“RITUAL LANDSCAPE AND PERFORMANCE”

FRIDAY, SEPTEMBER 23:

9:00 – 9:20 am  Coffee

9:20 – 9:30 am  Opening Remarks by Christina Kraus (Chair of the NELC Department) Welcoming Remarks by the organizer Christina Geisen

Morning Session: Ancient Egypt I
(Chair: John C. Darnell)

9:30 – 10:00 am  “Archaeology of Symbols. The Third Millennium BC Egypt burial rites and ceremonies”
Miroslav Bártá (Charles University in Prague, Czech Republic)

10:00 – 10:30 am  “Dayr al-Barsha and Dayr al-Bahri. Two Ritual Landscapes in the time of Mentuhotep II”
Harco Willems (Catholic University of Leuven, Belgium)

10:30 – 11:00 am  “Karnak as the stage for a ritual in commemoration of Senwosret I?”
Christina Geisen (Yale University, USA)

11:00 - 11:15 am  Discussion

11:15 – 11:45 am  Coffee Break

Morning Session II: Ancient Egypt II
(Chair: John C. Darnell)

11:45 – 12:15 am  “Reading Abydos as the Landscape of Postmortem Transformation”
Mary-Ann Pouls Wegner (University of Toronto, Canada)

12:15 – 12:45 pm  “Ritual landscape and infrastructure at Dra’ Abu el-Naga/Western Thebes (Luxor): Recent results of the DAI’s excavations in tomb complex K93.11/K.93.12”
Ute Rummel (German Archaeological Institute Cairo, Egypt)
12:45 – 1:00 pm  Discussion

1:00 – 2:30 pm  Lunch Break (Lunch for speakers; location TBA)

**Afternoon Session I: Ancient Egypt, Nubia, and Coptic Egypt**  (Chair: Christina Geisen)

2:30 – 3:00 pm  “From River to Desert – Foreign Interpretations of Egyptian Festivals in a Marginal Environment”  
  **John C. Darnell** (Yale University, USA)

3:00 – 3:30 pm  “Ritual landscape in Nubia during the New Kingdom”  
  **Martina Ullmann** (University of Cologne/Ludwig Maximilian University Munich, Germany)

3:30 – 4:00 pm  “Ritualization and Psalmic Recitation in a Coptic Liturgical Procession at the White Monastery”  
  **Stephen Davis** (Yale University, USA)

4:00 – 4:15 pm  Discussion

4:15 – 4:45 pm  Coffee Break

**Afternoon Session II: Ancient Egypt (modern perspectives and performance)**  (Chair: Christina Geisen)

4:45 – 5:15 pm  “Inhabiting the landscape in the past, present and future: Towards understanding ancient lives and modern perspectives”  
  **Robyn Gillam** (York University, Canada)

5:15 – 5:45 pm  “Performance and visibility through watery Egyptian landscapes”  
  **John Baines** (University of Oxford, United Kingdom)

5:45 – 6:00 pm  Discussion

6:00 pm  Reception for speakers at Pierson College, Pierson House
SATURDAY, SEPTEMBER 24:

8:30 – 9:00 am  Coffee

Morning Session I: Ancient and Modern Mesopotamia
(Chair: Enrique Jiménez)

9:00 – 9:30 am  “Revision, Relocation, and Reinterpretation: Remarks on the Ritual Dynamics of the Babylonian Akitu Festival in the Seventh Century BC”

Eckart Frahm (Yale University, USA)

9:30 – 10:00 am  TBA

Lauren Ristvet (University of Pennsylvania, USA)

10:00 – 10:30 am  “Assyria through the Ages: contemporary continuity of ritual in theory and praxis”

Sargon Donabed (Roger Williams University, USA)

10:30 – 10:45 am  Discussion

10:45 – 11:15 am  Coffee Break

Morning Session II: Ancient Near East and Ancient Greece
(Chair: TBA)

11:15 – 11:45 pm  “Hittite Past, Water Cult, and the Landscapes of Plato in Medieval Konya (south-central Turkey)”

Ömür Harmansah (University of Illinois, USA)

11:45 – 12:15 pm  TBA

Milette Gaifman (Yale University, USA)

12:15 – 12:30 pm  Discussion

12:30 – 2:00 pm  Lunch Break (lunch for speakers; location TBA)

Afternoon Session I: Meso-America
(Chair: TBA)

2:00 – 2:30 pm  “The ritual landscape of Mesoamerican E-groups”

Oswaldo Chinchilla (Yale University, USA)

2:30 – 3:00 pm  TBA

David Carrasco (Harvard Divinity School, USA)
3:00 – 3:15 pm Discussion

3:15 – 3:45 pm Coffee Break

**Afternoon Session II: Ancient China and Digital Archaeology**
(Chair: TBA)

3:45 – 4:15 pm “Space, Poetry, Writing, Performance: The Landscape of the Ancestral Sacrifice in Chinese Antiquity”
_Martin Kern_ (Princeton University, USA)

4:15 – 4:45 pm “Structure from Motion and Egyptology: A step forward beyond the experimentation stage”
_Alberto Urcia_ (Yale University, USA)

4:45 – 5:00 pm Discussion

5:15 – 7:00 pm Private visit to the Egyptian Exhibit of the Peabody Museum for speakers

7:30 pm Dinner for speakers; location TBA

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ABSTRACTS

JOHN C. DARNELL
From River to Desert—Foreign Interpretations of Egyptian Festivals in a Marginal Environment

A New Kingdom rock inscription site in the northwestern hinterland of ancient Thebes preserves rock art and inscriptions in which members of military patrols in the region—apparently Nubian troops—depicted imagery from festivals in which they participated. Using a combination of formal iconography and their own iconographic insertions—more spontaneous visual snapshots and idiosyncratic annotations to a formal visual template—the creators of the rock inscription site, and its major tableau of interrelated images, reveal a cynosure of official imagery and popular perception. An earlier Nubian textual reference to the participation of similar military units in a Middle Kingdom Theban festival provides a brief but similar window into the ways in which foreign elements of Egyptian society might perceive and interpret their participation in festival activities, in which they are intended to participate in an Egyptian living tableau of cosmic interrelationships.

STEPHEN DAVIS
Ritualization and Psalmic Recitation in a Coptic Liturgical Procession at the White Monastery

The subject of my study is a trilingual manuscript in the Bibliothèque nationale in Paris (BN Copte 68) containing the rite of a medieval processional liturgy associated with the White Monastery in Egypt. Primarily written in Coptic, with selected sections in Greek and Arabic, the manuscript includes rubrics from the Psalms and other biblical passages, as well as a sermon by the fifth-century abbot of the monastery, Shenoute of Atripe, to be read at different points during the procession. My primary focus in this paper will be on the intersection of Psalmic recitation and bodily movement within the ritualized time and space of the procession. The manuscript is structured according to a series of hermeneiai and congregational responses drawn from the Psalms, which are coordinated with different actions and locations in the processional route. Drawing on other late ancient and early medieval Coptic manuscript evidence, I will argue that these hermeneiai had an oracular function for liturgical participants, whose encounter with the divine would have been mediated not only through the localized ritual construction of loca sancta, but also through the oral and aural acts of reciting the Psalms and listening to the sermon of their monastic father Shenoute read aloud in their midst.