STUDIES IN ANCIENT ART AND CIVILIZATION 18

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18

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Figurine of Bes, clay, Greco-Roman period c. 200 BC-AD 100
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EGYPT 2012: PERSPECTIVES OF RESEARCH
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JAGIELLONIAN UNIVERSITY IN KRAKOW, POLAND

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In memoriam Harold M. Hays (1965-2013)

I will never forget any of Harold Hays' lectures. There may not have been that many of them, but each one was different from any other in its form.

We met for the first time on Rhodes at the *10th International Congress of Egyptologists*, where he was speaking about Old Kingdom religious texts. Although I did not completely agree with his reasoning, he impressed me with the clarity of his argumentation.

Later, at the *Old Kingdom Art and Archaeology Conference* in Cambridge, the audience and I were treated to a most stylish show. The manner in which he presented his paper was something of which we Poles could only dream.

The last time we met was in Cracow at the *Sixth Central European Conference of Egyptologists. Egypt 2012: Perspectives of Research* in 2012. Here, Harold presented us with an even more spirited lecture reflecting his wide knowledge and open-minded perception of both the world around him and also that of the ancient Egyptians.

I remember so well when Harold said to me: 'I am anxiously waiting for the day when you come to me and say: "I agree with you Harold."' But it never happened. Nevertheless, this was never a cause for animosity between us and we both greatly enjoyed our discussions on the *Pyramid Texts*.

We had many plans for future collaboration and for meetings and conferences to debate our thought-provoking scholarly ideas. At every conference we would spend hours discussing the Egyptological topics that intrigued us, as well as our countries, our universities, our families and our preferences in film and literature.

The news that Harold had passed away on 30 November 2013 left all *CECE* participants in a state of profound sadness.

Farewell Harold…

Joanna Popielska-Grzybowska

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PROCEEDINGS OF THE *SIXTH CENTRAL EUROPEAN CONFERENCE OF EGYPTOLOGISTS. EGYPT 2012: PERSPECTIVES OF RESEARCH* HELD IN KRAKOW

STUDIES IN ANCIENT ART AND CIVILIZATION 18
Kraków 2014

Urszula Stępień
Krakow

THE FLINT INDUSTRY OF TELL EL-FARKHA IN THE PREDYNASTIC PERIOD – OLD AND NEW PERSPECTIVES

Abstract: *Excavations of Predynastic deposits on the Eastern Kom of Tell el-Farkha have yielded a small, yet revealing assemblage of flint, as well as evidence of an agate workshop. The flint artefacts are mostly similar to those from other sections of the site and are fairly typical of the flint industry in the Nile Delta. The assemblage not only attests to the impressive skills of local knappers, but also furnishes us with information regarding the nature of the site's relations with the rest of northeast Africa, especially Upper Egypt.*

Keywords: *Tell el-Farkha; Predynastic period; flint; workshop*

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Agnieszka Mączyńska
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THE NILE DELTA AS A CENTER OF CULTURAL INTERACTION BETWEEN UPPER EGYPT AND THE SOUTHERN LEVANT IN THE 4TH MILLENNIUM BC

Abstract: *The societies occupying the Nile Delta in the 4th millennium BC were not cut off from the neighboring regions of Upper Egypt and the Southern Levant. The Nile River, which served as a transport route between southern and northern Egypt, and the geographical proximity of the Southern Levant to the Nile Delta were probably both factors that allowed contact to occur between the regions. Whilst a significant number of Southern Levantine and Upper Egyptian imports have been found at Lower Egyptian cultural sites, the quantity of Lower Egyptian items from the same period found in the Southern Levant and in southern Egypt is more limited. This state of affairs did not occur by chance, which suggests that the scarcity of northern Egyptian finds outside Lower Egypt can probably be attributed to the nature of trade and the position of the Nile Delta in this period.*

Although our knowledge of the contact of the Delta with Upper Egypt and the Southern Levant is constantly expanding, many issues still remain unclear, including that of trading patterns. Archeological research currently being conducted in northern Egypt (mainly at Tell el-Farkha, Tell el-Iswid, Sais and Buto) has provided us with new material that adds to our understanding of the field. From the most recent excavation results, it would appear that from the very beginnings of its existence, the Tell el-Farkha site in the eastern Delta was as an important exchange center where the influence of the east and the south came together.

The aim of this paper is to portray the interaction occurring between the Delta, Upper Egypt and the Southern Levant in the 4th millennium BC

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on the basis of material found at the excavation site of Tell el-Farkha in the eastern Nile Delta and to explain the role of the Nile Delta in political and cultural relations between these regions.

Keywords: *Nile Delta; interaction; Upper Egypt; Southern Levant*

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Sakura Sanada
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THE IMPLICATIONS OF APPLYING THE VIENNA SYSTEM TO PUBLISHED DATA ON PREHISTORIC POTTERY IN LOWER EGYPT

Abstract: *Pottery discovered at Lower Egyptian sites has several features that are distinctly different to those of pottery from Upper Egyptian sites. In this paper, the manner in which data on pottery fabric from Lower Egyptian sites has been classified and presented in published reports will be reviewed and certain problems stemming from this manner of publication will be examined. On the basis of this examination, the type of classification that would be most suited to the integration of all published data on pottery fabric at Lower Egyptian sites (as well as their features) and to the storage of this data as an objective record for future analysis by other researchers will be discussed. It would seem that, although the issue of problematic and biased published pottery data still remains, notating data using a code is one of the most promising methods. This classification method is useful as both a mnemonic device and as an effective means to record and classify the pottery fabric data gathered from Lower Egyptian sites.*

Keywords: *Pottery; classification; Lower Egypt; integration; the Vienna System*

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BREAD MOULD POTMARKS FROM A PROTODYNASTIC AND EARLY DYNASTIC SITE IN THE NILE DELTA, EGYPT. A VIEW FROM TELL EL-FARKHA

Abstract: *This article focuses on potmarks from the Western, Eastern and Central Koms of the Tell el-Farkha site. They date back to the Protodynastic and Early Dynastic periods (up until the 1st Dynasty) and are associated with Phases 4 and 5 of the settlement. 91 of the potmarks have been identified and analysed. They were all incised on wet clay and covered either the inside or outside walls of bread moulds. 16 categories of patterns have been distinguished: cross, criss-cross, vertical and horizontal line combination, horizontal line, vertical line, curvilinear line, rectangular-like shape, animal-like shape, plant-like shape, star-like shape, arch-like shape, radial wheel shape, strokes on the rim, V-shaped sign, circle and semi-circle.*

Keywords: *Potmarks; Protodynastic and Early Dynastic Egyptian pottery; Tell el-Farkha settlement*

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IN THE SHADOW OF WEPWAWET. AN EARLY NECROPOLIS ON GEBEL ASYUT AL-GHARBI?*

Abstract: *Asyut, known as Siut in ancient times, was the capital of the 13th Nome of Upper Egypt. It is situated precisely in the middle of Egypt at a crossroads of routes running from north to south and east to west. The site is mainly recognised as a place where Wepwawet and Anubis were worshipped and for being the burial ground of the nomarchs in the 1st Intermediate period/Period of Regions and the Middle Kingdom. Although the city's name appears in texts dating back to the 5th Dynasty and is predated by depictions of Wepwawet, it is only recently that evidence of an early necropolis has been found on the gebel in Asyut. It was the German-Egyptian mission of the Asyut Project (Johannes Gutenberg*

* The generous financial backing of the Asyut Project by DFG (Deutsche Forschungsgemeinschaft) has enabled me to participate in several seasons of fieldwork with the German-Egyptian team of the Asyut Project.

The author would like to thank Prof. Dr. Jochem Kahl (Co-Director of the Asyut Project) for stimulating discussions on early Asyut and his encouragement to continue working on the topic. The author would also like to express gratitude to Dr. Guillemette Andreu (Director of the Department of Egyptian Antiquities of the Louvre Museum), Dr. Geneviève Pierrat-Bonnefois (Chief Curator of the Department of Egyptian Antiquities of the Louvre Museum), Dr. Eleni Vassilika and Dr. Christian Greco (the former and present Directors of Museo Egizio di Torino respectively) and Mrs Caroline Johansson (Medelhavsmuseet, Stockholm), who made their museums' collections available to her and also granted permission for analysis to be carried out on the objects presented in this paper.

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University of Mainz/Free University in Berlin/Sohag University) working on the site for the last ten seasons, which managed to locate an early cemetery.

Keywords: *Asyut; Predynastic and Early Dynastic period; necropolis; pottery*

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Magdalena Kazimierczak
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POTTERY FROM TELL EL-MURRA GRAVES. SEASONS 2011-2012

Abstract: *Excavations conducted at the Tell el-Murra cemetery in seasons 2011 and 2012 revealed five graves with pottery assemblages. Grave no. 3 contained pottery vessels which could be dated to the end of the Naqada IIIB period. The pottery vessels found here included two cylindrical jars (one with a cord impression and the second with an incised continuous line beneath the rim), as well as a quite elongated, ovoid jar with impressed half-bows on its shoulders. Two chronologically later graves (nos 1 and 2) should probably be dated to the Naqada IIIC2 period. The pottery assemblage of these graves included large, tall-shouldered jars with impressed half-bows and pot marks (grave no. 1), jars with rope band decorations, wine jars (grave no. 2), ovoid jars, barrel-shaped jars, small broad-shouldered jars, beer jars and undecorated cylindrical jars. Other pottery types included bowls with convex sides, a tray with an oval orifice, a red-polished plate and pot stands. Grave no. 7 seems to date to a different time period, as it contained rough ware beer jars and bowls with convex sides and simple rims. It therefore probably dates to the Naqada IIIC2/IIID period. The most recent of the graves containing pottery vessels (grave no. 5) was discovered in the 2012 season. It contained two pottery vessels: one was a miniature and the other was a bowl with convex sides, a simple rim, a slightly narrowing area of concave contour below the rim and a flat base. Based on pottery analysis, it should be dated to the second half of the 2nd Dynasty.*

Keywords: *Early Dynastic Egypt; the Nile Delta; burials; cemetery; ceramic vessels*

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Andrzej Ćwiek
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RED AND BLACK WORLD

Abstract: *The red and black formed in Egypt a système antinomique (B. Mathieu). Desheret (the desert) represented the sphere of the wild and the natural, while kemet (alluvial land) signified cultivated and civilised areas. These were not the only opposites involved. The red desert was seen as the source, base and place of origin of the black land and its inhabitants. This could also be compared to the raw vs worked (natural vs artificial) relationship. At the same time, it reflected the relationships between Seth and Osiris, evil and good and chaos and order. In developed Egyptian cosmology and eschatology, red represented Ra, day, life and activeness against black, which represented Osiris, night, death/rebirth and potential states. From these connections, red/divine and black/royal connotations emerged. Examples of the use of red and black can be found in both architecture and art from Naqada I vessels through to New Kingdom obelisks. This reflects the fundamental ideology of these colours.*

Keywords: *Dualism; symbolic role of colours; Egyptian art*

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Joanna Popielska-Grzybowska
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PICTURING THE PHARAOH THROUGH LANGUAGE – REMARKS ON THE LINGUISTIC IMAGE OF THE EGYPTIAN KING IN THE OLD KINGDOM RELIGIOUS TEXTS

Abstract: *The author of the paper aims at scrutinising the linguistic image of the Egyptian pharaoh in the so-called Pyramid Texts. Was the Egyptian ruler perceived as a human representative of the god on Earth or rather was he a or the god himself? Special emphasis will be put on names and epithets of the King when described or referred to in religious texts of the Old Kingdom. This study is planned as a part of a future research project on picturing the pharaoh through language in religious and royal texts from the beginning of the Old Kingdom till the end of the New Kingdom, and realised in cooperation with Dr. Andrzej Ćwiek and Jadwiga Iwaszczuk.*

Furthermore, the paper is also a presentation of use of ethnolinguistic methods in Egyptology.[1] *Using scholarly methods of the 'linguistic world-view' research project in which the present author participates, it is intended to study selected ancient Egyptian concepts. Although language analysis as well as widely understood and studied 'life context' of ancient religious*

[1] An interdisciplinary project *Archaeo-Linguistic Worldview* (in Polish: *ArcheoJOS*; outlines have been presented at the international conference *EUROJOS* 7 in June 2013) has been started, which combines studies on different archaeological sources, written ones as well as so-called 'material' ones. This project is aimed at a thorough reconstruction of the concept 'home' in old cultures (as for now ancient and Slavonic), using the 'linguistic worldview' methodology, but adjusted to our field of research.

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notions let us only a textual and linguistic reconstruction of the world presented, concurrently, helps us understand better the Egyptian religious way of description and thinking.

Keywords: *Pyramid Texts; pharaoh; Egyptian texts; linguistic method in Egyptology; ArcheoJOS*

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Natalia Małecka-Drozd
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NOTES ON THE ORIGIN OF CASEMATE FOUNDATION PLATFORMS IN ANCIENT EGYPT

Abstract: *Casemate foundation platforms appeared in Egypt in the middle of the 2nd millennium BC during the 2nd Intermediate period. As they are similar in nature to palace-citadel structures from the capital of Egypt under the Hyksos, Avaris, the possibility of their being Asiatic in origin has been considered. Recently, however, similar structures from Deir el-Ballas have been associated with Nubian funerary architecture. Yet making a choice between these two hypotheses means forgetting about the achievements of Egyptian brick architecture. The link between casemate foundation platforms and high Nile floods, as well as their structural features, unquestionably suggest Egyptian origin. Over the course of this paper, I would like to consider if the appearance of casemate platforms in the 2nd Intermediate period and the beginning of the New Kingdom could be related to mastaba burials and the local development of foundation laying methods.*

Keywords: *Ancient Egypt; architecture; foundation platforms; Near Eastern influences*

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STUDIES IN ANCIENT ART AND CIVILIZATION 18
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THE LOCATION OF NEW KINGDOM ELITE TOMBS – SPACE, PLACE AND SIGNIFICANCE[1]

Abstract: *This paper deals with the significance of provincial New Kingdom elite tomb location. It aims to describe a key element of the relationship between the elite and the spatial distribution of their archaeological evidence in terms of 'territoriality'. It focuses especially on the tomb, the pivotal component of the elite's monumental display. A unique perspective is adopted, derived from both the sociology of space and cultural anthropology. The theoretical background of 'territoriality' and its wide range of applications are outlined firstly with a short review of key definitions. The paper's focus then shifts to the domain of funerary archaeology by examining the location of tombs and its significance. The factors affecting location are discussed from a prosopographical perspective and contrasted with statements from so-called (auto-)biographical self-presentations. Both inscriptional and prosopographical data is the key to understand the underlying considerations for tomb location.*

[1] This paper is based on my PhD-dissertation, *Die Territorialität der Ägyptischen Elite(n) des Neuen Reiches*, supervised by Prof. Dr. Stephan J. Seidlmayer and funded by the Berlin Cluster of Excellence *TOPOI – The Formation and Transformation of Space and Knowledge in Ancient Civilizations*. I wish to thank both for their scientific and financial support respectively. I also want to thank the organizers of the conference, Mariusz A. Jucha, Joanna Dębowska-Ludwin and Piotr Kołodziejczyk, for giving me the opportunity to put these thoughts up for discussion in Krakow. Lastly, I owe special thanks to Maarten Horn, Mat Dalton and the editors for checking my English and many useful comments and suggestions. The paper represents research in 2012, no further bibliographical additions or contentual emendations have been made since its initial writing.

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Keywords: *Territoriality; space and identity; (auto-)biographical texts; New Kingdom elite prosopography; home and geographical provenance; proximity to the king; administrative relationships*

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Piotr Czerkwiński
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THE BEARD OF RAMESES VI[1]

Abstract: *The beard first appeared in Egyptian iconography in the Early Dynastic period on the Narmer palette and remained a common feature thereafter. The pharaoh, as a god on earth, was a personification of perfection. Always crisp and clean-shaven, he represented both the Egyptian nation and divine power. His fake beard, which was attached with ribbons and was clearly visible on his images and reliefs, was one of the elements indicating his divine nature.*

Ordinary people also grew beards or moustaches. We can see stubble on the faces of men mostly engaged in physical work on a number of images on the walls of tombs. However, in these cases, the facial hair would not have indicated any godly qualities.

Nevertheless, some depictions of the pharaoh are similar to those of simple men in that he also possesses stubble. This is most clearly seen on a number of ostracons from Deir el-Medina. However, if the pharaoh has stubble, its significance is quite different. Very few such unshaven images are known and published and only a small number of these are official depictions. The final such image that will be considered is the one found in KV 9 belonging to Pharaoh Rameses VI.

Keywords: *Rameses VI; KV 9; iconography of the king; beard; khepresh*

The pharaoh, as a god on earth, had to embody an ideal. Always fresh and clean-shaven, he represented both the Egyptian nation and divine power.

[1] I would like to express my gratitude to Andrzej Ćwiek, PhD, the curator of the Egyptology unit of the Poznań Archaeological Museum, for all his help in collecting the comparative materials and his valuable suggestions.

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POLYCEPHALY – SOME REMARKS ON THE MULTI-HEADED NATURE OF LATE EGYPTIAN POLYMORPHIC DEITIES

Abstract: *One of the most intriguing motifs of Egyptian religious iconography is the representation of 'pantheos', a composite deity with additional animal heads and other animal attributes, as well as magical and religious symbols. This group is commonly described in Egyptology as pantheistic, although the new definition of 'polymorphic' has recently been proposed. This term does not lean towards any particular area of interpretation, but simply refers to a single visual aspect of the motif.*

The group of Late Egyptian, Ptolemaic and Roman objects with this type of representation consists of statuettes, magical stelae, amulets, illustrations on papyri and gems. The main feature of polymorphic deities is their additional animal elements, which are attached to the basic corpus. These elements are mostly heads, wings and other parts of the animal's body, although polymorphic depictions also sometimes contain ithyphallic or androgynous elements. The most important element of polymorphic iconography and its interpretation is the multi-headed nature of the images. This suggests both that complicated thought processes created the composition of the depictions and that they had a close relationship to magic and religion. A polymorphic representation was not a simple visualisation of just one religious idea or god, but was testament to the diverse thinking behind popular and official beliefs in ancient Egypt in the second half of the 1st millennium BC and in later times. The debate on polymorphism centres either on the possible search for a personal, universal god with a solar, hidden aspect

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or focuses on the magical, practical dimension, which provided protection for the people from evil powers and dangers.

Keywords: *Religion; magic; Late Egyptian religious iconography*

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THE ORIGINS AND DEVELOPMENT OF THE DEFINITE ARTICLE IN EGYPTIAN-COPTIC

Abstract: *The first appearance of the emphatic demonstratives p3/t3/n3 in northern Egyptian letters of the 6th Dynasty and their absence from southern Egyptian sources indicates the growing difference between the language variants spoken in these broadly defined regions. Originating from the Old Egyptian pronominal stems p-/t-/n-, the use of these new demonstratives expands rapidly during the Middle Kingdom. In their weak form as definite articles, they indicate that a noun is known in discourse and thus signal a hitherto hidden grammatical category – definiteness. Once the definite article is grammaticalised and starts to be used with a priori definite nouns such as p3 nṯr wʿ 'the sole god' or p3 ḥḳ3 'the ruler' (18th Dynasty), the indefinite article appears. The further development in Demotic and Coptic shows that the article was on the way to becoming a noun marker. When attached to a relative phrase, it created a new noun, which could be further determined (ϩⲉⲛⲡⲉⲧⲛⲁⲛⲟⲩϥ 'some good deeds', ⲡⲡⲉⲧⲟⲩⲁⲁⲃ 'the saint'). The following article traces the regional origins of the definite article as well as the main principles governing their development.*

Keywords: *Definiteness; definite, indefinite and zero article; noun categories; specific and generic nouns; Egyptian-Coptic; northern Egyptian dialect; diachrony and linguistic topology*

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SOME REMARKS ON CAT MUMMIES IN LIGHT OF THE EXAMINATION OF ARTEFACTS FROM THE NATIONAL MUSEUM IN WARSAW COLLECTION

Abstract: *Votive mummies of cats were offered at the shrines of particular gods, to whom these animals were sacred. They played an important role in Egyptian religion during the Late and Greco-Roman periods and represent an important source on the popular beliefs and practices of ordinary Egyptians at the twilight of their civilisation. For many years, this subject was neglected and a large number of animal mummies were simply destroyed. However, many specimens of unknown origin are still preserved in collections around the world, which allows further research to be conducted upon them.*

After the Second World War, the National Museum in Warsaw received five such artefacts. Their exact provenience, archaeological context and the precise time of their execution is unknown. In April 2011, an x-ray examination of the artefacts was conducted by Łukasz Przewłocki, Wojciech Ejsmond (students at the Institute of Archaeology, Warsaw University) and Dr. Monika Dolińska (curator of the Egyptian collection at the National Museum in Warsaw).

This paper presents an interpretation of these objects in the wider context of animal mummies and also provides a description of the results of their recent examination. All the specimens can be dated to the Greco-Roman period (332 BC-AD 390) with the exception of one, which probably dates to an earlier time. There are some unusual aspects to the group, such as the presence of a human tooth in one specimen and traces of restoration carried out at an unknown date in other one.

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Keywords: *Cat; mummies; animals; ancient Egypt; popular beliefs; Greco-Roman period; National Museum in Warsaw*

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STUDIES IN ANCIENT ART AND CIVILIZATION 18
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THE ANCIENT EGYPTIAN SECOND INFINITIVE? '*IW* + SUBJECT + *R* + INFINITIVE' INTERPRETED THROUGH THE BIBLICAL INFINITIVE ABSOLUTE AND THE POLISH SECOND INFINITIVE

Abstract: *Infinitives and infinitival constructions seem to be a kind of conceptualization embedded in a language with a 'genus' different to that of other grammatical forms. But why did human cognition invent infinitives and their associated constructions? On an ontological level, infinitives indicate intentionality that is pro-modal and timeless future-situation-oriented (Prokopowicz 2012). Timeless future orientation expresses accomplishment or achievement, which are different states of perfectivity. If verbal finished forms direct our attention to the complexity of events, which we can for instance classify and express in 'eventive' sentences, infinitival forms draw our attention to situations (for a different context, see Borghouts 2010: 'situative clauses'; Prokopowicz 2012: 'quality, state, activity, event vs situation'). Situations are more complex than events as they involve a speaker with varying intentions, as well as the cotext of this speaker's expression. Infinitival forms are less sentence-projected and more discourse-projected.*

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CURRENT EGYPTOLOGICAL RESEARCH IN CROATIA

Abstract: *Over the last years, much Egyptological research has been conducted in Croatia across various different fields. The Croato-Aegyptica Electronica (CAE) project has been in progress and, at several museums across the country, ancient Egyptian artefacts have been analysed and new exhibitions created. At the Archaeological Museum in Zagreb, a radiological study of Egyptian mummies has been conducted and open lectures with a variety of keynote speakers, as well as a workshop on the language of Middle Egypt, have been held. Finally, university curriculums have changed, new publications (articles, catalogues and books) have appeared and international conferences have taken place. In this paper, the authors aim to provide an overview of the Egyptological activity which has occurred in Croatia over the past decade.*

Keywords: *Egyptian collections in Croatia; Croatian Egyptology; CAE project; database*

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MORE PERSPECTIVES ON THE LATE PREHISTORIC SITE OF QIRYAT ATA: A REJOINDER TO ELIOT BRAUN

Abstract: *In a recent SAAC article, Eliot Braun (2012) has published a critique of my excavations at the late prehistoric site of Qiryat Ata. Reexamination of a site's stratigraphy and reinterpretation of archaeological data are welcome, if their purpose is to truly enhance our understanding of the history of the site and thus gain a better understanding of the archaeological periods of its occupation. Such a reevaluation should be based on factual evidence, exacting analysis and the realization that even the same data can and is open to different interpretation. Reexamination of the data would strive to offer accurate and useful conclusions that could substantially augment our perception of the archaeological record and be a catalyst for future research and fruitful collegial discussion among scholars.*

The purpose of the following is to address the claims and allegations raised by Braun in his article. While some points of Braun's critique may have their merit and provide a future basis for discussion, examination of his major points shows them to be basically unfounded.

Keywords: *Near Eastern archaeology; Southern Levant; Early Bronze Age; Qiryat Ata; Stratigraphic interpretation; archaeological methodology*

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