



REUSE, APPROPRIATION AND OWNERSHIP IN ANCIENT EGYPT

FRAMING OUR UNDERSTANDING

Programme

Thursday 7 February

- 09.30-10.30 **Arrival at McDonald Institute, registration, coffee/tea**
- 10.30-11.00 **Helen Strudwick**
Practicalities and Introduction: What is reuse? What is ownership?
- 11.00-11.30 **Julie Dawson**
Inside Story: How CT-scanning can identify coffin reuse
- 11.30-12.00 **Nour Badr**
Reassigned, reused or borrowed? The wooden coffin of Ramesses IV
- 12.00-12.30 **Kathlyn M. Cooney**
Evidence for coffin reuse in the 21st Dynasty coffins from the Royal Cache Deir el Bahri 320 / KV 35
- 12.30-13.00 **Discussion**
- 13.00-14.00 **Lunch**
- 14.00-14.30 **Karen (Maggie) Bryson**
Making it anew: The reuse of sculpture and temple decoration in the post-Amarna Period
- 14.30 **Move to Fitzwilliam Museum**
- 14.45-15.45 **Viewing of two possible reused objects at the Museum (a Middle Kingdom coffin and a First Intermediate Period stela)**
- 15.45-16.00 **Tea/coffee**
- 16.00-16.30 **Round up of the day and discussions**
- 16.30 **Finish for the day**
(The Fitzwilliam Museum closes promptly at 17.00.)

Friday 8 February

- 09.30-10.00 Arrival, coffee/tea
- 10.00-10.30 **Adel Mohamed and Nesrin el-Hadidi**
Evidence of forgery of wooden coffins
- 10.30-11.00 Discussion about modification of objects and terminology
- 11.00-11.30 **Koen Donker van Heel**
Get out of my tomb, please! Some random thoughts on choachytes, possession & ownership
- 11.30-12.00 **Carina van den Hoven**
Recycling the past: tomb reuse, ownership and appropriation in ancient Egypt
- 12.00-12.30 Discussion
- 12.30-13.30 Lunch
- 13.30-14.00 **Nicholas Reeves**
Tutankhamun: the decorated north wall
- 14.00-14.30 **Mirsolav Bárta**
Shafts and burials in the Old Kingdom
- 14.30-15.00 **Nigel Strudwick**
Tomb and temple robbery in Late New Kingdom Thebes: its contribution to the reuse debate
- 15.00-15.15 Tea/coffee
- 15.15-15.45 Discussion and wrap up
- 15.45-17.30 Free time and move to Mill Lane Lecture Rooms
- 17.30 2019 Glanville Lecture
Koen Donker Van Heel
Papyrus BM EA 87512: Always Look on the Bright Side of Wife?

Reuse, appropriation and ownership in ancient Egypt

Abstracts

Julie Dawson

Inside Story: How CT-scanning can identify coffin reuse

Computed tomography (CT) scanning provides unparalleled access to the structural features of wooden coffins that are hidden under layers of decoration and within the construction elements. Redundant and recut surfaces and joints are revealed, patterns of patching and filling are clarified. The talk will illustrate how this imaging technique has contributed to the biographies of coffins in the Fitzwilliam Museum.

Nour Badr

Reassigned, reused or borrowed? The wooden coffin of Ramesses IV

The mummy of Ramesses IV was found in the KV35 Royal Cache in 1898, inside a coffin originally made for a wab-priest named Ahaaa (CG61041). Its original decoration was concealed with a layer of plaster. This study focuses on understanding the technique of the reuse process: What does it mean to erase a name on a particular coffin and add a new one? Does the survival of both names indicate the reuse process was incomplete? Perhaps keeping an old name was a means of showing respect for the previous owner. This research reveals the methods of ancient craftsmen using visualisation methods, including near-infrared images (NIR), D-stretch enhanced photos, reflectance transformation imaging (RTI). Optical microscopy was used to examine the two painting layers.

Kathlyn M. Cooney

Evidence for coffin reuse in the 21st Dynasty coffins from the Royal Cache Deir el Bahri 320 / KV 35

Over the past decade Dr. Cooney's research on 21st Dynasty coffins has attempted a wide scale systematic examination of coffin reuse to understand the scale and methods used by ancient craftsmen. She has examined nearly 300 coffins, including coffins from the Royal Cache Deir el Bahri 320/KV 35. This lecture will highlight findings from her study of 21st Dynasty coffin reuse, investigating the methods of reusing another person's coffin and how funerary arts reuse and theft impacted the way that ancient Egyptians approached funerary materials and rituals during a time of social crisis and after.

Reuse, appropriation and ownership in ancient Egypt

Abstracts

Karen (Maggie) Bryson

Making it anew: the reuse of sculpture and temple decoration in the post-Amarna Period

The thirty years or so after the death of Akhenaten were a period in which the phenomenon of “reuse” underwent an important flourish. This talk will examine the ways in which sculpture, in relief and in the round, was appropriated and refashioned from the reign of Tutankhamun into that of Ramesses II. It will seek to relate the reuse of sculpture to that of architectural environments, and to situate the practice with respect to the exceptional historical circumstances of the post-Amarna period.

Adel Mohamed and Nesrin el-Hadidi

Evidence of forgery of wooden coffins

Forgery techniques of wooden polychromic artifacts vary and differ from one “artisan” to the other. They include accelerated ageing, addition of different solutes and/or burial in soil mixed with natural organic compost. The main aim of these different techniques is to decay and decompose the outer layer of wood in a way that it would appear like a naturally aged artifact in its pristine condition. In other cases forgers may be fortunate enough to find scattered pieces or fragments of old wood on ancient burial sites, which they simply “reuse” by covering with modern paint ground or “recycle” by reworking the wood using modern tools.

Forgery techniques are advancing and so are the techniques of investigating and analyzing an artifact that may not be original. To keep up with the pace of forgers a detailed study was done to compare between original ancient fragments and recently prepared wood that had been prepared using the same techniques used for faking artifacts, with the aim to help archaeologists and conservators to find the evidence of forgery of wooden coffins and statues.

Reuse, appropriation and ownership in ancient Egypt

Abstracts

Koen Donker van Heel

Get out of my tomb, please! Some random thoughts on choachytes, possession & ownership

From the Late Period onwards the reuse of tombs had become the norm in the Theban necropolis, predominantly by the so-called choachytes. But who really owned these tombs? The choachytes themselves? The sources seem not much help. One can even wonder whether the endowment fields that were donated to the choachytes to maintain someone's funerary cult were really their property. It would have been much safer to donate such a field to the temple. So we are dealing with property versus possession here.

Carina van den Hoven

Recycling the past: tomb reuse, ownership and appropriation in ancient Egypt

In this lecture various forms of tomb reuse will be examined in order to review the validity of our terminology relating to tomb reuse, to challenge current views about the motivations for tomb reuse, and to explore the concepts of ownership and appropriation in Ancient Egypt.

Nicholas Reeves

Tutankhamun: the decorated north wall

An assessment of the anomalous decoration of the north wall of Tutankhamun's Burial Chamber: laid out according to Amarna (rather than post-Amarna) proportions, initially on a white (rather than yellow) background, and displaying clear evidence of alteration in both text and design, what is its message?

Reuse, appropriation and ownership in ancient Egypt

Abstracts

Mirsolav Bárta

Shafts and burials in the Old Kingdom

The aim of this contribution is to examine selected shafts from Abusir that date to the Old Kingdom period and belong to different echelons of the society of the day. It will be shown that their use and robberies were an important aspect of the society's religious ideas and attitudes towards the dead. Last but not least, shafts will be discussed for the relevance of their environmental dynamics, reflected through their secondary deposits.

Nigel Strudwick

Tomb and temple robbery in Late New Kingdom Thebes: its contribution to the reuse debate

What was the purpose of tomb robbery? That may seem obvious but there are additional possibilities to simple economic gain. Did extensive robbery at the end of the New Kingdom cause, either as an aim or as a by-product, the increase in availability of coffins and coffin parts for reuse? Should we consider the concept of permanence of burial? Was “planned obsolescence” the intended aim so that items might be recycled after a while? This talk is intended to stimulate discussion on aspects of robbery other than those usually covered.