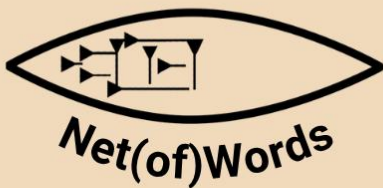


## NET(OF)WORDS:

LANGUAGE, WRITING AND CULTURE  
IN ANCIENT EGYPT AND THE ANCIENT NEAR EAST



Universitat Autònoma de Barcelona  
15-16th June 2026

Daniel Alonso-Naranjo  
Oliver Cano Da Cunha  
Clara Fernández-Mas

Clara Martínez-Moreno  
David Moreno-Sendarrubias  
Olga Termis-Moreno

(Eds.)

**UAB** Universitat  
Autònoma  
de Barcelona

Institut  
**d'Estudis del Pròxim Orient Antic**



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## Presentation

Language and writing are key elements in the construction and transmission of each culture's own systems of representation and validation of the world. For this reason, the sciences of language and its graphic representation are fundamental disciplines for the analysis of cultural codes and ways of thinking in past societies. Thanks to these disciplines, we are enabled in the application of useful theoretical and methodological frameworks to analyze the codes (oral, written, non-verbal) through which these societies interpreted and organized their reality.

Since its consolidation as an academic discipline and thanks to dialogue with historical disciplines, Linguistics has demonstrated its relevance for the analysis of numerous social and cultural aspects. In this sense, dialogue between all these fields of study is essential when approaching the thinking and cultural codes of ancient societies, as it enriches the information bequeathed to us from archaeological or iconographic sources.

Textual sources are the result of numerous factors that must be taken into account in order to refine how we understand them: the language, the medium, the type of writing, the chronology and the hands that wrote or copied a text. All together provide information about the society and context that produced it. In this sense, the interaction of the different classical branches of linguistics—Morphosyntax, Dialectology, Phonology, Pragmatics, Semiotics, Grammatology, and Semantics—together with the new methodological trends known as New Philology—textuality, intertextuality, and materiality—is a fundamental methodological resource in historical research.

The international workshop *Net(of)Words: Language, Writing and Culture in Ancient Egypt and the Ancient Near East* has been created as a space to present and discuss lines of research and work in progress that share the application of the methodologies and theoretical frameworks of the aforementioned disciplines, applied to the cradle of the first writing systems. It also intends to serve as a meeting place and forum for dialogue between different researchers at the beginning of their academic careers, to encourage discussion of epistemological challenges and the sharing of new methodologies and perspectives in relation to the study of primary textual sources.

## Presentació

La llengua i l'escriptura són elements vehiculars en la construcció i transmissió dels sistemes de representació i validació del món propis de cada cultura. Per això, les ciències del llenguatge i de la seva representació gràfica es revelen com unes disciplines fonamentals per a l'anàlisi dels codis culturals i de les formes de pensament de les societats del passat. Gràcies a elles podem emprar marcs teòrics i metodològics útils per a l'anàlisi dels codis (orals, escrits, no verbals) mitjançant els quals aquestes societats van interpretar i organitzar la seva realitat.

Des de la seva consolidació com a disciplina acadèmica i gràcies al diàleg amb les disciplines històriques, la Lingüística ha demostrat la seva rellevància per a l'anàlisi de nombrosos aspectes socials i culturals. En aquest sentit, el diàleg entre tots aquests àmbits d'estudi resulta imprescindible a l'hora d'apropar-nos al pensament i als codis culturals de les societats antigues, ja que enriqueix la informació que ens és transmesa a partir de les fonts arqueològiques o iconogràfiques.

Les fonts textuais són el resultat de nombrosos factors que cal atendre per afinar en la seva comprensió: la llengua, el suport, el tipus d'escriptura, la cronologia i les mans que van redactar o copiar un text aporten informació sobre la societat i el context que el van produir. En aquest sentit, la interacció de les diferents branques clàssiques de la lingüística –morfosintaxi, dialectologia, fonologia, pragmàtica, semiòtica, gramatologia i semàntica– juntament amb les noves tendències metodològiques batejades com a *New Philology* –textualitat, intertextualitat i materialitat– es presenta com un recurs metodològic fonamental en la investigació històrica.

El *workshop* internacional *Net (of) Words: Net (of) Words: Language, Writing and Culture in Ancient Egypt and the Ancient Near East* neix com un espai on presentar i debatre línies de recerca i treballs en curs que comparteixin l'aplicació de les metodologies i marcs teòrics propis de les disciplines esmentades, aplicades a les civilitzacions bressol dels primers sistemes d'escriptura. Així mateix, es pretén que serveixi com un lloc de trobada i diàleg entre diferents investigadors/es a l'inici de la seva carrera acadèmica, per afavorir la discussió dels reptes epistemològics i la posada en comú de noves metodologies i perspectives en relació amb l'estudi de les fonts textuais primàries.

## Presentación

La lengua y la escritura son elementos vehiculares en la construcción y transmisión de los sistemas de representación y validación del mundo propios de cada cultura. Por ello, las ciencias del lenguaje y de su representación gráfica se evidencian como unas disciplinas fundamentales para el análisis de los códigos culturales y de las formas de pensamiento de las sociedades del pasado. Gracias a ellas podemos valernos de marcos teóricos y metodológicos útiles para el análisis de los códigos (orales, escritos, no verbales) mediante los cuales dichas sociedades interpretaron y organizaron su realidad.

Desde su consolidación como disciplina académica y gracias al diálogo con las disciplinas históricas, la Lingüística ha demostrado su relevancia para el análisis de numerosos aspectos sociales y culturales. En este sentido, el diálogo entre todos estos ámbitos de estudio resulta imprescindible a la hora de aproximarnos al pensamiento y a los códigos culturales de las sociedades antiguas, puesto que enriquece la información que nos es legada a partir de las fuentes arqueológicas o iconográficas.

Las fuentes textuales son el resultado de numerosos factores a los que hay que atender para afinar en su comprensión: la lengua, el soporte, el tipo de escritura, la cronología y las manos que redactaron ocuparon un texto aportan información sobre la sociedad y el contexto que lo produjeron. En ese sentido, la interacción de las diferentes ramas clásicas de la lingüística —morfosintaxis, dialectología, fonología, pragmática, semiótica, la gramatología y semántica— junto con las nuevas tendencias metodológicas bautizadas como *New Philology* —textualidad, intertextualidad y materialidad— se presenta como un recurso metodológico fundamental en la investigación histórica.

El *workshop* internacional *Net (of) Words: Language, Writing and Culture in Ancient Egypt and the Ancient Near East* nace como un espacio donde presentar y debatir líneas de investigación y trabajos en curso que compartan la aplicación de las metodologías y marcos teóricos propios de las disciplinas mencionadas, aplicadas tanto a la cuna de los primeros sistemas de escritura. Asimismo, se pretende que sirva como un lugar de encuentro y diálogo entre diferentes investigadores/as en los inicios de su carrera académica, para favorecer la discusión de los retos epistemológicos y la puesta en común de nuevas metodologías y perspectivas en relación con el estudio de las fuentes textuales primarias.



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## Programme – Programa

### Monday / Dilluns / Lunes 15/06/2026

9:00-9:30. Reception / Recepció / Recepción

9:30-10:00. Opening Ceremony / Obertura institucional / Apertura institucional

10:00-11:00. Dr. Shana Zaia (Vrije Universiteit Amsterdam) – Keynote

The Language of Empire: Traditions and Transformations in Mesopotamia during the 1<sup>st</sup> Millennium BCE

11:00-11:25. Oliver Cano Da Cunha (Universitat Autònoma de Barcelona, IEPOA)

Between Variation and Standardization: The Sign 𒀭 in Old Kingdom Hieroglyphic Writing

11:25-11:50. Edson Poiati Filho (Université de Montpellier Paul-Valéry)

El egipcio antiguo desde la semántica referencial de Georges Kleiber: el caso de los marcadores de abstracción

11:50-12:20. Coffee Break / Pausa-café / Pausa-café

12:20-12:45. Florent Devauchelle (Université Paris 1 Panthéon-Sorbonne)

Developments and variations in scribal traditions in dated tablets from the Akkadian period (23<sup>rd</sup> century BC)

12:45-13:10. Romain Ferreres (Université de Montpellier Paul-Valéry)

The “interrogative beast” of Edfu: Reading the name of the cult place of Pakhet

13:10-13:35. Silvia Romero Ramos (Universitat Autònoma de Barcelona)

*El Cuento del pastor y la diosa*. Estudio de un texto narrativo del Antiguo Egipto desde la perspectiva teórica y metodológica de la semántica lógica y la filología material

13:35-15:00. Lunch Break / Pausa-dinar / Pausa-comida

15:00-15:25. Kilian Moreau y Jules Jallet Martini (Université Sorbonne; Université Paris-Panthéon-Assas)

*Waraša mupallila ūl īšu*: An Interdisciplinary Approach to an Akkadian Legal Formula in Late Bronze Age Wills and Adoptions from the Middle Euphrates

15:25-15:50. Silvia Romano (Università di Pisa)

Beyond the text: materiality and use of two papyri inscribed with the Egyptian *Book of the Heavenly Cow*

15:50-16:15. Kiki Freriks (Universiteit Leiden)

Creativity in Cursive: Iconicity in Hieratic Texts from Late Ramesside Deir el-Medina

16:15-16:40. Emanuele Alleva (Università di Venezia Ca'Foscari)

From Phrygian to Lydian by Way of Cursive

16:40-17:10. Coffee Break / Pausa-café / Pausa-café

17:10-17:35. Tobias Paul (Humbolt-Universität zu Berlin)

Modelling Register Variation: A Multidimensional Analysis of Ancient Egyptian

17:35-18:00. Ana González-Casanova Ávila (CSIC-ILC; Universidad de La Laguna)

The Eternal Return of the Sun: Narrative Circularity in the First Hour of the Amduat

## **Tuesday / Dimarts / Martes 16/06/2026**

9:30-10:30. Dr. Lucía Elena Díaz-Iglesias Llanos (CSIC-ILC) – Keynote

Exploring scribal practices and idiosyncrasies: insights from the New Kingdom Scribes Project

10:30-10:55. José Javier Martínez García (Universidad de Murcia)

De Per-Medjed a el-Bahnasā: evolución de los nombres de Oxirrinco como práctica cultural

10:55-11:20. Clara Martínez-Moreno (Universitat Autònoma de Barcelona, IEPOA)

Where Is the Patient? Linguistic Mechanisms of Patient Representation in Ancient Egyptian Iatromagical Papyri

11:20-11:55. Lucrezia Manganelli (Freie Universität Berlin)

Intertextuality without a Stable Text? Applying Genette to Old Babylonian Epic Traditions

11:55-12:25. Coffee Break / Pausa-café / Pausa-café

12:25-12:50 Nenad Markovic (Independent Scholar)

Ambiguous Family Relations: Inscribed Patrilineal and Matrilineal Genealogies in Achaemenid Egypt

12:50-13:15. Marie Apolline Maitam (Université Paris-Panthéon-Assas)

The Legal Implications of the Designation *sn.t*, "Sister," for the Wife and Its Mediterranean Resonances

13:15-13:40. Andrea Fumagalli (Università di Pisa)

ON THE WIND: a new life for the *Pyramid Texts* in Philip Glass's *Akhnaten*

13:45-15:00. Lunch Break / Pausa-dinar / Pausa-comida

15:00-15:25. Christian Olalla Soler (Universitat Autònoma de Barcelona)

La intraducibilidad como estado epistémico temporal: una reflexión desde la Egiptología y los Estudios de Traducción

15:25-15:50. Aurianne Pilon (Université Paris-Sorbonne)

Reading Egyptian Jewelry: Text as a Key to understanding Precious Adornment

15:50-16:55. Daniel Alonso-Naranjo (Universitat Autònoma de Barcelona, IEPOA)

Hunting for elephants in the texts: A linguistical analysis of the Egyptian words *ꜥbw* and *tnhr*

16:15-16:40. Olga Termis-Moreno & Sergio Rodríguez-Villar (Universitat Autònoma de Barcelona, IEPOA; Universidad Rey Juan Carlos)

Seis documentos demóticos de la colección Toda: procedencia, documentación e ingreso en colecciones públicas españolas

16:40-17:10. Closure / Tancament / Clausura



## **Abstracts - Resums - Resúmenes**



**Dr. Shana Zaia (Vrije Universiteit Amsterdam) – Keynote**

**The Language of Empire: Traditions and Transformations in  
Mesopotamia during the 1<sup>st</sup> Millennium BCE**

*Keywords:* Textual ideology, authority, language policy, Neoassyrian.

Imperial language choices are intrinsically bound with expressions of ideology, demonstrations of power, and questions of access. The languages an empire uses, maintains, or adopts in its textual production and daily communication are revealing for its priorities and aims. This lecture will explore these themes through the successive empires of Mesopotamia in the 1<sup>st</sup> millennium BCE. It begins with the Neo-Assyrian Empire (c.1000-609 BCE), which protected monolingualism for its official inscriptions despite a highly multilingual populace and separate *lingua franca*, and explores how traditions survived or were changed as new empires arose and brought with them different languages and modes of usage. These cases reveal how language policies acted as an ideological medium, how state interests affected language use patterns, and the impact that changing linguistic environments had on socio-political structures and the people navigating them.

**Oliver Cano Da Cunha (Universitat Autònoma de Barcelona, IEPOA)**

**Between Variation and Standardization:  
The Sign *ỉt* in Old Kingdom Hieroglyphic Writing**

*Keywords:* Paleography, Old Kingdom, graphic variation, grammatology.

The hieroglyphic sign *ỉt* (Gardiner O44) appears in a range of Old Kingdom textual contexts, yet its early paleographic development and semantic background have not been systematically examined. The sign is commonly understood to depict a cultic element associated with the god Min and has been plausibly linked to the post that may have been erected documented in the Predynastic temple of this god in Coptos. However, the relationship between this proposed referent and the hieroglyphic form as attested in Old Kingdom inscriptions remains insufficiently explored from a paleographic perspective.

This paper presents a focused study of the graphic development of *ỉt* during the Old Kingdom based on a controlled corpus of monumental and non-monumental attestations. Attention is paid to the internal morphology of the sign and to the degree of formal variability observable in early examples. The earliest occurrences, especially from the Fourth Dynasty, frequently display a simplified configuration in which the ribbon-like element appears without the vertical post that characterizes later canonical forms. Significantly, more developed versions including the post are already sporadically attested within the same chronological horizon, indicating an initial phase of graphic coexistence rather than a straightforward linear evolution.

Through systematic comparison of palaeographic variants, the study evaluates patterns of distribution, contextual adaptation, and scribal practice. The evidence suggests that the writing of *ỉt* remained markedly fluid throughout much of the Old Kingdom. Only toward the later part of the period—particularly by the Sixth Dynasty—do clearer tendencies toward graphic regularization become visible, although full standardization is never entirely achieved.

By reassessing the early history of *ỉt* considering its probable cultic referent at Coptos, this paper contributes to broader discussions concerning the mechanisms through which hieroglyphic signs emerged, circulated, and gradually stabilized within the Egyptian writing system.

**Edson Poiati Filho (Université de Montpellier Paul-Valéry)**

**El egipcio antiguo desde la semántica referencial de Georges Kleiber:  
el caso de los marcadores de abstracción**

*Palabras clave:* Marcador de abstracción, semántica referencial, composición nominal, egipcio antiguo, copto.

Se denomina «marcador de abstracción» (en inglés, «abstract marker») al primer elemento de un conjunto de palabras compuestas que remiten a nociones «abstractas» en egipcio. El caso emblemático de esta categoría es el de *bw*, que aparece, por ejemplo, en *bw-nfr*, que a menudo se traduce como «felicidad». Si bien la etimología de estas palabras ha permanecido oscura durante mucho tiempo, la semántica referencial de G. Kleiber ofrece una nueva perspectiva que genera un nuevo paradigma para explicar las motivaciones que pueden estar detrás de las composiciones con *(j)h.t*, *bw*, *r<sup>(β)</sup>*, *r<sup>(β)</sup>-ʿ* y *sp*, así como los prefijos coptos *mnt-* y *bin-*.

**Florent Devauchelle (Université Paris 1 Panthéon-Sorbonne)**

**Developments and variations in scribal traditions  
in dated tablets from the Akkadian period (23<sup>rd</sup> century BC)**

*Keywords:* Akkadian Empire, Scribal Traditions, Cuneiform Tablets, Paleography, Materiality.

In Mesopotamia, the Akkadian period (23<sup>rd</sup> century BC) marked a political turning point, bringing an end to the Early Dynastic period and unifying Lower and Upper Mesopotamia. This period was therefore the first well-documented imperial unification of the region in History. But beyond the political rupture, the reign of the Akkadian kings was also marked by the spread of the Akkadian language and a series of changes in scribal traditions and administrative practices. The rapid appearance of new Akkadian developments in documents is often seen as a direct consequence of imperial organization, and sometimes as a true reform ordered by the Akkadians kings themselves. These changes in scribal traditions are well attested for the sites of southern Mesopotamia that have yielded the most documents, but their date of appearance, depending on the location, throughout the empire is much less known. The aim of my PhD thesis, of which this presentation is a part, is therefore to study and verify them for all Mesopotamia, on the scale of the empire, and in relation to the entire documentation, benefiting from the numerous publications of recent decades. This work should then enable us to recontextualize these Akkadian markers by locating them as precisely as possible in space and time. Where and when did these changes appear? And were the empire and its agents systematically involved? For this paper, I specifically propose to define these Akkadian developments in the best-dated documents of the period, that is, Akkadian tablets bearing a year name, in order to position them chronologically within the Akkadian era. I will address the variations and continuities in these tablets in terms of language, administrative formulas, metrology, paleography, text layout, and the shape of the tablets themselves, which will therefore be considered in all their materiality.

**Romain Ferreres (Université de Montpellier Paul-Valéry)**

**The “interrogative beast” of Edfu:  
Reading the name of the cult place of Pakhet**

*Keywords:* Grammatology, methodology, Speos Artemidos, ram/sheep, giraffe.

Pakhet is a lion-headed goddess whose principal—and almost unique—temple is the Speos Artemidos, a rock-cut monument dating to the joint reign of Hatshepsut and Thutmose III. This sanctuary is located in Middle Egypt, in the wadi of Batn el-Baqara, approximately 2 km south of the renowned Twelfth Dynasty necropolis of Beni Hassan.

Beyond her leonine form, Pakhet’s distinctive features are closely tied to this specific location and to its natural and cultural particularities, most clearly reflected in her principal epithet, “Lady of Batn el-Baqara.” The history of this title has long presented an almost insurmountable problem of interpretation, largely due to the conventional and restrictive use of two hieroglyphic signs—a knife and a relief element representing either a mountain or a valley. While their semantic value appears relatively clear, their phonetic reading has remained uncertain.

The publication of the tombs of Beni Hassan by Percy Newberry marked a significant step forward, as it introduced a new orthography that included an additional hieroglyph depicting a quadruped, quickly identified as a sheep. This sign subsequently gave rise to two proposed readings for the toponym: *Sr.t* (feminine) or *St* (masculine). Further attestations incorporating spine and star signs only deepened the confusion, while another spelling from the temple of Temple of Edfu—which also featured an animal sign—was largely overlooked.

With the recent republication of the Beni Hassan tombs, it has become possible to resolve this longstanding issue, although the solution appears to have been previously ignored for unclear reasons. Re-examining the history of this animal sign not only clarifies the reading of the toponym but also highlights the methodological challenges posed by early copies of inscriptions—copies that sometimes constitute the only surviving record of the original texts.

This case underscores the fundamental necessity of consulting the original hieroglyphic signs whenever possible.

**Silvia Romero Ramos (Universitat Autònoma de Barcelona)**

***El Cuento del pastor y la diosa.***

**Estudio de un texto narrativo del Antiguo Egipto desde la perspectiva teórica y metodológica de la semántica lógica y la filología material**

*Palabras clave:* Antiguo Egipto, filología material, lexicografía, literatura, papiro.

Los textos en escritura hierática conservados en el pBerlín 3024 son composiciones de carácter excepcional y enigmático que llevan generando un amplio debate entre los académicos desde hace décadas. Nuestra tesis doctoral, que está en curso, se centra en el estudio de una de esas composiciones, el *Cuento del pastor y la diosa*. Este pequeño relato, articulado en 4 escenas separadas por rúbricas, narra el encuentro entre un ser humano y una divinidad femenina en un entorno pantanoso. En el transcurso de la trama, motivos marinos y pastoriles parecen entremezclarse, dando lugar a un relato cargado de alusiones mitológicas.

Los resultados obtenidos en un estudio lexicográfico preliminar apuntan a que el Cuento del pastor y la diosa precisa ser re-evaluado. El léxico y la propia fraseología del texto son en múltiples ocasiones ambiguos y excepcionales, lo que ha generado conocimiento confuso sobre el sentido general del relato. Las interpretaciones tradicionales, que sostienen que el interés de la diosa en el pastor es de carácter sexual, se han basado en el análisis del texto del pBerlín 3024, excluyendo en la mayoría de los casos el ataúd T9C, donde es conocido el paralelismo entre la fórmula 836 de los *Textos de los Ataúdes* (exclusiva de este ataúd) y las líneas 17–22 del *Cuento*. Recientemente, desde otra vía, Escolano-Poveda ha descartado las interpretaciones tradicionales al encontrar otro paralelismo entre el pMallorca I y una estela de la Dinastía XXV (Louvre C100) redirigiendo la composición hacia el género de la “poesía amorosa”.

En nuestra tesis planteamos dos vías de trabajo: por un lado, la vía lingüística a través de la semántica lógica, lo que nos ayudará a superar las ambigüedades semánticas y sintácticas del texto; y, por otro lado, el análisis de la materialidad de la composición a través de los principios de la filología material, sostenido principalmente por un estudio detenido del ataúd T9C y la estela Louvre C100. Esta aproximación holística al Cuento nos permitirá avanzar en la superación de las dificultades lingüísticas que presenta y aportar nuevas reflexiones en materia de literatura y religión egipcias.

**Kilian Moreau & Jules Jallet Martini**  
**(Université Sorbonne; Université Paris-Pantheón-Assas)**

*waraša mupallila ūl išu:*

**An Interdisciplinary Approach to an Akkadian Legal Formula in  
Late Bronze Age Wills and Adoptions from the Middle Euphrates**

*Keywords:* Akkadian Legal Formula, Late Bronze Age, Middle Euphrates, Inheritance Practices, Semantics of Semitic Roots.

Legal texts from Mesopotamia form a distinctive genre. Often referred to as “deeds”, such documents are highly stereotyped, constructed from standardised clauses and set formulae which could be combined and adapted according to the situation they record. Numerous deeds from private family archives dating to the Late Bronze Age (16<sup>th</sup>-13<sup>th</sup> c. BCE) have been recovered from the city of Emar – in present-day Syria – and its periphery in the Middle Euphrates region. Among them are many wills and adoption contracts. In these approximately fifty deeds, one particular formula in Akkadian recurs 17 times: *waraša mupallila ūl išu* – the verbal syntagm being written with the two Sumerograms NU- TUKU.

Our joint interdisciplinary paper offers a new reading of the expression, drawing on linguistic evidence related to the semantics of the WRT̄ and PLL Semitic roots while considering the legal context and specificities of inheritance practices in the situations where it appears. Our legal and philological analysis is based on a detailed re-examination of all 17 occurrences of the formula within their respective documentary contexts. Scholars have proposed various translations and interpretations since the 1980s, when hundreds of texts from the Middle Euphrates region were first published, but no consensus has yet emerged on the formula’s precise meaning. We argue that the formula *waraša mupallila* actually means “an heir who precedes,” offering an alternative to previous readings of the formula as either a “natural heir”, “claiming heir”, or “heir or inheritor/sharer”. Beyond the linguistic reassessment of *waraša mupallila ūl išu*, our paper opens up new perspectives for a better understanding of inheritance practices and family structures of Late Bronze Age Middle Euphrates.

**Silvia Romano (Università di Pisa)**

**Beyond the text: materiality and use of two papyri  
inscribed with the Egyptian *Book of the Heavenly Cow***

*Keywords: Book of the Heavenly Cow, papyri, materiality, Deir el-Medina, Textvorlage.*

The Egyptian *Book of the Heavenly Cow* is known mainly through the monumental attestations inscribed in the royal tombs of the New Kingdom. However, some unpublished papyri are shedding new light on the transmission of this mythological text. This presentation will focus on two of these papyri, namely papyri Turin Cat.1982 and Turin CGT 54078, both dated to the XX dynasty. Despite being of unknown provenance, these papyri were probably found at Deir el-Medina by Bernardino Drovetti's assistants before reaching Turin in 1824.

The materiality of these papyri will be addressed, as well as the link between the support and its text, in order to expose new information about their use and their relationship with the processes behind royal tomb decoration.

**Kiki Freriks (Universiteit Leiden)**

**Creativity in Cursive:  
Iconicity in Hieratic Texts from Late Ramesside Deir el-Medina**

*Keywords:* Egypt, Deir el-Medina, iconicity, visuality, hieratic.

The ancient Egyptian hieroglyphic script is well known to be pictorial: every sign depicts an entity or object in the real world. While it is important to consider that in most cases, hieroglyphic signs simply represent sounds, there is no doubt that the pictorial nature of the script provided a scribe with a wealth of creative opportunities. Parallel to the monumental hieroglyphic script, however, the ancient Egyptians made use of the cursive hieratic script, usually written with ink on papyri or ostraca, and used for more practical purposes. Egyptologists nowadays prefer to transcribe the more variable hieratic script into standardised hieroglyphs, subsequently disregarding the original hieratic in order to study a text's content. The influence of pictoriality in hieratic is considered to be practically nonexistent, especially in documentary texts. However, while the hieratic script may have lost much of the pictorial character of its hieroglyphic counterpart, it was never completely devoid of it. Scribes of hieratic had many of the same opportunities for visual creativity at their disposal as their colleagues writing hieroglyphic texts. But while the iconicity of the hieratic script is occasionally commented upon in text publications, it has never been the sole subject of study.

These considerations form the point of departure for this paper, in which a selection of texts from various genres is analysed in order to determine to what extent a writer of hieratic made use of the iconicity of the script. The corpus of studied texts consists of magical texts, letters, and administrative texts originating from the village of Deir el-Medina and dating back to the (late) Ramesside period (1292-1069 BCE). By examining closely the shapes of hieratic signs, this paper will show that the iconicity present within the hieratic script can be used by scribes in various ways, in all genres, and for any purpose.

## **Emanuele Alleva (Università di Venezia Ca'Foscari)**

### **From Phrygian to Lydian by Way of Cursive**

*Keywords:* Phrygian alphabet, Lydian alphabet, Cursive, Epichoric alphabets.

Phrygian is attested in two main periods: Old Phrygian—from the 8<sup>th</sup> century to the 3<sup>rd</sup> BC—and New Phrygian—from the 1<sup>st</sup> to the 3<sup>rd</sup> AD. While New Phrygian is written in the Greek alphabet and in a clearly bilingual environment, Old Phrygian uses an epichoric alphabet that bears a close resemblance to archaic Greek variants. The idea of a chronological primacy of the Phrygian alphabet over the Greek one has been recently revived after the archaeological redating of the Middle Phrygian layer in the Gordion excavation to the year 800 BC at the earliest (Rose, Darbyshire 2011), and the subsequent redating of some inscriptions to the early 8<sup>th</sup> century.

The aims of this talk are:

- 1) To provide evidence from Phrygian documents, including the recently published G-11, that a cursive variant of the script was in use before the end of the 4<sup>th</sup> century BC, and was adapted for monumental use at this time.
- 2) To restate and offer further arguments—particularly the presence of cursive Phrygian <s> in Lydian as regular <s>—in support of the idea that the Lydian alphabet derived not from a variant of the Greek, but from the Phrygian (Adiego 2018).
- 3) To offer a sketch of the historical dynamics that lead to this adoption.

**Tobias Paul (Humbolt-Universität zu Berlin)**

**Modelling Register Variation:  
A Multidimensional Analysis of Ancient Egyptian**

*Keywords:* Ancient Egyptian, Sociolinguistics, Register Variation, Corpus Linguistics, Multi-Dimensional Analysis.

Ancient Egyptian texts are the outcome of historically situated writing practices shaped by social roles, institutional frameworks, and communicative purposes. Yet the social conditions of their production are often only partially recoverable, as the textual record reaches us with fragmentary contextual information. Under these circumstances, linguistic variation remains one of the few observable indicators of social differentiation. Although long recognised, it is typically described either diachronically or through genre-based classifications. This paper instead approaches variation from the perspective of register as a sociolinguistic concept, understood as systematic patterns of language use associated with recurrent social conditions.

Since the work of Orly Goldwasser, register models derived from Systemic Functional Linguistics (SFL) have been adopted in Egyptology to relate linguistic form to the situational parameters of Field, Mode, and Tenor (the type of social activity, the communicative channel, and participant relations). Quantitative approaches to register variation, well established in corpus linguistics, have so far remained largely absent from the field.

The present paper addresses this methodological gap by demonstrating the feasibility of applying Multi-Dimensional Analysis (MDA), originally developed by Douglas Biber, to the raw data of the *Thesaurus Linguae Aegyptiae*. While extensively applied to modern languages, this approach has not previously been used for Ancient Egyptian. Rather than imposing predefined situational categories, the analysis models systematic patterns of covariation among morphosyntactic and lexical features across texts using factor analysis, which accounts for observed correlations in terms of latent dimensions. These statistically derived dimensions are interpreted only after they emerge from the data and are then compared against situational expectations for each text type, creating an iterative movement between statistical modelling and contextual interpretation.

This bottom-up procedure allows functional interpretations to be grounded in recurrent linguistic configurations rather than presupposed classifications. In a historical writing culture characterised by uneven contextual preservation, such an approach provides a controlled framework for relating textual form to social conditions of production without relying exclusively on externally reconstructed contextual assumptions. The results show that traditional text classifications often mask substantial internal variation, while texts from different domains may share linguistic properties reflecting comparable production contexts.

**Ana González-Casanova Ávila (CSIC-ILC; Universidad de La Laguna)**

**The Eternal Return of the Sun:  
Narrative Circularity in the First Hour of the Amduat**

*Keywords:* Amduat, TT 61, Useramun, *Ringkomposition*, emphatic constructions.

The funerary chamber of TT 61, belonging to the vizier Useramun (18<sup>th</sup> Dynasty), constitutes an unicum within the Theban Necropolis, as it integrates into its decorative program two complete cosmographic compositions of royal use in the New Kingdom: the *Book of the Hidden Chamber* (Amduat) and the *Book of Venerating Re in the West* (Litany of Re). This study focuses on a passage from Useramun's version of the Amduat preserved on the west wall of his burial chamber. Specifically, it examines the closing text of the First Hour, which consists of a dialogue between Re and the chthonic deities inhabiting this region.

Methodologically, this study combines traditional philology and pragmatics with approaches from Material Philology. It draws on digital documentation produced by the New Kingdom Scribes Project, collated with Erik Hornung's editions of the composition (1963–1967; 1987–1994), in order to contextualize Useramun's version of the Amduat within a broader corpus of contemporaneous examples. A new transcription of the First Hour as preserved in TT 61 has enabled a reassessment of the passage, focusing on both its content and formal features.

The philological analysis reveals significant phenomena at the morphosyntactic and lexical levels, as well as in the transmission of the text. The stylistic analysis, in turn, underscores the literary character of the composition: formal repetition and icono-textual interaction within the First Hour reinforce the theological centrality of the solar deity and highlight the performative dimension of the text in its funerary context.

Despite belonging to a composition with a closed transmission, Useramun's version of the Amduat exhibits notable peculiarities that justify renewed study. It represents one of the earliest and best-preserved examples of the composition. In its First Hour, it preserves passages that appear complete and undamaged only in this tomb and in that of Ramesses VI (KV 9). Within this framework, the closing text of the First Hour emerges as a particularly significant passage, rich in emphatic constructions and literary devices that have thus far received limited scholarly attention.

## **Dr. Lucía Elena Díaz-Iglesias Llanos (CSIC-ILC) – Keynote**

### **Exploring scribal practices and idiosyncrasies: insights from the New Kingdom Scribes Project**

*Keywords:* material philology, *chaîne opératoire*, palaeography, cursive hieroglyphs, burial chamber, 18th Dynasty.

Since 2019, the New Kingdom Scribes Project undertakes the study and preservation of several Theban 18<sup>th</sup> Dynasty burial chambers decorated with extensive textual and iconographic programmes. The project applies the perspective of material philology to the analysis of already published monuments, with the aim of broadening our knowledge of the different agents that participated in decorating such spaces located within funerary monuments (tomb owners, artisans, and, especially, scribes). Several aspects beyond the pure linguistic content of the funerary and cosmographic compositions deployed in the architectural settings are explored, including technical procedures, technological aspects, graphic registers, working conditions, collective practices, and individual idiosyncrasies of scribes. This presentation will highlight the project's key findings from the burial chamber of the overseer of the double granary Nakhtmin (TT 87) and compare them with new insights on the decoration process gained from studying the burial chamber of the vizier Useramun (TT 61). Both chambers were decorated with cursive hieroglyphs, but the different socio-economic positions of their respective owners are reflected in the differential expenditure of human and material resources.

**José Javier Martínez García (Universidad de Murcia)**

**De Per-Medjed a el-Bahnasā:  
evolución de los nombres de Oxirrinco como práctica cultural**

*Palabras clave:* Toponimia, antropología lingüística, etnografía histórica de la comunicación, multilingüismo (Egipto tardoantiguo), Oxirrinco/el-Bahnasā.

La ciudad conocida hoy como el-Bahnasā (Egipto Medio) constituye un caso privilegiado para estudiar cómo el lenguaje organiza la experiencia histórica: los nombres no se limitan a designar un lugar, sino que indexan y reflejan afiliaciones, jerarquías, memorias y “regímenes de verdad”. La propuesta aquí presentada aborda, desde la antropología lingüística y cultural, la secuencia toponímica: Per-Medjed (Oxirrinco) (Οξύρρυγχος/Οξύρρυγγων πόλις) → Nea Justinopolis (Νέα Ἰουστίνου πόλις) → Pemdje (πεμδε) → el-Bahnasā (بنة البه), tratando cada forma como una práctica cultural situada.

El objetivo es reconstruir, para cada etapa: el “quién” del nombrar (administración estatal, elites urbanas, escribas, clero, erudición geográfica); el “dónde y cuándo” (contextos materiales de uso: papiros administrativos y privados, titulaturas oficiales, hagiografía y documentación copta, geografía árabe, memoria vernácula moderna) y el “cómo y para qué” (ideologías lingüísticas y semióticas: traducción, calco, prestigio, sacralización, centralización). El corpus documentado combina testimonios egipcio-demóticos y jeroglíficos, papirología griega, evidencias tardoantiguas (incluida la red denominación imperial), tradición copta y referencias árabes y modernas.

Metodológicamente se adopta en la propuesta una etnografía histórica de la comunicación: el análisis parte de los componentes del “evento comunicativo” (género, tema, finalidad, escenario, participantes, forma y contenido del mensaje, secuencia de actos, reglas de interacción y normas de interpretación) para inferir qué comunidades de habla y qué expectativas pragmáticas hacen inteligible cada nombre en su contexto.

La hipótesis es que la variación onomástica opera como tecnología social. El helenismo resemantiza el espacio mediante un nombre motivado por la fauna y su culto (*Mormyrus oxyrhynchus*) y por una traducción cultural del paisaje; la red denominación justiniana ejemplifica políticas de legitimación simbólica desde el poder central; y las formas copta y árabe, lejos de ser meras “supervivencias”, reconfiguran la identidad urbana en nuevas ecologías religiosas y territoriales. De este modo, la comunicación muestra cómo una ciudad se narra a sí misma, o es narrada por otros, en sus propios nombres.

**Clara Martínez-Moreno (Universitat Autònoma de Barcelona, IEPOA)**

## **Where Is the Patient? Linguistic Mechanisms of Patient Representation in Ancient Egyptian Iatromagical Papyri**

*Keywords:* Healing, patient experience, cognitive linguistics, agency.

Research on ancient Egyptian medical literature has traditionally prioritized the study of symptomatology, diagnosis, and the typology of remedies. In contrast, the patient as a textual and social entity within the healing process has received comparatively limited attention. This paper builds upon the foundational observations of Hermann Grapow's chapter „Vom kranken Ägypter, von seinen Bezeichnungen und von seiner Stellung in der Medizin“, by undertaking a systematic review on patient representation in medico-magical corpora and proposing a new interdisciplinary methodological framework.

As has been emphasized by Hans-Werner Fischer-Elfert and more recently by Sofie Schiødt, these texts were composed by and for professional healers. The authorial voice, that of a male member of the social elite, depicts the healing procedure from the lens of the healer/copyist. Consequently, the patient's perspective is largely mediated, often silenced, and structurally subordinated within prescriptive discourse, often portrayed as a grammatical object, rather than an active subject.

By identifying the preserved linguistic mechanisms that structure the patient's presence—such as the address formulae, pronominal constructions, performance, and metaphorical clusters—it will be possible to reflect on the Ancient Egyptian patient(s) experience(s), their role(s), and even their emotions during the healing procedures. This systematic survey of pharaonic texts for healing and protection (from Middle to New Kingdom) will be enriched by adding an interdisciplinary approach, integrating methodologies from philological analysis of the Ancient Egyptian texts, cognitive linguistics, sociolinguistic theory, and Gender Studies.

Rather than treating authorial bias solely as an obstacle, the paper approaches it as a heuristic tool: the very asymmetries of voice and perspective reveal the ideological scaffolding of medical authority together with social hierarchies. What some scholars have regarded as inconsistency can instead be interpreted as patterned strategies of textual positioning and sociocultural clusters.

**Lucrezia Manganelli (Freie Universität Berlin)**

**Intertextuality without a Stable Text?  
Applying Genette to Old Babylonian Epic Traditions**

*Keywords:* Intertextuality, Old Babylonian, Epic, Discourse Analysis, Textual Fragmentati.

In the last decade, transtextuality—particularly in its Genettian formulation—has become a dominant paradigm in literary studies. Its strictly text-based application to the textual cultures of the Ancient Near East, however, raises specific methodological challenges. Models developed for modern, stable literary corpora require substantial adaptation when applied to traditions for which we have fragmentary manuscripts and limited knowledge of productive and performative contexts.

Recent applications of post-structuralist literary theory to Near Eastern texts have focused primarily on Middle- and Standard Babylonian and Assyrian materials, with the Standard Babylonian recension of the *Epic of Gilgamesh* serving as a principal testing ground for literary theory. This paper shifts attention to parallel scenes in earlier epic materials, comparing the Old Babylonian Gilgamesh recensions and Old Akkadian royal legends (notably the Sargon narratives AO 6702 and TIM IX, 48). While structural and thematic continuities between these corpora and their Middle-Babylonian and SB counterparts have been emphasized, the methodological problem of defining and identifying intertextuality prior to textual stabilization—when motifs circulate in multiple versions across different regions and contexts—remains to be addressed.

The Sargonic and Gilgamesh case studies serve to highlight central methodological issues of Old Babylonian epics. First, in fragmentary corpora it is difficult to distinguish genre-defining features (architextuality) from specific allusions or quotations (intertextuality). Textual-linguistic approaches to ancient narrative) show that formulaic repetition, direct speech patterns, thematic framing devices, and recurrent lexical clusters may function as generic literary markers rather than deliberate textual references. Secondly, awareness of scribal mediation complicates any strictly text-centered analysis, which must also consider extra-textual and contextual dimensions such as audience, performance setting, medium, as poorly documented as essential for interpretation.

By combining textual-linguistics with pragmatic and discourse-analytical approaches, this paper examines the trans-textual and extra-textual features of the earliest *narû* exemplars, highlighting how early epic analysis might move beyond a focus on mere textual dependencies toward a methodology attentive to their dynamic scribal mediation, textual plurality, and cultural transmission.

**Nenad Markovic (Independent Scholar)**

**Ambiguous Family Relations: Inscribed Patrilineal and Matrilineal Genealogies in Achaemenid Egypt**

*Keywords:* Temple Families, Achaemenid Egypt, Serapeum, Kinship Terminology, Inscribed Genealogies.

The Serapeum at North Saqqara, a renowned burial site for the Apis bulls within the expansive Memphite necropolis, has provided remarkably well-preserved inscriptions in various scripts (hieroglyphic, hieratic, demotic) that are valuable for studying local temple family networks in Lower Egypt during the first millennium BCE. Members of these families participated in the successive burials of the Apis bulls, and they dedicated numerous votive stelae to Apis-Osiris and Osiris-Apis. Expansive genealogical references were a common feature of the stelae from the First Persian Period (c. 526–404 BCE). Ancestors from both the patrilineal and matrilineal lines were commonly included. Although these lines are usually clear, integrating other relatives into the group appears somewhat perplexing, especially regarding individuals identified as *sn* and *snt* (typically translated as “brother” and “sister” respectively although many other options are available). The ambiguous nature of these kinship terms currently hinders the reliable reconstruction of local temple families. The issue is typified by stela Louvre IM 4097, which dates to regnal year 34 of Darius I (488 BCE). The owner is identified in the lunette and at the inscription’s opening. The latter follows the established convention: PN, son of PN (+ paternal ancestors), born to PN, daughter of PN (+ maternal ancestors). The names of his two sons appear in the lunette along their father’s name, and these two are additionally mentioned twice in the main body of the text. The main text concludes with a long list of individuals identified as “his *sn*” (*sn=f*, noun sg.m + suffix pronoun sg.3.m), but their relation to the preceding trio remains uncertain. Through a comparative analysis of multiple Serapeum stelae, this study seeks to investigate textual variations, and thereby, reinterpret the connotations of limited kinship terminology in the mid-first millennium BCE.

**Marie Apolline Maitam (Université Paris-Panthéon-Assas)**

**The Legal Implications of the Designation *sn.t*, “Sister,”  
for the Wife and Its Mediterranean Resonances**

*Keywords:* Egyptian wife, sister, matrimonial law.

Marriage and divorce, as elements of everyday life, are regularly mentioned in documents of legal practice as well as in Egyptian literary sources of the second and first millennia BCE. In this respect, there exists a terminology that reveals a particular perception of the couple. This vocabulary serves in particular to distinguish the marital union from other types of relationships between individuals, but in most cases it is not technical in nature. It is the regular use of these expressions within a legal formulary or in a specific context that gives them a technical meaning. In this regard, certain terms make it possible to identify one of the spouses by designating a status or an element connected with marriage.

From the Eighteenth Dynasty onward, married women are sometimes described in a way that may seem rather surprising: *sn.t*, “sister.” Although the use of such terminology has already been the subject of various studies, its legal and sociological implications remain insufficiently explored. This research would thus provide an opportunity to place the issue in perspective through comparison with other civilizations, thereby shedding light on the understanding of this term.

Indeed, the designation of the wife by the word “sister” is not limited to Egyptian sources and appears in the Aramaic documentation from Elephantine. Other examples are also attested in the ancient Near East, notably in the *Song of Songs* (IV, 9–12 and V, 1–2). Another parallel seems possible with the Roman world, which also made use of vocabulary denoting biological kinship to describe the wife, the new woman being placed in the position of a daughter within the family.

Through a comparative approach, this investigation will seek to enrich our understanding of Egyptian family law and to provide additional information about conjugal life during the second and first millennia BC.

**Andrea Fumagalli (Università di Pisa)**

**ON THE WIND: a new life for the *Pyramid Texts*  
in Philip Glass's *Akhnaten***

*Keywords:* Pyramid Texts, Opera, *Akhnaten*, Philip Glass, Shalom Goldman.

The intervention will cover an analysis of the significance and religious value of the parts from the *Pyramid Texts* selected specifically for the prologue of Philip Glass' opera *Akhnaten* (1983), by the author of the *libretto*, Professor Shalom Goldman (professor of Semitic Languages in the Middlebury college) in collaboration with the composer.

The main source of the *libretto* are the texts from Unas Pyramid, so from them the analysis will begin, featuring a comparison with other texts from other pyramids with the aim of pointing out differences and motivations that led to the choice of certain utterances and verses.

The intertextual and living power given to written words in the Ancient Egyptian religion comes back to life in this very particular context thanks to the research made to select and capture the core significance of the texts, creating a unique connection between Egyptology, Linguistics and contemporary theatre performance.

The Pyramid Texts are a milestone in the Ancient Egyptian funerary literature and have been studied several times, resulting in historical critical editions and publications, but in this intervention there is the aim to enlighten an innovative and intertextual way to use them as an unforgettable part of the *libretto* of the opera *Akhnaten*.

Ancient Egyptian texts are protagonists in this *libretto*, in which we hear real words from real ancient Egyptian sources (*Pyramid Texts*, Amarna Letters, Papyrus Bulaq 17 etc.), that enchant this opera, making it closer to the meditative and ritualistic dimension. This intervention wants to demonstrate that an intertextual approach to ancient literature can also bring to the production of an incredible art piece with the full respect of the original source.

**Dr. Christian Olalla Soler (Universitat Autònoma de Barcelona)**

**La intraducibilidad como estado epistémico temporal: una reflexión desde la Egiptología y los Estudios de Traducción**

*Palabras clave:* Intraducibilidad, traducción bajo incertidumbre, titulación egipcia.

El concepto de intraducibilidad ocupa hoy un lugar central en los Estudios de Traducción, aunque sus antecedentes intelectuales se remontan al Romanticismo, especialmente a Humboldt, y más tarde a la recepción de la hipótesis de Sapir-Whorf. Tradicionalmente, el debate ha oscilado entre posiciones monadistas, que postulan una asimetría irreductible entre lenguas y cosmovisiones, y posiciones universalistas, que defienden una base cognitiva y expresiva compartida que hace posible la traducción. Desde perspectivas contemporáneas, sin embargo, las dificultades lingüísticas y culturales no constituyen una intraducibilidad absoluta, sino resistencias relativas que se negocian mediante inferencia, mediación y toma de decisiones.

Frente a la concepción tradicional, que sitúa la intraducibilidad en las lenguas, los textos o las culturas, esta comunicación sostiene que ninguno de esos ámbitos constituye en sí mismo un caso genuino de intraducibilidad. Esta solo surge cuando no existe acceso suficiente al significado del referente; es decir, cuando la falta de conocimiento impide interpretar el concepto o término y, por tanto, traducirlo adecuadamente. En este sentido, la intraducibilidad se entiende aquí como un estado epistémico y temporal, no como una propiedad inherente de los sistemas lingüísticos o culturales.

Mientras que la mayor parte del debate contemporáneo gira en torno al contacto entre lenguas vivas, el egipcio antiguo ofrece un caso que ejemplifica bien esta intraducibilidad temporal: títulos administrativos, religiosos o cortesanos atestiguados, por ejemplo, en inscripciones y estelas, pero sin información suficiente sobre las funciones efectivas de sus portadores. En estos casos, el problema reside en una auténtica “caja negra” interpretativa: se puede conocer el lexema, pero no el contenido conceptual que permitiría traducirlo con cierto grado de adecuación.

La comunicación replantea la traducción como actividad inferencial y negociadora, orientada no hacia la equivalencia perfecta, sino hacia el parecido interpretativo y la adecuación bajo límites de evidencia. Finalmente, propone un marco metodológico para traducir bajo incertidumbre mediante transliteración, glosa controlada, aproximaciones funcionales graduadas y paratexto explicativo. La tesis central es que, en egiptología, lejos de clausurar la traducción, esta intraducibilidad funciona como práctica abierta, heurística e interminable, que convierte la falta de saber en motor de investigación filológica, histórica y traductológica.

**Auriane Pilon (Université Paris-Sorbonne)**

**Reading Egyptian Jewelry:  
Text as a Key to understanding Precious Adornment**

*Keywords:* Jewelry, Precious, Texts, Third Intermediate Period, Inscriptions, Names, Amulets, Magic.

How can precious Egyptian jewelry be analyzed? Ancient Egyptian jewelry exhibits a level of complexity that extends beyond simple aesthetic adornment, owing to the context in which it was produced. Certain objects were created as ornaments, while others functioned as funerary equipment or ex-votos. Some items were transmitted within familial lineages, whereas others were dedicated to individuals or to temples. Inscriptions constitute a valuable source for interpreting these categories of jewelry, their functions, and their decorative programs. These texts may also be studied in their own right as a distinct corpus of inscriptions. What types of inscriptions are attested on jewelry? Are they numerous or exceptional?

Jewelry represents a particularly constrained medium for writing, as its dimensions often allow only a very limited textual surface. As a result, inscriptions may take a variety of forms, depending on the format of the object. In certain cases, the jewelry itself—such as amulets or collars—may assume the form of hieroglyphics or a name. These practices emphasize the central role of names in jewelry. The study of names in jewelry thus constitutes a valuable tool for examining patterns of transmission, ownership, and circulation within the sphere of precious jewelry.

Moreover, jewelry is an intrinsically personal object, expressing identity through inscriptions of names and, above all, through its physical contact with the human body. This intimate relationship with the individual reinforces the symbolic efficacy and magical properties attributed to jewelry. How, then, can these dimensions be understood in concrete terms?

This presentation proposes to address these questions through an analysis of a corpus of precious jewelry dating to the Third Intermediate Period. Due to the exceptional assemblages of royal treasures discovered—most notably in the necropolis of Tanis—this corpus is particularly well suited to such a study. The kings of the 21<sup>st</sup> and 22<sup>nd</sup> Dynasties ruled and were buried at Tanis, and the largely intact state of their funerary assemblages provides valuable insight into the composition of royal jewelry sets at the end of the New Kingdom and throughout the Third Intermediate Period.

**Daniel Alonso-Naranjo (Universitat Autònoma de Barcelona, IEPOA)**

**Hunting for elephants in the texts:  
A linguistical analysis of the Egyptian words *ʕbw* and *tnhr***

*Keywords:* Egypt, elephant, *ʕbw*, *tnhr*, Elephantine.

Throughout their history, ancient Egyptians used two different words to refer to elephants: *ʕbw* (TLA Lemma ID 80), in Middle Egyptian, and *tnhr* (TLA Lemma ID d7337), in Demotic. The former was used from the beginning of Egyptian history until the Ptolemaic Period, whereas the latter—considered by most scholars to be a loanword from another African language—is attested only in three Ptolemaic decrees. The prevailing view is that these words referred to different types or species of elephants. However, this issue must be reconsidered, since the terms are used contemporaneously only once, and with the same meaning.

The aim of this presentation is to clarify whether these words had distinct meanings or whether one replaced the other. In doing so, this study provides insight into the knowledge the Egyptians had of this animal, which was not native to Egypt and was (mostly) only known through foreign contacts. This paper also addresses the origin of the word *tnhr*, examining the various known spellings of the word and their determinatives, as they may offer valuable information about how the ancient Egyptians perceived these animals. It is argued that the existence of this word implies an active participation by Egyptian population in the African elephant hunts carried out by the Ptolemies in the 3<sup>rd</sup> Century BC and that there must have been a significant interaction between these Egyptians and the local populations which led to the adoption of this loanword by Egyptians.

This study also compares the word *ʕbw*, “elephant,” with the homonymous words *ʕbw*, “ivory” (TLA Lemma ID 63), and *ʕbw* (TLA Lemma ID 81), which referred to the city of Elephantine. Through an analysis of the development of these words from Old Egyptian to Coptic, new perspectives are offered on the reasons why the word *ʕbw* was eventually replaced by *tnhr*.

**Olga Termis-Moreno & Sergio Rodríguez-Villar (Universitat Autònoma de Barcelona, IEPOA; Universidad Rey Juan Carlos)**

**Seis documentos demóticos de la colección Toda: procedencia, documentación e ingreso en colecciones públicas españolas**

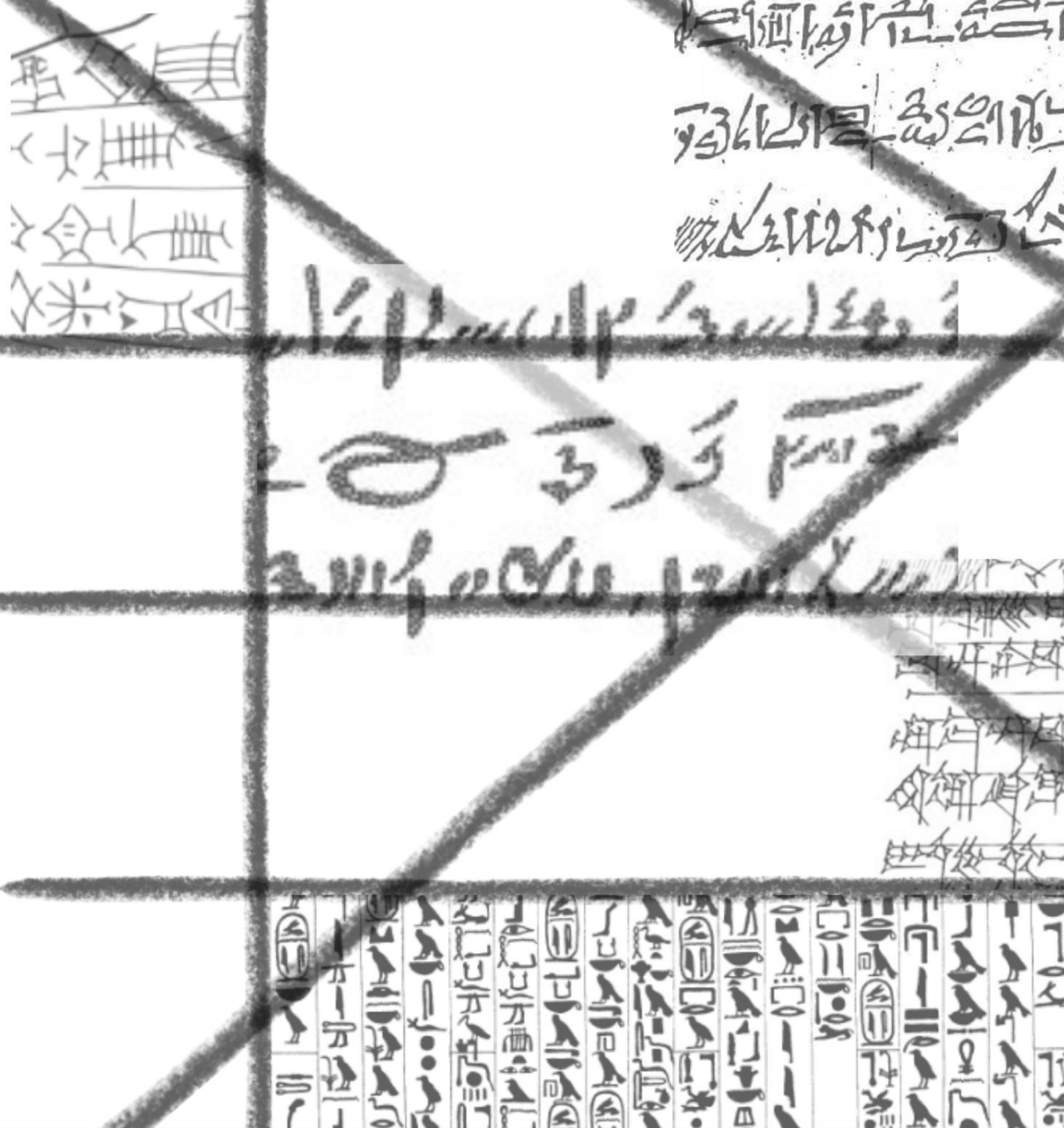
*Palabras clave:* Eduard Toda, Museo Arqueológico Nacional, Biblioteca Museo Víctor Balaguer, demótico, *ostraca*, DStretch.

La colección egipcia reunida por Eduard Toda i Güell durante su estancia en Egipto (1884–1886) incluye un conjunto de seis documentos en escritura demótica, actualmente conservados en la Biblioteca Museu Víctor Balaguer (BMVB) y en el Museo Arqueológico Nacional (MAN). Esta comunicación aborda dichas piezas, centrada en su adquisición, documentación y conservación, integrando un primer estudio paleográfico con apoyo de herramientas digitales.

Uno de los *ostraca* ingresó en la BMVB como parte de la donación realizada por Toda en mayo de 1886. Los otros cinco proceden del lote vendido al Estado en 1887 e incorporado al MAN, donde quedaron integrados en un conjunto más amplio de veintiséis *ostraca* redactados en diversas lenguas y sistemas gráficos. La documentación elaborada por el propio Toda sitúa el conjunto en la región tebana, si bien por el momento no es posible precisar con mayor exactitud el lugar de hallazgo. Hay una posible referencia interna a Tebas, aunque la lectura es provisional hasta poder completar la traducción del texto.

Desde el punto de vista material, las piezas presentan características heterogéneas y un estado de conservación desigual; en algunos casos se observan indicios de intervenciones antiguas que podrían haber afectado a la legibilidad de la tinta. El análisis conjunto de inventarios históricos, fichas manuscritas y registros museográficos actuales permite reconstruir el recorrido documental y administrativo de estos objetos y examinar su incorporación a las colecciones públicas españolas en el contexto del coleccionismo de antigüedades egipcias de finales del siglo XIX.

Finalmente, se presentarán las piezas, explicando su estructura, el posible tipo de texto y su cronología relativa a partir de la paleografía. Las fotografías han sido procesadas con DStretch, una herramienta digital que permite realzar pigmentos residuales e identificar trazos paleográficos invisibles a simple vista, posibilitando la restitución de pasajes demóticos muy deteriorados.



Net(of)Words