

W7 (Week 3, Monday)

**Communicating Between
Worlds: Writing, Text, Image**
Ancient Egypt

HPAR4010

What makes civilisation?

Dr Katharina Zinn



Types of Communication

Communication is the act of transmitting information, ideas and Attitudes from one person to another. Thus the communication takes place among individuals, belonging to various categories and backgrounds, they put into operation various types of communication.



**Verbal
Communication**



**Written
Communication**



**Non-Verbal
Communication**



**Mass
Communication**



**Visual
Communication**



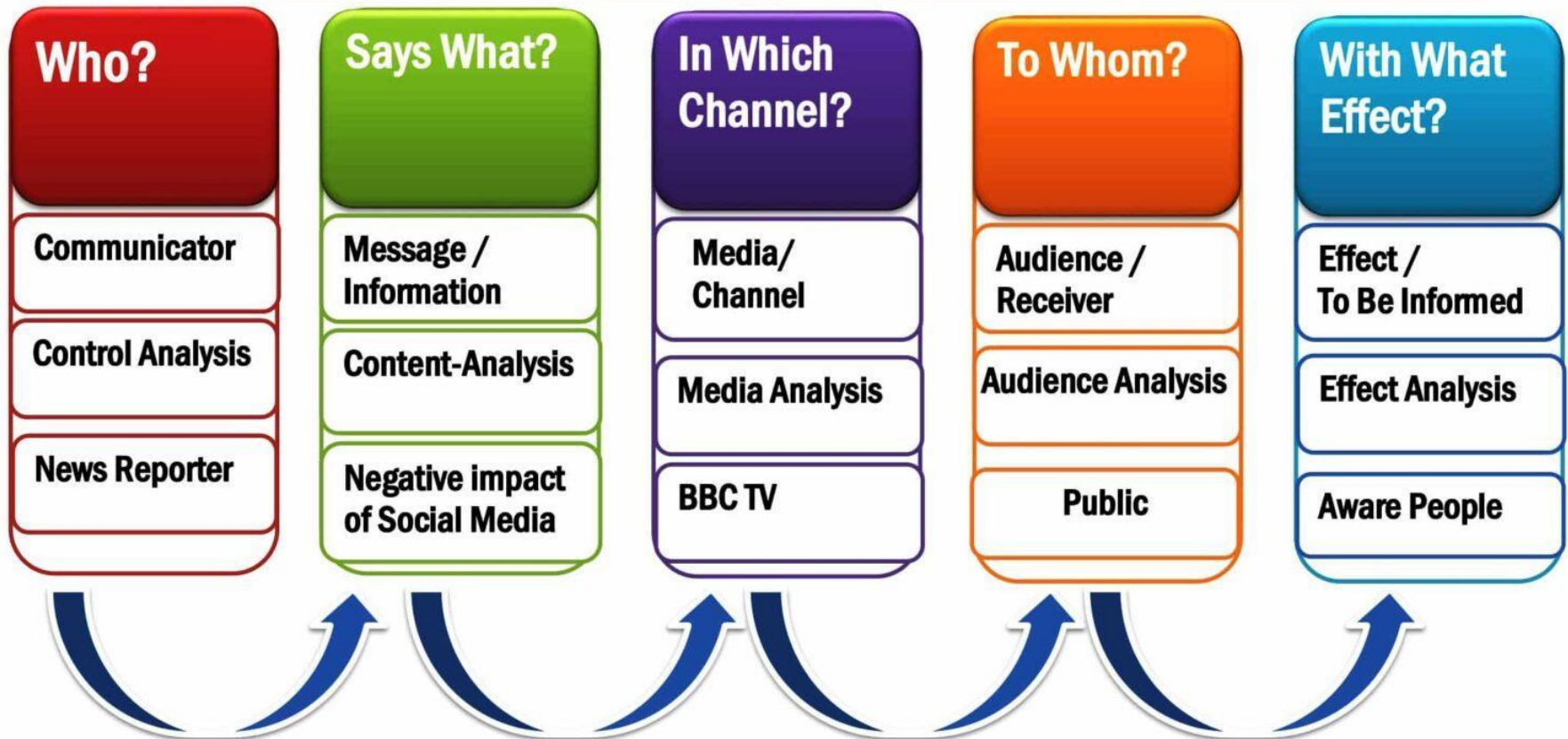
**Group
Communication**



**Feedback
Communication**

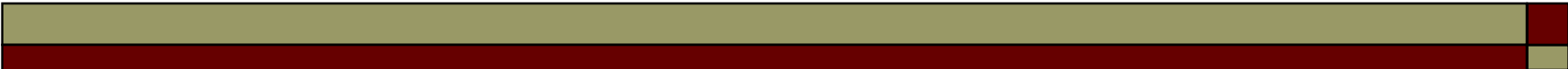
Communication theories

Lasswell's Model of Communication Explanation



Reading the past / ancient artefacts

- ❑ goal of interpretation → understanding the historically intended meaning, and not significance today (Parkinson 2002: 37)
- ❑ Heidegger's concept of 'Being-in-the-world' → view architectural and artefactual elements as an expression of local and personal ideas / values related to the lived experiences of long-dead people (Hodder 2000: 24)
- ❑ BUT: we only can interpret past through our eyes / perspective
 - Parkinson (2002: 38), following Gadamer – 'fusion of horizons' to extend/suspend our own cultural constructs in order to understand 'long dissolved realities'



Communication between worlds

- ❑ Existing boundaries: time, place / space, parallel worlds
- ❑ Direct communication is not applicable
- ❑ We need different channels – modes
 - MULTIMODALITY: Individual's use of different modes (i.e. channels of communication) for the purpose of conveying meaning
 - variety of semiotic systems in sign-making → multimodal perspective: various modes such as language, image, gesture, gaze, and sound
- ❑ Investigating intersemiotic relations in pictorial and verbal communication in ancient Egypt

MULTIMODALITY

- use of different modes (linguistic, visual, aural, etc.) for conveying meaning
- term emerged in the fields of social semiotic, education, and social interaction research
- new + broad framework → to understand
 - connections between communication and learning
 - significance of the social in meaning-making
 - diversity of modes that are used for meaning-making
- Comes from socio-linguistics, based on Halliday's work on social semiotics

Case study 1

DIRECT COMMUNICATION: ORALITY AND LITERACY

Seated Scribe

(Paris, Louvre E 3023,
Old Kingdom, 4th Dynasty (?), c. 2620-2500 BC)



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While the mimic suggests a **direct communication**, the scribe has papyrus on stretched skirt on which he **writes**

The “writing” scribe

(Paris, Louvre E 3023,
Old Kingdom, 4th Dynasty (?), c. 2620-2500 BC)



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Would have held a reed to
write (TT69 Menna, New
Kingdom)

Presented orality and literacy of letters – direct communication?



Seated Scribe
(Paris, Louvre E 3023)

The “reading” scribe

Min-nakht

(Baltimore, Walters Museum 22.230)



Orality in art – capturing the spirit of the moment in the monumental

- ❑ Speech captions in tomb reliefs (scenes of daily life)
 - Fishing, hunting, sport / games, trade, baking / brewing
- ❑ The mastaba of Niankhkhnum and Khnumhotep (Saqqara)





- ❑ Grinding and sieving of barley
- ❑ woman on the right (sieving flour): "Hurry up now, white one, so that I can sieve the flour!"
- ❑ Woman on left (grinding, held by her son from behind): "I'm doing so, as you wish."

Case Study 2

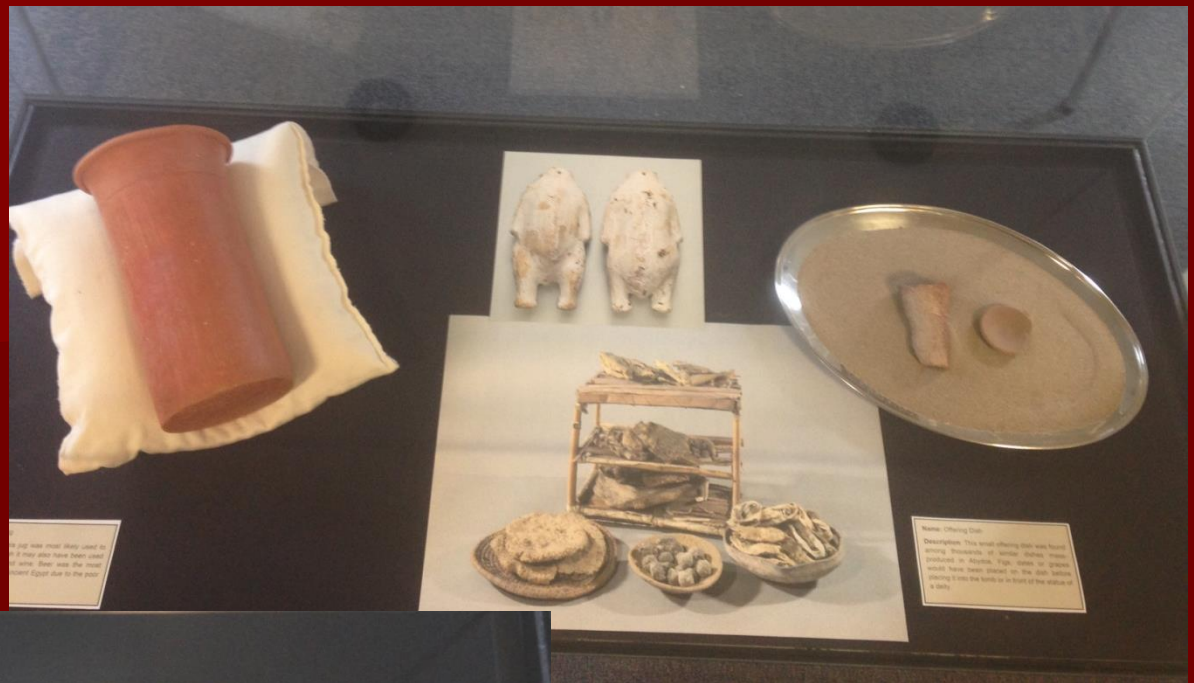
COMMUNICATION BETWEEN WORLDS: THE MATERIAL MULTIMODALITY OF DEATH

Communicating across boundaries

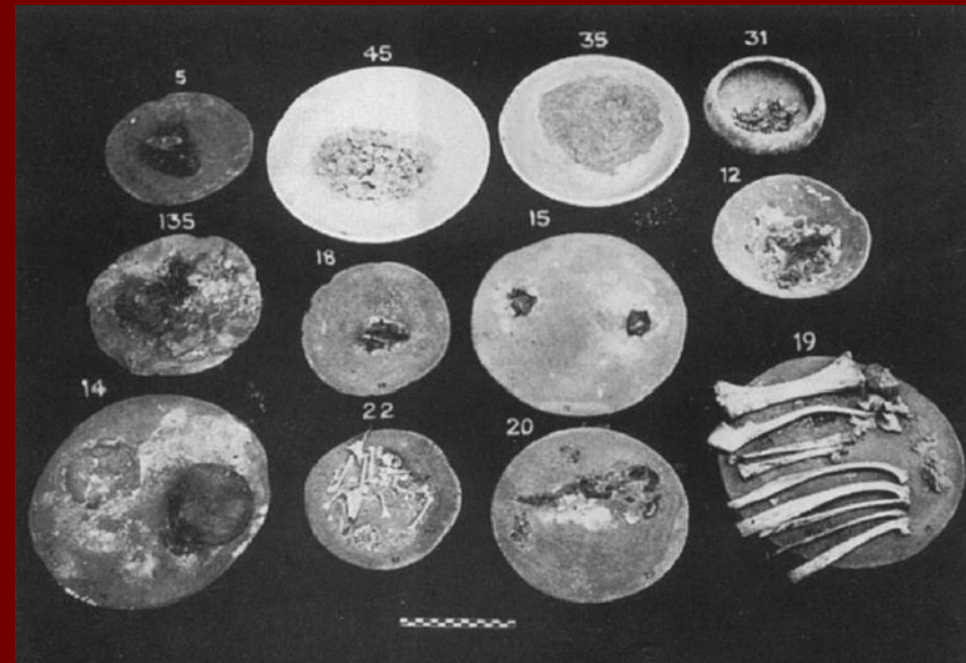


Full attention! It is profitable to pay attention to the person whom you have favored on account of what is very wrongfully done to my daughter. I did nothing against him. I have not consumed his property. He has not given anything to my daughter. One makes funerary offerings to a spirit in return for interceding on behalf of the survivor. Settle then your account with him who does what is painful to me, for I shall triumph any dead man or woman who is acting against my daughter.

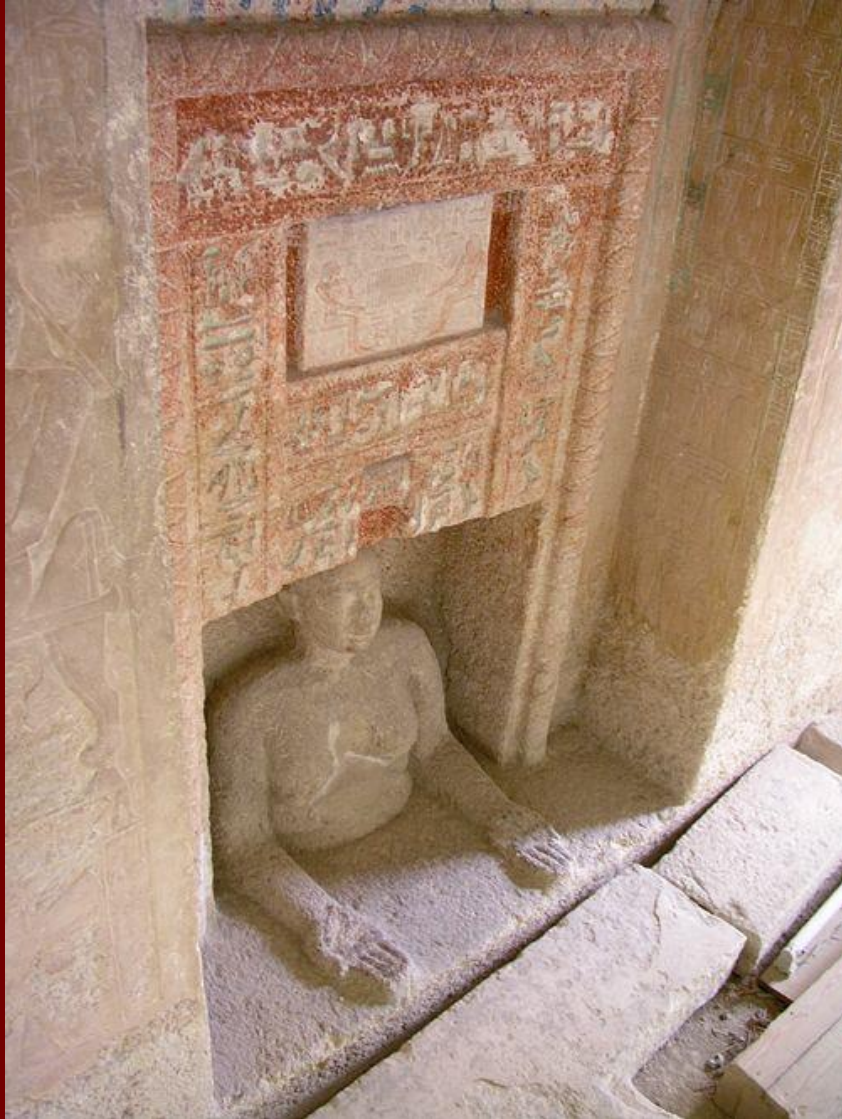
Offering Plate CC 308.004



A Funerary Meal (festival meal) in an Egyptian Tomb → served on pottery



G7102: Idu



- Consumption
- AND
- Symbolic consumption as embodied magical consumption



Book of the Dead of Ankh-Hapi, son of Pa-Khered-en-Min and Ta-di-Aset (Egypt Centre Swansea W867)

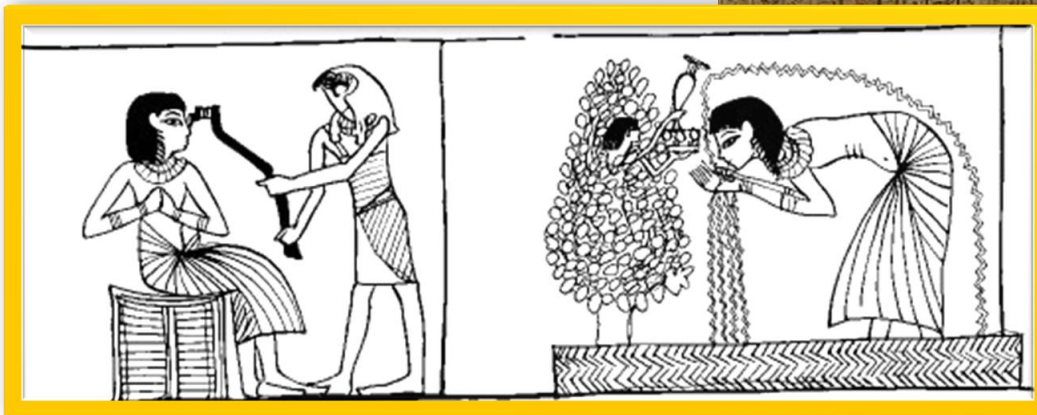
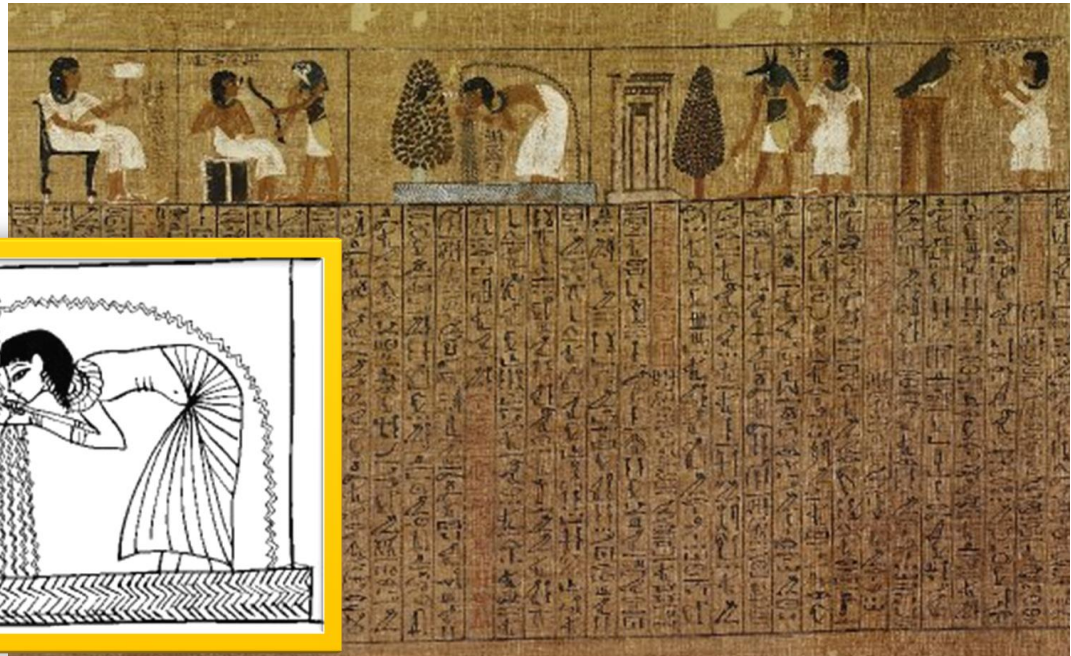


Funerary texts as description of embodiments

BoD, chapter 1, 7:

You tested me by many mouths. (My) soul has been confronted by (my) heart, which has been found that my speech on earth was sound. Behold, I am in the presence, lord [= god Osiris]. I smell the food of the Ennead; I sit with them. The ritual priest invokes for me the coffin; I hear the offering list.

BM EA10471,8 (BoD, Nakht)



Case study 3 – sort of summarising all...

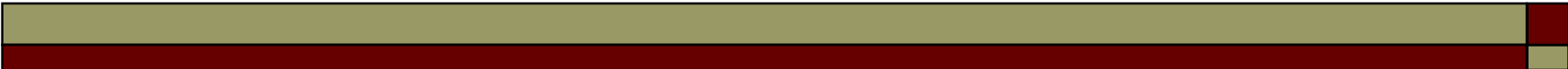
MULTIMODALITY AND CULTURAL MEMORY

Narmer Palette (31st century BC), found in Hierakonpolis, now Egyptian Museum



Edfu





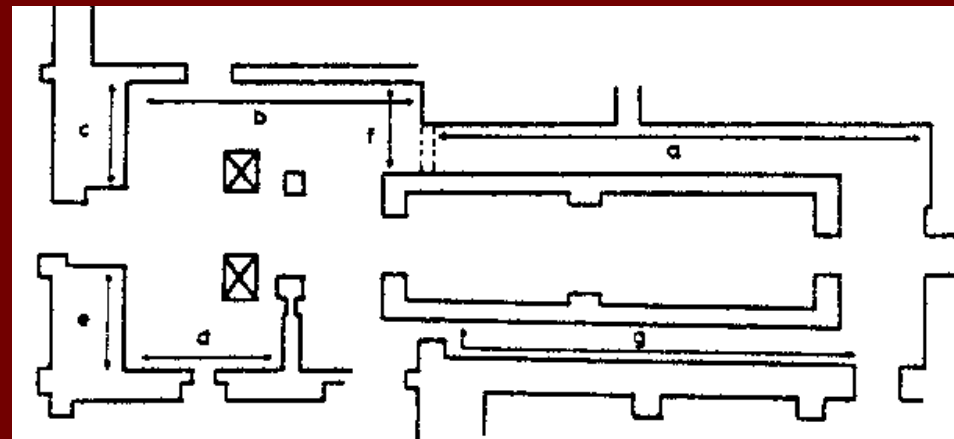
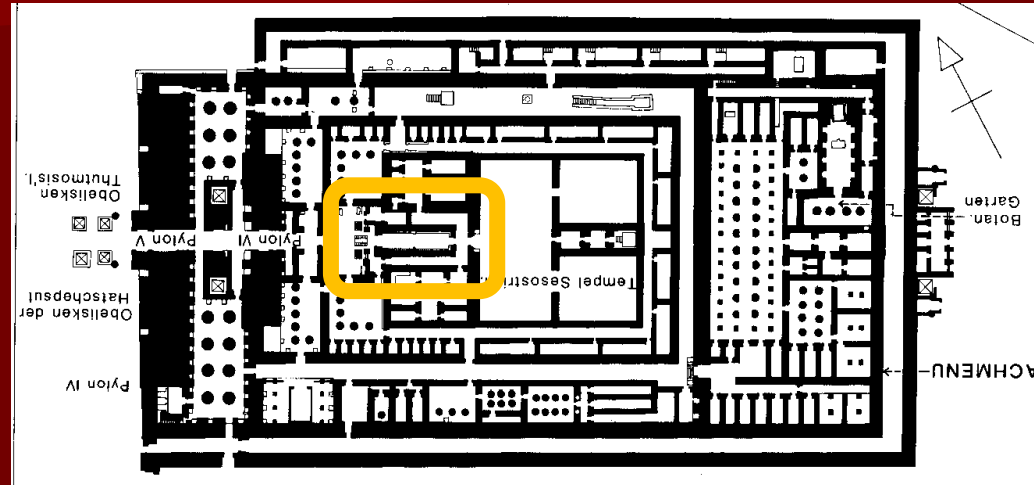
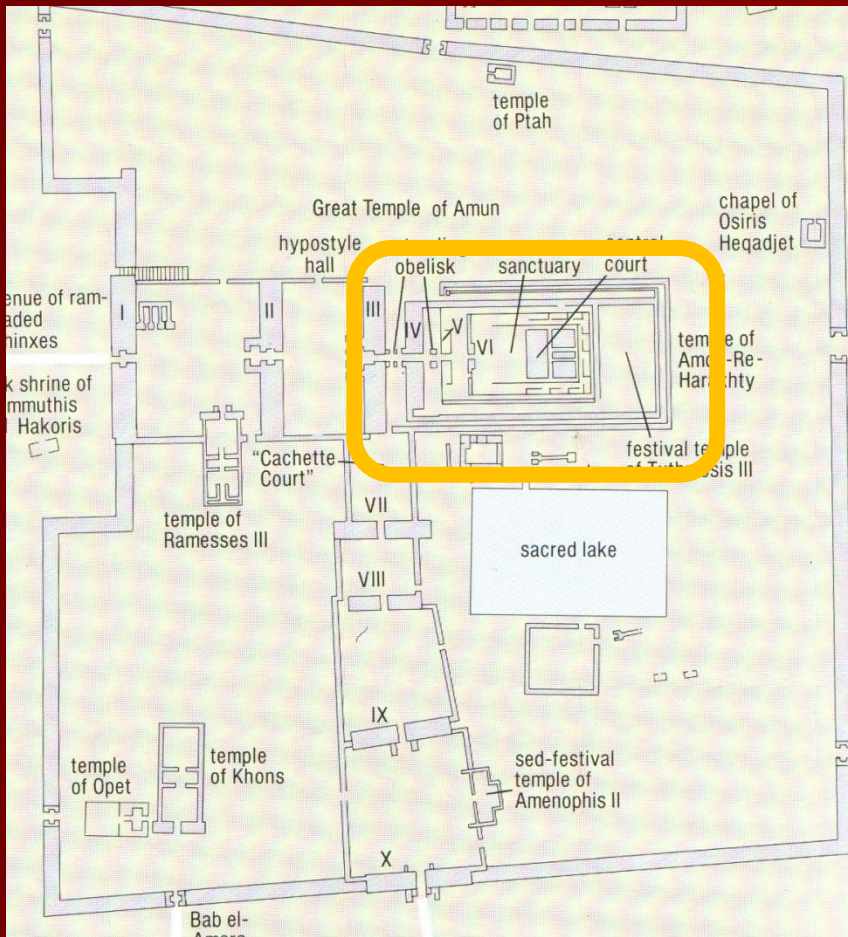
“cultural memory” – the concept of *traces*, *messages* and *memories* (after Assmann: The Mind of Egypt: History and Meaning in the Time of Pharaohs)

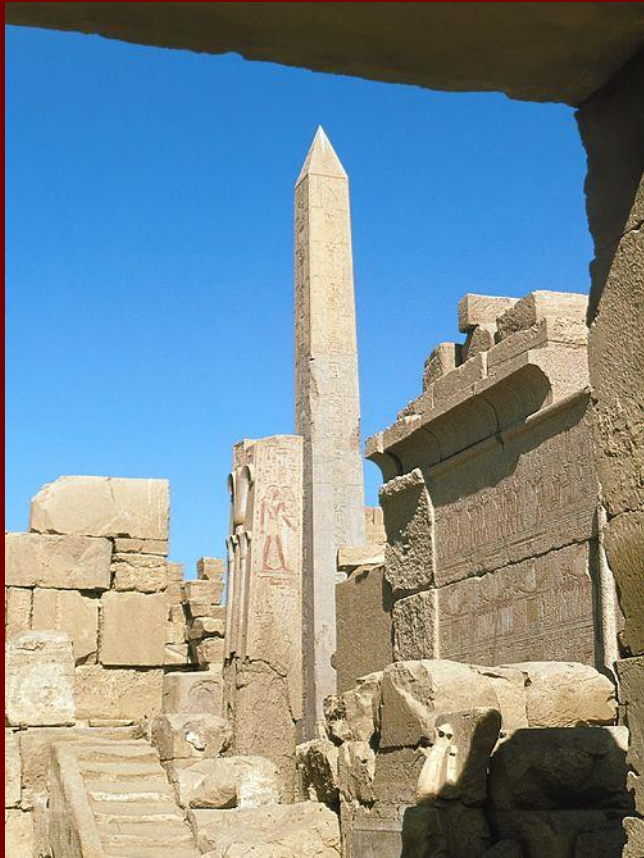
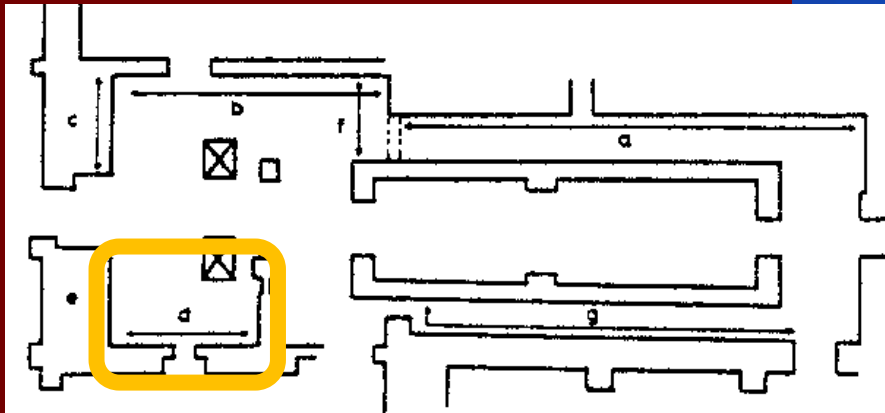
- ❑ **traces:** archaeological evidence
- ❑ **messages:** meaning of events, ideas or institutions for the contemporaries of the past culture
- ❑ **memories:** how is the past actually remembered

Account of the Battle of Megiddo

- Now, all that his majesty did to this city, to that wretched foe and his wretched army, was recorded on each day by its the day's name. Then it was recorded / stored upon a roll of leather in the temple of Amun this day.
- *jw=sn smn ḥr ʿr.t n.t ḥw.t-ntr n.t Jmn m hrw pn*

Karnak: Hall of Annals (record of Battle of Megiddo)





Memory

- Memory = enables us to form an awareness of selfhood (identity): both on
 - personal and
 - collective level
- Identity = related to time
 - human self is a "diachronic identity," built "of the stuff of time" (Luckmann)
- synthesis of time and identity = effectuated by memory

Time – Identity - Memory

Level	Time	Identity	Memory
inner (neuro-mental)	inner, subjective time	inner self	individual memory
social	social time	social self, person as carrier of social roles	communicative memory
cultural	historical, mythical, cultural time	cultural identity	cultural memory

Cultural Memory - definition

- ❑ **Cultural memory is a form of collective memory, which is shared by a number of people; conveys to these people a collective (cultural) identity.**
- ❑ Halbwachs, however, the inventor of the term "collective memory," kept concept of collective memory apart from traditions, transmissions, and transferences
- ❑ these = subsumed under the term "cultural memory"
- ❑ Preserves Halbwachs's distinction by breaking up his concept of collective memory into "communicative" and "cultural memory," but by including of cultural sphere (excluded by him) in the study of memory