Bowls with Ram’s-Head Handles from the Jordan Valley, Mediterranean Archaeology 4, 1991, pp.45-54 INST ARCH PERS and ON-LINE READING-LIST
Sparks, R. Canaan in Egypt: archaeological evidence for a social phenomenon. In J. Bourriau and J. Phillips (eds.), Invention and innovation: the Social Context of Technological Change: 2, Egypt, the Aegean and the Near East, 1650-1150 BC, Oxford 2004, Chapter 3, pp.25-54 DBA 100 BOU and ON-LINE READING-LIST

15. Trade and Empire: local impact. 12.2.16

Trading and military expeditions from one region into another can be explored at the local horizon of the despatching region, as well as the interregional impact. For second millennium BC Egypt, such expeditions towards the outside world are well-attested in the archaeological, including the contemporary written, record. These sources have specific contexts that can radically alter interpretation, as in the use of the funerary record for reconstructions of social life. Evidence for expeditions in the other direction, into Egypt, is more limited, leading to an imbalance in modern readings. Translations of technical terms in ancient inscriptions have compounded misunderstanding, above all in the use of the English word ‘tribute’ to translate
ancient Egyptian words. Linking back to the discussion of global and regional history, and summarising the discussions on local life, this seminar addresses the impact of interregional/'international' contact, including the arrival of forced labour from overseas, at Middle Kingdom Lahun.

Essential:
1. archaeological record of material transfers in MBA
2. interpreting words: inw = 'tribute'?
Spalinger, A. From local to global. The extension of an Egyptian bureaucratic term to the Empire. In Studien zur Ältägyptischen Kultur 23, 1996, pp.353-376 INST ARCH PERS

Further reading:
Old and Middle Kingdom Egypt
Marcus, E. Amenemhet II and the sea: maritime aspects of the Mit Rahina (Memphis) inscription. In Ägypten und Levante 17, 2007, pp.137-190 INST ARCH PERS

New Kingdom Egypt
Aruz, J. et al. (eds.), Beyond Babylon: art, trade, and diplomacy in the second millennium B.C., New York 2008 DBA 300 Qto ARU
Bader, B. Contacts between Egypt and Syria-Palestine as seen in a grown settlement of the late Middle Kingdom at Tell el-Daba/Egypt. In J. Mynarova (ed.), Egypt and the Near East - the crossroads, Prague 2011, pp.41-72 INST ARCH DBA 100 MYN
Feldman, M. Diplomacy by Design: Luxury Arts and an "international Style" in the Ancient Near East, 1400-1200 BCE, Chicago 2006 DBA 100 FEL
Liverani, M. International relations in the ancient Near East, 1600-1100 B.C., Basingstoke 2001 ANCIENT HISTORY B 61 LIV
Sowada, K. Egypt in the eastern mediterranean during the old Kingdom : an archaeological Perspective, Fribourg / Göttingen 2009, especially 245-255 EGYPTOLOGY B 20 SOW
16. Moving to the individual: Qau and Badari. 26.2.16

The final part of the course considers the horizon of the body, as a physical register rather than a bounded social atom. One prominent source of information on ancient individuals, as opposed to couples or groups, has been the separate 'single burial'. Where a single burial is intact, the location, body treatment and orientation, and burial goods can provide a date for the person, and so allow us to see them in their time-space human co-ordinates. Objects from single burials may seem to bring us closer to the ancient person, than objects from a group burial or a town-site. For each single burial, the individuality and social context need to be assessed. Nevertheless, these objects may create the possibility of an encounter between an ancient and a modern individual, and in the remaining sessions we will explore this possibility in expressing our own view of object-groups from single burials through the museum context of labeling for display. This will return us to the starting-point of the course, in our own social setting and perceptions of ancient others.

For one main store of primary evidence, this seminar introduces the exceptional archaeological record for the ancient province of Qau (Per-Nemty/ Antaeopolis). The funerary archaeology of the local town and villages to its north is frequently cited from the presentation of the evidence by 1920s excavators, and interpretations of their publications in the last half-century. Using one find-group, this seminar introduces the finds registers in 1920s publications, and the potential for assessing reliability of the published archaeological record, as used in studies of ancient Egyptian society.

Essential:
O'Connor, D. Political Systems and archaeological data in Egypt. 2600-1780 B.C. In World Archaeology 6 no. 1 June 1974, pp.15-38 INST ARCH PERS and ON-LINE READING-LIST

Further reading:

Digital Egypt for Universities page for introduction to the site: http://www.digitalegypt.ucl.ac.uk/qau/index.html

Primary publications:
Brunton, G. Qau and Badari I. London 1927 EGYPTOLOGY QUARTOS E 30 [44]
Brunton, G. Qau and Badari II. London 1927 COPY IN PETRIE MUSEUM AND ON MOODLE SITE FOR G2000
Brunton, G. *Qau and Badari III.* London 1930 EGYPTOLOGY QUARTOS E 30 [50]
Brunton, G. *Mostagedda and the Tasian culture.* London 1937 EGYPTOLOGY QUARTOS E 100 BRU
Brunton, G. *Matmar.* London 1948 COPY IN PETRIE MUSEUM

17. **Age/ class/ gender/ ethnicity in the archaeological record.** 6.3.16

A long-standing Egyptological point of entry for the study of social lives has been the written evidence from Ramesside (13th-12th century BC) craftsmen at Deir el-Medina, sometimes in combination with the 15th century BC burials at the same site. Under the joint heading of age and gender, this seminar combines reading of recent re-evaluations of evidence from the site, with the earlier findings from the Qau archaeological record, to explore the instability of social categories of the individual.

**Essential:**
Gilchrist, R. *Gender and archaeology. Contesting the past,* London and New York 1999, pp.54-78 Chapter 4 Experiencing gender: identity, sexuality and the body

**Further reading:**
Meskell, L. *Private life in New Kingdom Egypt.* London 2002 EGYPTOLOGY B 20

**Archaeological case-studies**
Green, J. Anklets and the social construction of gender and age in the Late Bronze and Early Iron Age Southern Levant. In S. Hamilton, R. Whitehouse and K. Wright (eds.), *Archaeology and Women. Ancient and modern issues*, Walnut Creek 2007, pp.283-311 ISSUE DESK IOA HAM 3 and BD HAM and ON-LINE READING-LIST
Roth, A. Little women: gender and hierarchic proportion in Old Kingdom mastaba chapels. In M. Barta, *The Old Kingdom art and archaeology: proceedings of the*
conference held in Prague, May 31-June 4, 2004, Prague 2006, pp.281-296

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Letters to the Dead:

Leithy, H. el- Letters to the Dead in Ancient and Modern Egypt. In Z Hawass (ed.), Egyptology at the dawn of the twenty-first century, Cairo 2003, pp.304-313

Digital Egypt for Universities page for two Letters to the Dead in the Petrie Museum: http://www.digitalegypt.ucl.ac.uk/literature/religious/lettersdead.html

18. Individual agency with different abilities. 13.3.16

The focus on individual agency, characteristic of much archaeological theory, risks imposing Eurocentric categories and assumptions from one economic system. The varying abilities of each individual within localised social reception require of the researcher a flexible and responsive approach, where the classificatory impulse of theory may always burden and often block a human dialogue. In this seminar we consider human response to pain and danger as temporal points of connection or disconnection. From late third millennium BC Qau burials, amulets associated with menarchy are introduced to set focus for the discussion.

Essential:


Further reading:

Allen, J. The art of medicine in ancient Egypt, New York 2005


Kousoulis, P. Spell III of the Metternich Stela: Magic, Religion and Medicine as a Unity, in Göttinger Miscellen 190, 2002, pp.53-63

19. Social exclusion in archaeological records 20.3.16

The experience of being the outsider in any social context may foster empathy or sympathy, with contrasting effects. Here the focus is on the self-marking and marking of the individual as made visible on the body and in ancient depiction and writing of the self – what Assmann has called the anthropology or sense of being human that is found within ancient Egypt. How we then relate to those senses, returns us to the ethical questions discussed at the beginning of the course. The seminar takes as its focus burial Qau 1989, recorded by Guy Brunton as the only identifiable non-Egyptian individual in a village cemetery at Hamamia (his Cemetery 1900). The biography and language of that person are accessible to us only through the items recorded from the burial, the immediate context as published by the archaeologists, and the wider context of information about Nubian-desert nomads in the lower Nile Valley during the first half of the second millennium BC.

Essential:
Jeffreys, D. and Tait, J. Disability, madness, and social exclusion in Dynastic Egypt. In Hubert, J. The archaeology and anthropology of ‘difference’, London and New York, 2000, pp.87-95 BD HUB and ON-LINE READING-LIST
The ideas from Hubert are developed in the German-language publication Fischer-Elfert 2005, in further reading.

Case study:
Brunton, G. Qau and Badari III, London 1930, pp.5-6, with finds in pl.5 register, the published record for burial Qau 1989 EGYPTOLOGY QUARTOS E 30 [50] For the area of cemetery 1900 in relation to Qau, main town of the province, see: http://www.digitalegypt.ucl.ac.uk/maps/qau.html

Further reading:
Eagleton, T. Sweet violence: the idea of the tragic, Oxford 2003, chapter 6 Pity, fear and pleasure, pp.153-177 MAIN LIBRARY LITERATURE A 76 EAG and ON-LINE READING-LIST

An ancient Egyptian literary work, presenting a dispute between a man who wants to die and his ba-‘soul’.
M. Lichtheim, *Ancient Egyptian Literature I*, Berkeley 1975 EGYPTOLOGY V 20 LIC

20. Evaluating the object as a multi-personal identifier. 27.3.16

The course has been constructed as a comparative exercise drawing on written and visual evidence within the archaeological record, combining library and screen readings with object-handling. To evaluate the effect, students are asked to present their label for one object-group, from single burials represented in the Petrie Museum collections. The student may also use this as an illustration of their intentions for further study, particularly on initial thoughts for their MA dissertation.

Essential:
Fabian, J. *Memory against Culture: arguments and reminders*, Durham NC 2007, chapter 8 Memory and Counter-memory, pp.92-105 SCIENCE LIBRARY ANTHROPOLOGY D 6 FAB and ON-LINE READING-LIST

Further reading:
DeMarrais, E. et al. *Rethinking materiality: the engagement of mind with the material world*, Cambridge 2004 INST ARCH AH Qt0 DEM
Kopytoff, I. The cultural biography of things: commoditization as process, in A. Appadurai (ed.), *The social life of things: commodities in cultural perspective*, Cambridge 1996, pp.64-91 ISSUE DESK APP and INST ARCH BD APP and ON-LINE READING-LIST
Meskell, L. *Object worlds in ancient Egypt: material biographies past and present*, Oxford 2004 EGYPTOLOGY B 20 MES
4 ONLINE RESOURCES

The full UCL Institute of Archaeology coursework guidelines are given here:
http://www.ucl.ac.uk/archaeology/administration/students/handbook
The full text of this handbook is available here (includes clickable links to Moodle and
online reading lists):
http://www.ucl.ac.uk/archaeology/studying/masters/courses/ARCLG200
under the second tag ‘Course Information’.

Online reading list
There is a UCL Library Services online reading-list on the Institute of Archaeology
web-page for this course:
http://www.ucl.ac.uk/archaeology/studying/masters/courses/ARCLG200
under the second tag ‘Course Information’.
In addition to regular library shelfmark references, the online reading-list provides for
many items pdf downloads, or links through online Higher Education services such
as JSTOR. In some instances, a link is given to the Google Books service; this
provides initial access, but please note that Google Books omits pages at
random, and cannot be relied upon for full coverage at each reading.
The course coordinator may add reading (for example, if requested to assist
coursework options), on the Moodle Virtual Learning Environment site for this course:
students will be notified of any changes both on the Moodle news page and at the
next weekly seminar.
In accordance with the digital licence, the online reading-list is only available to UCL
students and staff, and to the intercollegiate students taking this course. Any
intercollegiate students not yet registered with UCL Information Services username
and password to obtain access to this list, should apply for this, upon registering for
the course, to IoA Academic Administrator, Judy Medrington by e-mail or at Room
411A (IoA fourth floor).

Online Egyptian archaeological collections: museum databases
In addition to the Petrie Museum database, other large collections are increasingly
becoming accessible online, with varying proportion of photographs of objects. As
with the Petrie Museum database, remember that online museum databases change
with research and editing, and all information must be checked wherever possible.
Nevertheless, online collections provide a good starting-point for finding illustrations
of material, and for research into examples of a particular object type or period.
Major databases with thousands of Egyptian antiquities include:
The British Museum
http://www.britishmuseum.org/research/collection_online/search.aspx
The Brooklyn Museum
http://www.brooklynmuseum.org/opencollection/collections/
Metropolitan Museum of Art New York:
http://www.metmuseum.org/collection/the-collection-online
University of Pennsylvania Museum:
http://www.penn.museum/collections/
Highlights from a group of museums including the Egyptian Museum, Cairo
Moodle
The course is supported by the UCL Virtual Learning Environment Moodle, at https://moodle.ucl.ac.uk/login/index.php
For access you will need your UCL username and password. The site provides ready access to weekly resources for each seminar, with news page and discussion forum, as well as supplementary reading.

5 ADDITIONAL INFORMATION

Libraries and other resources
In addition to the Library of the Institute of Archaeology, libraries in UCL with holdings of particular relevance to this degree are:
- Main Library (Ancient History, Papyrology, History, Art History)
- Science Library (Anthropology)

Other accessible libraries in the vicinity of UCL which have holdings relevant to this course include:
- School of Oriental and African Studies, University of London http://www.soas.ac.uk/library/
- Warburg Institute, University of London http://warburg.sas.ac.uk/
- British Library (including Manuscripts) http://www.bl.uk/ - please note that this resource is primarily for doctoral students, but may be of help for details of more advanced research in some coursework or MA dissertations
- Egypt Exploration Society, 3 Doughty Mews, London EC1 (for Society members: for more information see http://www.ees.ac.uk/)

Beside the Petrie Museum at UCL, and the British Museum, several London museums hold material particularly relevant to this course:
- John Soane’s Museum, Lincoln’s Inn Fields (sarcophagus of Sety I) http://www.soane.org/
- Victoria and Albert Museum (in Jewellery, Glass, Ceramics and Textiles displays) http://www.vam.ac.uk/
- Horniman Museum (Africa Gallery) http://www.horniman.ac.uk/
A visit is also recommended to the British Library public gallery (papyri, codices) http://www.bl.uk/whatson/permgall/index.html

Information for intercollegiate and interdepartmental students
Students enrolled in Departments outside the Institute should obtain the Institute’s coursework guidelines from Judy Medrington (email j.medrington@ucl.ac.uk), which will also be available on the IoA website.
APPENDIX:
INSTITUTE OF ARCHAELOGY COURSEWORK PROCEDURES
General policies and procedures concerning courses and coursework, including submission procedures, assessment criteria, and general resources, are available in your Degree Handbook and on the following website: http://wiki.ucl.ac.uk/display/archadmin. It is essential that you read and comply with these. Note that some of the policies and procedures will be different depending on your status (e.g. undergraduate, postgraduate taught, affiliate, graduate diploma, intercollegiate, interdepartmental). If in doubt, please consult your course co-ordinator.

GRANTING OF EXTENSIONS:
New UCL-wide regulations with regard to the granting of extensions for coursework have been introduced with effect from the 2015-16 session. Full details will be circulated to all students and will be made available on the IoA intranet. Note that Course Coordinators are no longer permitted to grant extensions. All requests for extensions must be submitted on a new UCL form, together with supporting documentation, via Judy Medrington’s office and will then be referred on for consideration. Please be aware that the grounds that are now acceptable are limited. Those with long-term difficulties should contact UCL Student Disability Services to make special arrangements.

WORD LENGTH:
UCL regulation 3.1.7 Penalties for Over-length Coursework
For submitted coursework, where a maximum length has been specified, the following procedure will apply:
i) The length of coursework will normally be specified in terms of a word count
ii) Assessed work should not exceed the prescribed length.
iii) For work that exceeds the specified maximum length by less than 10% the mark will be reduced by ten percentage marks; but the penalised mark will not be reduced below the pass mark, assuming the work merited a pass.
iv) For work that exceeds the specified maximum length by 10% or more, a mark of zero will be recorded.
vii) In the case of coursework that is submitted late and is also overlength, the lateness penalty will have precedence.