

HOTEP

The newsletter of the Southampton Ancient Egypt Society

Issue 90: May 2025

We hope you're loving the refreshed Hotep under the guidance of our new editors, Sara and Pippa. The feedback we've received has been fantastic, and we're truly enjoying bringing it to life for you!



Hotep *htp*

The word 'hotep' in ancient Egyptian translates as 'to be at peace', or 'contentment'. Pharaohs included the word hotep in their names, for example Mentuhotep, a name used by a number of kings during the 11th – 16th Dynasties. Other examples are, Neferhotep and Sobekhotep (13th – 16th D), Rahotep (17th D) and Amenhotep (18th D). When used in the name, it literally translates as 'Amen is at peace' in the example of Amenhotep. Another well-known example of the use of Hotep is Imhotep, possibly the greatest architect of all time – he who created Djoser's Step Pyramid at Saqqara.

In the 21st century, it has been used as slang to describe a black man facing oppression. However, I personally find this interpretation less compelling, as it lacks the depth and resonance of the term's original meaning in ancient Egypt, which I find far more satisfying.



Robert Brown

This edition brings some sad news. Annette recently received a letter telling us of the death of Robert Brown, a long-standing supporter of SAES who had volunteered on the Committee for the last three years. We had become rather worried that Robert was not responding to emails, his mobile number was inactive, and no message could be left on his landline. When he did not join the meetings for which he had registered in October and November we began to suspect that he was ill again, having previously experienced complications from his diabetes which required hospitalisation. We now know that he died on 18 November 2024 but we have no further details. If anyone does know more, please let Annette know on the usual email saesinfo55@gmail.com.

Meeting Cancellation

Regarding the face-to-face local meeting scheduled for Saturday 7th June, it is with great reluctance that Robert Morkot has had to cancel as unexpected personal/family issues demand his full attention. Since Thames Valley Ancient Egypt Society have now planned an in-person meeting on that day we have decided not to seek an alternative speaker, but we have arranged for Hilary to give a face to face talk on Saturday 19th July (see below). Meanwhile, we can look forward to a Zoom meeting which does not appear on the Members' Desk Calendar as it was booked after publication. On Saturday 21st June, Jen Turner will be talking about her work at the Griffith Institute, details to be circulated after the May meeting.

Meeting reviews

Saturday 26th April 2025

'Who Ate All the Fish in Ancient Egypt?' by Hilary Wilson



Tomb chapel of Wenensu (18th D) TTA 4, Louvre N1393

Hilary Wilson is Chair of the Southampton Ancient Egypt Society and regular contributor to *Ancient Egypt Magazine*. For more than thirty years she worked in Adult Continuing Education, teaching courses on the History of Mathematics and World Archaeology for the Open University, and creating and lecturing on Egyptology courses for the University of Southampton and various WEA and local community education groups throughout Hampshire and Dorset. Since her retirement from teaching Mathematics to A-Level, Hilary has indulged her personal passion for Lifelong Learning by completing the University of Manchester's Certificate in Egyptology and was awarded Manchester's MA in Egyptology in 2022.

Herodotus's anecdotal evidence (c.400BCE) of a priestly taboo on the eating of fish was exaggerated by later writers who interpreted this as a tradition pertaining to the whole Egyptian population. That the Egyptians of any era should have ignored such a ready abundance of animal protein as that provided by the Nile, seems perverse and is certainly contrary to the vivid images of fishing which appear in private tombs from the Old Kingdom onwards. This talk presents a realistic picture of the ancient Egyptians' relationship with fish by comparing the practices of the main consumer groups, namely the gods and royalty, the living and the dead. Archaeological, artistic and textual evidence from the Predynastic to the Third Intermediate Period is used to assess the significance of fish in the Egyptian diet, the methods of preparation for consumption and preservation, and the contribution of fish to the ancient Egyptian economy. By examining which species were available to different communities and which were thought appropriate for certain occasions, Hilary will also consider how the size and species of fish relate to social and economic status.

Review – Sara Arnold

"The Nile contains every variety of fish and in numbers beyond belief. It supplies [the ancient Egyptians] with abundant subsistence from the fish freshly caught but also yields an unending multitude for salting." Diodorus (Bibliotheca 1:36)

Throughout excavations, Egyptologists have carefully examined organic remains alongside classical sources, yet early interpretations led to misconceptions regarding fish consumption in ancient Egypt. Anecdotal accounts from Herodotus suggested that eating fish was taboo – a notion that was later exaggerated in subsequent writings.

However, evidence from tombs and organic remains makes it clear that fish from the Nile constituted a substantial source of dietary protein. Gods, kings, and both the living and the deceased were believed to partake in the bounty provided by the river.

Hilary demonstrated that the Egyptians had a well-developed food procurement strategy dating back to pre-dynastic times.



Photo Norman Pease

Tilapia sp. 'bulti fish'. Tomb on Ankhthifi, Mo'alla, 10th D.



Mormyrus sp. 'elephant snout fish'



Photos Norman Pease

Tomb on Ankhtifi, Mo'alla, 10th D.

Synodontis sp. 'schall'

Various fish species were available, particularly in shallow waters, shorelines, river mouths, and lakes, including *Clarias* and *Synodontis* catfish, tilapia, and mullet. Shallow-dwelling fish were easily caught without specialised skills, often collected using woven reed baskets or seized by hand with small boats and seine nets. Notably, the *Clarias* catfish accounts for more than 60% of fish remains at certain sites. Extensive pre-dynastic fish midden deposits indicate that fishing was a primary means of meat provision as early as 4000 B.C.

Deep-water species, such as Nile perch (*Lates niloticus*), carp, and *Mormyrus*, were also consumed, but catching them required advanced techniques and equipment, including larger boats, harpoons, spears, lines, and nets. Though requiring greater effort, these fish were prized for their larger size and the higher quality of their flesh.

Depictions in tomb scenes confirm the significance of fishing, and locations used for landing and processing fish were economically important, serving as marketplaces that likely contributed to the rise of regional centres into national capitals. There is even evidence of aquaculture or fish farming, and rituals were performed to ensure successful harvests, hunts, and fish catches.

The catfish held ceremonial importance from late pre-dynastic times onward, as demonstrated by its inclusion in ritual celebrations and feasting deposits. At Hierakonpolis, dating to 3150–3100 B.C., rubbish pits revealed an abundance of large fish bones, suggesting they were eaten on special occasions. Similarly, a deposit chamber in the dry moat of the Step Pyramid at Saqqara contained remains from up to 12 individual *Clarias* or *Synodontis* catfish.

A ceremonial wooden-bladed harpoon found in the same deposit hints at connections to royal hunting rituals. Salima Ikram theorises that fish were decapitated to neutralize potential evil, while tilapia remains suggest ceremonial feasting among elites, as this species symbolised rebirth.

Interestingly, tomb scene depictions do not always provide an accurate representation of available fish species. The types of fish varied depending on the time of the inundation, migration, spawning grounds, temperature and geographic location within Egypt. Some illustrations may symbolise the duality of Upper and Lower Egypt, with fish from different seasons and reaches of the Nile depicted in a single catch.



Photo Emily Hale

Seine-netting from shore, tomb of Mehu, 6th D, Saqqara

The Harris Papyrus, housed in the British Museum, records temple endowments including 400 jars of preserved fish and 441,000 whole fish, though the extent to which these were reserved for temple or elite consumption remains uncertain.

Fossilised Nile perch discovered at Malqata were reportedly covered in gold and may have been used to celebrate Amenhotep III's jubilee, suggesting that fish played a role in royal festivities.

While there is no direct evidence that the king himself ate fish, it is plausible that such offerings were distributed among courtiers.

Records from the jubilee of Tuthmose IV at Karnak do not mention fish at all, raising further questions about the extent of fish consumption among the highest echelons of ancient Egyptian society.

There is little evidence of sea fishing, but the evidence that does remain suggests that fishing in the waters of the Mediterranean was time consuming and dangerous, impractical and uneconomic. Meagre otoliths of the *Argyrosomus regius* from the midden of an elite dwelling at Heit el-Ghurab (Old Kingdom) have been found, and it has been suggested that this was a gift, a luxury, or even perhaps a bribe. It is also unlikely that fish from the Mediterranean would have survived the journey to the major centres in Egypt unless they were preserved in some way.

Several Old Kingdom tombs, like that of Hetepherakty (5th D) include images of puffer fish. Today we know how difficult it is to prepare this fish to avoid poisoning.



Wall relief, (5-6 D), Saqqara, Louvre E26092

Offering of fish for the afterlife

There is very little evidence that fish was included regularly in high status burials, although there is a rare example of a mormyrus or elephant snout fish included in the list of offerings of Rahotep, son of Seneferu at Maidum. The accompanying hieroglyphs include storage jars and a scaling or gutting knife suggesting that the fish was salted or preserved in oil. This would have avoided the contamination of the tomb and the odour of decomposing fish. In general, fish do not appear on Old Kingdom offering tables or on offering lists. But they are occasionally shown in offering tables of the Middle Kingdom and art from the late New Kingdom onwards. Where fish are found in tombs, they are in dried or mummified form.

Preparation of fish

There is evidence that the Egyptians split, gutted and cleaned fish close to the river bank, and then dried it via the sun or by being hung over a wooden framework with troughs underneath to collect the smelly and nasty bits. The fish would then be pickled, salted, roasted or smoked (although none of these methods are shown in tomb scenes). Large fish would have been fileted or cut into pieces.

Some houses had ovens and querns for processing grain into bread and beer, but it is difficult to say what cooking methods were used for other foods.

There is evidence of the rendering of animal fats which suggests that stewing was the most efficient method of providing meals for large numbers of workmen and spit roasting over an open fire would be the most efficient use of fuel. Evidence of grilling has been found at Deir el Medina. In the tomb of Werirni (5th D) at Sheikh Said, there is a tomb scene which could show workers making some sort of fish patties, but fried fish remains the most popular means of preparation for fish in modern Egypt.

With little direct evidence of fish cookery, the modes of cooking have to be extrapolated from the recognised methods used for other foods. What makes any animal product a luxury is often not the ingredient but the way in which it is prepared.

Fesikh (a modern Egyptian fish dish) is a delicacy eaten at the Spring festival of Shem el-Nessim, is prepared by layering semi-dried fish in salt, burying it in sand or mud or submerging it in a strong brine solution. This dish can be traced back to the growing and harvest season of *Shemu*. The resulting fermented dish is apparently an acquired taste!

Hilary showed many examples of tomb scenes, artifacts, models and papyrus supporting the eating of fish and proved its importance as part of the Egyptian diet; the elite would eat the choicer cuts, the larger fish which were found in deeper waters; and to a certain extent the poor would be left with the smaller fish, dwelling in the muddy shallows, and seen as distasteful.

In Hilary's words:

'The obvious answer to the question posed in the title of this talk is that all the Egyptians ate fish, even the cats'.

Tales from your travels

Visiting the Sphinx enclosure and the Amenhotep II temple

Pippa Dell



Access to the sphinx temple
Photo Pippa Dell

The sphinx temple

Normally to see the sphinx, access is through the beautifully restored valley temple of Khafre up on to a viewing platform. There you can see the sphinx from its right hand side and look down on its large enclosure. It's a wonderful experience despite the crowds.

In March 2025 I was lucky enough to see a different view of the sphinx and its accompanying temples on a trip organised by the Kemet Klub.

For this special viewing we went inside the sphinx enclosure, to wander freely around its massive structure. Here in the quiet it felt like a sacred space and was simply magical.

Access to the enclosure is down a set of ramps and stairs that pass between the sphinx temple to your left sadly now quite ruined (above) and the temple built for the sphinx by Amenhotep II to your right (below).



Access to the sphinx temple
Photo Pippa Dell

The first sight of the sphinx from this angle shows it perfectly aligned with Khafre's pyramid, and you get a stunning view of the length of the monument from its left-hand side (below).



The sphinx and the pyramid of Khafre
Photo Pippa Dell

Down at the level of the sphinx, you can also see how it is perfectly aligned between the pyramids of Khufu and Khafre (below).



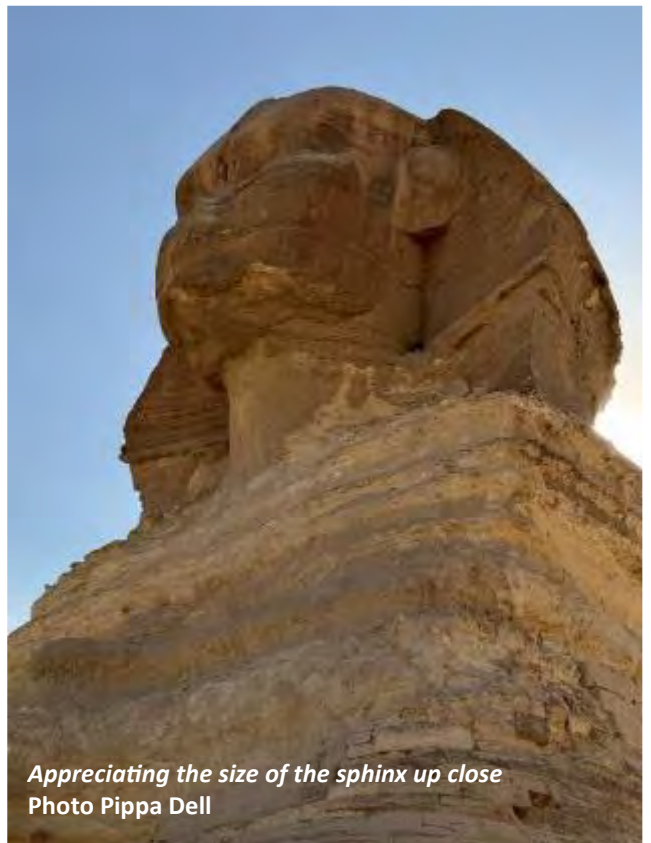
The alignment of the sphinx and the pyramids
Photo Pippa Dell

Between the paws of the sphinx is the famous Dream Stela of Thutmose IV, justifying his becoming Pharaoh (below).



The Dream Stela of Thutmose IV
Photo Pippa Dell

At this level, you can also appreciate its size close up (below).



Appreciating the size of the sphinx up close
Photo Pippa Dell



Appreciating the size of the sphinx up close
Photos Pippa Dell

Amenhotep II temple

Overlooking the sphinx are the remains of a small temple built in its honour by Amenhotep II. A mixture of stone and mudbrick, it too is perfectly aligned within the sacred landscape of the Giza plateau (below).

Spending time looking over the sphinx from this temple, made me think about the priests who had been involved with the cults associated with the deity. As the sun started to set over the plateau, it shone behind the monument and for a moment time stood still and the world was peaceful.



Amenhotep II temple
Photos Pippa Dell

Meidum and Faiyum Pyramids

Emily Hale

On a recent trip to Cairo we took a day tour out of the city to visit the Meidum Pyramid and the Faiyum Pyramids of Hawara and Lahun, whilst not as visually grand as the pyramids of Giza, Dahshur and Saqqara they are still well worth the visit.

Meidum (Meydum or Maidum)

The first stop was to the Meidum Pyramid built by 4th Dynasty Pharaoh Sneferu (who also built two pyramids at Dahshur). This pyramid went through different construction phases, an original 7 stepped version then an enlarged eight-step version, construction then paused whilst building work commenced at Dahshur but towards the end of his reign Sneferu began works here again to build what would have been a true pyramid. What remains today is a tower from the early stepped version and a mound of rubble around its base.



Going inside the pyramid you can see the first example in Egyptian history of a corbelled roof, which is seen in the later pyramids of Giza, the shaft to get down to the burial chamber isn't as challenging as some of the other pyramids (I really struggled with the Red Pyramid!). The burial chamber today is home to a bat population who flew around us whilst we explored the chamber.



*Inside the Meidum pyramid – with corbelled roof
and its own resident bat colony*
Photos Emily Hale



In the area immediately next to the Medium Pyramid is Mastaba 17, its owner is currently unknown. Whilst the owner would have been someone of great importance to have had a tomb so close to Sneferu's pyramid, similar to the Medium Pyramid this started life as a stepped mastaba with its orientation to the north being far more accurate than the other mastaba's within the cemetery area so great care was made during building. The construction work is unfinished, however male human remains were found within the sarcophagus, so the mastaba's owner must have died young before the building could be completed.

Lahun

Not much remains of the site of the Faiyum pyramid of Middle Kingdom Pharaoh Senwosret II at Lahun, elements of the limestone basing are visible and much of the mud brick filler and core. It was interesting to visit a site so well studied by Petrie and to consider the pyramid town which adjoined this complex back when it was functioning and serving the cult of the king, of which nothing is visible today. The interior of the pyramid is currently undergoing restoration but contains a couple of antechambers and the burial chamber with red granite sarcophagus.



Pyramid of Senwosret II at Lahun
Photo Emily Hale

Hawara

The pyramid of another Middle Kingdom Pharaoh Amenemhat III at Hawara is still an imposing structure today, the mudbrick core remains which would have originally had limestone casing.

This is also the pyramid known for the Labyrinth mentioned by Roman visitors to the area and rediscovered by Lepsius and later excavated by Petrie. The inside of the pyramid is not visitable today due being under the water table but contains two passages, one of which leads to a dead end, with the other reaching the burial chamber after a number of turns.

The sarcophagus is set into a burial chamber which is itself a single piece of carved stone, and covered by a large roof block. In the grounds of the pyramid are remains of stone architecture (column bases) and pieces of pottery.



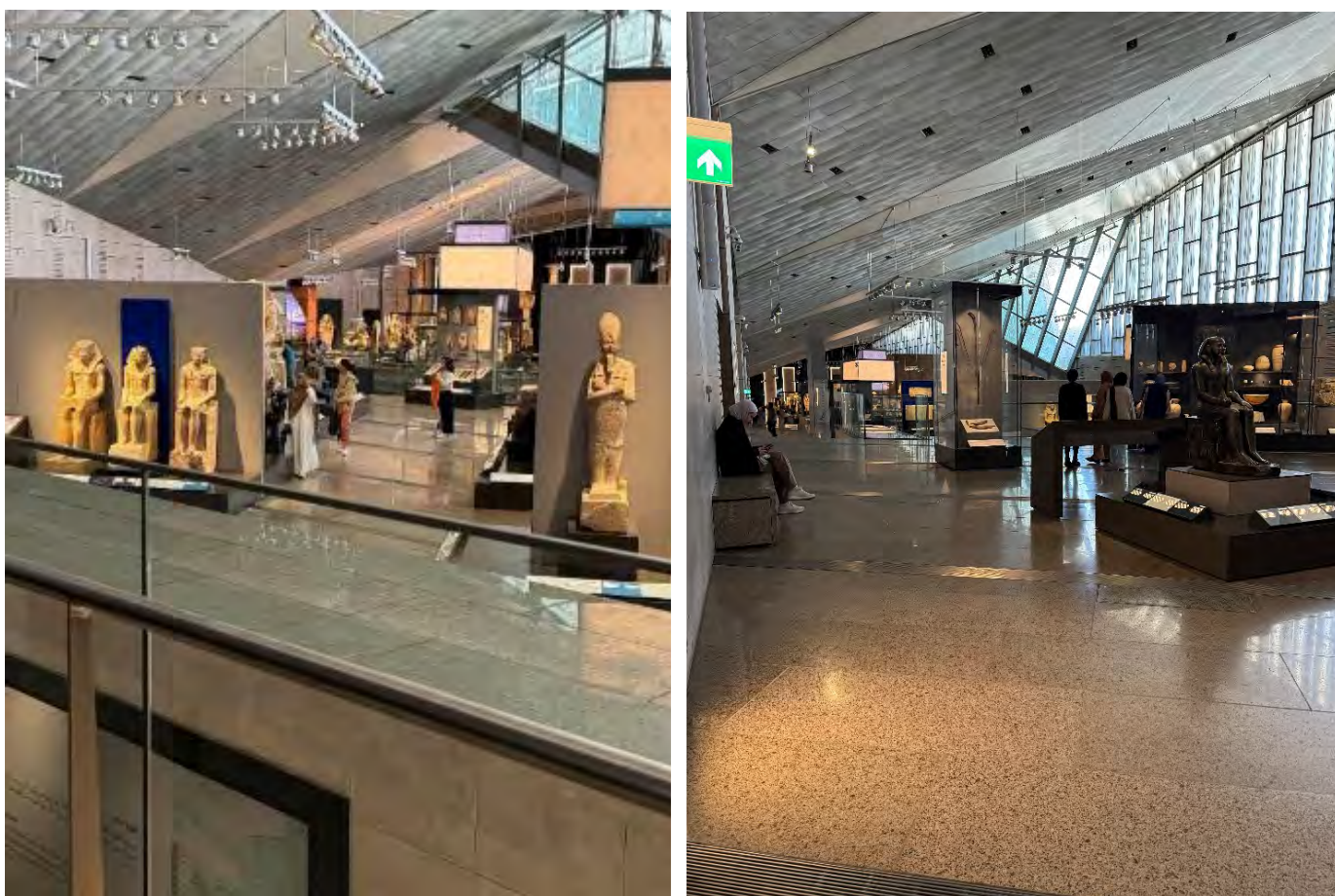
Pyramid of Amenemhat III at Hawara
Photos Emily Hale



The Grand Egyptian Museum: Some thoughts on the wonderful architecture of the building

Pippa Dell

I have been lucky enough to visit the Grand Egyptian Museum (GEM) three times now. The content is superb, with some 24,000 square meters of exhibition space holding upwards of 100,000 artefacts. The exhibition masterplan, exhibition design and museology were led by Atelier Bruckner. Emily Hale's excellent article on the museum (Hotep 89) inspired me to really look at the architecture of the buildings on my most recent visit. At the moment there are 11 of a potential 12 galleries open that cover the span of Egyptian history. These are arranged across four levels, but are all fairly open-plan so you can move between them with ease.



Two views across the galleries. Photos Pippa Dell.

There is good access, with travelators and wheelchair lifts, and plenty of toilets and seating in the galleries. There will be a comparable set of galleries opening soon (Grand Opening 3 July 2025) that will house the complete funerary equipment of Tutankhamun.

I understand that many of the pieces are already in place, but the opening will occur once the final artefacts, including the golden mask, are brought in a grand procession from the Cairo museum.

Whilst I was overwhelmed by the content of the galleries, and indeed of the 98 monumental pieces that populate the grand staircase up to the start of the galleries, what also struck me was the amazing architecture of the site, so I thought I would share some of my photos of the buildings for the Hotep audience.

As you enter the complex from the ticket office, the outside space includes a suspended obelisk of Ramesses II (right). The size of the building is also notable, with the three 3D alabaster pyramids jutting out along the front façade.

You enter into the great court, a massive high atrium (below) within which a colossal statue of Ramesses II is dwarfed by the space.



Ramesses II in the great court
Photo Pippa Dell

Walking to the other end of the atrium, you can look out to a second building across a Sekhmet statues garden. This houses the solar boat of Khufu, brought to the GEM from the nearby pyramid of Khufu to some fanfare last year.

Back in the atrium, there is a secondary forecourt that hosts the grand staircase which ascends to the level of the original Giza plateau and offers the aforementioned views across to the pyramids.

Opposite all the galleries and two staircases, are food halls and shops. If you wander through these,



Suspended obelisk of Ramesses II
Photo Pippa Dell

you'll find yourself in a second large atrium within which there is another colossal statue of Ramesses II, with two of his daughter-wives. They are life size and come up to his knee. This statue overlooks the gardens which will also be a wonderful space when they are fully planted.

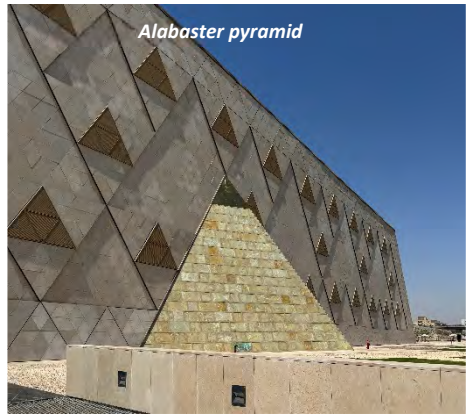
I was the only person in this second atrium, it felt very calm. I suggest it will be a good place to sit and contemplate the marvellous structural work that supports the ceilings and indeed the whole building.



Around the outside of the GEM showing the limestone triangles and alabaster pyramid



Khufu's boat museum



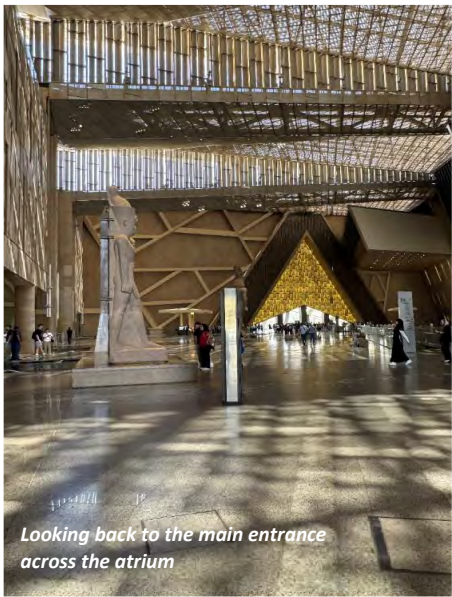
Alabaster pyramid



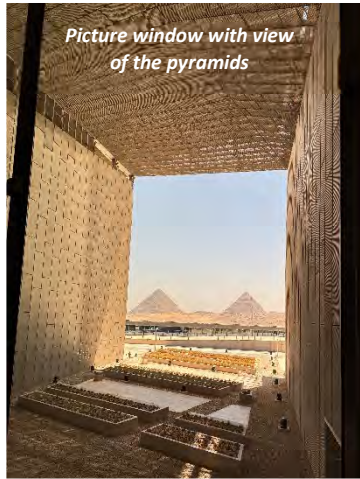
Sekhmet circle in front of the boat museum



Beautiful alabaster tiles



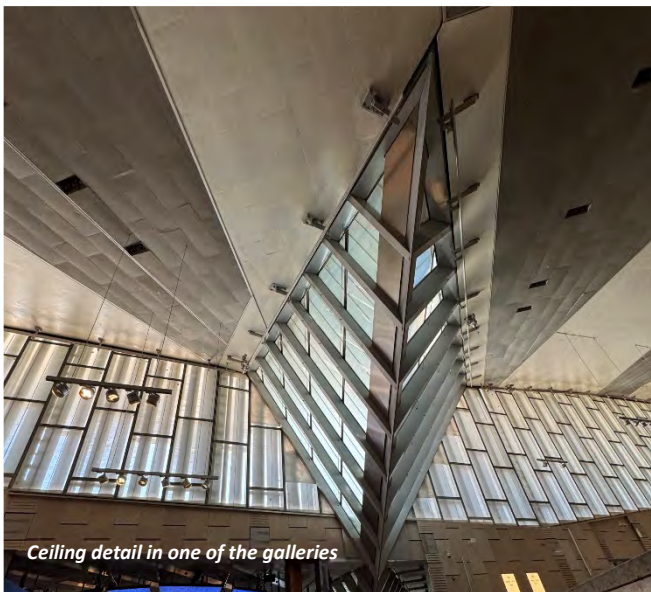
Looking back to the main entrance across the atrium



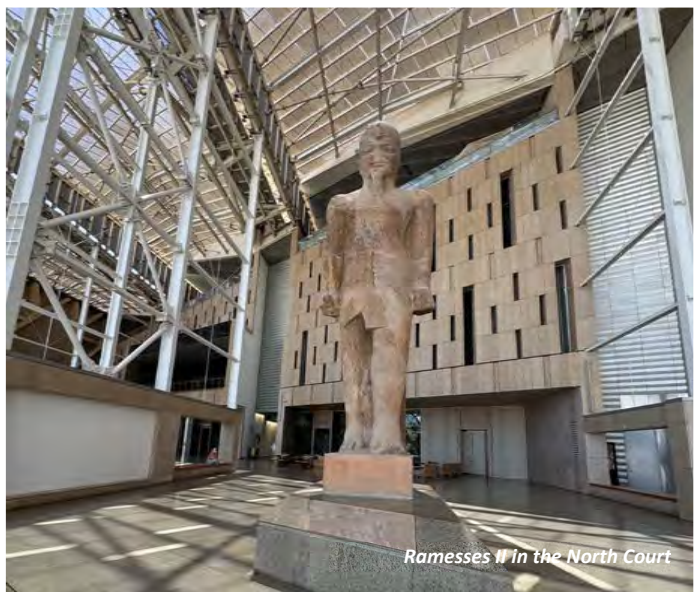
Picture window with view of the pyramids



View from the North Court



Ceiling detail in one of the galleries



Ramesses II In the North Court

All photos Pippa Dell

SAES trip to Oxford

Sara is looking to arrange a fantastic day out at the Ashmolean Museum in Oxford. The suggested date is Friday 15th August. A group tour will be arranged, with a handling session of some Egyptian artifacts.

You would make your own way there, to meet at 11am at the museum for a guided tour. Tea and cakes will also be available. The group cost is £10 per head, with £3 for the tea.

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>

If you are interested, please let Sara know by 31st May 2025. We need at least 10 attendees to make the guided tour viable. Please email Sara direct on sara.arnold@persara.co.uk.

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

Committee: Hilary Wilson (Chair and Programme Secretary), Glenn Worthington (Treasurer), Annette Winter and Emily Hale (Joint Secretaries), David Marriott (Minutes Secretary and Web Master), Keith Rider (Librarian), Sara Arnold and Pippa Dell (Hotep Editors).

Keith and Pippa presented apologies.

Your committee got together on Thursday, 24th April over Zoom.

- After the sad news of Robert Brown, Annette has written to his solicitor to pass on our condolences to his family. The committee decided that any funds remaining from Robert's subscription would be donated to an appropriate Egyptology charity. Pippa has suggested the Friends of Silsila to which Robert made an additional personal donation when we were planning the fundraiser which had to be cancelled due to John Ward's illness.
- Membership is holding at around 50 and even halfway through the current programme, we are still attracting new Members, both at home and overseas.
- Discussion about widening the reach of the newsletter – at present Hotep is for members only, but perhaps an abridged version could be produced and publicised widely to encourage new membership.
- Zoom talks:
 - Zoom meeting invites contain a link to register and this includes a brief description of the meeting. It will be made clear near the start of the registration that payment will be required. Once payment has been received, the registration will be approved and the joining link sent.
 - Using Eventbrite or Ticketsource for the size of the audience we usually attract is not worth the fees involved, but if the numbers increases, we may need to upgrade our account. Hilary was concerned that this may be too expensive but we will deal with this as and when necessary.
- David has the web site for the next year all in hand and will keep it up to date.
- Sara has looked into hiring a minibus and driver for a day; possibly to visit the Fitzwilliam exhibition in October, but this is far too expensive, working out at £70 per person (with a minimum number of 20) from Southampton to Cambridge, so has been ruled out.

Recommended reading

Chronicle of the Pharaohs, Peter A. Clayton, Thames and Hudson, 1994. ISBN: 978-0500050743

The Complete Gods and Goddesses of Ancient Egypt, Richard H. Wilkinson, Thames and Hudson, 2003. ISBN: 978-0500051207

The Complete Pyramids, Mark Lehner, Thames and Hudson, 2008. ISBN: 978-0500285473

The Egyptian Book of the Dead, Sir E.A. Wallis Budge, John Romer (ed.), Penguin Classics, 2008. ISBN: 978-0140455502

Biographies

Howard Carter, the Path to Tutankhamun, T.G.H. James, Tauris Parke Paperbacks, 2008. ISBN: 978-1-84511-258-5

The Earl and the Pharaoh, The Countess of Carnarvon, William Collins Books, 2022. ISBN: 978-0-00-853177-5

Next meetings

Saturday 17 May 2025

'The Lighthouse, the Laser and the Stone' by Chris Elliott

(13.30 for a start at 14.00, admission from the virtual waiting room from 13.45)

The full story of how Egyptian hieroglyphs were finally deciphered, and why the Rosetta Stone wasn't the key to the breakthrough. Mistakes, misunderstandings, accusations of unscholarly conduct, and Anglo-French rivalry. Featuring a genius gentleman scholar, a brilliant but brash outsider, an MP who had to flee England to avoid prosecution, and the architect who completed the Arc de Triomphe in Paris. With stelae, obelisks and a warning about the bite of the Egyptian duck. This talk will be of particular interest to anyone who enjoyed Nick Tomlinson's item on Kingston Lacy in the March issue of Hotep.

Dr. Chris Elliott is an independent academic and writer, the author of books on Egyptian style architecture and obelisks. He researches the afterlife of Ancient Egypt; its influence on other cultures over the centuries. He is a Visiting Fellow in the Dept. of Archaeology at Southampton University, and an Ambassador for the International Society for the Study of Egyptomania. He may also have reintroduced the word 'obeliskiana' into the English language.



The obelisk at Kingston Lacy

Register in advance for this meeting using the link below:

<https://us02web.zoom.us/meeting/register/eXDA3cWnTQyLdHmUYgb7Ew>

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

Please contact the Secretary saesinfo55@gmail.com for further details or to check your payment status.

Saturday 21st June 2025

Jen Turner will be talking about the work of the Griffith Institute in Oxford. This will be a zoom meeting and more details and registration will be available nearer the time.

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.

Could someone please do the review for this – volunteers would be welcome.

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 Emily and Pippa who have kindly written articles on their recent trips to Egypt, and for sharing their 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.