Colloque international / International Conference

Temps et espace en Égypte ancienne
Time and Space in Ancient Egypt

Jeudi 9 - Samedi 11 juin 2016
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Affiche : Jérémie et Claude Obsomer

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Institut des Civilisations, Arts et Lettres

INSTITUT ORIENTALISTE DE LOUVAIN

Université de Liège

☐ Programme ☉

Jeudi 9 juin 2016

09h00   Accueil par le Doyen de la Faculté de Philosophie, Arts et Lettres de l'UCL
et par le Doyen de la Faculté de Philosophie et Lettres de l'ULg

☐ Introduction au colloque

☉ 09h15 Gaëlle Chantrain (Univ. catholique de Louvain) & Jean Winand (Université de Liège)
Time and Space: an Introduction (with a special focus on Linguistics and Lexical Semantics)

☉ 10h15 Jean-Marie Klinkenberg (Université de Liège) - présentation par Gaëlle Chantrain
Avant la langue : le temps et l'espace comme construction sémiotique

☉ 11h00 Questions et pause

☐ Première session (président : Claude Obsomer)

☉ 11h30 Renata Landgráfová (Charles University in Prague)
As above, so below: sacred time and sacred space in the Saite-Persian tomb of Iufaa

☉ 12h15 Camilla Di Biase-Dyson (Georg-August-Universität Göttingen)
Spatial metaphor in Ancient Egyptian medical texts. Some case studies.

☉ 12h45 Questions et pause

☐ Deuxième session (présidente : Christina Karlshausen)

☉ 14h15 Maya Müller (Université de Bâle)
Techniques for the simultaneous increase and reduction of time and space in Egyptian art

☉ 15h45 Alicia Maravelia (Hellenic Institute of Egyptology)
Of eternity, everlastingness & stars : notions of duration, time, space & the firmament in the Pyramid & Coffin Texts

☉ 16h15 Questions et pause

☐ Troisième session (président : Dimitri Laboury)

☉ 16h45 Christian Langer (Freie Universität Berlin)
The concept of 'frontier' in New Kingdom Egypt

☉ 17h15 Wojciech Ejsmond (University of Warsaw)
Construction of Sacred Space in Predynastic and Early Dynastic Period

☉ 17h45 Questions et pause

☐ Conférence (1h30)

☉ 18h30 Claude Obsomer (Université catholique de Louvain)
La bataille de Qadech : n'arin, sekou tepy et questions d'itinéraires

ꜛ **Argument** ☉

Ce colloque a pour objectif de traiter les interactions entre espace et temps de manière plus systématique et de mettre en perspective les points de vue déjà envisagés dans les études précédentes. Il visera à fournir une vision générale de l'état de la question, faire le point sur l'état actuel des recherches en cours et ouvrir de nouvelles perspectives pour des recherches futures. Une meilleure connaissance de la conception que les Égyptiens avaient du temps et de l'espace, de la manière dont ils les faisaient interagir permettra d'aller toujours plus en avant dans la compréhension des différents aspects de cette culture. C'est pourquoi notre ambition est de donner au colloque une dimension interdisciplinaire. Il s'organisera selon quatre axes principaux : linguistique, philologie, iconographie et croyances. Pour ces quatre axes, nous avons retenu les thèmes suivants :

- lexique et métaphores ; iconicité
- grammaire
- philologie, narratologie
- textes de l'idéologie vs. textes de la pratique :
      temps et espace des dieux vs. temps et espace des hommes
- représentations figurées
- croyances religieuses et funéraires

The objective of this conference will be to treat the interactions between space and time in a more systematic way and to put into perspective the points already considered in former studies. It will aim to give a general overview of the *status quaestionis*, take stock of the situation of the current researches and open up new prospects for further researches. A better knowing of the Egyptians' conception of space and time, of the way they made them interact with each other will enable us to understand ever more deeply the several aspects of this culture. This is the reason why this conference will have a strong interdisciplinary dimension. It will be organised around four main axes: linguistics, philology, iconography and beliefs. For these four axes, the following themes have been selected:

- lexicon and metaphors ; iconicity
- grammar
- philology, narratology
- texts from the ideology vs. texts from the vernacular :
      time and space of the gods vs. time and space of the humans
- figurative representations
- religious and funerary beliefs

⊓ **Résumés des communications/posters** ⊙

Maria Cannata (IHAC, Northeast Normal University, Changchun)
Of time, space and tombs: the Theban funerary landscape in the Ptolemaic Period

A myriad of funerary and religious monuments of varying age and dimension marking the passing of time, festival processions, and the sum of the ritual and ceremonial activity performed there since time immemorial all contributed to the creation of the Theban funerary landscape. A landscape that was continuously used and reused. It is on the last aspect that this poster presentation focuses, and, in particular, on the possible reasons that prompted it during the Ptolemaic Period.

Tomb reuse is a well attested phenomenon throughout Egyptian history. In general, this practice is presented in modern scholarship as *violation*, *desecration*, *destruction*, and often ascribed to a lack of economic resources to create the imposing funerary monuments of bygone ages. However, this attitude fails to address the fundamental question of how it was perceived among the people who practiced it. It is the contention of the the author that this is instead a complex phenomenon that was influenced by practical, social, political, and religious factors, *as well as*, to some extent, by economic constraints. This presentation examines the Egyptians' perception of time and space with respect to the practice of tomb reuse and investigates the possibility that the latter was also linked to issues of collective memory and native identity.

Christian Cannuyer (Université catholique de Lille)
La destinée copte de nḥḥ et ḏ.t

Cette communication tentera d'exploiter les données du copte pour valider ou invalider les principales hypothèses qui ont été émises quant à la distinction sémantique entre *nḥḥ* et *ḏ.t*. Il s'agit aussi de déceler en quoi la perception du temps s'est éventuellement modifiée lorsque l'Égypte est passée au christianisme.

Gaëlle Chantrain (Université catholique de Louvain) & Jean Winand (Université de Liège)
Time and Space: an Introduction (with a special focus on Linguistics and Lexical Semantics)

An introductory journey through what has been done so far about time and space in relation to Egyptology (with a special focus on linguistics and lexical semantics).

Benoît Claus (Haute Ecole Provinciale de Hainaut – Condorcet, Mons)
Par delà l'espace et le temps ? Marqueurs spatio-temporels dans le caveau de Sennéfer (TT96B)

Ce poster présente, à la suite des travaux sur la sémiologie de l'image égyptienne de Roland Tefnin et Valérie Angenot, une approche de la décor de la paroi ouest de la chambre funéraire du caveau de Sennéfer (TT96B) (PM I, 202, n°39-40). En effet, l'étude attentive de cette paroi permet de mettre en évidence, par le relevé des asymétries et de l'un ou l'autre *parallelismus membrorum* visuels, de nombreux jeux d'opposition spatiaux et temporels qui la structurent, par exemple dedans vs. dehors (pour l'espace) ou jour vs. nuit (pour le temps). Cette structuration du décor est rendue possible grâce à différents marqueurs/vecteurs spatiaux (comme la direction d'une procession) ou temporels (comme la date d'une fête, la présence de raisin ou l'ouverture d'une fleur de lotus). Tous ces jeux d'opposition servent à la renaissance de Sennéfer.

Alice Coyette (Université catholique de Louvain)
Le cycle des portiques de la deuxième terrasse de Deir el-Bahari. Voyage à travers l'espace et le temps

Trois récits ornent les murs des portiques de la deuxième terrasse de Deir el-Bahari : celui de la théogamie d'Hatshepsout, celui de son couronnement par son père Touthmosis Ier et celui de l'expédition que la souveraine envoya à Pount. Ces trois récits sont censés avoir eu lieu à trois moments bien distincts de la vie d'Hatshepsout : le premier, avant la naissance de la souveraine, le deuxième lors de son adolescence, sous le règne de Touthmosis Ier, et le troisième, au début du

règne personnel d'Hatshepsout. Voir le lien susceptible d'unir ces récits n'est donc pas toujours évident. Pourtant, s'ils ont été réunis à cet endroit du temple des Millions d'Années, c'est qu'ils font tous les trois partie d'un cycle plus vaste dont l'objectif est purement idéologique : il s'agit, avant tout, de mettre en avant la légitimité et l'évidence du couronnement d'Hatshepsout.

Pour ce faire, la notion même d'espace et de temps semble soumise aux besoins royaux : le récit passe d'un milieu géographique à un autre, du monde des dieux au monde des hommes et d'une époque à une autre, sans prendre en compte le moindre impératif chronologique.

L'objectif de cette conférence sera de montrer en quoi le cycle de la deuxième terrasse de Deir el-Bahari constitue un tout, et ne doit donc pas être analysé comme trois récits séparés, en insistant sur la cohérence de la construction et sur la manière dont l'idéologie royale a pu, dans ce cas, tirer parti des notions de temps et d'espace.

Camilla Di Biase-Dyson (Georg-August-Universität Göttingen)
Spatial metaphor in Ancient Egyptian medical texts. Some case studies

This paper will investigate the way in which metaphorical language (in particular spatial metaphor) is used to describe functions of the human body, particulary when it is plagued by illness. It is well known that metaphor (and in particular ,deliberate' metaphor, see Steen 2008: 224) is a prevalent feature of medical texts (van Rijn-van Tongeren 1997) and more generally of scientific educational texts (Beger & Jäkel 2015). This is most probably due to the necessity of the speaker/writer to explain complex processes, often invisible to the naked eye, in a comprehensible fashion. This necessity seemed to have been no different in Ancient Egypt. To date, however, this phenomenon has not been substantially researched. Since Herrmann Grapow's excellent series *Grundriss der Medizin der alten Ägypter* (1954–1973) little attention has been paid to medical language and even less to medical metaphor. On the other hand, cognitive approaches to the body have developed apace (Nyord 2010; Riggs 2010). On the basis of some cases of some spatial metaphors (such as *śpr r (j)ḫ.t* – ,to arrive at a thing' or *ḥr.ï* ,under' = , suffering from') we shall begin to tie these two research directions of cognition and medicine together.

Wojciech Ejsmond (PHD student, University of Warsaw)
Construction of Sacred Space in Predynastic and Early Dynastic Period

Pre- and Early Dynastic Period has laid the foundation for following developments of civilisation along the Nile. Therefore, it is essential to understand the earliest records on the formation of Egyptian beliefs.

The aim of the paper is to address a question, what constituted sacred space during formative period of Egyptian civilisation? *Sacrum* is essential in terms of religious cults and its creation is necessary to establish a temple. Temple is not an ordinary space, its creation requires special rituals as well as construction of structures which evoke experience of the divine. The temples are poorly preserved and their remains offer us little evidence on the rituals which took place there. Nevertheless, some conclusions can be drawn from what has been discovered by applying the method of hierotopy. Hierotopy is useful in the research on the creation of sacred spaces, which are regarded as a special form of human creativity. The aim of the application of this method is to find the ways in which sacred space was achieved in the Pre- and Early Dynastic Egypt.

Three *sacrum* constituting elements can be found in the early temples: 1) recalling creation of the world by the construction of the primeval mound, 2) *axis mundi* which is understood as a link with the divine world that was created by orientation of the temples to celestial events or to certain stars, and 3) the mystery of sacred place created by separating the space from general view.

Mohsen El-Toukhy (Misr University for Science and Technology)
Time and space as deictic words in Ancient Egyptian Language

This topic deals with the deictic words which determine time and space in Ancient Egyptian Language throughout the following main points:

0. Introduction of the term "Deixis"

This introduction would define the term deixis, and that the term's origin is Ancient Greek: δεῖξις deixis "display, demonstration, or reference", the meaning point of reference in contemporary linguistics having been taken over from Chrysippus.

1. Time deictic words

Time, or temporal, deixis concerns itself with the various times involved in and referred to in an utterance. Time adverbs can be relative to the time when an utterance is made (encoding time known as ET), or when the utterance is heard (decoding time known as DT). While these are frequently the same time, they can differ, as in the case of pre-recorded broadcasts or correspondence. The ET and DT would be different, with the former deictic term concerning ET and the latter DT. Tenses are generally separated into absolute (deictic) and relative tenses.

2. Space deictic words

Space deixis, also known as place deixis, concerns itself with the spatial locations relevant to an utterance. Similarly to person deixis, the locations may be either those of the speaker and addressee or those of persons or objects being referred to. The most salient examples are the adverbs "ꜥꜣ, dy" for the near space and "im, dy" for the far space, the demonstratives "pꜣy, tꜣy, nꜣy" - although those are far from being the only deictic words.

3. Conclusion

4. Bibliography

Mohamed Garba (Université Abdou Moumouni de Niamey)
Ancient Egyptian, Coptic and Modern African Conceptions of Space and Time: A Comparative Lexicographical Study

This paper systematically examines, in an African context (cf. Garba 1998), ancient Egyptian, Coptic and Modern African conceptions of space and time. The interdisciplinary dimension of the paper is from African Studies and Egyptology. It is a modest comparative study of very significant Egyptian lexicographical forms conventionally represented in Faulkner (1996) as: (a) *ꜣw* (1) adj. 'long' (of space)' *Pyr.* 729; (of time), *Urk.* IV, 587, 8; (2) n. 'length' (of space); (of time), *Merikare*, 54; (b) *ꜣw.t* 'length' (of time), in *m ꜣw.t ḏt* 'in the length of eternity', 'in perpetuity', *Urk.* I, 37, 14; (c) *ꜣt* 'moment, instant', *Sin.* B 57.299; 'time (in general)', *Pr.* 7,9.

Simone Gerhards M.A. (Universität Mainz)
Time and space for sleep in ancient Egypt. Conceptions on the daily cycle of tiredness, sleep and awakening

The poster aims to show a particular part of my doctoral study that deals with the questions *When*, *Where* and *How* the ancient Egyptians took their daily sleep to regenerate. It is very interesting how close the aspects of time and space are related to this topic, because of the daily rhythm, the relevance of the change between day and night, and the individual perception of time. After a short general introduction into my topic of research the poster will present first results with a special focus on the related concepts of time and space. According to my three sources – archaeological, iconographical and written – I will present the time periods in which tiredness, sleep and awakening took place and how (daily/night) activities affected this cycle. Examples include, inter alia, nightly rituals or talks, travel, sexuality and birth, work, war or death. Furthermore, the activities influenced not only the lengths, period and frequency for sleeping, but the place/space as well. Depending on individual behaviour, time and place for sleeping were perceived differently. On the poster, my results will be shown by the help of illustrations and infographics.

Shih-Wei Hsu (Independant Researcher – Berlin)
Pharaoh lives forever

"May they grant you eternity without its limit (as well as) unboundedness without its end" (Sinuhe B 212). This paper aims to discuss how the ancient Egyptian kings describe their eternal life. The ancient Egyptian didn't have an exact word for "time", only two abstract words *nḥḥ* for the

regenerative timelessness and *ḏt* for the durative timelessness. Since royal inscriptions function as an immortalization (smn "to make endure") of all deeds of the kings, they were inscribed on durable material, e.g. stelae, rocks, temple walls, obelisks and sculptures, and intended to be visible for eternity. This action, i.e. so-called *jr mnw* "monumentalisation", was also effective through various building programs such as pyramids or houses of millions of years that symbolize "collective" and "eternity". The Egyptian word for monument(s) is *mnw*, which is derived from the verb *mn* "to remain" and "to endure". In addition, royal inscriptions use a lot of figurative expressions to display the continuity of kingship and its ideology, e.g. "Merenptah remains and appears as the ruler of all lands like his father Atum who is the beginning of eternity (of reign) and the inauguration of everlasting (of rule)" (KRI IV, 29:6–7). Therefore, royal inscriptions on these durable monuments could remain forever, and through them royal names, kingship and its ideology would also last for eternity.

Jean-Marie Klinkenberg (Université de Liège)
Avant la langue : le temps et l'espace comme construction sémiotique

Entre l'espace (et le temps) comme données physiques et l'espace (et le temps) tels qu'ils sont signifiés par les langues – objet du présent colloque –, il y a une série d'intermédiaires, ordonnés le long d'un continuum où opèrent des transductions : l'espace et le temps perceptifs, produit de la rencontre entre nos canaux sensoriels et le donné naturel ; l'espace et le temps mentaux, que le sujet éprouve et qui font partie de sa sphère privée ; le temps et de l'espace conceptuels, produits de l'activité mentale, partageables au sein du corps social notamment par le truchement de la langue.

Dans ma contribution, j'explorerai quelques secteurs de ce vaste champ où temps et espace prennent forme, grâce à notre aptitude à gérer les données du monde, et cela indépendamment de la spécificité de nos langages. Le point de vue adopté sera celui de la sémiotique. Mais il s'agira non pas de la sémiotique idéaliste issue de la tradition structurale, mais d'une sémiotique cognitive physicaliste ; l'ambition de cette dernière étant d'enraciner les catégories fondatrices que sont le temps et l'espace dans les interactions entre le sujet et les constituants du monde naturel.

Maxim Kupreyev (Berlin-Brandenburgische Akad. der Wissenschaften/Freie Universität, Berlin)
Modelling time as space in the interrogative patters of Late Egyptian: pro et contra

At first glance there is enough linguistic evidence proving that time in Late Egyptian interrogative patterns was encoded as space. This especially applies to the cases, where inquiry is made about the length of time. It is then usually related to the moment of speaking:

wr *r pꜣ h(r)w m ḏr jw.k n pꜣ nty Jmn jm* – *How long is it to this day since you came from the place where Amun is? (Wenamun, 1,50-51 = LESt 66:7)*

This sentence is a paraphrase of

sw ḥr jrj.t **wr** **n** **jtr** *m šm.t r šꜣꜥ Ḳḏt* – *How many miles is the march to Ḳḏt (Gasa) (pAnast. I, 27,8 = H.-W. Fischer-Elfert, Anastasi I, 153)*

where **wr** **n** **jtr** *r šꜣꜥ Ḳḏt* "how many (in) miles to Gaza" is substituted by: **wr (m hrw)** *r pꜣ h(r)w* "how many (in days) until today", also proven by the answer: *ꜣbd 5 (m) hrw r pꜣy* "Five months (in) days till this" (Wenamun, 1,51 = LESt 66,8).

The time-space metaphorical paradigm does not work though when inquiring about the specific time of the event. Whereas in spatial context the interrogative *ṯnj* (*"where?"*) is used, its temporal pendant is missing. In fact, the interrogative word "when?" is absent from Egyptian vocabulary, the only compound coming close to to it - *zy nw "what time"*- attested once in the papyrus Westcar in the magical context:

ms.s jrf **zy** **nw** *Rwd-ḏd.t* – When will she give birth, Ruddjedet?

ms.s m ꜣbd 1 prt św 15 – She will give birth on the fifteenth day of the first winter month.
                              (P. Westcar 9,15)

Rather than asking about the particular time of an event in absolute terms (like the divisions of time: "which day", "which month") it seemed more appropriate to relate the event to another one:

> *šȝꜥ.tw jḫ jy jw.j dj ḥꜥ.tw* – Until what comes shall I be left here? (Wenamun 2,66 = LESt 73:16 – 74:1)

Here *šȝꜥ.tw jḫ* is the phonetic writing of *šȝꜥ j.jr.t jḫ jy*, originating from Middle Egyptian "*r + sḏm.t.f*" and attested as Demotic *šꜥ-tw.f sḏm* and Coptic ⲁ(ⲛ)ⲧϥ̄ⲥⲱⲧⲙ̄. Only in Coptic the proper "when?" comes up as ⲧⲛⲁⲩ:

> ⲁϫⲓⲥ ⲛⲁⲛ ϫⲉ ⲉⲣⲉⲛⲁⲓ ⲛⲁ ⲱⲡⲉ ⲧⲛⲁⲩ – Tell us when this will happen?" (Till §441)

In my talk I will categorize the time-questions in Late Egyptian, showing the boundaries of "time as space" metaphor.

Renata Landgráfová (Charles University in Prague)
As above, so below: sacred time and sacred space in the Saite-Persian tomb of Iufaa

The burial chamber of the shaft tomb of the priest Iufaa at Abusir contains a vast number of texts that extend far beyond the usual funerary collections of the Pyramid Texts, Coffin Texts and the Book of the Dead. The texts that have been identified hitherto include collections of sacred knowledge and (originally royal) rituals aimed at assuming power on earth. They include descriptions of activities taking place at various levels of reality – those undertaken by mythical creatures in the underworld as well as on earth, and the (simultaneous or consecutive) actions undertaken by priests and magicians on earth to achieve changes in this world and the beyond. All these activities are explicitly said to occur at a given place and at a given time, thus location and timing are crucial for the religious/magical activity to succeed. The spatio-temporal relations identified within the texts themselves (the contribution will concentrate on the mytholohical pendant to P. Brooklyn No 47.218.48 and 85: *Un traité égyptien d'ophiologie*, a text unknown outside the shaft tomb of Iufaa, and on what appears to be a longer, fuller version of the royal purification ritual, P. Berlin P 13242: *Reinigung des Pharao*) can be supplemented by a consideration of the spacing of these texts on the walls of the burial chamber of Iufaa: interspersed with vignettes and even with various different texts, both compositions span more than one wall of the burial chamber, which do not necessarily adjoin. The texts can only be understood when the interplay between sacred space and real locations, between sacred time and ritual timing, and between ritual space and tomb-wall space, is carefully observed and identified.

Christian Langer M.A (Freie Universität Berlin)
The Concept of 'Frontier' in New Kingdom Egypt

According to Egyptian ideology, the Egyptian core region is governed by *Ma'at*, while beyond its confines there is only *Izfet* to be found. To paraphrase, order was set in opposition to chaos. The king's foremost, and basically only, duty is to ensure *Ma'at*.

During the New Kingdom, Egypt's imperial age, this ideology formed a common basis for military exploits into foreign territories such as the Levant, Libya, and Nubia. During the course of the 18th Dynasty these resulted both in the subjugation and colonization of Nubia as well as the vassalization of large parts of the Levant. Egyptian imperialism drew its legitimacy from Egyptian ideology as I already argued in my Master's thesis (*Aspekte des Imperialismus in der Außenpolitik der 18. Dynastie*, 2013).

The inhabitants of foreign territories appear as the representatives of *Izfet* in Egyptian narratives, such as royal campaign reports. They were classified as opposed to *Ma'at* by being brandished as troublemakers, resistant towards Egyptian domination, interfering with Egyptian trade, or simply for being non-Egyptian. As *Izfet* lurked in these lands they along with the people inhabiting them had to be brought within the confines of *Ma'at*, i.e. Egypt. This ideological construct served as the legitimization for acts of violence that the Egyptian administration conducted against foreign territories and their people. The act itself was referred to as *jrj* or *swsḫ tȝš* by the Egyptian administration – that is to say as making or extending the borders of Egypt. José Galán already in *Victory*

and Border (1995) pointed out the relation between the expression *jrj* or *swsḫ tꜣš* and New Kingdom imperialism, but also that *tꜣš* was not fixed but rather flexible. In other words it could move. The direction that it could move was denoted by another term – *ḏrw*. *ḏrw* usually meant the regions beyond Egyptian control and the *tꜣš* that was set by the Egyptian administration. Thus, the extension of *tꜣš* resulted in the reduction of *ḏrw*, i.e. the area that was controlled by non-Egyptians.

The idea of a demarcation line of a culture that can be moved at the expense of another is reminiscent of the European concept of 'frontier.' The 'frontier' was developed in the wake of European expansion in the Early Modern Period and thought to be the area that separated the 'civilized' European nations from the 'uncivilized' peoples. The ideological construct of the 'frontier' served as legitimization for the European nations to expand throughout the world, most notably, however, in the Americas. As a result, military endeavours and atrocities, which were committed by Europeans across the 'frontier,' were also legitimized. The 'frontier' became a central narrative of the US ideology of '*Manifest Destiny*' later on while expanding westward in the 19th century CE.

The Egyptian material implies that a similar political thought was already present in New Kingdom imperialism.

Nikolaos Lazaridis (California State University Sacramento)
Action and private space in ancient Egyptian narrative

Ancient Egyptian literary narratives seldom indulged in long, static descriptions of physical landscapes; instead they focused more on moving along the plot through direct or embedded storytelling of their characters' actions. Although, however, spatial contexts of such action were rarely described in any detail, the Egyptian narrators made use of ethical norms dictating what constituted good and bad behavior in a public or a private space. Accordingly, in this paper I will identify narrated actions taking place in private spaces and discuss how relevant ethical norms, verbalized mainly in works of wisdom literature and visualized in funerary iconography, were activated by the storytellers, in an attempt to *moralize* their narratives, influencing characterization and storytelling techniques, as well as plot progress. The purpose of this discussion is to show that however minimalist Egyptian storytelling was it organically incorporated native ideologies and perceptions. This process resulted in replacing descriptions of physical space with references to a dynamic cultural context and identity, thus defining Space and Time in cultural rather than physical terms.

Eliese-Sophia Lincke (Humboldt-Universität zu Berlin)
Verbal deixis in Sahidic-Coptic

In Leonard Talmy's (2007, 2009) influential dichotomy of lexicalization patterns of motion events, Path is the crucial element. According to Talmy, Path is not a „simplex constituent" (2007: 92): it can be subdivided into components. One of these components is deixis, which is used in order to subjectivize a motion event with respect to the position of the speaker or their addressee. In his pioneering work on verbal deixis, Charles Fillmore analysed the deictic English verb *come* and described conditions which trigger its use (e.g. 1972). Other researchers (notably Wilkins & Hill 1995) have tested these conditions and other factors, such as telicity, to find out if deictic COME and GO verbs are linguistic universals and have disproved universality based on cross-linguistic research. This paper studies the use of the Coptic verbs ei 'come' and bwk 'go' in the Sahidic New Testament. The conditions of their use will be discussed as well as the question as to whether their use in constructions with directional adverbs (Layton's combinative adverbs, Layton 2011: § 206) neutralizes the deictic Path component. For instance, whereas ei 'come' commonly is deictic, this is not necessarily the case for a construction with an adverb, like ei ebol which in many instances is rather un-deictic with a meaning like 'exit'.

Benoît Lurson (Université Libre de Bruxelles)
Espace de la représentation et temps de sa perception
Le temple égyptien du Nouvel Empire : un champ d'étude pour la sémiotique cognitive

Au Nouvel Empire (env. 1543-1075) à tout le moins, l'iconographie des temples égyptiens procède d'un réseau structuré de signes iconiques et linguistiques, qui transmet un discours. Les limites de ce réseau, c'est-à-dire celles de l'espace de la représentation, se confondent avec celles de l'espace architectural qui sert de support à cette iconographie.

Dans cette communication, on s'intéressera à la manière dont la circulation au sein de cet espace conditionne le mode et le temps de la perception de la représentation, fondant un espace-temps où la mémoire joue un rôle central. Nous verrons que, si le réseau de signes donne effectivement forme au sens, ce n'est rien d'autre que l'expérience intime de l'espace, renouvelée dans le temps, qui le suscite.

Alicia Maravelia (Hellenic Institute of Egyptology, Athens)
Of eternity, everlastingness & stars :
*notions of duration, time, space & the firmament in the Pyramid &*_I*Coffin Texts*

Nnk.ỉ sf ỉw.ỉ rḫ.kwỉ dwꜣw; ỉr sf Wsỉr pw, ỉr dwꜣw Rꜥ pw. (*CT*, IV, 335 , § 193a-c [M54C])

The notions of *eternity* (*ḏt*) and *everlastingness* (*nḥḥ*) were deeply rooted in the ancient Egyptian *forma mentis*, as well as the notion of *duration* (*hꜣw*) and *time* (*rk*). The time, be it cyclical (connected to *dynamic eternity* and to the concepts of life, resurrection, light, tomorrow, Reꜥ) or linear (connected to *static eternity*, death, darkness, yesterday, Osiris), was playing an important part in the ancient Egyptian conception of the Cosmos. The firmament and its periodicities, its celestial epiphanies, on the other hand, were providing the virtual space or *spacetime continuum* (just to borrow a brilliant term from the Special Theory of Relativity of the great Nobelist Albert Einstein), for the deceased to develop and evolve in all their *post mortem ḫprw*, that were closely connected to heavenly phenomena in general and stars in particular. In our paper, starting from the ideas of Dr James Allen concerning eternity and everlastingness, we develop them further, including cosmographic and astronomical notions, particularly related to the stars in both *corpora* of the *Pyramid Texts* (*PT*) and the *Coffin Texts* (*CT*). In the former the notion of *eternity* is met at least 79 times, that of *everlastingness* at least 6 times, that of the *hours/hourly stars* (*wnwt*) 2 times, that of *time* 1 time, & c.; in the latter the notion of *eternity* is met at least 106 times, that of *everlastingness* at least 90 times, that of the *hours/hourly stars* (*wnwt*) at least 18 times, that of *time* 2 times, & c. Other notions expressing time, connected to the hourly, daily, seasonally and yearly phenomena do exist and are abundant in both *corpora*, as we have shown elsewhere, however in this paper we shall focus on the previous specific notions, the virtual space of which is the sky itself [only the word *sky* (*pt*) is met 504 times in the *PT* and 665 times in the *CT*, not to include the extremely abundant word for Nut (*Nwt*), the sky-goddess and other related words]. We are going to show that the allegoric and deeply metaphysical way in which the Egyptians were expressing their composite cosmovision was not only related to the various examined concepts of *space* and *time*, but it was also inherently applied to their funerary texts through pre-scientific astronomical observations, in order to express the salvation/resurrection of the deceased and his/her incorporation into the firmament and particularly his/her virtual union with the stellar luminaries of the sky.

Gisella Marques Camara (Pontifical Catholic University do Rio de Janeiro)
Maat, existence and time

This submission is part of my doctorate research, which consists in analyzing the ancient Egyptian conception of time – *neheh* and *djet* – in its relation with the goddess *Maat.*

If to the ancient Egyptians there was one sole matter that generated all the constituent elements of the cosmos – which made the entire universe interconnected - the maintenance of the cosmic order, represented by the goddess *Maat,* was fundamental to their continued existence. In this way, it was *Maat* which guaranteed the maintenance of the cycles' – *neheh* – rhythm; cycles that were part of a

larger 'time-space' – *djet*. It is not only the creation myths which allow us to see this conception of time, but the literature of the Middle Kingdom which gives us evidence, if the disorder generated in times of crisis committed, as denounced by the nature of this narrative, to the continuity of life by interrupting the existence cycles.

Marianne Michel (Université catholique de Louvain)
La première campagne de Touthmosis III. Son déroulement dans le temps et dans l'espace

Si les nombreuses batailles de Touthmosis III ne font pas l'objet de scènes figurées, le texte des Annales inscrit sur les murs du sanctuaire d'Amon du temple de Karnak, présente un long récit de près de 15 campagnes menées par ce roi en Syrie-Palestine.

La première et la plus importante de ces campagnes est celle conduite en l'an 23 et dont l'objectif est de prendre la ville de Megiddo. Son récit, entre rapport militaire et narration idéologique, occupe près de la moitié de l'ensemble du texte et offre une description exceptionnellement détaillée de son déroulement dans le temps et dans l'espace.

Déborah Moine (Université catholique de Louvain)
Eternité et espace dans le temple de Dendour : culte osirien et situation politique

Le temple de Dendour est un édifice édifié dans le Dodécaschène sous le règne de l'empereur Auguste. Il fut offert par l'Egypte en 1963 au Metropolitan Museum de New York. De plan assez sobre et de dimensions modestes, son iconographie et son panthéon traduisent son statut frontalier, entre Egypte et Nubie. Le temple est très intéressant dans le cadre de l'étude de l'espace-temps, non seulement au niveau matériel mais également au niveau symbolique. Nous pouvons étudier cette notion à travers trois points.

Le temps, dans sa définition « chronologique »
Les reliefs de Dendour sont un reflet de leur époque d'exécution. Les scènes sont classiques au niveau des dieux présents, offrandes, composition, texte. Mais, la facture est typiquement gréco-romaine et traduit des innovations. Certaines images sont inachevées : le sanctuaire comporte des scènes où les colonnes de textes ne sont pas gravées, certains détails sont absents sur des personnages : mèches de la perruque, pupille des yeux, plis du pagne… Il serait intéressant de pouvoir trancher si cet état de réalisation traduit un manque de suivi du travail des artistes par les autorités compétentes, ou bien le moment où la décoration fut interrompue ou, une raison religieuse (ne pas achever complètement inscrirait dans une sorte d'éternité).

La temporalité au niveau « symbolique »
La composition, les offrandes, les couronnes portées, les titulatures, la localisation de certains symboles reflètent une réalité aussi bien symbolique que politique.

Une des offrandes les plus intéressantes à analyser est l'encens. Il est le présent par excellence faite aux dieux mais également un produit importé de Nubie à l'époque romaine. Or, Dendour est situé dans une zone frontalière de cette contrée. Nous avons donc un présent qui intervient dans deux domaines de réalités : le monde divin et la circulation des biens en Egypte romaine.

Les cartouches : entre tradition et réalité politique
Une autre thématique pouvant évoquer la temporalité est la répartition des cartouches. Auguste est tantôt désigné comme « Autocrâtor Kaisar », tantôt comme « Per-âa ». On a donc tantôt un terme général, tantôt le véritable nom du souverain. Cette variation n'est certainement pas gratuite. Il faut essayer de trancher s'il s'agit d'un manque d'informations des graveurs (le souverain vivant à Rome) ou, au contraire, un message politique ou théologique.

Maya Müller (Université de Bâle)
Techniques for the simultaneous increase and reduction of time and space in Egyptian art

Time and space are categories of physics and philosophy. For an artist, however, dealing with space and time in an image is a technical problem. Unconscious of the space-and-time problem, he finds solutions while drawing his figures and their relationships with lines, or sculpting them in stone or

wood. The ancient Egyptians invented ever-new artistic means for creating, and simultaneously diminishing or avoiding, space and time in pictures. Any work of art contains an amount of space and time, in combination with an amount of shapelessness or an amorphous part. The tendency to reducing time and space in a work must always reach a relatively high level, for this belongs to the nature of Egyptian art. Techniques for increasing and techniques for diminishing time and space are contradictory. They are capable of fiercly colliding in a work of art (the 4th Dynasty 'reserve heads'). On the other hand, they can reach a high degree of integration (ritual scenes in NK temples). The mixing ratio of artistic means for creating and for diminishing space and time is always changing, not only diachronically, in the course of time, but also synchronically. The latter fact can be observed when comparing different types of works or media from a specific period.

A rewarding field of observation is the prehistoric Naqada Period and the subsequent transition to the Early Dynastic Period. In this pioneer time, artists who were used to work on their vases' and bowls' curved surfaces which are returning into itself, began to experiment with incipient forms of frames for creating a field, ground lines for orienting their figures, and types of symmetry for organizing a picture. A linear technique of generating space and time on the flat surface without using any perspective foreshortenings, can be seen in numerous tempels and tombs of the New Kingdom. I think of figures of deities sitting in shrines or standing below the decorative bands indicating the sky. In many cases, their crowns or headgears are overlapping the sky or the roof of the shrine. The 'oversize' of these figures automatically suggests, to the eye of the beholder, that they are located in the foreground without implicating any sort of illusionistic space. A peculiar combination of amorphous and spatial componants caracterizes large royal standing statues. When seen from the left side, the one-legged body leaning back on a diagonal line without touching the back pillar is embedded in an amorphous stone filling which can be understood as materialized nothingness.

This paper discusses a number of these time/space increasing and diminishing techniques which are as variable as time/space is quantifiable, in Egyptian art.

Claude Obsomer (Université catholique de Louvain)
Temps et espace dans Sinouhé et le Naufragé

S'ils appartiennent à la littérature de fiction, ces deux textes littéraires du Moyen Empire offrent une trame narrative qui se déroule dans un cadre spatio-temporel concret et réel. Après une présentation des données relatives à la fuite de Sinouhé, l'exposé s'attardera à réexaminer le début du *Naufragé*.

Le terme *ẖnw* est attesté à quatorze reprises dans le *Naufragé* : 7 fois dans la préposition composée *m-ẖnw*, 7 fois en tant que substantif. Rares sont les traducteurs qui ont rendu de la même manière les 7 occurrences du nom *ẖnw* : Résidence, pays (home), patrie... Cette hésitation sur le sens à lui conférer concerne surtout la première occurrence du terme, lorsque le bateau arrive à quai au terme de l'expédition de Nubie. Les navigateurs sont-ils à Éléphantine, comme on l'a souvent cru, ou près de la Résidence de Licht ? Une étude à la fois lexicologique, grammaticale, géographique et histori-que permet de lever toute ambiguïté sur ce point important pour la compréhension du texte.

La bataille de Qadech : n'arin, sekou tepy et questions d'itinéraires

L'arrivée de la troupe des *n'arin* le jour de la bataille de Qadech a permis à Ramsès II de renverser à son avantage une situation compromise par l'attaque imprévue des chars hittites. L'exposé examine les opinions émises depuis plus d'un siècle sur l'identité de cette troupe et l'itinéraire qu'elle a suivi pour arriver en temps opportun au secours du camp établi par la division d'Amon. Il propose une analyse détaillée de la légende R 11, dont les lacunes sont restaurées, ainsi que du passage du Poème mentionnant le *sekou tepy* (P 63-64), qui vise clairement le détachement de la troupe (des *n'arin*) lors de la campagne précédente. Les itinéraires aller et retour des troupes égyptiennes sont reprécisés, en éclairant la mention du bois de *Rbwi* de la légende R 11, qui ne désigne rien d'autre que la région de Laboué à une quarantaine de km au sud de Qadech. Les sources cunéiformes sont également examinées : la tablette KBo I 15+19(+)22, où Ramsès II parle de trois armées égyp-

tiennes, et la fameuse « Lettre du Général » découverte à Ougarit, dont la situation dans le cadre des camapgnes de Ramsès II est précisée. Carte et plans parsèment l'exposé, qui revélera l'importance du timing des mouvements des troupes tant lors de l'approche de Qadech que lors de la bataille elle-même.

Laura Parys (Université catholique de Louvain)

La conception du temps dans le conte du Papyrus Westcar

Cette communication a pour thème « La conception du temps dans le conte du *Papyrus Westcar* » et analyse la manière dont ce concept est appréhendé au sein du récit. Cette analyse a pour objectif d'une part de parvenir à dégager la structure narrative du récit du *Papyrus Westcar*, d'autre part de démontrer de quelle manière ces indices d'élaboration structurelle peuvent nous amener à proposer une nouvelle interprétation du récit.

Le récit du *Papyrus Westcar* commence à la cour du roi Chéops où des prodiges de magiciens sont contés ou accomplis devant le roi. La narration se poursuit ensuite à Sakhébou avec la naissance merveilleuse des trois premiers rois de la Ve dynastie. De nombreux commentateurs ont eu tendance à considérer le *Papyrus Westcar* comme une anthologie de contes à l'instar des *Mille et Une Nuits*. Cette interprétation est cependant remise en question depuis quelques années par des chercheurs tels que Barocas, Jenni et Mathieu. S'inscrivant dans leur démarche, notre étude tend à interpréter le récit par rapport à l'unité qu'il peut constituer : l'ensemble du *Papyrus Westcar* ne présenterait qu'un seul conte et celui-ci graviterait autour de la glorification de l'avènement des futurs rois de la Ve dynastie pour asseoir leur légitimité au trône d'Égypte.

En vue de justifier cette hypothèse, nous procéderons, dans un premier temps, à repérer et à analyser les indices d'élaboration structurelle : les leitmotivs principaux, la structure du récit et les indicateurs temporels. Cette analyse aboutira à la mise en évidence du rythme ternaire du récit. En effet, de l'analyse de la structure narrative du récit, il ressort trois concepts temporels : le « Passé », qui constitue les trois récits des fils royaux, le « Présent », où Chéops rencontre le magicien Djédi ; enfin le « Futur », qui est évoqué à travers les prophéties concernant les trois futurs rois de la Ve dynastie. Si nous considérons le *Papyrus Westcar* comme un récit offrant un développement logique et continu, ces indices d'élaboration structurelle doivent être pris en considération dans l'interprétation du conte. Pour mener à bien cette réflexion, nous examinerons les interactions, les jeux de similarités et de contrastes entre les trois grandes parties du récit qui correspondent à des indicateurs temporels.

À l'issue de cette analyse, nous sommes parvenue au constat que les trois concepts temporels, à savoir le Passé, le Présent et le Futur, interagissent considérablement dans le dessein de glorifier et de légitimer les rois de la Ve dynastie. Le conte du *Papyrus Westcar* pourrait en conséquence servir la politique propagandiste d'un roi qui, en quête de légitimité, aurait calqué son règne sur celui des rois de la Ve dynastie.

En conclusion, cette nouvelle interprétation nous amène à considérer le *Papyrus Westcar* comme un conte « propagandiste » dans la mesure où l'apparence ludique du récit viserait à susciter l'attention du lecteur afin de lui transmettre un message politique sous-jacent.

André Patricio (University of Lisbon)
The manipulation of linear time and the importance of mythological time.
A tool for legitimacy of pharaohs in Ancient Egypt

Of all the dimensional concepts manipulated by ancient Egyptians, perhaps time was one of the most meticulously used to satisfy legitimacy claims to the Throne of Horus.

The most visible exercise of this type is, with no question, the List of Pharaohs on the Temple of Seti I, in Abydos. In it, it is presented a clear lineage, since the beginnings of dynastic Egypt, of pharaohs that fully justify the claim of Seti I to the Thorne of Egypt. Furthermore, all those *isefetic* pharaohs, Hatsehpsut included, were removed from an otherwise clear and linear representation of human time in ancient Egypt. The manipulation of time, in this case, had two objectives. Firstly,

intended to provide the tools for a clear legitimacy claim of a new dynasty. Secondly, it showed that time, for ancient Egyptians, was important, but workable to some degree. The *maatic* aspect of the list was incredibly more important than it's scientific accuracy. This was the purest of times a civilization could have. The linear aspect of this dimension, so well known for all that exist, and have existed, in this planet. The human time.

Deriving from the same intense need of legitimation, one finds another font with an incredibly more complex notion of time, following however the same purpose but at a divine scale. The Papyrus Westcar displays fabulous histories, contemplated as facts, in a long gone age, the first dynasties of the Old Kingdom, when magic and Pharaohs lived side by side. This aspect of time is clearly mythological. The uncertainty of the time when the Papyrus Westcar was really produced allows one to contemplate several new dynasties ascension to power with the protection of these stories (from the IXth to the middle of the XVIIIth) with a base on Djedis' premonition and Khufus' acceptant of it. More so, the divine role of the gods in the birth of those who would initiate a new dynasty was a clear message that a lineage could, indeed, be broken and substituted by a new one, even of now-royal origin. These two lines of thought allow some interesting question to emerge. Was the perception of time, and time itself, manipulated by those in command of Egypts' destinies, to guarantee their own position in power with as less turmoil as possible? Did the search for legitimacy justified time manipulation? Ultimately one can always wonder about the scope of importance of time in ancient Egypt: was it a mass concern for all the Egyptians or a preoccupation that only the elite had? Linear time and mythological time seems to have been a concern of a very specific group in Egypt, with a clear agenda in mind. But so it has always been when absolute power over the Two Lands was at stake…

Jean-Pierre Patznick (Sorbonne, Paris)
La Ḥw.t sqr – Complexe du Frappé, de l'Offrande – ou l'identification et fonction de l'enceinte de la vallée à Abydos comme espace sacré, consacré, à la Ire dynastie

Il n'est pas un souverain de la Ire dynastie, même la reine et régente Meret Neith ne fait pas exception, qui n'en ait possédé un, voire même trois comme l'Horus Ahâ. Il s'agit d'espaces sacrés rectangulaires emmurés de briques qui étaient implantés en bordure de la plaine alluviale et qui se trouvent à l'ouest du téménos du temple d'Osiris et que l'on nomme enceintes de la vallée. Les plus célèbres d'entre elles, parce qu'aussi les plus visibles sont pourtant celles que firent ériger le Neboutj Peribsen et surtout l'Horus Khâsekhemoui vers la fin de la IIe dynastie reprenant ainsi la vieille tradition de la Ire dynastie. Imposante par sa taille et sa construction massive, elle est plus connue sous le vocable du Schounet el-Zebib. Découvert à la fin du XIXe siècle, Mariette y fit quelques fouilles, d'autres tels que Ayrton ou plus récemment O'Connor et Matthew redécouvrir ou mirent au jour de nouvelles structures. Pourtant ces constructions posent encore aujourd'hui de nombreuses questions notamment sur la fonction et l'identification de ces enceintes.

Seules certitudes à ce jour, tous les rois de la Ire dynastie en ont fait construire une ce qui montre qu'un espace emmuré dans la vallée faisait partie intégrante dans la conception du complexe funéraire royal à Abydos dans la conception funéraire royale thinite, qu'il était donc un espace royal sacré.

Mais quelle était réellement sa fonction ? Quelles cérémonies ou quels rituels se déroulaient-ils dans ce lieu ?

L'étude de deux étiquettes trouvées à Abydos dans le complexe de l'Horus Djer (JE 44355) et à Saqqarâ (Ägyt. Mus. Berlin : Inv. Nr. 18026) dans un mastaba datant également de ce souverain, c'est-à-dire dans la toute première moitié de la Ire dynastie jette de nouvelles lumières sur un rituel de la revitalisation des forces du souverain défunt qui pourrait bien être à l'origine de la fête Sed.

Daniel Potter (University of Liverpool)
Deictic verbs and Divine interaction

Deixis communicates the position of the speaker to the world around them in terms of person, space and time (I, here, now). It is a "fundamental human experience", essential for successful contextual communication. However, as this discreet function of communication is so imbedded and implicit it has not been a major focus of Egyptological enquiry.

Verbs provide a neat way to express deictic information, detailing the position and understanding of the speaker to the world around them. These verbs are ultimately anchored in the human body, expressing differences in focus and perception. Human interactions utilising these and other deictic verbs have allowed for a greater understanding of how these verbs are utilised. To this point there has not been a full examination of the use of deictic verbs in relation to divine interaction. These verbs are often paired; one such natural pairing is "come" (*iy*) and "go" (*šm*). With "come" indicating a focus upon the GOAL and "go" providing focus upon the SOURCE of movement.

Using a wide range of textual resources from the Ramesside period, this paper aims to assess how the individuals of this time conceptualised divine interaction through deictic verbs. One element of this examination is upon the concept of the divine "coming"; common to a number of cultures and languages is also present within Ancient Egyptian sources, specifically those of the post-Amarna period. It follows that if the divine are able to "come" to an individual, there may be a "going" from the individual also. This is not the case with a lack of divine attention described instead in either a negation of "come" or through a non-translational motion: "turn".

Through an examination of these instances utilising the methods of pragmatics and conceptual metaphor theory, this study allows for a fuller assessment of how divine interaction was understood and communicated during this time period.

Renata Schiavo (Leiden University)
A difficult coexistence: interactions between living and dead in Ancient Egypt through the anthropological categories of "time" and "space"

In ancient Egypt, the dead were not only benign ancestors, but also malevolent spirits able to cause misfortune and diseases. Such ambivalent attitude have to be understood in the light of a complex "code of conduct", in which the categories of "time" and "space" played a relevant role. The coexistence of the dead with the living, especially inside the domestic spaces, was probably perceived as potentially dangerous. Thus, the interactions were regulated by specific norms of conduct in order to maintain the right harmony. One of the main occasions of interaction with the dead was the dream. For the Egyptians there was a strong connection between death and sleep. The words for sleeping may be used as analogous terms for death. Moreover, the letters to the dead show that dreams were perceived as a physical space (however, here, "space" could be a metaphor for "time") where the sleepers were more close to the preternatural world. In regard of the category "time", the presence of specific festivals for the commemoration of the deceased is well attested. Drawing inspiration from the works of E. De Martino, one of the principal characteristic of these religious fests was a "timeless dimension"; it means that the fests were a special event, during which men could infringe the normal conduct of their life in order to regenerate the everyday established order. As several texts – from both the vernacular and the official tradition – shown, this thought is perfectly applicable to Ancient Egypt, especially in the light of certain Egyptian religious categories, such as "Nun" and "Maat".

Annette Schomberg (Humboldt Universität zu Berlin)
The clepsydra of Karnak and its successors. Egypt's contribution to the invention of time measurement

The invention and establishment of the water clock in Egypt seems to be one of the best documented developments in the history of ancient technology. Beside a description by the inventor himself - a grave inscription from Thebes made for the Egyptian official Amenemhet and published

by Schiaparelli in 1892 – nearly 30 more or less complete Egyptian, Ptolemaic and Roman water clocks can be compared and contrasted – the largest preserved collection of water clocks from antiquity in general.

To start with the famous Karnak clepsydra Egyptian water clocks are not only used over more than 1500 years but have been found all over the Mediterranean – still in use even in Roman times in Egyptian sanctuaries. They even appear in ramesside times in the context of pharaonic grave chambers as part of the wall decoration.

Unfortunately the history of the water clock is an example of one of the most misunderstood advances in the history of technology itself, too. As there seemed to be no fundamental progress since the study "Altägyptische Zeitmessung" by Ludwig Borchardt, who doubted their proper functioning profoundly, a reconsideration is overdue.

In this regard a new and complete collection of the material is fundamental. Considering the distribution of the preserved examples in museums all over the world and their fragmentariness modern technology offers a new approach. 3-D-scans of preserved water clocks are going to be used to measure and to analyse these genuine testimonies of ancient technology in detail with reference to their development, their functionality and their purpose in a previously unique way.

Anthony Spalinger (University of Auckland)
Perceiving the Days of the Month

There is an intriguing situation to be found in the feast arrangement at Medinet Habu that concerns the Egyptian names for the thirty days in a month. This section of the lengthy calendar is supposed to reflect the lunar days of an Egyptian month and is labeled "Feast of the Sky": *Hbw nw pt*. They are to be celebrated every month even though — as is obvious — any Egyptian lunar month would either have 29 or 30 days. The arrangement might be interpreted as a later rationalizing of the original lunar based system of an earlier time wherein these names now refer simply to the actual days in a civil month or else the presence of "day 30" covered the less frequent possibility of that day occurring within an entire lunar year. But the crucial issue is that the days commence with 29 and then following in this order: 30, 1, 2 4, 6, 10, 15. Hence, this discussion shall centre upon the avoidance of day one (*psḏntjw*) as the beginning. The reasons for this are connected with the importance of "new crescent day" (*Ꜣbd*) as the first possible visible sighting onto moon's crescent in the morning.

Pascal Vernus (EPHE, Paris)
L'histoire comme extension de l'espace et du temps dans l'idéologie pharaonique

Certes, l'Égypte pharaonique ne nous a pas livré jusqu'à présent de traité discursif sur sa conception de l'histoire. Néanmoins, on peut s'efforcer d'en retracer les linéaments principaux en conjuguant et en confrontant certaines données disponibles. L'avénement du monde hors de l'indifférencié ouvre un espace-temps défini par l'assujettissement paradoxal d'une extension proclamée infinie à la finitude que lui imposent inexorablement la cosmologie et l'eschatologie. Cette extension s'affirme comme « histoire » dès que le complexe entrelacs des récits mythologiques passe du simple avénement du monde à la mise en place de la création. Significatif, *inter alia*, dans une adresse à Osiris, ce passage, souvent mal traduit : « ces jours dont on dit qu'ils étaient advenus alors même que Nout n'était pas encore enceinte de ta perfection. »

Dans le déroulement de la mise en place du monde, un moment crucial, celui où le créateur confie aux hommes, représentés par le pharaon, la gestion du monde terrestre. Cette gestion, loin de n'être que stricte conservation en l'état, implique une inéluctable extension par réalisation et développement de ce qui n'était encore qu'à l'état virtuel et en latence dans le temps et dans l'espace. A chaque pharaon, l'impératif de surpassement impose:

• d'une part, d'élargir les frontières idéalement jusqu'aux limites cosmologiques;

• d'autre part, de transmuer en passé effectif ce qui n'était encore que segment potentiel dans une éternité pourtant vouée à clôture. En ce faisant, il inscrit son nom sur un des nombreux fruits déjà

présents – mais jusque là anonymes – de l'arbre-*ished*. On pourrait dire qu'il amène à fructification ce qui demeurait encore en jachères. Corrélativement, en l'absence de pouvoir légitime, le temps qui passe n'est que «années vides» (*rnp.wt šw.wt*); il n'est pas porteur d'« histoire » au sens de l'idéologie égyptienne.

Sandrine Vuilleumier (Universität Heidelberg)
Le temps et l'espace du rituel. Enquête sur les adaptations en faveur de particuliers

L'étude de l'adaptation des rituels en faveur de particuliers a montré que ce phénomène ne s'est pas limité à l'adjonction d'un nom à la place ou à la suite de celui d'Osiris, mais qu'il s'inscrivait dans un processus de personnalisation qui dépassait la simple appropriation. Tant qu'il ne s'agissait de récitations, on peut penser que la composition en question était prononcée en faveur d'un bénéficiaire privé, moyennant parfois quelques adaptions. Mais qu'en était-il lorsque des rites plus élaborés devaient être ? Étaient-ils exécutés de la même façon, transposés à la nouvelle situation ou encore abandonnés ? De quelle manière s'inscrivait la relation entre Osiris et le bénéficiaire lorsque tous deux étaient mentionnés ? Et qu'en était-il des cas particuliers où plus d'un bénéficiaire était nommé ? Aborder ces questions en prenant en compte le temps et le lieu dans lesquels se déroulait le rituel permet d'appréhender sa mise en œuvre dans des contextes spécifiques et d'envisager différentes hypothèses relatives à l'emploi de ces adaptations.

Daniel A. Werning (Humboldt-Universität zu Berlin)
The representation of space and event sequence in the Netherworld Books of the New Kingdom

The journey of the sun god through the *space* of an underworldly realm and his interactions during the *time span* of the night are major topics of the Egyptian Netherworld Books. Comparable to modern Comics, these books consist of textual information as well as iconic, more specifically diagrammatical (Ch. S. Peirce), information. The talk will explore the way in which the event sequence of the sun god's journey and (reconstructed) ideas on the topography of the netherworld are represented in the diagrammatic parts of the Netherworld Books.

(The research is part of the author's project C-4-5 "Diagrammatic representations of the Ancient Egyptian underworld" at the Berlin Excellence Cluster "Topoi. The Formation and Transformation of Space and Knowledge in Ancient Civilizations".)

Lawrence Xu-Nan (University of Auckland)
'While all these happened' – The use of introductory phrases as indicators for the movement of time and space in Demotic narrative

The use of introductory phrases is commonly found in Egyptian literature. Indeed, during the Middle Kingdom, the use of ˁḥˁ.n is more than abundant; however, one can argue that this functions more as a discourse marker than a phrase. New Kingdom stories saw the emergence of introductory phrases, particularly with regards to the movement of time as seen in the Tale of Two Brothers and Doomed Prince, but they lack precision in their usage when the narrative time is taken into consideration. Such imprecision is rarely present in Demotic stories. The introductory phrases found in Demotic narrative corpora such as the Inaros Cycle and Setne Cycle suggest that these phrases are used deliberately with a specific purpose in mind. Furthermore, we start seeing phrases that alludes to narrative space in addition to time. Although Tait's works, most prominently 'Anger and Agency: The role of the emotions in Demotic and earlier narratives' (2009) and 'The Sinews of Demotic Narrative' (2011) have paved the way for our understanding of the narrative nuance within Demotic literature, a systematic approach towards the narrative effect of introductory phrases is far from fully developed. The current research will utilise a combination of narratological, philological, and linguistic approaches, in conjunction with quantitative and qualitative analysis in order to provide a new perspective on the formulaic usage of these phrases. This will not only allow for a better understanding of the use of such phrases and their impact on the movement of time and space within the narrative framework, but also the ways in which they could enhance a reader's experience and expectations of the stories on the whole.

⊓ Organisation ⊙

Comité organisateur
Prof. Claude Obsomer (Université catholique de Louvain, Université de Namur)
Prof. Jean Winand (Université de Liège)
Gaëlle Chantrain (Université catholique de Louvain – F.R.S-FNRS)

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⊓ Posters ⊙

Maria Cannata (IHAC, Northeast Normal University, Changchun)
Of time, space and tombs: the Theban funerary landscape in the Ptolemaic Period

Benoît Claus (Haute Ecole Provinciale de Hainaut – Condorcet, Mons)
Par delà l'espace et le temps ? Marqueurs spatio-temporels dans le caveau de Sennéfer (TT96B)

Mohamed Garba (Université Abdou Moumouni de Niamey)
Ancient Egyptian, Coptic and Modern African Conceptions of Space and Time: A Comparative Lexicographical Study

Simone Gerhards M.A. (Universität Mainz)
Time and space for sleep in ancient Egypt. Conceptions on the daily cycle of tiredness, sleep and awakening

Deborah Moine (Université catholique de Louvain)
Eternité et espace dans le temple de Dendour : culte osirien et situation politique

Vendredi 10 juin 2016

⊓ **Quatrième session (président : Christian Cannuyer)**

⊙ 09h00 André Patricio (University of Lisbon)
   The manipulation of linear time and the importance of mythological time. A tool for legitimacy of pharaohs in Ancient Egypt

⊙ 09h30 Laura Parys (Université catholique de Louvain)
   La conception du temps dans le conte du Papyrus Westcar

⊙ 10h00 Claude Obsomer (Université catholique de Louvain)
   Temps et espace dans Sinouhé et le Naufragé

⊙ 10h30 Questions et pause

⊓ **Cinquième session (présidente : Renata Landgráfová)**

⊙ 11h00 Maxim Kupreyev (Freie Universität Berlin)
   Modelling time as space in the interrogative patters of Late Egyptian: pro et contra

⊙ 11h30 Eliese-Sophia Lincke (Humboldt Universität zu Berlin)
   Verbal deixis in Sahidic-Coptic

⊙ 12h00 Questions et pause

⊓ **Sixième session (présidente : Camilla Di Biase-Dyson)**

⊙ 14h00 Anthony Spalinger (University of Auckland)
   Perceiving the days of the month

⊙ 14h30 Nikolaos Lazaridis (California State University Sacramento)
   Action and private space in ancient Egyptian narrative

⊙ 15h00 Lawrence Xu-Nan (University of Auckland)
   'While all these happened' – The use of introductory phrases as indicators for the movement of time and space in Demotic narrative

⊙ 15h30 Questions et pause

⊓ **Septième session (présidente : Eliese-Sophia Lincke)**

⊙ 16h00 Daniel A. Werning (Humboldt Universität zu Berlin)
   The representation of space and event sequence in the Netherworld Books of the New Kingdom

⊙ 16h45 Christian Cannuyer (Université Catholique de Lille)
   La destinée copte de djet et neheh

⊙ 17h15 Questions et pause

⊓ **Huitième session (président : Anthony Spalinger)**

⊙ 17h45 Renata Schiavo (Leiden University)
   A difficult coexistence: interactions between living and dead in Ancient Egypt through the anthropological categories of "time" and "space"

⊙ 18h15 Benoît Lurson (Université libre de Bruxelles)
   Espace de la représentation et temps de sa perception. Le temple égyptien du Nouvel Empire : un champ d'étude pour la sémiotique cognitive

⊙ 18h45 Questions

⊙ 19h30 Dîner du colloque : « Le coup de foudre », Grand Rue 40 à Louvain-la-Neuve

Samedi 11 juin 2016

⵶ **Neuvième session (président : Daniel A. Werning)**

⊙ 09h00 Mohsen El-Toukhy (MUST, Le Caire)
   Time and space as deictic words in Ancient Egyptian Language

⊙ 09h30 Daniel Potter (University of Liverpool)
   Deictic verbs and Divine interaction

⊙ 10h00 Marianne Michel (Université catholique de Louvain)
   La première campagne de Touthmosis III. Son déroulement dans le temps et dans l'espace

⊙ 10h30 Questions et pause

⵶ **Dixième session (président : Jean Winand)**

⊙ 11h00 Pascal Vernus (EPHE, Paris)
   L'histoire comme extension de l'espace et du temps dans l'idéologie pharaonique

⊙ 12h00 Questions et pause

⵶ **Onzième session (président : Pascal Vernus)**

⊙ 14h00 Jean-Pierre Patznick (Sorbonne, Paris)
   La Ḥw.t sqr – Complexe du Frappé, de l'Offrande – ou l'identification et fonction de l'enceinte de la vallée à Abydos comme espace sacré, consacré, à la Ire dynastie

⊙ 14h30 Sandrine Vuilleumier (Universität Heidelberg)
   Le temps et l'espace du rituel. Enquête sur les adaptations en faveur de particuliers

⊙ 15h00 Annette Schomberg (Humboldt Universität zu Berlin)
   The clepsydra of Karnak and its successors. Egypt's contribution to the invention of time measurement

⊙ 15h30 Questions et pause

⵶ **Douzième session (présidente : Gaelle Chantrain)**

⊙ 16h00 Giselle Marques Camara (Pontifical Catholic University, Rio de Janeiro)
   Maat, existence and time

⊙ 16h30 Shih-Wei Hsu (Independant Researcher)
   Pharaoh lives forever

⊙ 17h00 Alice Coyette (Université catholique de Louvain)
   Le cycle des portiques de Deir el-Bahari. Voyage à travers l'espace et le temps

⊙ 17h30 Questions et conclusions