

HOTEP

The newsletter of the Southampton Ancient Egypt Society

Issue 91: June 2025

Welcome to the latest edition of Hotep. This issue is bursting with engaging articles, insightful reviews, and some exciting events and activities you won't want to miss. Whether you're looking for thought-provoking reads, recommendations on the best places to visit, or inspiration for your next adventure, we've got something for everyone.

We hope you find it both informative and enjoyable, and that it sparks new ideas, conversations, and experiences. Thank you for being a part of our community – we love sharing this journey with you.

Happy reading. Sara and Pippa.



SAES trip to Oxford – Friday 15th August 2025

Plans are coming along for our trip to the Ashmolean Museum in Oxford on Friday 15th August. A group tour has been arranged, with a handling session of some Egyptian artifacts.

Itinerary

- Make your own way to Oxford, meeting in the Learning Centre from 11am onwards. Refreshments will be made available before the tour and we can use the Learning Centre room for lunch.
- 11:30 (approx.): If everyone is present, tour of the Egyptian galleries. This will last for just over an hour.
- 12:30: Handling session.
- Lunch 13:00 (approx.): You can either bring your own lunch or book the restaurant (link below).
- The afternoon is free for you to explore more of the Ashmolean or Oxford itself.

Cost

£10 per head, with £3 for the refreshments. Payment will be required up front, by 25th July, and Sara will be in touch with details.

If you would like to travel by car (and use the Oxford Park and Ride), there are four Park and Ride locations: <https://www.oxfordbus.co.uk/parkride>. Car sharing is encouraged. If you would like to travel on public transport, trains from Southampton Central to Oxford take approximately 1.5 hours, and ticket prices start at £13 each way (this price is for illustration only and may not be the same when you are ready to book). The museum is only a five-minute walk from the train station and you can download the location map here:

<https://www.ashmolean.org/directions#widget-id-2536241>

If you would like to get together with other members to car share or travel on public transport, we are happy to arrange that, just let Sara know your options and we will do our best to connect you.

There is a café on site, and also a rooftop restaurant – but you have to book: <https://www.ashmolean.org/cafe-and-restaurant>

There are no maximum numbers, so places are still available. If you are interested in joining us, please let Sara know asap. We have 11 attendees so far. Please email Sara direct on sara.arnold@persara.co.uk.

Meeting reviews

Chris Elliott

Saturday 17 May 2025

The Lighthouse, the Laser and the Stone: The origins of the decipherment of hieroglyphs

Chris started his fascinating lecture by introducing us to the ‘myth’ of the Rosetta Stone. Put simply, this was that an archetypal outsider with a brilliant mind, worked with a laser like focus to decipher the hieroglyphs found on the Rosetta stone. In 1822 he revealed to scholars that he had ‘cracked the code’, and suddenly we could read hieroglyphs again. This oversimplified narrative does serve a function. As with all myths it is a useful heuristic to explain how hieroglyphs were decoded and how the Rosetta stone was made into an icon in this process. As Chris observed, this myth is what most people need to know. However, this mythologising conceals a more complex political and scholarly background, fraught with mistakes, that underpinned the initial deciphering of the stone. It was this complex story that Chris explored and which I will try to capture in this report. Chris has kindly allowed me to share some screenshots from his talk as well, for which we give many thanks.

Chris started the main part of his talk by describing the origins of the Rosetta stone. It was found in the Nile Delta by the French on the 15 July 1799. They were digging foundations for a fort at Rosetta (now Rashid) and came across a broken slab with three different scripts on it, Hieroglyphs, Demotic and Greek. The stone was clearly part of a larger stela and was missing a section of the hieroglyphs and the lunette (see right). Scholars quickly realized from the Greek that the three inscriptions were the same, so they knew what it said. For such an important stone historically, the text is a rather dull ‘Decree of Memphis’ which records an agreement between the Ancient Egyptian priesthood and the Macedonian Greek ruler Ptolemy V, issued in March 196BCE when he was thirteen and crowned as Pharaoh. As he had come to the throne as a five-year-old, due to the suspicious deaths of his parents, and was living in interesting times with wars abroad and revolts in the Delta and Upper Egypt, he clearly need the Priests support.

The decree details the manifest virtues of the Pharaoh, and the bounty he was giving to the temples. It also details the remittance of temple taxes. Greek was the language used by the Pharaoh; the two other scripts were for the rest of the country. Copies of this stela would have been set up in temples across Egypt as was common for such decrees.

Having described the stone, Chris then asked a deceptively simple question. Why if scholars could read the Greek couldn’t they simply decipher the other two scripts? The problem was how they started to translate the stone. Rather than focusing on the hieroglyphs, which were seen as a collection of pictures, especially of birds, they started with the more complete Demotic section of the stone, which looked like a more familiar script.

Here is where we first diverge from the myth of the Rosetta stone. Champollion was not the first person to try to decipher the stone. Enter Thomas Young (1773-1829) a gifted linguist and polymath, the ‘Lighthouse’ of the talk’s title. He recognised that Demotic and Hieroglyphs were related. He also realised that Demotic included phonetic elements, where a letter represented a sound and that that a later script, Coptic, was also related to Egyptian. Both could be important in cracking the code of hieroglyphs. Young started with the Greek text and identified names.



*Top: The Rosetta stone is a fragment of a larger stela.
Bottom: Detail of the stone showing hieroglyphs at the top, Demotic in the centre and Greek at the bottom. Photo from a replica by Sara Arnold.*



Thomas Young, 1773 - 1829

When he looked at a similar place in the Hieroglyphic text he spotted the royal names written in cartouches, including that of Ptolemy. Young also realised that he needed more material to work on, so asked an inveterate traveller, the wealthy William John Banks (1786-1855), to copy texts when he was in Egypt. This he duly did. He also brought back an obelisk from the temple at Philae to his home in Kingston Lacey, Dorset. This obelisk was important as it had both Greek and Hieroglyphic texts and included the name 'Ptolemy' (but Ptolemy IX not Ptolemy V, so written differently from the one Young had previously translated on the Rosetta stone). In both the Greek and in the Hieroglyphs, the obelisk also included the name Cleopatra (adding additional sound-sign pairings to the growing list). Banks had an engraving of the obelisk's inscription made, which he published and circulated. Whilst this was useful to Young, by 1817 he had moved on to focus on other problems that interested him (he did after all, establish the wave theory of light; Young's modules, a formula still used by engineers today; and the principles of life insurance) leaving the path open for someone arguably more obsessive to focus on deciphering hieroglyphs. This was the 'Laser' of the talk's title, Jean Francois Champollion (1790-1832).



William John Banks, 1786 - 1855

Champollion was fascinated by Ancient Egypt from an early age. He was eight when the Rosetta stone had been discovered but he had announced his intention to decipher hieroglyphs as early as sixteen. As Chris noted, Champollion had the skills and personality to focus on deciphering these strange symbols. He was both a brilliant linguist and highly competitive. He did make the critical breakthrough, but not without mistakes. For a long time, he believed that hieroglyphs had developed from the other ancient Egyptian scripts, not the other way around. He was also under the misapprehension that Hieroglyphs were symbolic, used only in monumental inscriptions to encode the cult wisdom and teaching of the priesthood, and the names of foreign rulers. It was only when Champollion came across text copied by a travelling companion of Banks, Jean-Nicolas Hulot, of two crucial cartouches of the names of Ramesses and Thutmoses that he realised hieroglyphs were used for indigenous Pharaohs as well as Macedonians. More importantly, he could read the hieroglyphs as alphabetic (one sign is one sound, the S in Ramesses); as a logogram (a picture is a word, the Ibis as Thoth) and as symbolic (a circle stands for Ra, the sun). At this point, apparently, he called out to his brother "*Je Tiens L'Affaire*" and fainted.



Jean-François Champollion, 1790 - 1832

News of Champollion's achievement was made public on 27 September 1822, when a letter he had written to A.M. Dacier, the Secretary of the Academie Royale des Inscriptions et Belle-Lettres, was read out at a scholarly meeting in Paris. This described the alphabet of the phonetic hieroglyphs he had identified thus far, and his belief that this could be used to decipher older texts too. By November 1822, Champollion asked Young for a copy of Banks' Abydos king list to test his theories further. By 1824 he published the *Precis du System de Hieroglyphe*, which set out his current thinking. He further extended his understanding of hieroglyphs, when he viewed the Dendera zodiac. In this marvellous relief he noticed that there were star shaped hieroglyphs tagged on to each name of a star, that is some hieroglyphs described the class of a word. These signs, which were sense-signs, Champollion named determinatives. As those of us who study hieroglyphs know, they can change the meaning of the phonetic glyphs.



Egyptian zodiac at Dendera

In his very detailed and interesting talk, Chris set out both the myth and the mess of Champollion’s and others’ involvement in the complex process of deciphering hieroglyphs. He left us with one final thought pertaining to an important sign, the Egyptian pintail duck (sign G39). This is the symbol for son, as in sA ra, son of Ra (ra, sign N5, the God Ra, or the sun).

Quoting August Mariette, Chris reminded us that “... *the Egyptian duck is a dangerous bird. One snap of its beak and you are infected with Egyptology for life.*”



Close-up detail of the star determinative



May we all have long and happy lives enjoying our own fascination with hieroglyphs and continue to be infected with Egyptology.

Review Pippa Dell

All photographs reproduced from Chris Elliott’s slides (with permission) unless otherwise stated.

Hilary’s radio interview



If you missed Hilary speaking on Awaaz FM Southampton - don’t worry! You can listen back on the link below. Hilary talks about writing and literacy during ancient Egyptian time. Interesting to know that they also used Hieratic, demotic and Coptic to communicate.

<https://player.autopod.xyz/904792>

Updates from a fresh face

Discovering hieroglyphs, Nick Tomlinson

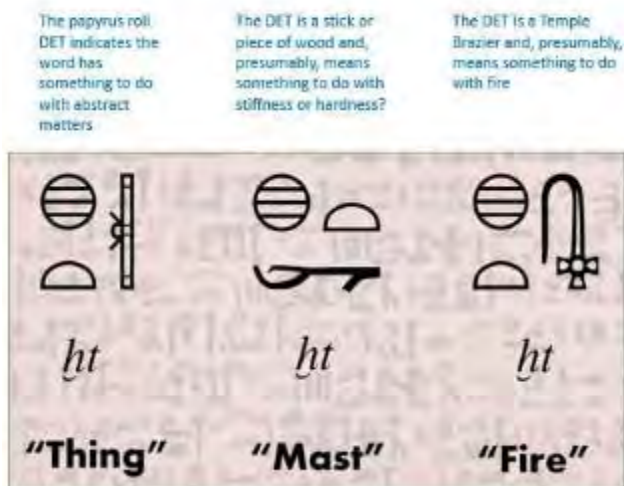
As part of my journey into ancient Egypt I naturally wanted to explore hieroglyphs, but where to start? Looking around the internet I found a few videos on YouTube which, while interesting, were not really suited to any in-depth learning, then I found Bob Brier’s excellent course. Part of The Great Courses series (he also does one on the History of Ancient Egypt), and called *Decoding The Secrets Of Hieroglyphs*, it comprises twenty four videos, each around 30 minutes long (I’m about half way through).

The first few include a large element of history, exploring how hieroglyphs were used, how they died out and how they were rediscovered, and, throughout the course Bob drops other little history bits in but, once you are five or six lessons in, it’s pretty much all hieroglyphs.

You are very quickly (perhaps too quickly?) introduced to topics like sentence structure, grammar, pronouns and even dabble with the past tense. Each lesson builds your vocabulary and this is reinforced with homework, usually comprising translating sentences from English to Egyptian, or vice versa.

Bob is an engaging and enthusiastic tutor, but there are mistakes in the course and some are not immediately obvious (the use of the Fork-Tailed Swallow instead of the Sparrow for instance). In addition, sometimes words are written in the homework differently to how they were taught, without explanation, which can be frustrating, especially when you cannot ask the tutor!

The Importance of determinatives



Notes from the EES course. Photo Nick Tomlinson



Flash cards to help with vocabulary practice.
Photo Nick Tomlinson

Around five or six lessons in I found out about the Egyptian Exploration Society's *Beginners Ancient Egypt Hieroglyphs*, taught by Joseph Clayton, and signed up immediately. It is delivered via five on-line webinars, with each lesson being around one and a half hours long.

A lot is packed into that time, but Joseph is a very good, patient, tutor, taking time to explain things and, like Bob, dropping bits of history and detail in as we go, which helps put things in context, and you can always ask questions during the lesson. He is also happy to take email questions afterwards, which is fantastic, as it is often then, when you start to reflect, that you realise that you did not quite get something.

The sessions are also recorded and the recordings are available for several weeks after the course so, if you do miss one you can catch up, and you can go over those bits that did not quite stick during the live session, as well as reinforcing those bits that did. Again, there is homework (not compulsory) which is discussed at the start of the next lesson.

Some of the subjects covered by Bob are not included in the EES course, but there is still a lot to learn. A key difference, and strength, of the EES course is the use of transliteration, rather than the 'plain English' that Bob uses. Using, for instance *thn* (EES) rather than *tekhen* (Bob) gives you a much better understanding of how the word Obelisk is made up. Where relevant this also allows you to easily identify Phonetic Complements, a key requirement pronouncing the word correctly. The use of Gardiners Sign List is really helpful in building that further.

So, perhaps the obvious question is, which course is best, for a beginner? I have now finished the EES course and, although I have not yet finished Bob's course I think I have done enough to try and answer that question, and the answer is neither wins outright. I would heartily recommend both.

For a beginner like me they are both good and, in fact, complement each other. Each has something to give that helps build your understanding of the subject and, while Bob's is free, and the EES course costs £120, the latter is excellent value for money.

Both have sparked a fascination with the subject that ensures I will continue on my hieroglyphic journey (I have already signed up for the next level EES course) which, in turn, adds a layer of details and richness to the wider study of the fascinating subject of ancient Egypt itself.

Tales from your travels

Travelling up the Nile: a gentle way to see Modern Egypt

Pippa Dell

In April 2025 I was privileged to spend sixteen days in Egypt with Ancient World Tours. We travelled slowly up the Nile from Cairo to Aswan stopping off to visit sites as we sailed. One unexpected treat for me was watching the changing landscapes and having time to think about what life in modern Egypt is like: a vibrant blend of ancient traditions and contemporary influences, that makes it a modern hub of Africa. Egypt has a long cultural heritage of architecture and arts (pyramids, temples, hieroglyphs) coupled with religious influences, today Sunni and Coptic, present throughout the land. I took plenty of photographs of my journey along the Nile, trying to capture this cultural mix, some of which I share here for your enjoyment.



Modern Egypt – a background

Since 2014 there has been a massive investment in infrastructure in Egypt. Tourism is benefitting from the excellent new museums, such as the National Museum of Egyptian Civilisation (NMEC), and the Grand Egyptian Museum (GEM) (see Hotep 89 and 90 for reviews). But there is much more going on across the country. 550 billion dollars have been spent so far on major civil projects to benefit the Egyptians themselves. The government has built a brand new Capital, New Cairo, stretching some 50 miles towards the Suez Canal. Government ministries, foreign embassies and major corporations already have moved East, and the relevant transport infrastructures and housing are accompanying this regeneration.

Cairo itself has also benefitted from ring roads, an overhead train, and five million new apartments. This probably won't be enough as the Egyptian population is growing rapidly; apparently there are a million new Egyptians being born every year. In 2023 the population was 114.5 million, the third most populated country in Africa after Nigeria and Ethiopia. This population growth is challenging economic development, resource management and economic inequality.

As we travelled, it was good to see how this challenge is being addressed by the 27 Governates that make up the country's administration, as they diversify beyond agriculture and tourism.

Leaving Cairo, most Nile cruises head for Beni Suef and the Faiyum region. The landscape quickly moves from urban to rural, and life is lived along the riverside. 95% of the population lives within 20 km of the Nile and 57.1% of the population live in these rural areas. The landscape is agricultural; small rectangular plots of land irrigated by canals and water pumps growing a variety of crops. Since the advent of the Aswan dam, the Nile inundation has stopped and they can now produce three crops a year, rather than just one. In April, amongst other things, they were harvesting wheat, bananas, sugar beet and sugar cane. At El Ayyat-Kafr Shehata, there were also brick kilns and pylons interspersed with the fields and the occasional industrial complex. However, I could see much that would not have looked out of place in Pharaonic times, like the photo of Hathor in the marshes below.



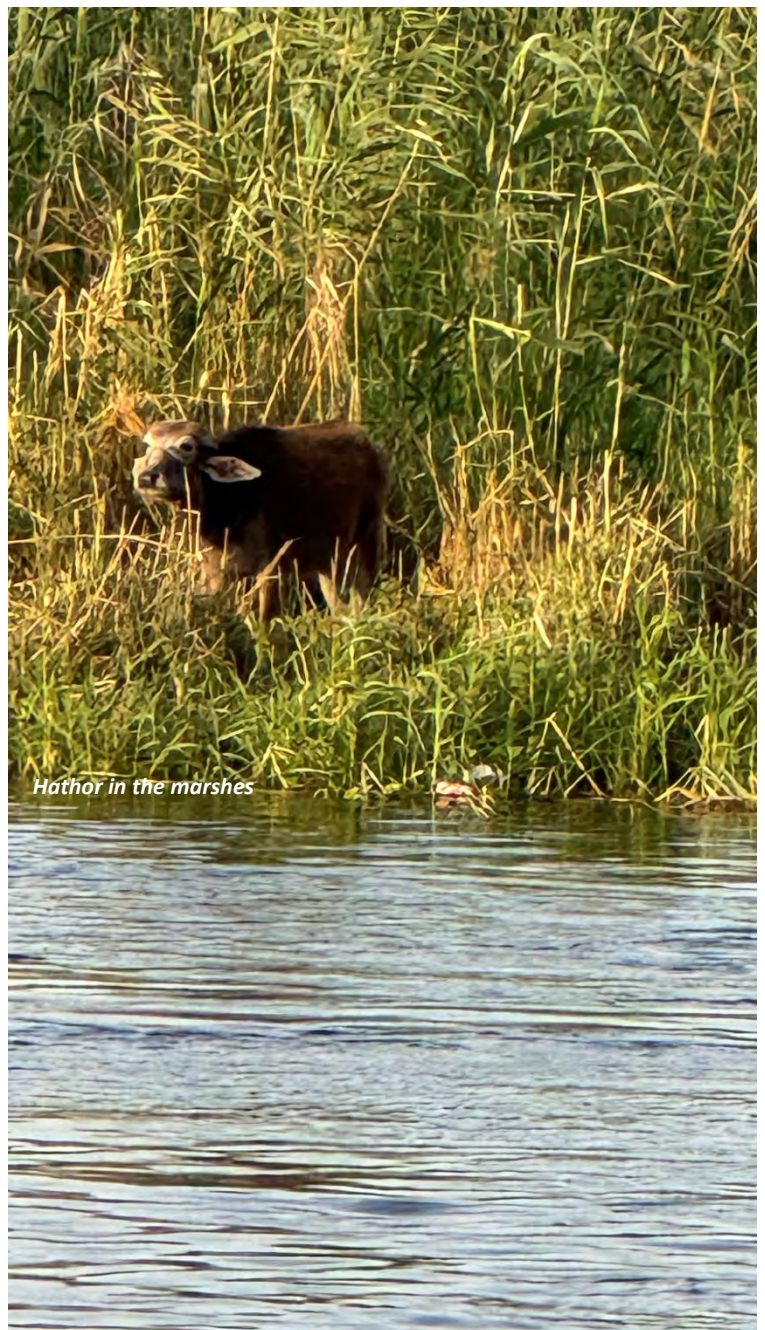
Life on the river



Pylons and fields



Brick kiln



Hathor in the marshes

Leaving the ship for site visits such as to the Meidum Pyramid (see Emily Hale's article in Hotep 90 for some lovely photos of this site) allowed us to see the developments across the cultivation areas and in the small towns, but also the ongoing 'greening' or 'greenhousing' of the desert. Alongside the new desert highway that runs for 1000 km, are vast tracts of greenhouses built by the army which has access to a labour force to realise this type of project. I was told that the army is heavily involved in food production and has vast estates across Egypt. It reminded me of the large temple estates of pharaonic times, where good administration and discipline was required to get the work done. I did wonder, however, how they would get water to these greenhouses as there is still limited fresh water away from the Nile. There is also the constant battle with windblown sand, so prevalent in many of the architectural sites too.



Vast greenhouses for the production of food

Heading South into middle Egypt, there is a much more traditional feel to the country. This is a conservative area where the influence of religions (Coptic and Sunni) and close-knit communities are evident in both the lifestyles and the architecture. Children are highly valued and there is an emphasis on intergenerational living and extended family support. There is also a sharp contrast between urban and rural lifestyles, with accompanying differences in education, employment and social norms.

As we sailed through El Fashn-Al Haiba, the two sides of the river cutting through the limestone show very different styles of architecture. The small houses set into the cliffs, overlooking banana fields on one side (right) contrast with the high-rise apartment blocks and new buildings in progress of a Coptic town on the other (bottom right). Apparently, it is quite tricky administratively to build a new church, so the Coptic Christians have taken over the roof space of their apartment blocks to hold their services, hence the cupola on top of the buildings.



Traditional houses and banana fields

Life does travel between the two banks, over bridges, but also on the ferry at Maghagha. Quite often you'll see donkeys, goats and cattle alongside motorbikes and cars on the ferry crossing the river together, and whole families on one bike.



View of the ferry at Maghagha



New apartment blocks at El Fashn-Al Haiba

The Nile is famous for its sunrises and sunsets. We stayed overnight in Minya, and I was lucky enough to capture a sunrise over the Minya museum. From here you can visit the Middle Kingdom necropolis of Beni Hassan. The escarpment offers spectacular views over the Nile and the superbly decorated rock cut tomb chapels of the local governors of the area are well worth a visit. I was also interested in the continuing use of these necropoli today, with the modern cemeteries of the local villages extending alongside the architectural site. Here too, the desert is being reclaimed, and pigeon lofts abound. The villages are also benefitting from the government's infrastructure projects, with state-run potable water and sewage systems introduced to each house within the last couple of years.



Sunrise over Minya Museum



Reclamation of the desert



Pigeon lofts

South of Minya, is modern day Amarna, a must for those interested in the New Kingdom and the radical changes brought about by Akhenaten. This time I was able to walk through the remnants of the mud brick city and visit the complex of the sculptor Thutmose, where the famous Nefertiti bust was found. I stood on X marks the spot and looked around for her other eye. Didn't find it, but one can only hope. South again are the cities of Asyut and Sohag, and sailing this stretch of the Nile is a great opportunity for some serious birdwatching and conjuring up images of Ancient Egypt, as little seems to have changed over the last 5000 years.



Dreaming of Nefertiti



Little change in life

There are moments when the cliffs come down to the Nile and on a calm day the reflections of the cliffs in the water are stunning. However, the reality is that agricultural land is being lost to urbanisation and increased soil salination. Whilst food production and processing are still an important part of the Egyptian economy, with 25% of the labour force involved in agriculture, there is a similar number of people now employed in industry. Egypt is known for its textiles, light manufacture, pharmaceuticals and cement.



Reflections in the Nile



Tombs in the cliffs



Birdwatching – heron

Most of the workforce (50%) is in the service industries, and one of the main employers is tourism. Literacy rates are improving (71% of the population today is literate) and there is a continuing investment in health and education, not unsurprising given the birth rate. Egypt is youthful country (median ages for men 23.8 years and women 24.5 years) with life expectancy into the mid-70s, and this is having an impact on its rapid modernisation and globalisation, with a more Western influence impacting urban lifestyle and culture.

Sailing towards Asyut the Nile passes through towns where the importance of religion to the country is clear. I was much taken with the number of mosques we passed with their lovely minarets dotted across the landscape. At times there was a cacophony of imams calling the faithful to prayer. Some minarets were neon lit at night too. What was also interesting was the juxtaposition of church and mosque in towns, or the splendid isolation of a monastery cut into the cliffs.



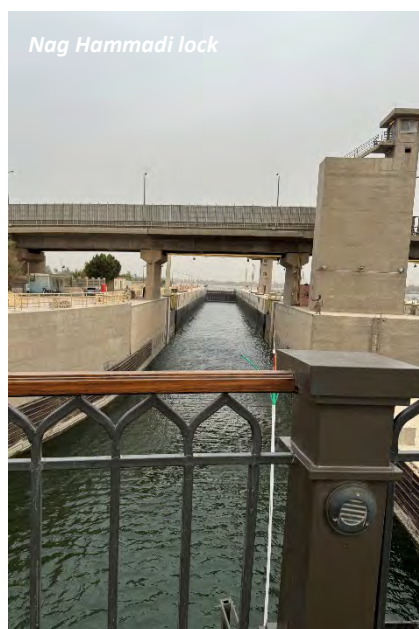
A monastery in the cliffs



Onwards to Sohag, and the land again contains cultivation and fishing scenes with both humans and birds in action. Sohag itself, is a bustling busy city and a good place to watch the sunset. From here it is a short stop to El Balyana, shoe shops galore and then on to Abydos with its more traditional villages and wonderful sacred landscapes. There is a different feel to this part of Egypt. For the first time since leaving Cairo, we started to see other cruise boats on the river and sailing to Qena was through the Nag Hammadi Bridges and locks, a much more modern experience than we'd had thus far. South of Qena, the land returns to gentle cultivation and trees full of birds, but also houses wrecks of former glories.



Bustling El Balyana



Nag Hammadi lock



Cultivation and fishing



Past glory



Luxor souk



Arriving in Luxor

Arriving in Luxor is always a joy, but from the Nile, at night, it is very special indeed.

There is much to see here, with the great temples of Karnak and Luxor, the mansions of a million years of Ramesses II and Ramesses III, the wonderful tombs in the Theban necropolis and the valleys of the Kings and Queens.

But to capture Egyptian life a little more I have chosen just one picture from Luxor; from the souk. One way to capture the essence of Egypt is with its food, and for me this is all about the spicing. In this cornucopia of colours, smells and tastes I think you'll find a little bit of heaven.

Leaving Luxor, it takes two short days to arrive at Aswan. The landscape changes, with limestone giving way to sandstone and the river becomes much more crowded with cruise ships. There are locks at Esna, and bridges across the Nile. The river also narrows as you sail past the sandstone quarries of Gebel el Silsila with their rock cut chapels from the eighteenth dynasty.



Sandstone quarries, Gebel el Silsila



Rock-cut chapels, 18th D, Gebel el Silsila

At a strategic bend in the river, there is also the town of Kom Ombo and its Ptolemaic temple of Haroeris and Sobek. Sailing on, you arrive at Aswan passing through the ongoing development of 'New Aswan'. Up in the sandstone hills they are building houses, hotels, roads, an amphitheatre; reclaiming the desert there are green lawns with sprinklers and rose gardens.

As our journey comes to an end, there is a wonderful moment when you come into Aswan where you can see the tombs of the nobles in the hills at Kubbet el Hawa and below it, at night, the neon lighting of the International Movenpick hotel.

As a final thought, Egypt is undergoing modernisation and globalisation at a pace. Its political culture, a blend of traditional power structures and on-going debates about governance and human rights, is proactively supporting these changes.

The investment is visible everywhere, and communities are benefiting. It is certainly diversifying beyond agriculture and tourism, but there is still room for those of us who value its ancient culture too.

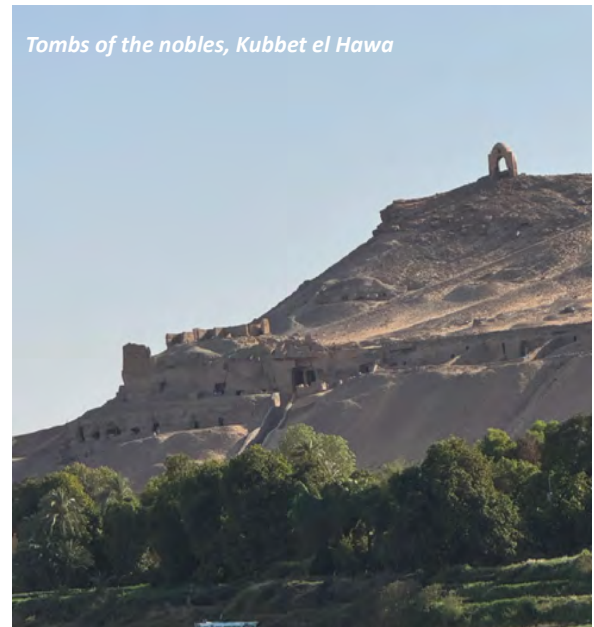
All photos in this article © Pippa Dell, 2025.



Ptolemaic temple of Haroeris and Sobek, Kom Ombo



A family journey



Tombs of the nobles, Kubbet el Hawa



Ending the trip in Aswan

Exhibitions/places to visit in the South of England

'Making Egypt'

Young V&A, Cambridge Heath Rd, Bethnal Green, London E2 9PA

Now until Sunday 2nd November 2025.

A journey through the ancient past to modern day and how it influences art, design and popular culture. A chance to encourage the younger generation to engage with ancient Egypt.

<https://www.vam.ac.uk/exhibitions/making-egypt?srsId=AfmBOooiqTbsZ4DO7Ou5IVSH7pZ8MvS2Qe9cgLGDN-5Z0zTdtOkDuDY->

'The Makers of Ancient Egypt'

The Fitzwilliam Museum, Trumpington Street, Cambridge CB2 1RB

3rd October 2025 – 25th January 2026

The Fitzwilliam Museum has been at the forefront of research into how Egyptian artefacts were made and this exhibition will reveal how makers of objects from the domestic to the divine were creating and combining materials, often working at the very edges of technical capabilities. The exhibition will combine new discoveries from the collection with loans from The Louvre, Paris and the Egyptian Museum in Berlin – some of these artifacts have never been seen before in the UK.

Though their names are rarely known, innovative interpretation and immersive displays will encourage visitors to meet the people behind these objects, to learn how others in Egyptian society viewed them and how they viewed themselves.

A link will be added as soon as tickets become available.

Your SAES Committee

Since the publication of the last edition of *Hotep*, there have been no new updates to share. The next committee meeting takes place on Thursday 12th June and we will bring updates, decisions, and discussions that shape our ongoing work in the next edition.

Next meetings

Saturday 21st June 2025

Saturday 21 June 2025

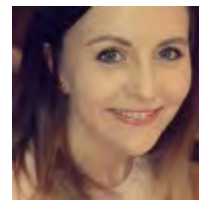
Meeting opens 13.30 admission from virtual waiting room from 13.45 for a start at 14.00)

'Highlights from the Griffith Institute Archive' by Jen Turner

The Griffith Institute was established in 1939 and named after Francis Llewellyn Griffith, the first Professor of Egyptology at the University of Oxford. Since his initial estate and manuscripts were bequeathed to create a permanent place for the study of ancient Egypt and the Near East, the Griffith Institute has expanded to incorporate over 170 different collections today. Archive materials range from complete excavation records to photographs, correspondence, research materials and watercolours. For this lecture we will present highlights from the archive, including the work of notable figures such as Amelia Edwards and Howard Carter, and share some of our most famous holdings including the original records for the excavation of the tomb of Tutankhamun.



Jen Turner studied Egyptology at the University of Birmingham, focusing on elite sculpture from the Third Intermediate Period. She has previously worked as Project Curator for Egyptian Sculpture at the British Museum, and taught several courses on art for the University of Glasgow and Egypt Exploration Society before joining the Griffith Institute in spring 2023.



Register in advance for this meeting using the link below:

<https://us02web.zoom.us/meeting/register/5EvXFeFuTuagM1IqwQ2aTg>

Registration will be approved and the joining link released on confirmation of fee payment:

SAES Member £3, Overseas Member £4, Guest £6

For payment details or to check your payment status, contact the Secretary saesinfo55@gmail.com

The Griffith Institute at the University of Oxford has been a cornerstone of Egyptology and Ancient Near Eastern Studies. It hosts two major research initiatives: the Topographical Bibliography and the Online Egyptological Bibliography, while also collaborating on the AHRC-funded Artefacts of Excavation project. The Institute is home to an archive brimming with the legacy of some of Egyptology's most influential scholars, including its founder Francis Llewellyn Griffith, alongside Sir Alan Gardiner and Jaroslav Černý. Among its most renowned collections are the records of Howard Carter, forever linked to the historic discovery of Tutankhamun's tomb. Offering invaluable resources for exploring the rich history and culture of ancient Egypt and the Near East, the Griffith Institute provides access both in person and online.

Links: [Topographical Bibliography](#) ■ [Online Egyptological Bibliography](#) ■ [Artefacts of Excavation](#) ■ [discovery of the tomb of Tutankhamun](#).

Change to the published programme:

Due to Robert Morkot's family circumstances as already notified, we have had to rearrange the local (face-to-face) meeting which was planned for Saturday 7 June 2025.

This will now be replaced by a face-to-face meeting at Itchen College on:

Saturday 19 July 2025 (13.30 for a start at 14.00)

'Identifying Hedgehogs in Ancient Egypt' by Hilary Wilson



This is a personal study of one of the lesser-known small creatures of Ancient Egypt. By identifying the behavioural traits of the particular species that were found in Egypt in pharaonic times, it is possible to interpret the place of hedgehogs in religious belief and superstition.

But, in spite of the spikiness of the hedgehog the representations of these animals in art and the imaginative use of their forms in material culture suggest that they were appreciated for their distinctive and appealing appearance.

This talk provides a sort of 'spotters' guide' to recognising Egyptian hedgehogs by exploring the variety of forms in which they were depicted and which may be encountered in museum collections.

The fee for all-comers is £5, which includes interval refreshments.

Pre-booking is essential as places are limited. Booking will be confirmed by receipt of payment.

If you would like to be sent details of this or any other SAES event, please contact the Secretary saesinfo55@gmail.com to have your contact details added to our mailing list.

Access to Itchen College: We are pleased to tell you that the Nursery Carpark has now reopened. This means that both vehicle and pedestrian access to the site is from Whites Road. Maps and directions are available on the SAES website.

Zoom meeting, Saturday 5 July 2025

Meeting opens 13.30 admission from virtual waiting room from 13.45 for a start at 14.00.

'Amarna3D: using digital archaeology to explore and archive Amarna' by Paul Docherty



In autumn 2023, an ambitious 3-year ARCE funded project entitled Akhenaten's city: Protecting Amarna's urban heritage, led by Dr Anna Stevens began. This project has several goals, including a 3D survey of the city landscape along with detailed 3D captures of selected urban structures. In this talk, showcasing ongoing 3D projects at Amarna, Paul will give a first look at the work done so far on this project and what can be expected once it is completed. Paul has also completed several surveys of the Great Aten Temple enabling the development of a series of reconstructive visualisations of the temple's appearance in antiquity. These reconstructions of the temple and the early 3D reconstructions of the central city area will be presented along with a summary walkthrough of the construction process. Time permitting, Paul will also present some of the work he has been doing at the Temple of Ptah and the 8th pylon at Karnak.



Paul Docherty is currently pursuing a DPhil at the University of Oxford, investigating spaces, focusing on key areas within the temple complex of Karnak at Luxor and the Great Aten Temple at Amarna. A specialist in 3D modelling and reconstruction, Paul works with technologies such as laser scanning, photogrammetry, and Reflectance Transformation Imaging (RTI). He works as a Digital Archaeologist for the Amarna Project, contributing photogrammetric documentation of the ancient city of Akhetaten helping to develop a detailed 3D reconstruction of the city as it may have appeared during Akhenaten's reign.

Register in advance for this meeting using the link below:

<https://us02web.zoom.us/meeting/register/wsWyagXVSh2Jx3h60qjNMg>

Registration will be approved and the joining link released on confirmation of fee payment: SAES Member £3, Overseas Member £4, Guest £6

For payment details or to check your payment status, contact the Secretary saesinfo55@gmail.com

Items for Hotep

We are always happy to receive your items of interest for inclusion in Hotep. If you could provide a review of a talk, book or article, or even a picture or puzzle which you think might entertain our readers, please contact us through the usual channels or contact Emily directly.

Special thanks must go to Nick and Pippa who have kindly written articles for this edition, and for sharing their notes and brilliant photos. These articles go to make Hotep extra special. But we need more – so if anyone has been on a trip lately, whether it be Egypt or somewhere with an Egyptological theme, do get in touch – we'd love to hear from you.

Web site: <https://www.southamptonancientegyptsociety.co.uk/index.php>

Facebook and Instagram: The Southampton Ancient Egypt Society

Email: saesinfo55@gmail.com

For payment or to check your membership or lecture payment status, please contact the Secretary on the email address above.