



---

# ЕГИПЕТ И СОПРЕДЕЛЬНЫЕ СТРАНЫ EGYPT AND NEIGHBOURING COUNTRIES

---

*Электронный журнал / Online journal*

**Выпуск 1, 2023**

**Issue 1, 2023**

---

DOI: 10.24412/2686-9276-2023-00003

## **Studies of the Fayoum oasis written by Russian speaking scholars over the last decade (2012–2022). Part 2. Physical anthropology, papyrology, museum collections, art and culture, history of everyday life<sup>\*</sup>**

S. V. Litvinenko

Research fellow of the CES RAS  
litvinserg@inbox.ru

This paper presents the second part of a survey of scientific literature devoted to the Fayoum oasis comprising results of studies (not only genuine historical, but also related and natural scientific) carried out by Russian speaking scholars over the last decade (2012–2022). This part of survey deals with anthropology, papyrology and textual studies, history of ancient Egyptian architecture, collections of Egyptian artifacts kept in museums, cultural studies, history of fine arts, history of everyday life and ecology.

*Keywords:* Fayoum, Fayyūm, Fayoum oasis, Egyptology, Coptic studies, physical anthropology, Egyptian architecture, papyrology, textual studies, history of Egyptian clothes, Egyptian collections in museums, Ptolemaic Egypt, Roman Egypt, Fayoum portraits, Fayoum papyri, ecology of the Qarun lake.

---

<sup>\*</sup> Relevance of this survey, its aims and peculiarities, description of the methodology, and criteria for the studies' categorizing have been discussed in introduction to my previous paper — Litvinenko 2022.

### Physical anthropology

*Боруцкая С. Б., Васильев С. В. Остеологический анализ погребений греко-римского времени некрополя Дейр-эль-Банат (Египет)*<sup>1</sup>

The paper is devoted to features of morphology of skeletal remains of the Fayoum inhabitants by the example of dead bodies buried at the necropolis of Deir el-Banat in the Graeco-Roman period. Nine skeletons of grown up males and ten skeletons of grown up women found during archaeological seasons of 2006–2017 have undergone osteological examination.

These remains are in varying degrees of preservation; it was often impossible to clean them of resin and textiles completely. All bones were intact, and the authors were not obliged to use reconstruction methods.

The group appeared to be quite heterogeneous according to markers of limb proportions, width of shoulders and pelves, indexes of bones' massiveness and substantiality. Probably this fact is caused by cross-breeding of local and newly arrived Graeco-Roman population.

Elongated lower extremities and (in most cases) shin-bones resulting from individuals' adaptation to humid tropical climate are common features of these skeletons. Women's skeletons are gracile for the most part. Length of male's bodies has been calculated using formulas and amounts up to 158,8–171,2 cm. Women were 156,0–162,7 cm tall during their lifetime.

*Боруцкая С. Б., Васильев С. В. Анализ дискретно-варьирующих признаков и степени развития мышечного рельефа на посткраниальном скелете жителей Файюмского оазиса (Египет) греко-римского времени*<sup>2</sup>

The paper is devoted to description and analysis of muscular relief on skeletons found in burials at the Graeco-Roman necropolis of Deir el-Banat. This analysis has been carried out to define physical load on certain muscles, which was given by the individuals during their lifetime.

Males belonging to the studied group had a very good muscle relief on their arm and leg bones. The authors suppose that examined individuals were engaged in heavy physical labour during their lifetime.

Women had a much weaker muscle relief. The authors see a reason of this fact in sexual dimorphism and at the same time in females' freedom from back-breaking labour, which otherwise would have an effect on the degree of the muscular relief development on their bones. In some cases, a temperate relief of certain muscles has been observed.

<sup>1</sup> Боруцкая, Васильев 2021a.

<sup>2</sup> Боруцкая, Васильев. 2021b.

*Васильев С. В., Боруцкая С. Б. Палеоантропологический анализ материалов, собранных в поверхностных слоях некрополя Дейр-эль-Банат (Египет)*<sup>3</sup>

The authors analyze anthropological material collected from the surface of the archaeological site of Deir el-Banat (Fayoum) during the work carried out by the archaeological mission of the CES RAS.

In 2003 and 2005 material from the surface of the site were analyzed. The percentage of grown up males to females is 43,5 to 56,5. The average height of men was 169,8 cm; their height varied from low to high. Average female height was 148,1–161,2 cm. The majority of women were of low or subaverage height.

Two groups have been identified. Individuals belonging to the first one often had to lift heavy objects and hold these items in front of their bodies; those who belonged to the second group were much less engaged in heavy physical labor. Walking on foot was the main way of traveling for the majority of individuals. Skulls with traces of trepanation have been found. Inhabitants of this part of Fayoum suffered from anemia, otitis, dental diseases and periodontosis. Probably this fact was caused with lack of certain elements in diet (iron, iodine, etc.) and with strong winds that had an impact on ears.

The population was not homogenous and belonged to Mediterranean anthropological type; women are more heterogenous. High mortality in the younger age group was typical for women. A number of pathological changes is an indicative of undernutrition in general and lack of calcium in food in particular. Traumatic symptoms are very scarce.

*Васильев С. В., Гиря Е. Ю., Боруцкая С. Б. Техника трепанации у жителей Файюмского оазиса (Египет) в греко-римское время*<sup>4</sup>

The authors study a few cases of surgery on cranial trepanation, traces of which have been found at skulls of deceased inhabitants of the Fayoum oasis that were discovered in course of excavations of the CES RAS at the site of Deir el-Banat.

Three skulls with traces of trepanation have been studied. Two of them were found on the site's surface, and the third one was obtained in course of excavations carried out in 2006.

The authors reconstruct process of trepanation that was practiced in Fayoum during the Graeco-Roman period. Traces of trepanation described in this paper have no known archaeological and (or) historical analogies. All trepanation holes are obtained as a result of surgical procedures.

In the first two cases, the surgery was performed by means of a sharp and flat chisel-shaped blade. Two individuals — an elderly man and a young woman — survived the surgery. The technics of surgery had been more complicated in the third case, and the individual, who had undergone it, didn't survive.

<sup>3</sup> Васильев, Боруцкая 2020.

<sup>4</sup> Васильев и др. 2021.

*Боруцкая С. Б., Васильев С. В., Харламова Н. В. Палеопатологический анализ мумифицированных останков людей из погребений греко-римского времени в Файюмском оазисе в Египте*<sup>5</sup>

Paleopathologies are described and analyzed in the paper on the basis of anthropological material, which dates back to the Graeco-Roman period and was found in course of excavations carried out by the CES RAS at the necropolis of Deir el-Banat (Fayoum).

The authors have studied paleopathologies found on skeletons from burials that date back to the Graeco-Roman period (until the 5<sup>th</sup> century BC).

The main pathologies of skeletons are associated with state of the dentoalveolar apparatus. Approximately a third of individuals had enamel hypoplasia, cariosis, caries, periodontosis, intravital tooth loss. These pathologies were caused by peculiarities of diet, which was plant-based with lack of animal products, and probably by mineral structure of water. Frequent occurrence of teeth crowding could be caused by miscegenation of local and newly arrived population in the Graeco-Roman period. Quantity of other pathologies identified on skulls is small.

Pathologies of postcranial skeletons are individual. Osteoporosis and osteoarthritis are common on limb bones; there are age-related changes on various bones. Skeletons of a few individuals have signs of trauma, which more likely were of domestic nature.

*Китова А. О. Биоархеологические исследования мумифицированных останков из погребений некрополя Дейр-эль-Банат (по материалам полевых сезонов 2014–2017 гг.)*<sup>6</sup>

The author describes and analyzes anthropological finds discovered in burials at the necropolis of Deir el-Banat in 2014–2017, while studying process of mummification.

There is a detailed description of state of 97 individuals' bodies in varying degrees of preservation in the paper. Five types of preservation degrees are allocated: artificially mummified bodies; mummified bodies without any incisions in the abdominal wall and traces of transnasal craniotomy; bodies with extended arms that are deprived of signs of artificial mummification; bodies without signs of artificial mummification, soft tissues of which have been partially preserved as a structureless mass; completely skeletonized bodies in burials of different periods.

The research results allow the author to trace some diversity in a funeral rite of Ptolemaic, Roman and Late antique periods.

<sup>5</sup> Боруцкая и др. 2021.

<sup>6</sup> Китова 2021.

### **Papyrology, textual studies**

*Евдокимова А. А., Толмачева Е. Г. К вопросу о надписях на позднеантичном — раннеисламском текстиле: от реконструкции изделия к тексту (предварительные замечания)*<sup>7</sup>

The authors attempt to reconstruct an inscription on a textile originating from the necropolis of Deir el-Banat. Fragments of a tunic were found by the mission of the CES RAS in 2009 in a dump left by a mission of the Egyptian Supreme Council of Antiquities.

All fragments belonged to one tunic. The paper contains a hypothetic reconstruction of this textile product. It is not possible to determine a functional purpose of the fabric band with the inscription with certainty. Probably it is a fragment of the tunic's sleeve decoration.

The authors have created a reconstruction of the inscription made in the majuscules. Three fragments of it have preserved. It says: "Sons are clothed into lights of Christ" (or "Son, you get into the lights of Christ"). The authors give possible analogies, but they emphasize that they haven't been able to find any direct analogues.

The artifact is provisionary dated in the paper to the 5–7<sup>th</sup> centuries AD. An owner of the unique find (the inscription was written not in Coptic language, but in Greek) belonged to educated elite.

*Мирошников И. Ю. Международный исследовательский проект по изданию рукописей на файюмском диалекте коптского языка*<sup>8</sup>

The paper is devoted to an international research project that is aimed at publication of ancient manuscripts written in a Fayyumic dialect of Coptic language. This dialect had fallen out of use to the beginning of the 7<sup>th</sup> century AD. Only fragments of texts (sometimes very small ones) written in the Fayyumic dialect survived; any complete manuscript written in it has not been preserved.

The abovementioned project with participation of scholars from various countries (Ivan Yu. Miroshnikov (CES RAS, Russia), Alexandros Tsakos (University of Bergen, Norway)) is carried out with participation of leading scholars in the field of papyrology and Coptic studies (W.-P. Funk, E. Thomassen, and E. Salmenkivi), it broadens a corpus of published Coptic texts written in the Fayyumic dialect. The project aims to publish Fayyumic manuscripts from a collection of M. Schøyen (Norway). Paleographic analysis of the fragments has shown that they were copied by the same scribe. They probably can belong to one manuscript.

The author supposes that the manuscript initially belonged to one of monasteries in the Fayoum oasis. There are some lexical units that rarely occur in texts written in classic Fayyumic dialect (some of them even haven't been previously documented) in the manuscript.

<sup>7</sup> Евдокимова, Толмачева 2020.

<sup>8</sup> Мирошников 2018.

*Chepel E. Ptolemaic circular letter from Deir el-Banat*<sup>9</sup>

An administrative text is translated from ancient Greek and commented in the paper. The text has been discovered while studying a papyrus cartonnage of a mummy found at the necropolis of Deir el-Banat (Fayoum) in course of archaeological excavations carried out there by the mission of the CES RAS.

The papyrus had been heavily crumpled and damaged already when recycled into the mask cartonnage.

The letter concerns the inspection and execution of tax collection, in particular, the monopoly on textiles, othoniera. It starts with an address to several groups of officials on various levels of administration of the Egyptian chora (topoi, komai, and probably the nome) in at least two nomes, refers to an entole issued by a certain Artemon of which the copy is appended, and then proceeds to the main message. This structure of the document is typical for official correspondence.

The author supposes that the new papyrus fragment from Deir el-Banat presents an addition to the dossier of Artemon and further extends the scope of his responsibilities.

The text is dated by the author to 226 BC. There are two photos of the papyrus with the text written on it in the paper.

*Чепель Е. Ю. Датировка погребения № 250 на некрополе Дейр-эль-Банат по данным папирусных документов*<sup>10</sup>

The paper deals with a problem of dating of one of burials excavated at the necropolis of Deir el-Banat (Fayoum). It contains an analysis of texts written on papyri, of which a cartonnage (more pointedly its damaged parts — a mask and greaves) of a mummy found in a burial №250 is made.

One of demotic documents mentioned a date (“the 10<sup>th</sup> year of rule”). Another fragment of the mask identified as a petition that was addressed to one of the Ptolemies and was written in Greek in the 3<sup>rd</sup> century BC (the text is dated on the ground of its paleographic characteristics).

The author dates three texts on the ground of their paleographic characteristics to the 3<sup>rd</sup> century BC. One of them presents a program of a Ptolemaic festival of Theadelphia, the second one is the petition to the king Ptolemy, and the third one is a fragment of a document of a currently unidentified genre. The author argues that the burial is dated back to 236 BC (plus some years).

---

<sup>9</sup> Chepel 2021.

<sup>10</sup> Чепель 2021.

## History of architecture

*Карелин Д. А., Житнелева Т. И., Карелина М. А. Визуализация позднеримской крепости — 3. Реконструкция позднеримской крепости в Дионисиасе (Египет)*<sup>11</sup>

The paper is devoted to reconstruction of an ancient Roman fortress situated in the Fayoum oasis (Dyonisias, modern Qasr Karun) and to creation of its rendered model.

The fortress is dated to the end of the 3<sup>rd</sup> — the beginning of the 4<sup>th</sup> century AD. It was built to monitor a road leading from the Lybian desert to Fayoum. A fortress that was similar to this one was situated in Medinet Madi (Fayoum). The fortress was a rectangle of 83 m length and 70 m width. It had one entrance gates in its northern wall. Corner towers were square in shape; the others were horseshoe-shaped. Military quarters were attached to inner walls of the fortress. Average thickness of its walls was 3,8 m, their hypothetic height amounted to 7 m. There was the Principia among other rooms and buildings inside the fortress. A straight wide street (15,4 m width and 37,65 m length) led to it from the gates.

The authors describe in detail buildings and rooms situated inside the fortress and make a reconstruction of its architectural elements. The paper also contains a number of additions and specifications to existing reconstructions of the fortress.

## Museum collections

*Малых С. Е., Васильева О. А. Египетские терракоты как отражение «народной» религии: служительницы культа и женские статуэтки плодородия из коллекции В. С. Голенищева (ГМИИ им. А.С. Пушкина)*<sup>12</sup>

The paper is devoted to Egyptian terracotta figurines that date back to the Graeco-Roman period and are included in the collection of the Pushkin museum of Fine Arts. These figurines were bought by Wladimir S. Golenischeff in Egypt presumably in the 1890s. The majority of them have been published for the first time.

The authors cite a number of analogies and suppose that the main part of these figurines date back to the Graeco-Roman period and come from the Fayoum oasis.

Three of the figurines represent an image of Egyptian priestesses and women participating in ritual festivals. The remainder of depictions belongs to such categories as orans (female protective deities) and naked women (Steatopygous and baubo figurines).

All figurines of the collection are connected with female part of domestic and temple life; they served as female protective amulets. Such figurines (according to archaeological evidence) could be brought to temples as gifts, be placed at home altars and even in burials. The authors suppose that they were connected with ancient Egyptian “popular religion”.

<sup>11</sup> Карелин и др. 2015.

<sup>12</sup> Малых, Васильева 2021.

*Васильева О. А. Статуя мужчины из Фаямского оазиса в собрании ГМИИ им. А. С. Пушкина: проблема интерпретации*<sup>13</sup>

The author considers stylistic and functional peculiarities of a statue I, 1a 5746 (ИГ-4225) that is included in the collection of the Pushkin museum of Fine Arts and makes a conclusion that it comes from the Fayoum oasis.

The statue that comes from Soknopaïou Nesos (Dime es-Seba) was bought by W. S. Golenischeff in Fayoum in the end of the 1880s.

This basalt statue of a man of an aristocratic origin is 125 cm height and has a good state of preservation. It has some elements of traditional Egyptian iconography with lack of any inscriptions and dates back to the 1<sup>st</sup> century BC — the 1<sup>st</sup> century AD. It is characterized by mixture of Roman artistic features with those of an Egyptian sculpture style that originated in the Saite period.

The statue was placed in one of Soknopaïou Nesos temples or public buildings. Probably such statues of “draped” men were depictions of supreme dignitaries belonging to the Ptolemaic administration or of priests from certain cities.

The statue’s diadem is ornamented with depiction of lotus buds that was widespread in the Fayoum oasis. Exaggerated big wide opened eyes of the statue unite it with Fayoum portraits. This fact indicates a special purpose of this artifact that was placed in a temple after the death of the man and as a depiction of him being a justified and a deified person.

### **Cultural studies, arts, history of everyday life**

*Гаврилин К. Н., Левчук Е. В. Образ Собека в искусстве греко-римского Тебтуниса: особенности культа и иконографии*<sup>14</sup>

The authors study works of art from Tebtunis (the Fayoum oasis) depicting Sobek and make some conclusions about his iconography. They put forth a hypothesis, according to which the image of this deity was syncretic and had formed in course of mutual influence of Egyptian, Greek, Thracian and Roman cultures.

During the rule of Amenemhet II “Sobek from Shedet” was connected with the royal dynasty, his cult became a national one. Moreover, Sobek started to play an important role in the Osiriatic cult. His cult reemerged in the Ptolemaic period, in which it came through a transformation — the iconography of the god tangled and obtained various peculiar features in numerous local temples.

The authors also examine the bound between Egyptian and Indian iconography in the Graeco-Roman period in context of syncretism of cult of Sobek and other Egyptian gods that were connected with him. They emphasize a national-wide role of Tebtunis temples, where Sobek was venerated.

Wooden panels found in Tebtunis witness multiformity of Sobek’s iconography.

The authors consider in detail iconographic peculiarities of the god’s depictions. They examine variants of transformation of Sobek’s iconography, including an influence of

<sup>13</sup> Васильева 2021.

<sup>14</sup> Гаврилин, Левчук 2022.



a Graeco-Thracian military god Cheron on it. This image in its turn had an impact on iconography of Theodore Stratelates in a monastery church that was built in Tebtunis when Egypt became Christianized.

*Орфинская О. В. Классификация текстиля для памятника Дейр аль-Банат*<sup>15</sup>

The author describes a system of textile classification that has been elaborated for textile finds from the necropolis of Deir el-Banat (Fayoum). The classification of textile materials found at this site has been contrived on an individual basis with consideration to character of the fabrics and tasks set by scholars.

All finds from the necropolis of Deir el-Banat have been divided into a few groups: Graeco-Roman artifacts, Byzantine (Coptic) textiles and Islamic tissues. This classification has been elaborated within the framework of a general one, which involved dividing textiles into a few classes from raw materials to sewn products and vice versa. Various products have been distinguished within each group, such as bandages, shrouds, clothes and other textile items. A specific classification has been worked out for each of these product types.

*Орфинская О. В., Толмачева Е. Г. К вопросу о ткачестве туник в Египте в позднеантичное время: проблема реконструкции ткацкого станка по археологическим данным*<sup>16</sup>

The authors examine quality of tunics' production in the Late Antiquity by the example of archaeological finds including textiles discovered in Fayoum. The paper analyzes a problem connected with looms, with help of which a mass textile material, *i. e.* tunics, was elaborated. The authors trace dynamics of development of a few textile technologies' aspects in late antique Egypt, examine peculiarities of weaving of Egyptian tunics and reconstruct an ancient loom on the basis of the newest archaeological data.

It is hypothesized that tunics were produced with help of a vertical loom with shafts that had appeared in Egypt in the New Kingdom and was used for weaving tunics in the Late Antiquity. The width of such loom probably was rather significant (not less than 280 cm). With this width, four persons had to work at this loom.

Emergence of an antique tunic in Egypt did not cause a wide distribution of a vertical loom with weights there.

The loom was conformed for a new type of clothing. Some imported technological methods that were typical for Greek and Roman tunics easily integrated into Egypt's textile technology that had already been quite well developed.

<sup>15</sup> Орфинская 2015.

<sup>16</sup> Орфинская, Толмачева 2019а.

*Орфинская О. В., Толмачева Е. Г. Война технологий, адаптация или заимствования в текстильной традиции? К вопросу о последствиях сасанидского завоевания Египта*<sup>17</sup>

The authors examine change of textile technologies in Egypt after the Sasanian conquest by the example of the textile complex found at the necropolis of Deir el-Banat (Fayoum). This material is analyzed in context of determining degree of Sasanian influence's penetration in depth of Egypt, *i. e.* into Egyptian provinces. The authors also pose a problem of fixating a so-called war of technologies (coexistence of different production traditions) or adaptation and adoption at mass material.

Sasanian iconography, motifs and scenes have been identified at a fragment of a tunic's sleeve with a tapestry stripe notwithstanding a late dating of this artifact. The decorative design of this linen tunic found in grave 255 is one of the clearest examples of Sasanian influence. There is a depiction of a tree of life growing in a ceramic vessel and surrounded with ornamental motifs — stylized leaves woven in a fashion typical for the Middle Eastern art. It is also customary to associate emergence of trimming bands with adaptation of Persian and Central Asian motifs.

The Egyptians probably also appropriated some Middle Eastern textile technologies. The authors also point out that finds from the necropolis of Deir el-Banat have traces of imitating new Sasanian and post-Sasanian fashion.

Sasanian conquest of Egypt has left an ambiguous mark. On the one hand, it contributed to the spread of Central Asian influence, on the other — this influence most likely was a fashion statement, but the essence of technology preserved its local nature.

*Орфинская О. В. Лента, тканная на дощечках, с некрополя Дейр-аль-Банат: к вопросу о тканье на дощечках*<sup>18</sup>

The paper deals with a technique of making a textile band found at the necropolis of Deir el-Banat (Fayoum).

The archaeological mission of the CES RAS in 2017 in the filling of the grave 312 discovered fragments of a sewn textile (a children's tunic) with a decorative ornament. A graphic reconstruction of this tunic's upper part has been made.

A woolen band woven at boards is a unique find on the necropolis of Deir el-Banat. By analogies it has been dated to the 5–8<sup>th</sup> centuries AD. It is supposed that inhabitants of the Fayoum oasis produced not only textiles, but also bands with help of boards. This band is a clear example of a combination of foreign and local textile technologies.

<sup>17</sup> Орфинская, Толмачева 2019b.

<sup>18</sup> Орфинская 2019.

*Орфинская О. В. Текстильные технологии Египта: сырьевая база*<sup>19</sup>; *Орфинская О. В. Текстильные технологии Египта: формирование нити*<sup>20</sup>; *Орфинская О. В., Ключникова Д. О. Текстильные технологии Египта: плетение*<sup>21</sup>; *Орфинская О. В. Текстильные технологии Египта: ткацкие станки*<sup>22</sup>; *Орфинская О. В. Текстильные технологии Египта: структура тканей*<sup>23</sup>; *Орфинская О. В. Текстильные технологии Египта: декорирование тканей*<sup>24</sup>; *Орфинская О. В. Текстильные технологии Египта: грубые погребальные пелены*<sup>25</sup>

Egyptian textile technologies by means of an example of archaeological finds of the CES RAS archaeological mission at the necropolis of Deir el-Banat (Fayoum) from different years are analyzed particularly but not exclusively in this series of papers.

This series touches upon a problem of textile's raw material base and employment of looms, technological processes of threads' formation, plaiting, textiles' decorations, analyzes structure of textiles found at the necropolis of Deir el-Banat.

Linen fabrics dating back to the Late Antiquity account for approximately two thirds of all textile finds. Woolen clothes were widespread from the 2<sup>nd</sup>–4<sup>th</sup> centuries AD. A wealth material has been obtained — woolen pillow filling and numerous fragments of woolen tunics, fragments of woolen decorative elements at linen clothes and interior textiles. Silk began to be used comparatively late. A towel, a woman's cap and a shawl found in the burials dating back to the 10–13<sup>th</sup> centuries are decorated with silk designs in form of stripes and small inlays.

Two technologies of long threads' formation have been figured out — concretion and spinning. Spinning is the earliest technology for making items of various materials. A compressed net braided of thin linen cords has been found in one of graves, where it was used as a rope. A rough net of an unknown purpose was made in the macramé technique.

Linen and woolen caps have been discovered. There were standard ornaments and preferred colours in Egypt.

Textiles found at the necropolis of Deir el-Banat bear record to using of a vertical loom with two shafts. Different types of textiles have been found — coarse burial shrouds, linen (interior textiles, tunics and other small items) and woolen fabrics and tunics.

Coarse funeral shrouds are also considered in detail.

The textile material is presented by bandages and shrouds, mattings, interior and home textiles, clothes and their fragments that were used during the deceased's lifetime, coarse funeral shrouds manufactured specifically for interments.

There are woolen textiles alongside linen ones. Linen textiles are presented by shrouds, pillowcases, towels (or scarfs) and thin tunics. Tunics and shawls constitute a category of woolen textiles.

Polychromatic textiles with rich and diverse decoration were widespread in the Late Antiquity. This fact is confirmed by finds made in course of the CES RAS excavations.

<sup>19</sup> Орфинская 2020a.

<sup>20</sup> Орфинская 2020b.

<sup>21</sup> Орфинская, Ключникова 2020.

<sup>22</sup> Орфинская 2021a.

<sup>23</sup> Орфинская 2021b.

<sup>24</sup> Орфинская 2022a.

<sup>25</sup> Орфинская 2022b.

*Толмачева Е. Г. «...И зеленый попугай...»: к интерпретации изображений на льняной пелене с полихромными гобеленовыми вставками из могилы 213 некрополя Дейр-аль-Банат (Фаюм)*<sup>26</sup>

The paper is devoted to interpreting a textile find from an unlooted burial 213/1, which was discovered by the CES RAS archaeological mission at the necropolis of Deir el-Banat in 2008.

The body of a deceased was wrapped into a few layers of fabrics. An outer shroud is decorated with woven tapestry inlays with depictions of flowers and small green birds. It's reconstruction clearly demonstrates decorative composition consisting of four big conditional squares placed at the corners of the fabric. There is a depiction of a small green bird with a fat body, a small head and a red band on the neck in the center of each "square". It is customary among scholars to attribute such birds as parrots.

The question of this textile's original functional purpose remains open. This fabric belongs to a category of interior textiles, which after a while has been reused for funerary needs. The shroud is presumably dated to the end of the 5–7<sup>th</sup> centuries AD.

Originally parrots hadn't inhabited Egypt — they were brought there in the early modern period of history. But they gained wide popularity in antique literature and art. Even a brief review of images and motifs that are found at Egyptian textiles decorated with depictions of parrots testifies to various symbolic meanings of this character.

Images and motifs depicted at such textiles, among which a small green bird was, were very popular among Egyptian weavers. In the absence of written records it is not possible to make any reasonable conclusions about what depictions of parrots at the shroud from the Deir el-Banat burial meant.

*Толмачева Е. Г. Интерьерная «ткань с петухами» из раскопок Центра египтологических исследований РАН на некрополе Дейр-аль-Банат (Фаюм): к вопросу о символике петуха в позднеантичном Египте (часть 1)*<sup>27</sup>

The author examines a linen textile decorated with tapestry inlays with depictions of roosters and hens that has been found in the burial 203 at the necropolis of Deir el-Banat (Fayoum).

A number of archaeological textiles dating back to the Late Antiquity — early Islamic period have been found in a looted grave 203. A few fragments of the "shroud with roosters" have been preserved.

Such images do not have direct analogies at late antique textiles. Roosters and hens attracted attention of Egyptian weavers rarely. The author supposes that sources (more accurately their almost complete absence) testify that hens and roosters started to be bred in Egypt quite late.

Late Hellenistic motifs emphasize connection of roosters with supreme gods of the Graeco-Roman pantheon and an erotic component of this image that is traced in earlier sources.

<sup>26</sup> Толмачева 2017а.

<sup>27</sup> Толмачева 2017b.

Greek and Roman written and pictorial sources paint a complex and polysemantic image of a rooster, which had a pronounced solar nature. The rooster was thought to be a mediator between two worlds — of men and of gods and an ideal offering. One of the most important roles of the rooster was being the guide of souls.

*Толмачева Е. Г. «Красавицы и чудовища» на египетских ранневизантийских тканях: к интерпретации морских сюжетов с nereидами и гиппокампами (по материалам некрополя Дейр аль-Банат (Фаям))*<sup>28</sup>

The paper is devoted to study, interpretation and attribution of fragments of a woolen fabric with tapestry inlays that have been found in the grave 165 at necropolis of Deir el-Banat (Fayoum) excavated by the CES RAS archaeological mission.

Preservation of the fabric is poor; most likely it was a part of a woolen tunic that had been torn into several fragments. There are depictions of fantastic sea animals — hippocampi — at it. There are also depictions of naiads sitting on another fantastic sea animals with lions' heads. Design of a central medallion has practically not survived. Only an image of a hare in a light-coloured ellipse is clearly visible.

Sea and Nilotic scenes are often found at Egyptian textiles dating back to the early Byzantine period. Subjects and motifs of sea scenes are among those that were inherited by Christian art from its Hellenistic and Roman predecessors.

Images of nereids and hippocampi at clothes and interior textiles held dual symbolism. They had fulfilled Apotropaic functions during their owners' lifetime and were used as funerary offerings.

## Ecology

*Ануфриева Е. В., Ель-Шабрави Г. М., Шадрин Н. В. Изменения экосистемы египетского соленого озера Карун (Qarun) в XX-XXI веках (краткий обзор)*<sup>29</sup>

The paper examines a process of acceleration of the Lake Qarun (the Fayoum oasis) salinity. The authors analyze interrelation between change of salinity and biota in the 20<sup>th</sup>–21<sup>st</sup> centuries on the basis of long-term data.

Change of salinity had specified transformation of biodiversity only until 1928. Due to natural reasons marginal sea and halotolerant lake species began to populate the lake and at the same time decrease in diversity and number of freshwater species took place. Growth of water salinity had led to extinction of some fish species, and by 1920 only two of them had remained. Fish catch declined remarkably, and this fact had a great impact on the living standards of local population. In 1928 authorities started to populate the lake with sea fish and crustaceans to improve the situation. Juvenile fishes of a few species are annually transported from seas to the lake.

<sup>28</sup> Толмачева 2019.

<sup>29</sup> Ануфриева и др. 2016.

The second stage of change in the lake's biota started when mass introduction of sea species into the lake became the main reason of change in its biodiversity. Halotolerant lake species disappeared and a community of marine ones crystallized. In 1950–1970 total count of benthos reduced, the medium size of animals became smaller.

The authors present a forecast, according to which eutrophication, pollution and introduced species are going to be the main reasons of change in structure of the lake's cenosis.

*Белов А. А. Озеро Карун и проклятие Мнемипсиса*<sup>30</sup>

The author examines ecological problems associated with the lake Qarun in the Fayoum oasis and influence of the anthropogenic factor at it in different historical periods from the Middle Kingdom to nowadays. An active human intervention in the lake's hydrology and a process of overregulation of its water flow took place in the Middle Kingdom and the Ptolemaic period. In the reign of Amenemhet III the Qarun's size significantly increased due to drain of the Nile's water. A system of dams and locks kept the water level in the range between 17 and 20 m above the sea.

The second period of Fayoum's flourishing coincided with the reign of the Ptolemies. To increase the cultivated area, they lowered the lake's level approximately to the modern one (45 m below the sea level).

Salinity of the lake had begun to increase rapidly after 1884 and in the beginning of the 21<sup>st</sup> century it surpassed salinity of the Red sea due to the change of climate and the anthropogenic factor. The expansion of agricultural land and growth of Fayoum's population in the beginning of the 20<sup>th</sup> century led to a tremendous increase in amount of water that was used for irrigation.

Salts are accumulated (70–80 thousands of tons annually) in the lake, and it has led to almost complete cessation of local freshwater ichthyofauna. From 1970 the lake's water is characterized with lack of oxygen, it is polluted with pesticides and heavy metals that are accumulated in different parts of fish bodies, most particularly in their gills, population of birds living at the lake's shores rapidly decreases. Currently, it seems extremely difficult to make a prognosis of further changes in the Fayoum's ecosystem.

### **Reports at conferences, seminars and round tables**

*Белова Г. А. Результаты раскопок сезона 2017 г. в Дейр-эль-Банате (Фаям) / Международная научная конференция «XX Сергеевские чтения» (31 января — 2 февраля 2017 г., Москва)*<sup>31</sup>

The report presents the newest data obtained in course of archaeological excavations carried out by the CES RAS at the necropolis of Deir el-Banat (Fayoum). From 2003 to 2014 the CES RAS carried out several seasons of comprehensive archaeological excavations that let scholars study the central part of the site. In 2017 the CES RAS carried out excavations in the northern part of the Southern necropolis; study of human remains, of archaeological textiles, papyri, sarcophagi and pottery was continued.

<sup>30</sup> Белов 2021.

<sup>31</sup> Ярмолович 2017а.

*Орфинская О. В. Наплечная одежда Египта по археологическим данным / Научная конференция, посвященная 100-летию со дня рождения Т. Н. Савельевой (13 декабря 2016 г., Москва)*<sup>32</sup>

The report attempts to summarize information about ancient Egyptian clothes and studies evolution of its shoulder types. The report is partly based on the study of artifacts obtained during the excavations of the CE RAS at the necropolis of Deir el-Banat (Fayoum).

*Orfinskaya O. V., Tolmacheva E. G. Some remarks on so-called "Sassanian influenced" Egyptian textiles: a case of Deir al-Banat / 10th Textiles from the Nile Valley conference, Antwerp, 27–29 October 2017*<sup>33</sup>

The report developed on the materials obtained during the CES RAS excavations at the necropolis of Deir el-Banat (Fayoum) is devoted to the Sasanian influence on Egyptian textiles. Since 2005 the scholars have collected rich materials that let them study this problem. This influence was reflected in usage of raw and other materials, weaving techniques, in peculiarities of ready-made goods and, finally, in adoption of iconographic scenes.

The authors of the report try to answer the question about how deep Persian traditions penetrated into Egyptian textile culture and whether Sasanian themes and technical methods were thought to be foreign by the Egyptians themselves or not.

*Tolmacheva E. G., Orfinskaya O. V. Some considerations on the textile finds from the grave 213 of the Deir al-Banat necropolis (Fayum) / The Ninth International Conference 'Textiles from the Nile Valley' Antwerp, 27–29 November 2015*<sup>34</sup>

The co-rapporteurs focused on a special branch of textile production existed at Deir al-Banat area in the Late Antique period. It was considered by them on the basis of the textile material from grave 213.

Finds from the grave, namely coarse funeral shrouds, tunics, pillow-cases, a towel (maybe a scarf) and an enigmatic x-item placed under the pillow of the deceased, together with other artifacts found at the necropolis prove that such branch of textile production existed there in that period.

*Tolmacheva E. G. The Study and Conservation of the Archaeological Textiles from Deir al-Banat (Fayoum) / The Ninth International Conference 'Textiles from the Nile Valley' Antwerp, 27–29 November 2015*<sup>35</sup>

The report is focused on description of archeological textiles that were found by the Centre for Egyptological Studies of the RAS during excavations (seasons of 2006–2014) at the Deir al-Banat necropolis. More than 2000 objects of textile were studied. Analysis showed existence of different types of textiles dated to the Roman, Late Antique and Medieval periods.

<sup>32</sup> Ярмолович 2017b.

<sup>33</sup> Толмачева 2017с.

<sup>34</sup> Tolmacheva 2016.

<sup>35</sup> Tolmacheva 2016.



Bandages and funeral shrouds constitute a majority of Roman artifacts. Late Antique textiles include coarse funeral shrouds, tunics, garments, caps, shawls, hangings and other household textiles.

*Толмачева Е. Г. К вопросу о символике образов птиц на коптских тканях позднеантичного времени: интерпретация изображений на пелене из захоронения 213 некрополя Дейр-аль-Банат (Фаюм) / Научная конференция, посвященная 100-летию со дня рождения Т. Н. Савельевой (13 декабря 2016 г., Москва)*<sup>36</sup>

The report is devoted to study of textiles obtained during the work of the Russian archaeological mission of the CES RAS at the Deir el-Banat necropolis on the basis of a shroud with tapestry inlays, one of which is decorated with a depiction of a bird that has been assumed to be a parrot. The author supposes that it should be dated to the 5–6<sup>th</sup> centuries AD. She also clarifies a symbolic meaning of the parrot's depiction at this artifact.

*Tolmacheva E. G. CES RAS activity in textile studies / Textiles in archaeological excavation and conservation, Cairo 7–9 April 2017*<sup>37</sup>

The report is devoted to studies of textiles carried out in course of the CES RAS excavations in Fayoum and Luxor, methods of describing and taking samples and to storage and conservation of fabrics in the field.

*Tolmacheva E. G., Krol A. A. Țirāz textiles in archaeological context: some considerations on medieval Islamic burial practice at the Deir al-Banat necropolis / 10<sup>th</sup> Textiles from the Nile Valley conference, Antwerp, 27–29 October 2017*<sup>38</sup>

The report is devoted to textiles found at the necropolis of Deir el-Banat and dated back to the Islamic period (more accurately to the reign of the Fatimid dynasty). Archaeological textiles found in course of rescue excavations in 2009 and 2014 are discussed. About 100 artifacts (funeral shrouds, tunic-like dresses, headdresses) originating from several burials that were preliminary dated to the 9–11<sup>th</sup> centuries have been studied.

A linen fabric with an Arabic inscription (*tiraz*) is one of the most interesting finds. This textile was used as a shroud, in which a body of a deceased woman dressed in linen clothes was wrapped.

<sup>36</sup> Ярмолович 2017b.

<sup>37</sup> Толмачева 2017d.

<sup>38</sup> Толмачева 2017c.



*Толмачева Е. Г. Погребальные пелены позднеантичного времени некрополя Дейр-аль-Банат (Фаюм) / Международная научная конференция «XX Сергеевские чтения» (31 января — 2 февраля 2017 г., Москва)<sup>39</sup>*

The report is devoted to studying textiles found in course of archaeological excavations of the CES RAS mission at the Deir el-Banat necropolis in the Fayoum oasis. It contains classification of shrouds discovered at this site and highlights problems of their dating and functional purpose. The author also draws attention to scenes that are depicted there.

*Толмачева Е. Г. Текстильные комплексы греко-римского и позднеантичного времени из некрополя Дейр эль-Банат (Фаюм) / «Историк и текст». Научная конференция, посвященная 80-летию «Вестника древней истории» (18–19 декабря 2017 г., Москва)<sup>40</sup>*

The report considers textiles dating back to Graeco-Roman and Late Antique periods found at the Deir el-Banat necropolis (Fayoum). During all years of the CES RAS work at the necropolis about 2000 textile finds (bandages and fragments of funeral shrouds, grave goods specific to the classic ancient Egyptian funeral rite) have been discovered.

The majority of textiles were manufactured using traditional for the pharaonic Egypt technologies of spinning and weaving.

A radical change of the funeral rite associated with Christianization took place in Egypt in the end of the 3<sup>rd</sup>–4<sup>th</sup> centuries AD. Late antique textiles are represented with coarse funeral shrouds, interior textiles, clothes.

The author of the report emphasizes that specially made textiles were used in the funeral rite together with those that had belonged to deceased during their lifetime (clothes, interior textiles).

*Чепель Е. Ю. Новый литературный папирус из Дейр эль-Баната: источник Полибия? / «Историк и текст». Научная конференция, посвященная 80-летию «Вестника древней истории» (18–19 декабря 2017 г., Москва)<sup>41</sup>*

The report considers a papyrus fragment found in course of the CES RAS excavations at the necropolis of Deir el-Banat. The author supposes that due to lexical composition of this text, its position on the papyrus sheet and its structure that is unfamiliar to documentary texts it should be regarded a literary work.

The author dates the text to the end of the 3<sup>rd</sup> — the beginning of the 2<sup>nd</sup> century BC and supposes that it could be a part of a historical chronicle describing the reign of one of the Ptolemies, which passed a literary editing and processing.

<sup>39</sup> Ярмолович 2017а.

<sup>40</sup> Ярмолович 2017с.

<sup>41</sup> Ярмолович 2017с.

In 2020 a scientific seminar “History and archaeology of the Fayoum oasis” was carried out. The following reports were made in course of this seminar:

— *Belov A. A. Lake Qarun and the Mnemiopsis curse (Белов А. А. Озеро Карун и проклятие Мнемииопсиса);*

— *Belova G. A. Deir el-Banat necropolis (Fayoum Oasis): problems of chronology and terminology (Белова Г. А. Проблемы хронологии некрополя Дейр эль-Банат);*

— *Galeev R. M., Kharlamova N. V. Q1, Q2 — top rated publications of multidisciplinary researches on the example of the Fayoum portraits' study (Галеев Р. М., Харламова Н. В. Q1, Q2 — высокорейтинговые публикации междисциплинарных исследований на примере изучения фаюмских портретов);*

— *Ivanov S. V. Evolution of grave goods in the Graeco-Roman period on the example of burials at the Deir el-Banat necropolis (Иванов С. В. Эволюция погребального инвентаря в греко-римский период на примере погребений некрополя Дейр эль-Банат);*

— *Kitova A. O. Bioarchaeological research of mummified remains from burials on Deir el-Banat necropolis (Китова А. О. Биоархеологические исследования мумифицированных останков из некрополя Дейр эль-Банат);*

— *Miroshnikov I. Yu. Fragments of the First Epistle to the Corinthians from Morgan's library (CLM 912) and their importance for studying the classic Fayoum dialect (F5) and Fayoum translation of the Bible (fa) (Мирошников И. Ю. Фрагменты Первого послания к коринфянам из Библиотеки Морган (CLM 912) и их значение для изучения классического файюмского диалекта (F5) и файюмского перевода Библии (fa));*

— *Orekhov R. A. 'Hymns to diadems': to the issue of the time of its creation (Орехов Р. А. Гимны диадем: к вопросу о времени составления);*

— *Orfinskaya O. V. Surface textiles found during excavations carried out by the Russian archaeological mission at Deir el-Banat (Орфинская О. В. Анализ подъемного текстильного материала, полученного в ходе работы экспедиции ЦЕИ РАН на памятнике Дейр эль-Банат);*

— *Simonenko A. A. Palaeolithic sites near Deir El-Banat (Fayoum): preliminary results of survey (Симоненко А. А. Палеолитическое местонахождение в окрестностях некрополя Дейр эль-Банат: предварительные результаты исследования);*

— *Kharlamova N. V. Odontologic materials from the necropolis of Deir el-Banat (Харламова Н. В. Одонтологические материалы из некрополя Дейр эль-Банат);*

— *Chepel E. Yu. An encyclical of an epistates Artemones concerning a tax on textile production at a papyrus from Deir el-Banat (Чепель Е. Ю. Окружное послание эписмата Артемона о налоге на текстильное производство на папирусе из Дейр эль-Баната);*

— *Yarmolovich V. I. Preliminary results of studying the pottery material from the necropolis of Deir el-Banat (Ярмолович В. И. Предварительные результаты исследования керамического материала из некрополя Дейр эль-Банат).*

Reports of this seminar's participants were turned into research papers and published (mainly) in the *Egypt and Neighbouring Countries 1 (2021)*.

## Conclusions

While preparing this survey, 57 papers and 23 reports of many scientific publications in the fields of Egyptology were selected. These selected papers and reports authored by Russian speaking scholars are presented in this two-part survey.

The publications<sup>42</sup> discussed in the survey can be categorized as follows:

Research subject	Quantity
Archaeology	22
History	5
Physical anthropology	6
Papyrology and textual studies	4
History of architecture	1
Museum collections	2
Cultural studies, arts, history of everyday life	15
Ecology	2

This survey excludes peer reviewing and scientific criticism of individual publications.

As a part of the overall analysis (of directions and trends of development) of the complex of Russian-speaking scholars' studies the following positive and negative aspects of these publications can be mentioned.

Positive aspects are the following:

1. Variety of studies' subjects.
2. Many years of archaeological excavations carried out by Russian missions allowed scholars to accumulate unique materials both shedding a new light on Fayoum's history (and reducing the number of white spots in it) and making an invaluable contribution to Egyptology, history of Christianity. These materials also clarify the history of the first centuries after the Arab conquest.
3. The first publication of previously unknown museum objects, texts on papyri and unique artifacts discovered by Russian archaeologists (for example, funerary masks, etc.) brings new knowledge into global historical science.

But there also is a necessity to take into consideration some negative aspects, such as the following:

1. Quantity of studies devoted to fundamental historical problems associated with Fayoum and written over the last decade is disproportionately small compared to quantity of publications on other subjects, such as studying of textiles, pottery, etc.
2. There are no separate monographs or larger studies written by Russian-speaking authors and devoted to Fayoum's history. But in this connection it must be mentioned that various scholars studying the oasis make attempts to combine their efforts (for example, one

<sup>42</sup> The reports are not included in this table, because in the majority of cases their theses have been turned into papers by their authors.

of issues of the scientific journal *Egypt and Neighbouring Countries* was entirely devoted to Fayoum; a special seminar on this subject was carried out).

Summing up the previous decade of Fayoum's studies by the Russian-speaking scholars, it is appropriate here to note their undoubted achievements, which allow both to enhance and develop our (and of our colleagues all over the world) knowledge of the history of Fayoum and to pay close attention to problems of the region with the aim to preserve this unique oasis in the ancient land of Egypt.

### Bibliography

- Ануфриева и др. 2016** Ануфриева Е. В., Ель-Шабрави Г. М., Шадрин Н. В. Изменения экосистемы египетского соленого озера Карун (Qarun) в XX-XXI веках (краткий обзор) // Труды Зоологического института РАН 320/3 (2016): 250–261.
- Белов 2021** Белов А. А. Озеро Карун и проклятие Мнемнописа // Египет и сопредельные страны 1 (2021): 7–15. DOI: 10.24412/2686-9276-2021-00001.
- Боруцкая и др. 2021** Боруцкая С. Б., Васильев С. В., Харламова Н. В. Палеопатологический анализ мумифицированных останков людей из погребений греко-римского времени в Файюмском оазисе в Египте // Египет и сопредельные страны 4 (2021): 21–34. DOI: 10.24412/2686-9276-2021-00019.
- Боруцкая, Васильев 2021a** Боруцкая С. Б., Васильев С. В. Остеологический анализ погребений греко-римского времени некрополя Дейр-эль-Банат (Египет) // Египет и сопредельные страны 1 (2021): 35–43. DOI: 10.24412/2686-9276-2021-00003. DOI: 10.24412/2686-9276-2021-00003.
- Боруцкая, Васильев 2021b** Боруцкая С. Б., Васильев С. В. Анализ дискретно-варьирующих признаков и степени развития мышечного рельефа на посткраниальном скелете жителей Файюмского оазиса (Египет) греко-римского времени // Египет и сопредельные страны 3 (2021): 1–12. DOI: 10.24412/2686-9276-2021-00014.
- Васильев, Боруцкая 2020** Васильев С. В., Боруцкая С. Б. Палеоантропологический анализ материалов, собранных в поверхностных слоях некрополя Дейр-эль-Банат (Египет) // Египет и сопредельные страны 2 (2020): 17–38. DOI: 10.24412/2686-9276-2020-2-1738.
- Васильев и др. 2021** Васильев С. В., Гирия Е. Ю., Боруцкая С. Б. Техника трепанации у жителей Файюмского оазиса (Египет) в греко-римское время // Вестник антропологии 3 (2021): 125–133. DOI: 10.33876/2311-0546/2021-3/125-133.
- Васильева 2021** Васильева О. А. Статуя мужчины из Файюмского оазиса в собрании ГМИИ им. А. С. Пушкина: проблема интерпретации // Вестник Института востоковедения РАН 2(16) (2021): 70–85.
- Гаврилин, Левчук 2022** Гаврилин К. Н., Левчук Е. В. Образ Собака в искусстве греко-римского Тебтуниса: особенности культа и иконографии // Декоративное искусство и предметно-пространственная среда. Вестник МГХПА. 3–2 (2022): 300–338. DOI: 10.37485/1997-4663\_2022\_3\_2\_300\_339.
- Евдокимова, Толмачева 2020** Евдокимова А. А., Толмачева Е. Г. К вопросу о надписях на позднееантичном — раннеисламском текстиле: от реконструкции изделия к тексту (предварительные замечания) // ΧΕΡΣΩΝΟΣ ΘΕΜΑΤΑ: империя и полис. XII Международный Византийский семинар: материалы научной конференции (Симферополь, 2020): 105–112.
- Карелин и др. 2015** Карелин Д. А., Житпелева Т. И., Карелина М. А. Визуализация позднеримской крепости — 3. Реконструкция позднеримской крепости в Дионисиасе (Египет) // Архитектура и современные информационные технологии 1(30) (2015). Электронный ресурс, режим доступа: <https://marhi.ru/AMIT/2015/1kvart15/karelin/karelin.pdf>.

- Китова 2021** Китова А. О. Биоархеологические исследования мумифицированных останков из погребений некрополя Дейр-эль-Банат (по материалам полевых сезонов 2014–2017 гг.) // Египет и сопредельные страны 1 (2021): 58–65. DOI: 10.24412/2686-9276-2021-00005.
- Малых, Васильева 2021** Малых С. Е., Васильева О. А. Египетские терракоты как отражение «народной» религии: служительницы культа и женские статуэтки плодородия из коллекции В.С. Голенищева (ГМИИ им. А.С. Пушкина) // Восток. Афро-Азиатские общества: история и современность 1 (2021): 213–229.
- Мирошников 2018** Мирошников И. Ю. Международный исследовательский проект по изданию рукописей на файюмском диалекте коптского языка // Египет и сопредельные страны 4 (2018): 1–4. Электронный ресурс, режим доступа: <http://enc-journal.com/images/contributions/2018-4/4-5-miroshnikov.pdf>.
- Орфинская 2015** Орфинская О. В. Классификация текстиля для памятника Дейр аль-Банат // Иванов С. В., Толмачева Е. Г. (ред.), И земля в ликование... Сборник статей в честь Г. А. Беловой = And the Earth is joyous... Studies in honour of Galina A. Belova (Москва, 2015): 286–310.
- Орфинская 2019** Орфинская О. В. Лента, тканная на дощечках, с некрополя Дейр-эль-Банат: к вопросу о тканье на дощечках // Египет и сопредельные страны 1 (2019): 36–48. DOI: 10.24411/2686-9276-2019-00003.
- Орфинская 2020a** Орфинская О. В. Текстильные технологии Египта: сырьевая база // Египет и сопредельные страны 1 (2020): 45–68. DOI: 10.24411/2686-9276-2020-00004.
- Орфинская 2020b** Орфинская О. В. Текстильные технологии Египта: формирование нити // Египет и сопредельные страны 2 (2020): 60–76. DOI: 10.24412/2686-9276-2020-2-6076.
- Орфинская 2021a** Орфинская О. В. Текстильные технологии Египта: ткацкие станки // Египет и сопредельные страны 2 (2021): 39–77. DOI: 10.24412/2686-9276-2021-00013.
- Орфинская 2021b** Орфинская О. В. Текстильные технологии Египта: структура тканей // Египет и сопредельные страны 3 (2021): 37–65. DOI: 10.24412/2686-9276-2021-00017.
- Орфинская 2022a** Орфинская О. В. Текстильные технологии Египта: декорирование тканей // Египет и сопредельные страны 1 (2022): 11–39. DOI: 10.24412/2686-9276-2022-00002.
- Орфинская 2022b** Орфинская О. В. Текстильные технологии Египта: грубые погребальные пелены // Египет и сопредельные страны 2 (2022): 23–68. DOI: 10.24412/2686-9276-2022-00006.
- Орфинская, Ключникова 2020** Орфинская О. В., Ключникова Д. О. Текстильные технологии Египта: плетение // Египет и сопредельные страны 4 (2020): 46–69. DOI: 10.24412/2686-9276-2020-00017.
- Орфинская, Толмачева 2019a** Орфинская О. В., Толмачева Е. Г. К вопросу о качестве туник в Египте в позднеантичное время: проблема реконструкции ткацкого станка по археологическим данным // Археология евразийских степей 1 (2019): 183–199.
- Орфинская, Толмачева 2019b** Орфинская О. В., Толмачева Е. Г. Война технологий, адаптация или заимствования в текстильной традиции? К вопросу о последствиях сасанидского завоевания Египта // Stratum plus. Археология и культурная антропология 5 (2019): 357–374.
- Толмачева 2017a** Толмачева Е. Г. «...И зеленый попугай...»: к интерпретации изображений на льняной пелене с полихромными гобеленовыми вставками из могилы 213 некрополя Дейр-эль-Банат (Файюм) // Белова Г. А., Иванов С. В., Толмачева Е. Г. (ред.), Культура Египта и стран Средиземноморья в Древности и Средневековье — 2. Сборник статей памяти Т. Н. Савельевой (Москва, 2017): 95–117.
- Толмачева 2017b** Толмачева Е. Г. Интерьерная «ткань с петухами» из раскопок Центра египтологических исследований РАН на некрополе Дейр-эль-Банат (Файюм): к вопросу о символике петуха в позднеантичном Египте (часть 1) // Египет и сопредельные страны 3 (2017): 1–34. Электронный ресурс, режим доступа: <http://enc-journal.com/images/contributions/2017-3/3-2-tolmacheva.pdf>.

- Толмачева 2017c** Толмачева Е. Г. 10th Textiles from the Nile Valley conference / X конференция рабочей группы «Текстиль долины Нила». 27–29 октября 2017 г. // Египет и сопредельные страны 3 (2017): 56–63.: <http://enc-journal.com/images/contributions/2017-3/3-4-tolmacheva.pdf>.
- Толмачева 2017d** Толмачева Е. Г. Семинар по археологическому текстилю в Немецком археологическом институте (Каир, АРЕ) // Египет и сопредельные страны 2 (2017): 34–35. Электронный ресурс, режим доступа: <http://enc-journal.com/images/contributions/2017-2/2-3-tolmacheva.pdf>.
- Толмачева 2019** Толмачева Е. Г. «Красавицы и чудовища» на египетских ранневизантийских тканях: к интерпретации морских сюжетов с nereидами и гиппокампами (по материалам некрополя Дейр аль-Банат (Фаюм)) // Алексеев Н. А. (отв. ред.), Херсонвот Θεατα: империя и полис. XI Международный византийский семинар. Материалы научной конференции (Симферополь 2019): 209–214.
- Чепель 2021** Чепель Е. Ю. Датировка погребения № 250 на некрополе Дейр-эль-Банат по данным папирусных документов // Египет и сопредельные страны 1 (2021): 126–132. DOI: 10.24412/2686-9276-2021-00009.
- Ярмолович 2017a** Ярмолович В. И. Международная научная конференция «XX Сергеевские чтения» (31 января — 2 февраля 2017 г., Москва) // Египет и сопредельные страны 3 (2017): 56–57. Электронный ресурс, режим доступа: <http://enc-journal.com/images/contributions/2017-3/3-5-yarmolovich.pdf>.
- Ярмолович 2017b** Ярмолович В. И. Научная конференция, посвященная 100-летию со дня рождения Т. Н. Савельевой (13 декабря 2016 г., Москва) // Египет и сопредельные страны 1 (2017): 87–90.
- Ярмолович 2017c** Ярмолович В. И. «Историк и текст». Научная конференция, посвященная 80-летию «Вестника древней истории» (18–19 декабря 2017 г., Москва) // Египет и сопредельные страны 4 (2017): 46–48. Электронный ресурс, режим доступа: <http://enc-journal.com/images/contributions/2017-4/4-4-yarmolovich.pdf>.
- Chepel 2021** Chepel E. Ptolemaic circular letter from Deir el-Banat // Archiv für Papyrusforschung und verwandte Gebiete 66/2 (2021): 313–322. DOI: 10.1515/apf-2020-0022.
- Litvinenko 2022** Litvinenko S. V. Studies of the Fayoum oasis written by Russian speaking scholars over the last decade (2012–2022). Part 1. Archaeology and history // Egypt and neighbouring countries 4 (2022): 44–61. DOI: 10.24412/2686-9276-2022-00014.
- Tolmacheva 2016** Tolmacheva E. G. The Ninth International Conference ‘Textiles from the Nile Valley’ // Egypt and neighbouring countries 3 (2016): 47–50.

**Исследования русскоязычных ученых по тематике, связанной с Фаюмским оазисом, за последнее десятилетие (2012–2022 гг.).  
Часть 2. Антропология, папирология, музейные собрания, история искусства и культурология, история повседневности**

С. В. Литвиненко

Это вторая (из двух) часть обзора научной литературы, написанной русскоязычными авторами за последнее десятилетие (с 2012 по 2022 год) на тему египетского Файюмского оазиса. Этот обзор включает в себя как собственно исторические, так и смежные и естественнонаучные исследования. Во второй его части рассмотрены научные работы по антропологии, папирологии и текстологии, истории древнеегипетской архитектуры, египетским собраниям музеев, культурологии, истории изобразительного искусства, повседневности и быта, экологии. В некоторых из этих исследований были введены в научный оборот уникальные археологические находки, тексты, исторические памятники. Также были проанализированы доклады и сообщения, сделанные на научных конференциях и семинарах по тематике данного обзора. Обзор завершается кратким анализом совокупности научных исследований русскоязычных авторов, проведенных за последнее десятилетие и посвященных Фаюмскому оазису.

*Ключевые слова:* Фаюм (Файйюм), Фаюмский оазис, египтология, коптология, антропология, египетская архитектура, папирология, текстология, история египетского костюма, египетские музейные коллекции, птолемеевский Египет, римский Египет, фаюмские портреты, фаюмские папирусы, экология озера Карун.

**Ссылка для цитирования / reference:**

Litvinenko S. V. Studies of the Fayoum oasis written by Russian speaking scholars over the last decade (2012–2022). Part 2. Physical anthropology, papyrology, museum collections, art and culture, history of everyday life // Egypt and neighbouring countries 1 (2023): 31–53. DOI: 10.24412/2686-9276-2023-00003.