



UCL INSTITUTE OF ARCHAEOLOGY

ARCLG226: Society and Culture in Ancient Egypt

Course handbook 2016–2017

Option, 15 credits, term II

Mondays, 2.00–4.00

Turnitin Class ID: 3226907

Turnitin password: loA1617

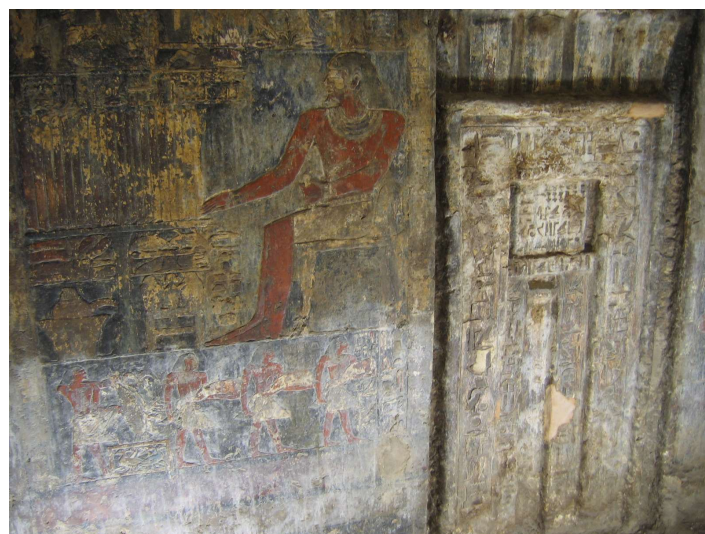
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Office hours: Tuesdays, 10.00–12.00



Please see the last page of this document for important information about submission and marking procedures, or links to the relevant webpages.

1 OVERVIEW

Short description

The course explores ancient Egyptian society and culture from the 4th millennium BC to c. 500 AD. It crosses research agendas from within archaeology, history and social anthropology with Egyptian material culture, art and texts. The course is research-led throughout. The aim is to advance arguments about Egyptian society and culture, and open Egyptology to wider debates in the social and cultural sciences.

Week-by-week summary

1	Concepts of society and culture	09 January 2017
2	Early complex societies: texts, art, and archaeology	16 January 2017
3	Daily life, ethnography and historical analogies	23 January 2017
4	Conceptionalising state formation	30 January 2017
5	Great and little traditions in ancient Egypt	06 February 2017
	Reading week	
6	Representations of society	20 February 2017
7	Constructions of death	27 February 2017
8	Quantifying society	06 March 2017
9	Archaism and imitation	13 March 2017
10	Modelling culture breaks: The appropriation of Christianity	20 March 2017

Basic reading

Note also the online resources listed below in chapter 4 of this handbook.

Introductions and overviews: Ancient Egypt

- Assmann, J. 2002. *The Mind of Egypt: History and Meaning in the Time of the Pharaohs*. Translated by A. Jenkins. New York: Metropolitan Books. EGYPTOLOGY B 12 ASS
- Baines, J. and J. Málek 2000. *Cultural Atlas of Ancient Egypt*. Revised edition. New York: Fact on file. EGYPTOLOGY QUARTOS A 2 BAI; ISSUE DESK IOA BAI 2
- Baines, J. 2007. *Visual and Written Culture in Ancient Egypt*. Oxford: Oxford University Press. EGYPTOLOGY B 20 BAI; ISSUE DESK IOA BAI
- Baines, J. 2013. *High Culture and Experience in Ancient Egypt*. Sheffield: Equinox. EGYPTOLOGY B 12 BAI
- Bard, K.A., 2015. *An Introduction to the Archaeology of Ancient Egypt*. 2nd edition. Malden, Mass., Oxford, Carlton: Blackwell. Available online through SFX@UCL. 1st edition (2007) in library EGYPTOLOGY A 5 BAR, IOA ISSUE DESK BAR 29
- Brewer, D.J. 2012. *The Archaeology of Ancient Egypt: Beyond Pharaohs*. Cambridge: Cambridge University Press. EGYPTOLOGY E 5 BRE

- Eyre, C. 2013. *The Use of Documents in Pharaonic Egypt*. Oxford: Oxford University Press. EGYPTOLOGY B 20 EYR
- Kemp, B.J. 2006. *Ancient Egypt. Anatomy of a Civilization*. 2nd edition. London, New York: Routledge. Available online through SFX@UCL. EGYPTOLOGY B 5 KEM and IOA ISSUE DESK KEM
- Lloyd, A.B. (ed.) 2010. *A Companion to Ancient Egypt*. 2 volumes. Chichester: Wiley-Blackwell. EGYPTOLOGY A 5 LLO
- Lloyd, A.B. 2014. *Ancient Egypt: State and Society*. Oxford: Oxford University Press. EGYPTOLOGY B 5 LLO
- van de Mierop, M. 2011. *A History of Ancient Egypt*. Malden, Oxford: Blackwell. EGYPTOLOGY B 5 MIE
- Sasson, J.M. et al. (eds.) 1995. *Civilizations of the Ancient Near East*. Peabody, Mass.: Hendrickson. INST ARCH DBA 100 SAS
- Shaw, I. (ed.) 2000. *The Oxford History of Ancient Egypt*. Oxford: Oxford University Press. EGYPTOLOGY B 5 SHA and available online through SFX@UCL
- Trigger, B.G. 1993. *Early Civilizations: Ancient Egypt in Context*. Cairo: The American University in Cairo Press. INST ARCH BC 100 TRI; ISSUE DESK IOA TRI 6
- Trigger, B.G., B.J. Kemp, D. O'Connor and A.B. Lloyd 1983. *Ancient Egypt. A Social History*. Cambridge: Cambridge University Press. EGYPTOLOGY B 5 TRI and available online through SFX@UCL
- Wendrich, W. (ed.) 2010. *Egyptian Archaeology*. Chichester: Wiley-Blackwell. EGYPTOLOGY A 6 WEN and IOA ISSUE DESK
- Wengrow, D. 2006. *The Archaeology of Early Egypt: Social Transformation in North-East Africa, 10,000 to 2650 BC*. Cambridge: Cambridge University Press. EGYPT B 11 WEN, ISSUE DESK IOA WEN 7
- Wenke, R.J. 2009. *The Ancient Egyptian State: The Origins of Egyptian Culture (c. 8000–2000 BC)*. New York: Cambridge University Press. EGYPTOLOGY B 6 WEN
- Wilkinson, T. (ed.) 2007. *The Egyptian World*. London, New York: Routledge. EGYPTOLOGY A 5 WIL and available online through SFX@UCL.
- Wilkinson, R.H. (ed.) 2008. *Egyptology Today*. Cambridge: Cambridge University Press. EGYPTOLOGY A 9 WIL, ISSUE DESK WIL 16

Encyclopedias: Ancient Egypt

- Bard, K.A. 1999. *Encyclopedia of the Archaeology of Ancient Egypt*. London: Routledge. EGYPTOLOGY A 2 BAR; ISSUE DESK IOA BAR 17
- Helck, W. and E. Otto (eds.) 1975ff. *Lexikon der Ägyptologie*. Wiesbaden: Harrassowitz. EGYPTOLOGY A 2 LEX. Includes English, German and French articles.
- Redford, D.B. (ed.) 2001. *The Oxford Encyclopedia of Ancient Egypt*. Oxford: Oxford University Press. EGYPTOLOGY A 2 OXF and available online through SFX@UCL
- Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings. 8 volumes. EGYPTOLOGY A 1 POR and OPEN ACCESS E-BOOK. Originally compiled by R. Porter and R.L.B. Moss, hence nicknamed the "Porter/Moss".
- UCLA Encyclopedia of Egyptology: http://escholarship.org/uc/nelc_uee

Introductions and overviews: Social anthropology, cultural history, sociology

- Alexander, C.A. and S. Seidman (eds.) 1990. *Culture and Society: Contemporary Debates*. Cambridge: Cambridge University Press. SCIENCE LIBRARY ANTHROPOLOGY D 2 ALE
- Bonnell, V.E. and L. Hunt 1999. *Beyond the Cultural Turn: New Directions in the Study of Society and Culture*. Berkeley, Los Angeles, London: University of California Press. STORE F.L.S. A 6:5 BON
- Burke, P. 2008. *What is Cultural History?* 2nd edition. Cambridge: Polity. MAIN LIBRARY HISTORY 6 a BUR
- Chartier, R. 1988. *Cultural History: Between Practices and Representations*. Cambridge: Polity Press. MAIN LIBRARY HISTORY 6 a CHA
- Elliott, A. 2009. *Contemporary Social Theory: An introduction*. London: Routledge. SCIENCE LIBRARY ANTHROPOLOGY D 10 ELL
- Eriksen, T.H. 2010. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology*. 3rd edition. London: Pluto. SCIENCE LIBRARY ANTHROPOLOGY D 2 ERI
- Gibbon, G. 1984. *Anthropological Archaeology*. New York: Columbia University Press. INST ARCH BD GIB
- Gosden, C. 1999. *Anthropology and Archaeology: A Changing Relationship*. London: Routledge. INST ARCH BD GOS
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstroke: Macmillan. SCIENCE LIBRARY ANTHROPOLOGY D 2 HEN
- Hunt, L. (ed.) 1989. *The New Cultural History*. Berkeley, London: University of California Press. SCIENCE LIBRARY ANTHROPOLOGY D 6 HUN, MAIN LIBRARY HISTORY 82 ab HUN
- Keesing, R.M. and A. Strathern (eds.) 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. New York, London: Harcourt Brace. INST ARCH BD KEE; SCIENCE LIBRARY ANTHROPOLOGY D 6 KEE
- Münch, R. 1994. *Sociological Theory*. 3 volumes. Chicago: Nelson-Hall Publishers. ANTHROPOLOGY D 10 MUN
- Seidman, S. and J.C. Alexander (eds.) 2008. *The New Social Theory Reader*. 2nd edition. London: Routledge. SCIENCE LIBRARY ANTHROPOLOGY D 10 SEI

Encyclopedias: social and cultural anthropology

- Barnard, A. and J. Spencer (eds.) 2002. *Encyclopedia of Social and Cultural Anthropology*. London: Routledge. INST ARCH BD BAR, SCIENCE LIBRARY ANTHROPOLOGY A 2 BAR
- Bennett, T. and J. Frow (eds.) 2008. *The SAGE Handbook of Cultural Analysis*. London: SAGE. SCIENCE LIBRARY ANTHROPOLOGY D 2 BEN
- Ingold, T. (ed.) 2002. *Companion Encyclopedia of Anthropology*. New edition. London: Routledge. INST ARCH BD ING and ISSUE DESK IOA ING 2; SCIENCE LIBRARY ANTHROPOLOGY A 2 ING
- Rapport, N and J. Overing 2007. *Social and Cultural Anthropology: The Key Concepts*. 2nd edition. London: Routledge. INST ARCH BD RAP

Egyptian texts in translation

- Allen, J.P. 2005. *The Ancient Egyptian Pyramid Texts*. Atlanta, Georgia: Society of Biblical Literature. EGYPTOLOGY V 30 ALL
- Breasted, J.H. 2001 [1906–7], *Ancient Records of Egypt: Historical Documents from the Earliest Times to the Persian Conquest*. Chicago: Chicago University Press/Urbana: University of Illinois. EGYPTOLOGY T 6 BRE 4
- Faulkner, R.O. 2004 [1973]. *The Ancient Egyptian Coffin Texts: Spells 1–1185 and Indexes*. Oxford: Aris and Phillips. EGYPTOLOGY V 30 FAU
- Frood, E. 2007. *Biographical Texts from Ramessid Egypt*. Atlanta: Society of Biblical Literature. EGYPTOLOGY B 20 FRO
- Kitchen, K.A. 1993–2012. *Ramesside Inscriptions: Translated and Annotated*. Vols. 1–6. Oxford: Blackwell.
- Lichtheim, M. and H.-W. Fischer-Elfert 2006. *Ancient Egyptian Literature: A Book of Readings*. Berkeley, California: University of California Press. EGYPTOLOGY V 20 LIC
- Lichtheim, M. and A. Loprieno 2006. *Ancient Egyptian Literature: A Book of Readings*. Berkeley, California: University of California Press. EGYPTOLOGY V 20 LIC
- Lichtheim, M. and J.G. Manning 2006. *Ancient Egyptian Literature: A Book of Readings*. Berkeley, California: University of California Press. EGYPTOLOGY V 20 LIC
- Murnane, W.J. 1995. *Texts from the Amarna Period in Egypt*. Atlanta: Scholars Press. EGYPTOLOGY V 50 MUR
- Parkinson, R.B. 1998. *The Tale of Sinuhe: And Other Ancient Egyptian Poems, 1940–1640 BC*. Oxford: Oxford University Press.
- Pritchard, J.B. 1955. *Ancient Near Eastern Texts Relating to the Old Testament*, 2nd edition. Princeton, NJ: Princeton University Press. INST ARCH DBA 100 QUARTOS PRI
- Quirke, S., 2004. *Egyptian Literature 1800 BC: Questions and Readings*. London: Golden House Publications. EGYPTOLOGY QUARTOS V 50 QUI
- Quirke, S. 2013. *Going Out in Daylight: prt m hrw: the Ancient Egyptian Book of the Dead: Translations, Sources, Meanings*. London: Golden House Publications. EGYPTOLOGY QUARTOS V 30 BOO
- Ritner, R.K. 2009. *The Libyan Anarchy: Inscriptions from Egypt's Third Intermediate Period*. Atlanta: Society of Biblical Literature. EGYPTOLOGY T 6 RIT
- Simpson, W.K. and R.K. Ritner 2003. *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, and Poetry*. 3rd edition. New Haven, Connecticut, London: Yale University Press. EGYPTOLOGY V 20 SIM
- Strudwick, N. 2005. *Texts from the Pyramid Age*. Atlanta: Society of Biblical Literature. EGYPTOLOGY T 6 STR
- Tailor, J.H. 2010. *Journey Through the Afterlife: Ancient Egyptian Book of the Dead*. London: British Museum Press. EGYPTOLOGY QUARTOS V 50 BOO
- Wente, E.F., 1990. *Letters from Ancient Egypt*. Atlanta: Scholars Press. EGYPTOLOGY V 50 WEN

Databases, online catalogues, open access resources, link lists

<http://www.ancientworldonline.blogspot.com/> Portal for open access electronic resources

<http://petriecat.museums.ucl.ac.uk/> Online catalogue of the Petrie Museum

<http://www.britishmuseum.org/> The British Museum

<http://www.digitalegypt.ucl.ac.uk/> Digital Egypt for universities run by UCL

<http://www.uee.ucla.edu/> UCLA Encyclopedia of Egyptology

<http://www.fitzmuseum.cam.ac.uk/er/index.html> Comprehensive list of Egyptological online resources run by the Fitzwilliam Museum, Cambridge

Libraries and other resources

Most of the books and articles recommended for reading are available in the library of the Institute of Archaeology. Ask the course coordinator for help if you cannot find a book.

UCL libraries: <http://library.ucl.ac.uk/>

SOAS libraries: <http://www.soas.ac.uk/library/>

British Library: <http://catalogue.bl.uk/>

Senate House library: <http://www.ucl.ac.uk/>

Egypt Exploration Society (for members only): <http://library.ees.ac.uk/>

Methods of assessment

This course is assessed by means of (i) an essay of 2500 words contributing 60% to the final grade of the course, and (ii) a book review of 1500 words contributing 40% to the final grade of the course. The submission deadlines are (i) **Tue, 14 March 2017** and (ii) **Fri, 28 April 2017**.

Guidance on preparing coursework can be found on Moodle under the heading 'IoA Student Administration': <https://moodle.ucl.ac.uk/>.

The criteria for assessment used in this course are those agreed by the Board of Examiners in Archaeology, and are included in the Undergraduate Handbook which is also available on Moodle under the heading 'IoA Student Administration': <https://moodle.ucl.ac.uk/>.

Teaching methods

The course is taught by Claudia Näser (CN) and Wolfram Grajetzki (WG; week 5) through a series of ten two hours seminar sessions.

Workload

There will be 20 hours of seminars. Students will be expected to undertake around 60 hours of reading for the course, plus 70 hours preparing for and producing the assessed work. This adds up to a total workload of some 150 hours for the course.

Prerequisites

There are no prerequisites for this course.

2 AIMS, OBJECTIVES AND ASSESSMENT

Aims

The aims of the course are:

- to understand social-cultural mechanisms and trajectories of Egyptian society in a long-term perspective,
- to integrate Egyptology with debates in the wider social and cultural sciences,
- to define innovative research designs in the context of ancient Egypt.

Objectives

After successful completion of the course students should:

- understand long-term trajectories and mechanisms in Egyptian society,
- be able to combine texts, images and other material culture within coherent frameworks of interpretation,
- be able to apply research models of the social and cultural sciences to data from ancient Egypt,
- be familiar with analytical approaches relevant for understanding early complex societies.

Learning Outcomes

On successful completion of the course students should be able to:

- assess reasonably and critically multiple sources,
- use library/archival facilities independently and competently,
- solve problems based on real data sets,
- produce reasoned and structured arguments supported by relevant evidence,
- make effective and appropriate use of various forms of visual presentation.

Coursework

Please observe the rules set out in this handbook and in the online student handbook for the preparation and submission of coursework.

Use the resources listed above in the section "Basic reading" for orientation, the bibliographic references listed below under each session and the online resources listed below in chapter 4 of this handbook. You should also make use of the bibliographies in these books. Additional reading lists will be provided as necessary.

Essay (2300–2500 words)

Submission deadline: Tuesday, 14 March 2017

Choose ONE of the following questions:

- Is written culture the essence of Pharaonic society?

- To what extent do 'Pharaonic survivals' in modern rural Egypt shed light on daily life in ancient Egypt?
- How much importance would you attach to interregional trade in explaining the internal development of Egyptian and Nubian society during the 4th and 3rd millennia BC?
- How can focusing on the treatment of the human body (in life and death) help us to understand changes in Egyptian society during the period of state formation (c. 3500–2800 BC)?
- How useful is Great and Little Traditions as a model for the interpretation of ancient Egyptian sources?
- Is Egyptian tomb decoration a false representation of social reality?
- What were the functions of ancient Egyptian grave goods?
- How representative is social structure at Amarna for Pharaonic society more generally?
- Do you agree that Late Period archaism is a response to the decline of Pharaonic traditions in Egypt?
- How does the appropriation model conceptualise social change? Do you approve of it?

PLEASE USE THE EXACT TITLE OF THE ESSAY, NOT AN APPROXIMATION.

Book review (1300–1500 words)

Submission deadline: Friday, 28 April 2017

Review a single-authored book you choose in agreement with the Course Coordinator and discuss its contribution to the theoretical themes covered in class.

The nature of the assignment and possible approaches to it will be discussed in class, in advance of the submission deadline.

FOR WORD COUNTS, LATE SUBMISSION PENALTIES, GRANTING OF EXTENSIONS AND SUBMISSION PROCEDURES SEE THE APPENDIX AT THE END OF THIS HANDBOOK.

3 SCHEDULE AND SYLLABUS

Teaching schedule

Seminars will be held 2.00–4.00 on Monday, in room 412 of the Institute of Archaeology.

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; their location and status (whether out on loan) can also be accessed on the eUCLid computer catalogue system.

Reading marked as "essential" should be read by all students in preparation for the class. Students are recommended to take notes and ideas from these prior to the session to promote discussion. You should also refer to the 'general reference works' listed at the beginning of this handbook.

1 Concepts of society and culture: An overview (CN)

The first session offers an overview of approaches to 'society' and 'culture' in the social and cultural sciences. We will discuss their relevance for, and application in, Egyptian Archaeology in class.

Essential reading

Bonell, V.E. and L. Hunt 1999. Introduction. In: Bonnell, V.E. and L. Hunt (eds.), *Beyond the Cultural Turn: New Directions in the Study of Society and Culture*, 1–32. Berkley, Los Angeles, London: University of California Press. STORE F.L.S. A 6:5 BON and available online through SFX@UCL

Frood, E. 2010. Social structure and daily life: Pharaonic. In: Lloyd, A.B. (ed.), *A Companion to Ancient Egypt*. Volume 1, 469–490. Chichester: Wiley-Blackwell. EGYPTOLOGY A 5 LLO and available online through SFX@UCL

Society and culture, and the study of past societies and cultures: General

Bennett, T. 2008. Sociology and culture. In: Bennett, T. and J. Frow (eds.), *The SAGE Handbook of Cultural Analysis*. London, Los Angeles, New Delhi, Singapore: Sage, 86–106. SCIENCE LIBRARY ANTHROPOLOGY D 2 BEN

Geertz, C. 1973. *The Interpretation of Cultures: Selected Essays*. New York: Basic Books. AVAILABLE ONLINE THROUGH SFX@UCL

Hodder, I. 2007. The "social" in archaeological theory: A historical and contemporary perspective. In: Meskell, L. and R.W. Preucel (eds.), *A Companion to Social Archaeology*. Oxford, Malden, Carlton: Blackwell, 3–22. INST ARCH AG MES

Ingold, T. 2002. Introduction to culture. In: Ingold, T. (ed.), *Companion Encyclopedia of Anthropology*. New edition. London: Routledge, 329–349. INST ARCH BD ING, ISSUE DESK IOA ING 2, SCIENCE LIBRARY ANTHROPOLOGY A 2 ING

Sewell, W.H. Jr. 1999. The concept(s) of culture. In: Bonnell, V.E. and L. Hunt (eds.), *Beyond the Cultural Turn: New Directions in the Study of Society and Culture*. Berkley, Los Angeles, London: University of California Press, 35–61. STORE F.L.S. A 6:5 BON

Trigger, B.G. 2009. *A History of Archaeological Thought*. 2nd edition. Cambridge: Cambridge University Press. Especially Chapter 6: Culture-historical archaeology, pp. 211–313. INST ARCH AG TRI, ISSUE DESK IOA TRI 2

Writing history: Cultural history

Burke, P. 2008. Cultural History. In: Bennett, T. and J. Frow (eds.), *The SAGE Handbook of Cultural Analysis*. London, Los Angeles, New Delhi, Singapore: Sage, 107–125. SCIENCE LIBRARY ANTHROPOLOGY D 2 BEN

Burke, P. 2008. *What is Cultural History?* 2nd edition. Cambridge: Polity. Especially chapter 4: A new paradigm? pp. 49–73. MAIN LIBRARY HISTORY 6 a BUR

Chartier, R. 1993. *Cultural History: Between Practices and Representations*. Cambridge: Polity Press. Read Introduction, pp. 1–16. MAIN LIBRARY HISTORY 6 a CHA, SSES Library Misc. XVIII CHA

Davis, N. Zemon 1975. *Society and Culture of Early Modern France: Eight Essays*. London: Duckworth. MAIN LIBRARY HISTORY 82 W DAV and online through SFX@UCL

Hobsbawm, E.J. 1972. From social history to the history of society. In: Gilbert, F. and S.R. Graubard (eds.), *Historical Studies Today*. New York: American Academy of Arts and Sciences, 1–26. LIBRARY OF THE SCHOOL OF SLAVONIC AND EAST EUROPEAN STUDIES MISC.V HIS

White, H.V. 1975. *Metahistory: The Historical Imagination in Nineteenth-Century Europe*. Baltimore, London: Johns Hopkins University Press. MAIN LIBRARY HISTORY 6 A WHI AND ONLINE THROUGH SFX@UCL

Writing history: Microhistory

Davis, N. Zemon 1983. *The Return of Martin Guerre*. Cambridge, Mass.: Harvard University Press. MAIN LIBRARY HISTORY 82 WU DAV

Ginzburg, C. 1980. *The Cheese and the Worms: The Cosmos of a Sixteenth-Century Miller*. London: Routledge & Kegan Paul. MAIN LIBRARY HISTORY 82 Z 2 GIN

Le Roy Ladurie, E. 1978. *Montaillou: Cathars and Catholics in a French Village, 1294–1324*. London: Scolar Press. MAIN LIBRARY HISTORY 82 WU LER

Writing history: Historical anthropology and sociology

Bourdieu, P. 1977. *Outline of a Theory of Practice*. Cambridge: Cambridge University Press. AVAILABLE ONLINE THROUGH SFX@UCL

Bourdieu, P. 1984. *Distinction: A Social Critique of the Judgement of Taste*. London: Routledge & Kegan Paul. SCIENCE LIBRARY ANTHROPOLOGY D 6 BOU AND ONLINE THROUGH SFX@UCL

Foucault, M. 1970. *The Order of Things: An Archaeology of the Human Sciences*. New York: Pantheon Books. AVAILABLE ONLINE THROUGH SFX@UCL

Egyptology and the social sciences

Adams, W.Y. 1997. Anthropology and Egyptology: Divorce and remarriage? In: Lustig, J. (ed.), *Egyptology and Anthropology: A Developing Dialogue*. Sheffield: Sheffield Academic Press. EGYPTOLOGY QUARTOS A 9 LUS

- Baines, J. 2011. Egyptology and the social sciences: Thirty years on. In Verbovsek, A., B. Backes and C. Jones (eds.), *Methodik und Didaktik in der Ägyptologie: Herausforderungen eines kulturwissenschaftlichen Paradigmenwechsels in den Altertumswissenschaften*. Munich: Wilhelm Fink, 573–597. EGYPTOLOGY A 6 VER
- Bussmann, R. 2015. Egyptian archaeology and social anthropology. In Gosden, C. (ed.), *Oxford Handbook of Archaeology Online*. DOI: 10.1093/oxfordhb/9780199935413.013.24
- Jeffreys, D. (ed.) 2003. *Views of Ancient Egypt since Napoleon Bonaparte: Imperialism, Colonialism and Modern Appropriations*. London: UCL Press. EGYPTOLOGY A 8 JEF
- Redford, D.B. 2003. The writing of the history of ancient Egypt. In: Hawass, Z.A. and L. Pinch Brock (eds.), *Egyptology at the Dawn of the Twenty-first Century. Proceedings of the Eight International Congress of Egyptologists, Cairo, 2000*. Volume 2: History. Religion. Cairo: American University in Cairo Press; Chichester: Wiley, 1–11. EGYPTOLOGY A 6 CON
- Weeks K.R. (ed.) 1979. *Egyptology and the Social Sciences: Five Studies*. Cairo: American University in Cairo Press. EGYPTOLOGY A 6 W, INST ARCH WEE

2 Early complex societies: texts, art and archaeology (CN)

The study of early complex societies falls in between archaeology focussing on material culture, history deriving arguments from the written evidence and anthropology interacting with living informants. Although neither essence nor borders of these disciplines are as fixed as suggested here, it remains difficult to accommodate Egyptology and Egyptian archaeology easily in any of these mother disciplines. One reason is the specific range of sources used. Egyptian archaeology, and the study of early complex societies more generally, builds in equal terms on material culture, texts and art, each having unique potential and limitations. This seminar session introduces models of how sources are integrated within broader syntheses. While textual evidence, political history and the history of ideas dominate the field, it will be discussed here who speaks through the evidence, how a written, visual and material world was experienced by ancient agents, and whether integration of sources at the expense of diversity is desirable.

Essential reading

- Assmann, J. 2003. Introduction. In Assmann, J., *The Mind of Egypt: History and Meaning in the Time of the Pharaohs*. Translated by A. Jenkins. New York: Metropolitan Books, 1–24. EGYPTOLOGY B 12 ASS
- Baines, J. and N. Yoffee 1998. Order, legitimacy, and wealth in Ancient Egypt and Mesopotamia. In Feinman, M. and J. Marcus (eds.), *Archaic States*. Santa Fe: School of American Research Press, 199–260. INST ARCH BD FEI
- Morris, I. 2000. *Archaeology as Cultural History: Words and Things in Iron Age Greece*. Malden, Oxford: Blackwell. Read the Introduction, pp. 3–33. YATES A 20 MOR

Major recent syntheses of ancient Egypt

- Assmann, J. 1997. *Moses the Egyptian: The Memory of Egypt in Western Monotheism*. Cambridge, MA, London: Harvard University Press. EGYPTOLOGY R 80 ASS, MAIN LIBRARY HEBREW QM 7 ASS
- Assmann, J. 2003. *The Mind of Egypt: History and Meaning in the Time of the Pharaohs*. Translated by A. Jenkins. New York: Metropolitan Books. EGYPTOLOGY B 12 ASS
- Assmann, J. 2011. *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination*. Translated from German. New York: Cambridge University Press. INST ARCH AH ASS
- Baines, J. 2007. *Visual and Written Culture in Ancient Egypt*. Oxford: Oxford University Press. EGYPTOLOGY B 20 BAI, ISSUE DESK IOA BAI
- Baines, J. 2013. *High Culture and Experience in Ancient Egypt*. Sheffield: Equinox. EGYPTOLOGY B 12 BAI
- Brewer, D. J. 2012. *The Archaeology of Ancient Egypt: Beyond Pharaohs*. Cambridge: Cambridge University Press. EGYPTOLOGY E 5 BRE
- Eyre, C. 2013. *The Use of Documents in Pharaonic Egypt*. Oxford: Oxford University Press. EGYPTOLOGY B 20 EYR
- Kemp, B.J. 2006. *Ancient Egypt. Anatomy of a Civilization*. 2nd edition. London: Routledge. Available online through SFX@UCL. EGYPTOLOGY B 5 KEM and IOA ISSUE DESK KEM
- Kemp, B.J. 2012. *City of Akhenaten and Nefertiti: Amarna and its People*. London: Thames and Hudson. EGYPTOLOGY B 12 KEM
- Lloyd, A.B. 2014. *Ancient Egypt: State and Society*. Oxford: Oxford University Press. EGYPTOLOGY B 5 LLO

- Meskel, L. 1999. *Archaeologies of Social Life: Age, Sex, Class et cetera in Ancient Egypt*. Oxford: Blackwell. EGYPTOLOGY B 20 MES
- Trigger, B.G. 1993. *Early Civilizations: Ancient Egypt in Context*. Cairo: The American University in Cairo Press. INST ARCH BC 100 TRI; ISSUE DESK IOA TRI 6
- Trigger, B.G., B.J. Kemp, D. O'Connor and A.B. Loyd 1983. *Ancient Egypt. A Social History*. Cambridge: Cambridge University Press. EGYPTOLOGY B 5 TRI, ISSUE DESK IOA TRI 1

Comparative studies of early complex societies

- Feinman, M. and J. Marcus (eds.), 1998. *Archaic States*. Santa Fe: School of American Research Press. INST ARCH BD FEI
- Frankfort, H. 1978 [1948]. *Kingship and the Gods. A Study of Ancient Near Eastern Religion as the Integration of Society and Nature*. Chicago: University of Chicago Press. INST ARCH DBA 200 FRA
- Houston, S.D. (ed.), 2004. *The First Writing. Script Invention as History and Process*. Cambridge: Cambridge University Press INST ARCH GC HOU
- Richards, J. and M. van Buren (eds.), 2000. *Order, Legitimacy, and Wealth in Ancient States*. Cambridge: Cambridge University Press. INST ARCH BC 100 RIC
- Smith, M.E. 2012. *The Comparative Archaeology of Complex Societies*. New York: Cambridge University Press. INST ARCH AH SMI
- Trigger, B.G. 2003. *Understanding Early Civilizations*. Cambridge: Cambridge University Press. INST ARCH BC 100 TRI
- Yoffee, N. 2005. *Myths of the Archaic State: Evolution of the Earliest Cities, states and Civilizations*. Cambridge: Cambridge University Press. INST ARCH BC YOF

History and archaeology: written and material culture

- Andren, A. 1998. *Between Artifacts and Texts: Historical Archaeology in Global Perspective*. New York, London: Plenum Press. INST ARCH AH AND
- Canuto, M.A., W.L. Fash Jr. 2004. The blind spot: Where the elite and non-elite meet. In Golden, C.W. and G. Borgstede (eds.), *Continuities and Changes in Maya Archaeology: Perspectives at the Millennium*. London: Routledge, 51–75. INST ARCH DFB 100 GOL
- Gates, M.H. 1988. Dialogues between ancient Near Eastern texts and the archaeological record: test cases from Bronze Age Syria, *Bulletin of the American School of Oriental Research* 270, 63–91. INST ARCH Pers.
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3 Daily life in ancient Egypt: Ethnography and direct historical analogies (CN)

Archaeologists working in/on Egypt have been argued to primarily deal with the remains of elites, i.e. with the culture of a small percentage of the overall past population which is, however, taken to represent ancient Egyptian society as a whole. The bias towards monuments is due to the research interest of archaeologists and to the perishable nature of remains usually classified as belonging to non-elite spheres. One approach to retrieving information about ancient Egyptian 'folk culture' is comparison to contemporary Egypt or the more recent past. Travellers and writers, starting from Herodotus, have compiled compendia of contemporary Egyptian customs, e.g. magical practices, medical techniques, story telling, or birth rites, and modern anthropologists have written ethnographies, sometimes with explicit comparisons to pharaonic Egypt. Experimental archaeology, for example with regard to pottery and basket production or building techniques, adds an additional element to reconstructions of ancient Egypt beyond the monumental discourse. In sum, however, direct historical analogies and ethnoarchaeology only play a marginal role in Egyptian archaeology. This might be due to the controversial methodological framework in which they are placed. But it could also be argued that it has to do with lingering assumptions about the uniqueness of the ancient Egyptian culture and problematic definitions of its relationship with later historical periods along the Nile. In this seminar session, we will explore relevant sources for analysing non-elite aspects of ancient Egyptian society and discuss the potentials and challenges connected to them.

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4 Conceptualising state formation (CN)

This session addresses the changes that the Egyptian and Nubian societies underwent from the fifth to the early third millennia BC, i.e. the period broadly encompassing the widespread adoption of domesticated animals and plants, and the early development of the Egyptian state. We will consider the nature of archaeological evidence for a variety of social developments and technological innovations relating to: 1) land-use and agriculture; 2) craft and industry; 3) transport and movement through the Nile valley, and further abroad.

We will also situate these trajectories within broader debates concerning the emergence of early states, their social and economic bases and their constitution. For many decades these debates were conducted largely in the absence of direct archaeological evidence, on the basis of later textual sources. Increasingly, however, they are informed by new excavations both in Egypt and the Middle Nile valley.

In the seminar, this growing body of evidence will also be related to wider contexts. To what extent can Egypt's and Nubia's rapidly changing bilateral and interregional relationships during the fourth millennium BC be considered an essential stimulus in the internal transformation of societies along the Nile?

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5 Great and Little Traditions in ancient Egypt (WG)

The designation "Egyptian culture" is a unifying way of referring to core elements of ancient Egyptian socio-cultural practices and its material products. It overwrites social and chronological diversity and has repercussions for representing and understanding social and cultural change. Some Egyptologists have drawn on the terminology coined by social anthropologist Robert Redfield in order to address cultural diversity. Redfield has argued that complex societies develop Great and Little Traditions which comprise what otherwise is broadly referred to as "High Culture" and "Folk Culture". While the model has some potential to frame the Egyptian evidence in an anthropological horizon, its application to Egyptian data raises fundamental questions on social and cultural hierarchies, definitions of 'culture', the nature of the evidence and the comparative strength of the model.

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6 Representations of society (CN)

Egyptologists often use the term "Egyptian society" as an equivalent of "ancient Egypt" implying, incidentally, that everything is social. This reflects an increased concern with society across various disciplines since the 19th century. Society is believed to govern behaviour and to structure ideas 'behind the scenes' of individuals. However, it is difficult to define methods that would help reveal these hidden transcripts.

The approach followed in this session is based on the assumption that society can be understood through the representations it made of itself. These include images, words, spatial arrangement of objects etc. For instance, the Egyptians produced representations of their society by using certain terms for individuals and social groups, e.g. "king" and "family", or by letting social hierarchies and relationships influence cemetery organisation. A particularly challenging source of information is the decoration of elite tombs. Images show the tomb owner in a multitude of interactions with other members of his or her social environment, creating a complex representation of society which again can be compared to a wide range of archaeological data and information from texts. A vital methodological consideration in this context concerns the specific 'mechanisms' of representation in the different media and their interrelations.

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7 Cultural constructions of death (CN)

The archaeological of ancient Egypt is heavily reliant upon the evidence of cemeteries and tombs for the reconstruction – not only of changing ritual practices relating to death and burial – but of wider changes in economy and society that are poorly attested in the record of human habitation. In exploring these wider issues, a critical and theoretically informed attitude to the interpretation of funerary remains and their transformations over time is required. Such approaches are now able to draw from an extensive literature on the significance of the human body as a structuring agent and focus of social and political change, which has been widely applied in the archaeology of other regions, but has only recently been brought to bear upon the rich evidence from predynastic and ancient Egypt.

In this seminar we will consider both older and newer approaches to the interpretation of the Egyptian burial record, their relationship to broader streams of archaeological theory ('processual' and 'post-processual'), and their respective strengths and weaknesses. To what extent is it possible to approach social and political change through the often-fragmentary evidence of changing burial customs? What distinctive features of Egypt's mortuary record need to be taken into account in attempting such reconstructions? What particular kinds of interpretive opportunities and challenges are posed by a record of funerary practices extending over a period of millennia? What significance should we attach to alterations in funerary practice over time – e.g. preservative treatments of the body, pre-burial dismemberment, multiple burials, elaboration of tomb forms and equipment? To what extent do such practices force us to question our accepted understandings of the human body and its role in society? How does the archaeological record of the dead relate to the changing world of the living?

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8 Quantifying society (CN)

Quantitative analyses have been used in modern historiography to embed individuals in wider social hierarchies and relationships. Rather than focussing on the activities visible on stage, the history of structures and processes aims to reveal the conditions framing events and decision making processes. A consequence has been a stronger concern with those at the lower end of the social ladder, featuring only as adminstred in documents of the ruling classes. Archaeology plays a major role in debates of Ancient Egyptia social structure as it provides a broader range of data, escaping the elite bias of administration, theology, and literature. However, the cultural turn in the social and cultural sciences, echoed in post-processual archaeology, questioned the determining nature of social structures and highlighted the choices individuals made. Additionally, the wide range of quantitative analyses of more recent societies led to contradictory rather than cumulative results. In this session, we depart from the case-study Amarna and discuss both the methodological and theoretical potential and limitations of quantitative archaeology for Egyptian society and culture.

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9 Archaism and imitation (CN)

For the most part of the first millennium, Egypt was ruled by other societies and polities, i.e. the Libyans, the Kushites, the Assyrians, the Persians, the Greeks and finally the Romans. Pharaonic traditions, however, remained comparatively stable. In some cases, there is good evidence for Egyptians in the Late Period directly copying older images, styles and texts. The usual argument is that the alienation from Pharaonic traditions in this period prompted archaism.

This session takes a critical view on archaism. We will discuss questions of terminology, such as the differences between archaism, renaissance, canonization and classicism, and embed the archaising phenomena in a broader context of the imitation of models, past and contemporaneous, elite and other.

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10 Modelling culture breaks: The appropriation of Christianity (CN)

The history of Egypt has been divided into several sequences characterised by a specific set of ideological or religious features: the transition from prehistory to Pharaonic Egypt, from Pharaonic to Hellenistic Egypt, from Hellenistic to Christian Egypt, from Christian to Arab Egypt, and from Medieval to modern Egypt, to name just some of the most common divisions being made. Periodisation of history needs a clear understanding of the purposes and criteria used, and affords a model explaining the transition from one to another period. The break between Hellenistic and Christian Egypt, or the Roman and Byzantine period in Egypt, has been framed in Western academic tradition as the victory of Christianity over paganism. Recent research has rejected the model due to its obvious eurocentrism and introduced an actor-based view on the Christianisation of Egypt.

This session will focus on the region of the First Cataract where pagan cults were in use longer than anywhere else in Egypt. We will evaluate the model of appropriation which is centred on the assumption that different actors integrated Christian symbols or customs in different ways into their mindset and chose deliberately among a variety of options, including Christian ones, those that suited them best.

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APPENDIX A: POLICIES AND PROCEDURES 2016-17 (PLEASE READ CAREFULLY)

This appendix provides a short précis of policies and procedures relating to courses. It is not a substitute for the full documentation, with which all students should become familiar. For full information on Institute policies and procedures, see the following website:

<http://wiki.ucl.ac.uk/display/archadmin>

For UCL policies and procedures, see the Academic Regulations and the UCL Academic Manual:
<http://www.ucl.ac.uk/srs/academic-regulations> ; <http://www.ucl.ac.uk/academic-manual/>

Students enrolled in departments outside the IoA should obtain a hard copy of the Institute's coursework guidelines from Judy Medrington's office, room 412 (j.medrington@ucl.ac.uk).

GENERAL MATTERS

ATTENDANCE: A minimum attendance of 70% is required. A register will be taken at each class. **If you are unable to attend a class, please notify the lecturer by email.**

DYSLEXIA: If you have dyslexia or any other disability, please discuss with your lecturers whether there is any way in which they can help you. Students with dyslexia should indicate it on each coursework cover sheet.

HEALTH & SAFETY: The Institute has a Health and Safety policy and code of practice which provides guidance on laboratory work, etc. This is revised annually. All work undertaken in the Institute is governed by these guidelines and students have a duty to be aware of them and to adhere to them at all times. This is particularly important in the context of the laboratory/field/placement work which will be undertaken as part of this course.

INSTITUTE OF ARCHAEOLOGY COURSEWORK PROCEDURES

General policies and procedures concerning courses and coursework, including submission procedures, assessment criteria, and general resources, are available on the IoA website. It is essential that you read and comply with these. Note that some policies and procedures will be different depending on your status (e.g. undergraduate, affiliate, graduate, intercollegiate, inter-departmental). If in doubt, please consult your Course Coordinator.

COURSEWORK

If students are unclear about the nature of an assignment, the Course Coordinator 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. Students are not permitted to re-write and resubmit essays in order to try to improve their marks.

WORD COUNTS: The length of the **essay** should be within the range of 2300-2500 words.

The following should **not** be included in that 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.

There are strict UCL-wide regulations with regard to word-length. In the 2016–17 session penalties for over-length work will be as follows:

- For work that exceeds the specified maximum length by less than 10% the mark will be reduced by five percentage marks, but the penalised mark will not be reduced below the

pass mark, assuming the work merited a Pass. **For course 226 this would apply to essays of 2501–2749 words.**

- For work that exceeds the specified maximum length by 10% or more 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. **For course 226 this would apply to essays over 2749 words.**

The length of the **book review** should be within the range of 1300-1500 words.

The following should **not** be included in that 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.

There are strict UCL-wide regulations with regard to word-length. In the 2016–17 session penalties for over-length work will be as follows:

- For work that exceeds the specified maximum length by less than 10% the mark will be reduced by five percentage marks, but the penalised mark will not be reduced below the pass mark, assuming the work merited a Pass. **For course 226 this would apply to book reviews of 1501–1649 words.**
- For work that exceeds the specified maximum length by 10% or more 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. **For course 226 this would apply to essays over 1649 words.**

Penalties will only be imposed 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.

CITING OF SOURCES and AVOIDING PLAGIARISM: Coursework must be expressed in your own words, citing the exact source (author, date and page number; website address if applicable) of any ideas, information, diagrams, etc, that are taken from the work of others. This applies to all media (books, articles, websites, figures, etc). Direct quotations from the work of others must be indicated by being placed between quotation marks. Plagiarism is a very serious irregularity, which can carry heavy penalties. It is your responsibility to abide by requirements for presentation, referencing and avoidance of plagiarism. Make sure you understand definitions of plagiarism and the procedures and penalties as detailed in UCL regulations: <http://www.ucl.ac.uk/current-students/guidelines/plagiarism>

GRANTING OF EXTENSIONS: Course Coordinators are not permitted to grant extensions for coursework. There are strict UCL-wide regulations regarding such extensions. All requests for extensions must be submitted on the appropriate UCL form, together with supporting documentation, via Judy Medrington's office and will then be referred on for consideration: be aware that the grounds that are acceptable are limited. Those with long-term difficulties should contact UCL Student Disability Services to make special arrangements.

Please see the IoA website for further information, and also <http://www.ucl.ac.uk/srs/academic-manual/c4/extenuating-circumstances/>

LATE SUBMISSION: Late submission will be penalized in accordance with current UCL regulations, unless formal permission for late submission has been granted. The UCL penalties for the 2016–17 session are as follows:

* Marks for coursework received up to two working days after the published date and time will incur a 10 percentage point deduction in marks (but no lower than the pass mark).

* Marks for coursework received more than two working days and up to five working days after the published date and time will receive no more than the pass mark (40% for UG modules)

* Work submitted more than five working days after the published date, but before the second week of the third term will receive a mark of zero but will be considered complete.

COURSEWORK SUBMISSION PROCEDURES: All coursework is marked anonymously, so you must put your **Course Code** and NOT your name but your **Candidate Number** (a 5 digit alphanumeric code found on Portico) on each essay. Put your Candidate Number at the start of the title line on Turnitin, followed by the short title of the coursework) and submit a hardcopy of coursework for the Coordinator.

* All coursework must be submitted both as hard copy and electronically.

* You should staple the appropriate colour-coded IoA coversheet (available in the IoA library and outside room 411a) to the front of each piece of work and submit it to the red box at the IoA Reception Desk.

* All coursework should be uploaded to Turnitin **by midnight** on the day of the deadline. This will date-stamp your work. It is essential to upload all parts of your work as this is sometimes the version that will be marked.

Instructions

Note that Turnitin uses the term "class" for what we normally call a "course".

1. Ensure that your essay has been saved as a Word doc, docx. or PDF document, and that you have the Class ID for the course 3226907 and enrolment password **IoA1617** – note that this is capital letter I, lower case letter o, upper case A, followed by the current academic year).

2. Click on http://www.turnitinuk.com/en_gb/login.

3. Click on "Create account".

4. Select your category as "Student".

5. Create an account using your UCL email address. You will be asked to specify a new password for your account – do not use your UCL password or the enrolment password, but invent one of your own (Turnitin will permanently associate this with your account, so you will not have to change it every 6 months, unlike your UCL password). In addition, you will be asked for a "Class ID" and a "Class enrolment password" (see point 1 above).

6. Once you have created an account, log in at http://www.turnitinuk.com/en_gb/login and enrol for your other classes without going through the new user process again. Simply click on "Enrol in a class". Ensure you have all the relevant "class IDs" to hand.

7. Click on the course to which you wish to submit your work.

8. Click on the correct assignment (eg Essay 1).

9. Double-check that you are in correct course and assignment and then click "Submit".

10. Attach document as a "Single file upload".

11. Enter your name (the examiner will not be able to see this).

12. Fill in "Submission title" field with the right details: It is essential that the first word in title is your examination candidate number.

13. Click "Upload". When the upload is finished, you will be able to see a text-only version of your submission.

14 Click on "Submit".

If you have problems, please email the IoA Turnitin Advisers on ioa-turnitin@ucl.ac.uk, explaining the nature of the problem and the exact course and assignment involved. One of the Turnitin Advisers will normally respond within 24 hours, Monday–Friday during term. Please be sure to email the Turnitin

Advisers if technical problems prevent you from uploading work in time to meet a submission deadline – even if you do not obtain an immediate response, one of the Advisers will be able to notify the relevant Course Coordinator that you had attempted to submit the work before the deadline.

RETURN OF COURSEWORK AND RESUBMISSION: You should receive your marked coursework within one month of the submission deadline. If you do not receive your work by then, or a written explanation, notify the Academic Administrator. When your marked essay is returned to you, return it to the Course Coordinator within two weeks. You must retain a copy of all coursework submitted.

ADDITIONAL INFORMATION

Feedback: In trying to make this course as effective as possible, we welcome feedback from students during the course of the year. All students are asked to give their views on the course in an anonymous questionnaire which will be circulated at one of the last sessions of the course.

These questionnaires are taken seriously and help the Course Coordinator to develop the course. The summarised responses are considered by the Institute's Staff-Student Consultative Committee, Teaching Committee, and by the Faculty Teaching Committee.

If students are concerned about any aspect of this course we hope they will feel able to talk to the Course Coordinator, but if they feel this is not appropriate, they should consult their Personal Tutor, the Academic Administrator (Judy Medrington), or the Chair of Teaching Committee (Dr. Karen Wright).

ONLINE RESOURCES

The full UCL Institute of Archaeology coursework guidelines can be found on Moodle under the heading 'IoA Student Administration': <https://moodle.ucl.ac.uk/>.

Full text of this handbook is available here:

<http://www.ucl.ac.uk/archaeology/studying/masters/courses/coursehandbooks/ARCLG226>.

Please ensure you are signed up to the course on Moodle. For help with Moodle, contact Tina Paphitis, Room 411a (t.paphitis).