

The 61<sup>st</sup> Annual Meeting  
of the

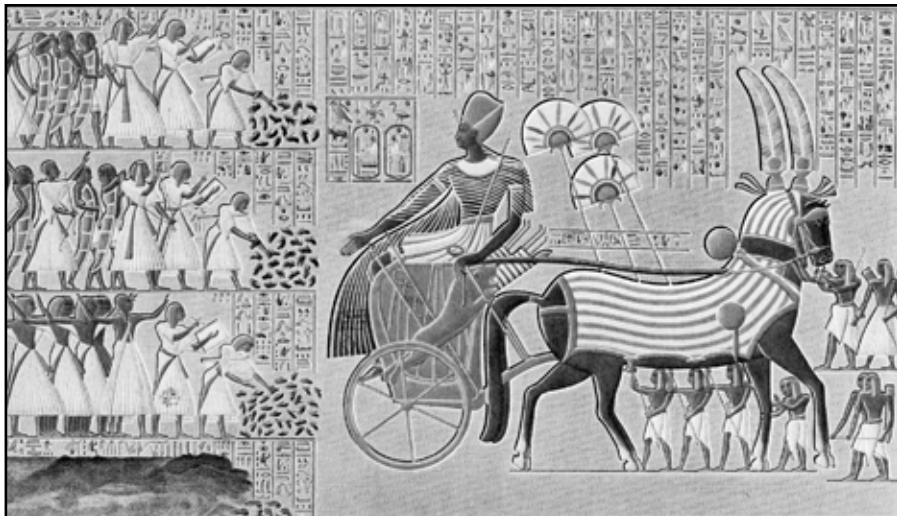
# American Research Center in Egypt

April 23 - 25, 2010  
Oakland Marriott City Center  
Oakland, California



# ARCHAEOLOGIA

ARCHAEOLOGY BOOKS



RARE AND OUT-OF-PRINT SCHOLARLY BOOKS  
ON THE ARCHAEOLOGY OF EGYPT  
& THE ANCIENT NEAR EAST

Please visit us at our booth  
during the ARCE meeting

*We are always interested in purchasing libraries  
and important individual books on archaeological subjects*

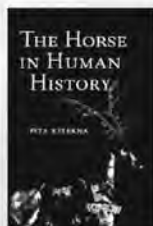
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## BEST IN SCHOLARSHIP

## Ancient Egypt\*

An Introduction

SALIMA IKRAM

The Horse  
in Human History\*

PITA KELEKNA



## Questioning Collapse\*

Human Resilience,  
Ecological Vulnerability,  
and the Aftermath of EmpireEDITED BY PATRICIA A. McANANY  
AND NORMAN YOFFEE

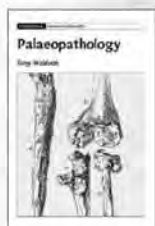
## Birds\*

DALE SERJEANTSON

*Cambridge Manuals in Archaeology*

## Palaeopathology\*

TONY WALDRON

*Cambridge Manuals in Archaeology*The Archaeology  
of Early Egypt\*Social Transformations  
in North-East Africa,  
c. 10,000 to 2,650 BC

DAVID WENGROW

*Cambridge World Archaeology*The Ancient  
Egyptian State\*The Origins of Egyptian Culture  
(c. 8000-2000 BC)

ROBERT J. WENKE

*Case Studies in Early Societies*

\*Available in hardback and paperback.

**SPECIAL OFFER FOR ARCE MEMBERS**

# ANCIENT EGYPT MAGAZINE

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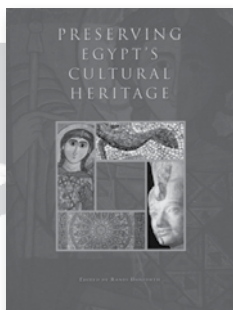
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**The American  
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is proud to announce  
the publication of  
two new ARCE titles**



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**PRESERVING EGYPT'S CULTURAL HERITAGE**

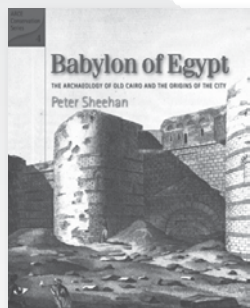
**Edited by Randi Danforth**

**With a Foreword by Zahi Hawass**

**Treasures of Egypt's cultural heritage conserved under the  
direction of the American Research Center in Egypt**

Projects described in this volume range widely in their scope. **Contributors:** Hoda Abdel Hamid, Matthew Adams, Jere Bacharach, Elizabeth Bolman, Edwin C. Brock, Betsy Bryan, Anthony Crosby, Randi Danforth, Agnieszka Dobrowolska, Jaroslaw Dobrowolski, Mark Easton, Renee Friedman, Alaa el-Habashi, Douglas Haldane, Nairy Hampikian, W. Raymond Johnson, Michael Jones, Charles Le Quesne, Carol Meyer, Anthony Mills, David O'Connor, Bernard O'Kane, Diana Craig Patch, Lyla Pinch-Brock, William Remsen, Salah Zaki Said, Shari Saunders, Gerry Scott III, Peter Sheehan, Hourig Sourouzzian, Robert K. Vincent, Jr., Nicholas Warner, Fred Wendorf, Willeke Wendrich, and A.J. Zielinski.

**304pp. Hbd. 150 color photographs, 2 maps. 978-0-963770-28-4 \$49.50**



*Forthcoming this Summer...*

**BABYLON OF EGYPT**

*The Archaeology of Old Cairo  
and the Origins of the City*

**ARCE Conservation Series 4**

**Peter Sheehan**

**An archaeological investigation into the ancient  
nucleus of medieval and modern Cairo**

This book presents a history of Old Cairo based on new archaeological evidence gathered between 2000 and 2006 during a major project to lower the ground-water level affecting the churches and monuments of this area of Cairo known by the Romans as Babylon.

**312pp. Hbd. 125 illus. incl. 50 color. 978-977-416-299-2 \$39.95**



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The 61<sup>st</sup> Annual Meeting  
of the

American  
Research  
Center in  
Egypt



## Acknowledgments

ARCE owes a debt of gratitude to many people whose hard work has made this 61st Annual Meeting of the American Research Center in Egypt possible. It always takes the efforts of many individuals and organizations to bring off a smoothly functioning meeting and to all who have provided us assistance, we say thank you.

Thank you to ARCE's very hard working Annual Meeting Committee: Chair, Kara Cooney, Rick Moran, Emily Teeter, Gerry Scott, and Rachel Mauldin. The vetting of the scholarly paper submissions was ably handled by Kara Cooney, Emily Teeter, Suzanne Onstine, Violaine Chauvet and Deanna Kiser-Go. Thanks also to the Phoebe A. Hearst Museum at the University of California, Berkeley, the Northern California Chapter and contributions from the members of the Northern California Chapter. Thank you to Al-Masri Egyptian Cuisine and Sausan Academy of Egyptian Dance, both of San Francisco, for their generous donations of food and entertainment for the Phoebe A. Hearst Museum Reception.

Thank you to all ARCE Chapters for continuing to support and encourage new talent with their annual Best Student Paper Award. We also appreciate the work of many dedicated members who volunteered their time to assist us during the annual meeting.

And last, but by no means least, a sincere thank you and job well done to ARCE staff Rachel Mauldin, Jeff Novak, Kathann El-Amin, Dina Aboul Saad, Jane Smythe, Mary Sadek, Erin Carlile, and Kathleen Scott for the months of hard work and attention to detail needed to produce such a splendid gathering for our members.

Printed in San Antonio on March 26, 2010

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## Distinguished Service Award 2010

### Brienne Loftis, CPA

The ARCE Board of Governors, by unanimous vote, is pleased to recognize Bri Loftis for her exceptional service and extraordinary contributions to our organization with this year's Distinguished Service Award.



Bri served as ARCE Treasurer from 2005 to 2009. This was a very busy and demanding time in ARCE's financial history. During that time she oversaw the reinstating of the finance committee, a revision/rewrite of the Investment Policy Statement, and the review and selection of endowment managers (Vanguard Group). Her hard work and team leadership during this transitional time in ARCE's financial governance and oversight was a significant achievement.

As a charter member to the North Texas Chapter, Bri Loftis played an important role in the creation and development of the chapter. She was an active worker in its early days. She served as chapter treasurer for several years and also as vice president and program chair. She remains one of North Texas Chapter's earliest and most stalwart members.

The Distinguished Service Award is given to academic and non-academic members of ARCE who have furthered our mission. Past recipients have been John Dorman (2005), Richard Fazzini (2005); Jack Josephson (2006); Ben Harer (2007) and Mark Easton (2008).

# ARCE 61st Annual Meeting

The American Research Center in Egypt, Inc.  
Sixty-First Annual Meeting  
Oakland Marriott City Center  
Oakland, California  
April 23-25, 2010

## **Affiliated Meetings**

### **Thursday, April 22, 2010**

8:30am – 10:30am	Finance and Audit Committee Oakland Room, 3rd Floor
10:30am – 12:00pm	Ad-hoc Strategic Planning Committee California Room, 3rd Floor
12:00pm – 3:00pm	AEF Review Committee (lunch provided) Oakland Room, 3rd Floor
3:30pm – 5:00pm	RSM Council Meeting California Room, 3rd Floor
4:00pm – 5:00pm	Major Gifts Committee Oakland Room, 3rd Floor
5:00pm – 6:00pm	New Board Member Orientation Oakland Room, 3rd Floor

### **Friday, April 23, 2010**

9:00am – 12:00pm	Board of Governors Meeting Oakland Room, 3rd Floor
12:00pm – 1:00pm	Board of Governors Lunch Oakland Room, 3rd Floor

### **Saturday, April 24, 2010**

8:00am – 9:00am	Chapter Officer Breakfast Oakland Room, 3rd Floor
5:00pm – 6:30pm	Chapter Officers' Meeting California Room, 3rd Floor

# ARCE 61st Annual Meeting

## Sunday, April 25, 2010

12:30pm – 1:30pm Annual Meeting Committee  
Oakland Convention Center 212

**Conference Agenda - For future years delete this section and use only the chart version of the schedule**

## Thursday, April 22, 2010

12:00pm – 9:00pm Bookseller Set-up  
Oakland Convention Center 201

4:00pm – 6:00pm Advance Registration  
Calvin Simmons Foyer

4:00pm – 9:00pm Speaker Audio Visual Check-in  
Oakland Convention Center 202

7:00 – 9:00pm ARCE Donors' Reception  
By Invitation

## Friday, April 23, 2010

8:00am – 6:00pm Speaker Audio Visual Check-in  
Oakland Convention Center 202

8:00am – 3:00pm Meeting Registration  
Calvin Simmons Foyer

8:00am – 6:30pm Book Display  
Oakland Convention Center 201

10:00am – 11:00am **Fellowship Session**  
**Calvin Simmons 1, 2**

12:00pm – 1:00pm LUNCH  
(on your own)

**Friday Archaeology Session: Calvin Simmons 1, 2**  
***Chair: Catharine Roehrig (Metropolitan Museum of Art)***

**1:00pm Catharine Roehrig (Metropolitan Museum of Art),**  
*New Thoughts on the Cleared Strip in the Western Desert of Ancient Thebes*

**1:30pm Robyn A. Gillam (York University, Toronto)**  
*Landscape as a Concept and Tool in the Study of Egyptian Culture*

**2:00pm Diana Craig Patch (Metropolitan Museum of Art)**  
*A Report on the 2010 Season of the Joint Expedition to Malqata*

**2:30pm Jessica E. Kaiser (University of California Berkeley/  
Ancient Egypt Research Associates)**  
*The Wall of the Crow Cemetery on the Giza Plateau*

**Friday Art History Topics Session: Calvin Simmons 3, 4**  
**Chair: Gay Robins (Emory University)**

**1:00pm Gay Robins (Emory University)**  
*The Decorative Program in Single-Roomed Pre-Amarna 18th  
Dynasty Tomb Chapels at Thebes*

**1:30pm Anne Eliese Austin, (University of California, Los  
Angeles)**  
*The Proportions of Gender in the Amarna Style: A Visual Con-  
tinuum*

**2:00pm Deanna Kiser-Go (University of California, Berkeley)**  
*Tomb Friezes and Their Meanings*

**2:30pm Francesco Tiradritti (Italian Archaeological Mission to  
Luxor)**  
*The Stela of Ramesses III in the Sanctuary of Mertseger at Deir  
el-Medina. Racism and Assimilation*

**Friday Religion Session: Oakland CC 208**  
**Chair: Jacco Dieleman (University of California, Los Angeles)**

**1:00pm \*Christina Geisen (University of Toronto)**  
*New Results on the Ramesseum Dramatic Papyrus*

**1:30pm Jacco Dieleman (University of California, Los Angeles)**  
*The Artemis Liturgical Papyrus*

**2:00pm Peter Brand (Université du Québec à Montréal) and  
Jean Revez (Université du Québec à Montréal)**  
*The Decorative Program and Recording of the Columns of the  
Great Hypostyle Hall at Karnak*

**2:30pm Richard Jasnow (Johns Hopkins University) and  
Mark Smith (Oxford University)**  
*"As for Those Who have Spoken Evil against Mut, Evil be against  
Them!" A Demotic Hymn to Mut on P.S.I. Inv. 3056*

**Friday History Session: Oakland CC 210/211**  
**Chair: Colleen Manassa (Yale University)**

**1:00pm Colleen Manassa (Yale University)**  
*War by Epistle: New Readings in the Quarrels of Apepi and Se-  
genenre*

**1:30pm Alicia Cunningham-Bryant (Yale University)**

*Staring into the Void: The Use of the Cartouche in Meroitic Offering Tables*

**2:00pm Stuart T. Smith (University of California, Santa Barbara)**

*Colonial Entanglements: "Egyptianization" in Egypt's Nubian Empire and the Origins of the Nubian Dynasty*

**2:30pm \*Elizabeth J. Minor (University of California, Berkeley)**

*Inlays and Identities in Classic Kerma Burials: Investigating the Use of Egyptian Motifs*

**Friday Archaeology Session (Con't): Calvin Simmons 1, 2**

***Chair: Adele Oppenheim (Metropolitan Museum of Art)***

**3:15pm Adela Oppenheim (Metropolitan Museum of Art)**

*Continued Excavation (2009 Season) at the Causeway of the Senwosret III Pyramid Complex, Dahshur*

**3:45pm Martina Ullmann (Yale University)**

*From Thebes to Nubia - The Cult Complex of Ramesses II at Abu Simbel*

**4:15pm Regine Schulz (Walters Art Museum)**

*Male Nudity in ancient Egyptian Private Sculpture*

**Friday Art History Topics Session (Con't): Calvin Simmons 3, 4**

***Chair: Robert Yohe (California State University, Bakersfield)***

**3:15pm Yekaterina Barbash (Brooklyn Museum)**

*Books of the Dead on Linen: Inscribed and Decorated Mummy Bandages at the Brooklyn Museum*

**3:45pm Lissette Jimenez (University of California, Berkeley)**

*Information Exchange through Visual Hybridity: A Stylistic Analysis of Greco-Roman Mummy Shrouds*

**4:15pm Joan Knudsen (Phoebe A. Hearst Museum); Karin Kroenke (Phoebe A. Hearst Museum); Jane Williams (Phoebe A. Hearst Museum) and Robert M. Yohe (California State University, Bakersfield)**

*The Results of a CT Scan of a Ptolemaic-Aged Mummy from the Phoebe Hearst Museum*

**Friday Religion Session (Con't): Oakland CC 208**

***Chair: Richard Jasnow (Johns Hopkins University)***

**3:15pm \*Eric Wells (University of California, Los Angeles)**

*The Iconography and Material Culture of Personal Piety*

\* Submission for Best Student Paper Presentation

**3:45pm Cindy L. Ausec (University of California, Berkeley)**  
*For Whom the God Hears*

**4:15pm Katja Goebis (University of Toronto)**  
*The Terminology of Light in Egyptian Religious Literature*

**Friday History Session (Con't): Oakland CC 210/211**  
*Chair: Peter Piccione (College of Charleston / University of Charleston, SC)*

**3:15pm Gillian Moritz (University of California, Santa Cruz)**  
**and Nathaniel Dominy (University of California, Santa Cruz)**  
**and Salima Ikram (American University Cairo)**  
*Baboons, Stable Isotopes, and the Location of Punt*

**3:45pm W. Benson Harer (California State University, San Bernardino)**  
*Breaking News—a Hippo Killed King Tut*

**4:15pm Peter A. Piccione (College of Charleston / University of Charleston, SC)**  
*sqr HmA.t: A Ritual Bat-and-ball Game in Ancient Egypt*

5:00pm – 6:00pm            **ARCE General Members' Meeting**  
Jewett ABCD

7:00pm – 9:00pm            Reception – Phoebe A. Hearst Museum,  
Buses begin leaving  
the hotel at 6:15pm  
(remarks scheduled for 7:30 pm)

**Saturday, April 24, 2010**

8:00am – 5:00pm            Speaker Audio Visual Check-in  
Oakland Convention Center 202

8:00am – 3:00pm            Meeting Registration  
Calvin Simmons Foyer

8:00am – 6:00pm            Book Display  
Oakland Convention Center 201

**Saturday Art History Session: Calvin Simmons 1, 2**  
*Chair: Arielle Kozloff (Independent Scholar)*

**9:00am \*Amy Calvert (Institute of Fine Arts, New York University)**  
*The Art of Counting: What Statistics Brings to the Study of Visual Material*



**9:30 Kelly Diamond (Villanova University)**

*Depictions of the Sacred District in Private New Kingdom Tomb Scenes*

**10:00am Arielle P. Kozloff (Independent Scholar) and Edmund S. Meltzer (Independent Scholar)**

*Have Ramose's Statuary and Sarcophagi Been Right Under our Noses all this Time?*

**Saturday Archarological Topics Session: Calvin Simmons 3, 4**  
**Chair: James K. Hoffmeier (Trinity International University)**

**9:00am Matthew J. Adams (Bucknell University)**

*The Cache of Egyptianizing Pottery from Megiddo Revisited: Stratigraphy, Form, and Function*

**9:30am James K. Hoffmeier (Trinity International University)**

*Deities of the East Frontier in the Light of Recent Excavations*

**10:00am \*Krystal V. Lords (University of California, Los Angeles)**

*The New Kingdom Egyptian Presence in Levantine Jaffa: An Analysis of Texts, Artifacts, and Architecture*

**Saturday Pilology Session: Oakland CC 208**

**Chair: James P. Allen (Brown University)**

**9:00am James P. Allen (Brown University)**

*Another Look at the "Lebensmüde"*

**9:30am \*Tasha Dobbin-Bennett (Yale University)**

*Vestis Militaris: A Clothing Tax Receipt from Roman Egypt*

**10:00am \*Barbara A. Richter (University of California, Berkeley)**

*When Word Play Is Not a Game: Paronomasia in the Ptolemaic Temple Texts*

**Saturday Archaeological Topics Session: Oakland CC 210/211**

**Chair: Elaine Sullivan (University of California, Los Angeles)**

**9:00am John Rutherford (California Academy of Sciences)**

*Tomb Flood Protection in the Valley of the Kings*

**9:30am Nicholas S. Picardo (University of Pennsylvania; Museum of Fine Arts, Boston)**

*A "Households Perspective" on the Late Middle Kingdom*

**10:00am William James Morin (Leiden University)**

*The Pharaoh and the Peacock: The Reign of Rameses the Great with Darwinian Applications*

**Saturday Art and Archaeology Session: Calvin Simmons 1, 2**

\* Submission for Best Student Paper Presentation

**Chair: Nadine Moeller (Oriental Institute, University of Chicago)**

**10:45am David O'Connor (Institute of Fine Arts, New York University)**

*Manipulating the Image: Minor Arts and the Egyptian World Order*

**11:15am Nadine Moeller (Oriental Institute, University of Chicago)**

*Tell Edfu: The Discoveries of the 2009 Season*

**11:45 \*Kathryn Bandy (University of Chicago)**

*The Hieratic Ostraca of Tell Edfu*

**Saturday Archaeological Topics (Con't): Calvin Simmons 3, 4**

**Chair: Gerry Scott (American Research Center in Egypt)**

**10:45am Robert Littman (University of Hawaii)**

*Tell Timai Egypt 2009 Season*

**11:15am Courtney Jacobson (Oriental Institute, University of Chicago)**

*Reevaluating the Use of Blue Anhydrite*

**11:45am \*Erin Fairburn (Brown University)**

*Something Borrowed, Something Blue: Egypto-Aegean Exchange of Vitreous Materials in the Bronze Age*

**Saturday Philology Session (Con't): Oakland CC 208**

**Chair: Katja Goebis (University of Toronto)**

**10:45am Maria A. Gutierrez (Yale University)**

*Diachronic Use of the Words Hm.t and sHm.t in Egyptian Language*

**11:15am Ogden Goelet (New York University)**

*Late Egyptian Orthography—Papyri and Stelae*

**11:45am Joshua Roberson (University of North Texas)**

*Observations on "Proclitic" Use of the Dependent Pronouns in Middle Egyptian*

**Saturday Museum Studies Session: Oakland CC 210/211**

**Chair: Regine Schulz (Walters Art Museum)**

**10:45am Barbara Mendoza (Mills College)**

*Adventures in Dating: The Case of the So-Called "Brother of Pashasu"*

**11:15am Susanne Gänsicke (Museum of Fine Arts, Boston)**

*New Systems for the Relocation of Monumental Egyptian Objects*

# ARCE 61st Annual Meeting

at the Museum of Fine Arts, Boston

**11:45am Michele Renee Valentine (University of Missouri, Kansas City)**

*Shabtis for the Noblewoman Meretites: An Analysis of their Production within an Egyptian Workshop*

12:15pm – 1:00pm Chapter Council Fundraiser  
Calvin Simmons 1, 2

12:15pm – 1:45pm LUNCH  
(on your own)

## **Saturday Archaeology Session: Calvin Simmons 1, 2**

**Chair: Sameh Iskander (New York University)**

**1:45pm Carol Redmount (University of California, Berkeley)**  
*El Hibeh Project Excavations 2009*

**2:15pm David Klotz (New York University)**  
*Nadura Temple Project: Report on the 2010 Season*

**2:45pm Sameh Iskander (New York University)**  
*2010 New York University Epigraphic Expedition to the Temple of Ramesses II at Abydos*

## **Saturday Art History Session: Calvin Simmons 3, 4**

**Chair: Denise Doxey (Museum of Fine Arts, Boston)**

**1:45pm Jacqueline E. Jay (Eastern Kentucky University)**  
*Naga-ed-Deir to Thebes to Abydos: The Spread of the “Couple Standing before Offerings” Pose*

**2:15pm Denise Doxey (Museum of Fine Arts, Boston)**  
*The Family of Sehetepibra: A Pair of Stelae in New York*

**2:45pm Tom Hardwick (Brooklyn Museum)**  
*The King with Wings: A Lost Statue of Thutmose III*

## **Saturday Literature Session: Oakland CC 208**

**Chair: Steve Vinson (Indiana University, Bloomington)**

**1:45pm Nikolaos Lazaridis (California State University, Sacramento)**  
*Repetition as a Narrative Device in Ancient Egyptian and Greek Literature*

**2:15pm Steve Vinson (Indiana University, Bloomington)**  
*Seduction in the Garden of the Goddess: Ritual, Intertextualities and the ‘First Tale of Setne Khaemwas’*

**2:45pm Melissa B. Dowling (Southern Methodist University)**

\* Submission for Best Student Paper Presentation

*The Journey of Isis in the Graeco-Roman Novel*

**Saturday Archaeological Topics Session: Oakland CC 210/211**

***Chair: Kathryn Bard (Boston University)***

**1:45pm Kathryn Bard (Boston University)**

*Changing Spatial Organization of Seafaring Expeditions from Mersa/Wadi Gawasis*

**2:15pm Katherine Eaton (University of Sydney)**

*Patterns in Presentation: The Most Frequently Depicted Offering Scenes in Nineteenth Dynasty Temples*

**2:45pm Pearce Paul Creasman (Laboratory of Tree-Ring Research, Univ. of Arizona)**

*Radar for the Lost Barque*

**Saturday Archaeology Session: Calvin Simmons 1, 2**

***Chair: Kerry Muhlstein (Brigham Young University)***

**3:30pm Ellen Morris (New York University)**

*Occupation at Amheida in Dakhleh Oasis from Prehistory until the End of the First Intermediate Period*

**4:00pm C. Wildfred Griggs (Brigham Young University) and Kerry Muhlstein (Brigham Young University)**

*Snefru's Pyramid Program: Further Investigations into the Parallels and Programs of the Seila and Meidum Pyramids*

**4:30pm Michael Jones (American Research Center in Egypt)**

*Archaeology at the Red Monastery Church, Sohag*

**Saturday Art History & Visual Studies Session: Calvin Simmons 3, 4**

***Chair: Deborah Schorsch (Metropolitan Museum of Art)***

**3:30pm Deborah Schorsch (Metropolitan Museum of Art)**

*Seeing the Workshops of the Temple*

**4:00pm Heather Lee McCarthy (Institute of Fine Arts, New York University)**

*The Sat-Re Repertoire: A Ramesside Decorative Scheme and Its Use in Royal Tombs*

**4:30pm John Gee (Brigham Young University)**

*The Book of the Dead in the Tomb of Paheri*

**Saturday Religious Studies Session: Oakland CC 208**

***Chair: Eugene Cruz-Uribe (Northern Arizona University, Emeritus)***

**3:30pm Susan Tower Hollis (SUNY Empire State College)**

*Bat or Hathor? Who's Who? Part II: Bat*

# ARCE 61st Annual Meeting

**4:00pm Eugene Cruz-Uribe (Northern Arizona University, Emeritus)**

*Boat Graffiti: Traditional Pilgrimage and Historical Impacts at Philae*

**4:30pm Karin Kroenke (University of California, Berkeley)**

*Mug Shots: First Intermediate Period and Middle Kingdom Cartonnage Mummy Masks from Naga ed-Deir*

**Saturday History Session: Oakland CC 210/211**

***Chair: Emily Teeter (Oriental Institute, University of Chicago)***

**3:30pm Hany N. Takla (St. Shenouda the Archimandrite Coptic Society)**

*The Massacre in San Jose: The Sale of Dismemberment Manuscripts of Christian Egypt on eBay*

**4:00pm Caroline Schroeder (University of the Pacific)**

*From Triage to Trauma: Children Healed and Harmed in Egyptian Monasticism*

**4:30pm Shaden M. Tageldin (University of Minnesota)**

*Imagining Egypt English: Riddles of Race, Language, and Origin in Semi-Colonial Time*

5:00pm – 6:00pm Fellowship Session (repeated)  
Oakland 208

6:30pm – 8:00pm ARCE Members' Reception and Best Student Paper Award  
Jewett ABCD  
(Hors d'oeuvres and cash bar)

**Sunday, April 25, 2010**

8:00am – 12:00pm Speaker Audio Visual Check-in  
Oakland Convention Center 202

8:00am – 1:00pm Book Display  
Oakland Convention Center 201

**Sunday Current British Museum Fieldwork Session: Calvin Simmons 1, 2**

***Chair: David O'Connor (Institute of Fine Arts, New York University)***

**8:30am Renée Friedman (British Museum)**

*Remembering the Ancestors: Excavations at Hierakonpolis HK6 (Egypt)*

**9:00am Neal Spencer (British Museum)**

*Life and death in Occupied Nubia: Amara West (Sudan)*

**9:30am Julie Anderson (British Museum) and Salah eldin Mohamed Ahmed (National Corporation for Antiquities and Museums, Sudan)**

*Taharqo, His Descendants and the Meroites on the 5th Cataract of the Nile: New discoveries at Dangeil (Sudan)*

**10:00am Elisabeth R. O'Connell (British Museum)**

*Reuse of Pharaonic Tombs at Late Antique Hagr Edfu (Egypt)*

**Sundy Archaeology Session: Calvin Simmons 3, 4**

***Chair: Andrew Bednarski (American Research Center in Egypt)***

**8:30am Donald P. Ryan (Pacific Lutheran University)**

*Pacific Lutheran University Valley of the Kings Project: Report of the 2009 Field Season*

**9:00am Jean Li (University of California, Berkeley)**

*Elite Female Identity Constructions within the Theban Mortuary Landscape in the Eighth-Sixth Centuries BCE*

**9:30am Andrew Bednarski (American Research Center in Egypt) and Pamela Rose (American Research Center in Egypt)**

*Excavating a Roman Bastion in Luxor Temple*

**10:00am Harold Hays (Leiden University)**

*Leiden Excavations at Saqqara: 2007-2010 Campaign*

**Sunday Predynastic-Early Dynastic Session: Oakland CC 208**

***Chair: Salima Ikram (American University in Cairo)***

**8:30am Marwa K. Helmy (Katholieke Universiteit Leuven, Belgium)**

*Animal Skin Clothing from the Predynastic Cemetery of Naga-ed-Der*

**9:00am Jane Hill (University of Pennsylvania)**

*Interregional Trade and Cultural Exchange in the Late Predynastic: The View from el-Amra*

**9:30am Brenda J. Baker (Arizona State University)**

*The First Dynasty Dwarfs from Semerkhet's Tomb at Abydos*

**10:00am Maria Gatto (Yale University)**

*Comparing Pan-Grave Cemeteries*

**Sunday History Session: Oakland CC 210/211**

***Chair: Thomas Schneider (University of British Columbia)***

**8:30am Isabel Stuenkel (Metropolitan Museum of Art)**

*The Identity and Titles of Khenemet-nefer-hedjet Weret II*

# ARCE 61st Annual Meeting

**9:00am Brian Paul Muhs (Leiden University)**

*Law, Literacy and Transaction Costs*

**9:30am J.J. Shirley (Johns Hopkins University)**

*The Coregency Elite: Winners & Losers in Hatshepsut's Rise and the Transition to Thutmose III*

**10:00am Thomas Schneider (University of British Columbia)**

*Tracing the Past: KV47, Siptah's Names, and the History of the Late 19th Dynasty*

**Sunday Archaeology Session: Calvin Simmons 1, 2**

***Chair: Kasia Szpakowska (Swansea University)***

**10:45am Elaine Sullivan (University of California, Los Angeles)**

*Objects of Daily Life from an Egyptian Town Site: Re-evaluating the Terracottas from Karanis*

**11:15am Sonali Gupta-Agarwal (University of California, Los Angeles)**

*Cultural Transmission and the Impetus behind Consumer Demand: A Case Study Using Ceramics from Karanis*

**11:45am Kasia Szpakowska (Swansea University)**

*On the Trail of the Hidden Cobra: Experiments in Typology and Clay*

**Sunday Conservation Session: Calvin Simmons 3, 4**

***Chair: John Shearman (American Research Center in Egypt)***

**10:45am Jaroslaw Dobrowolski (American Research Center in Egypt)**

*Hidden Brilliance Discovered: Decoration of Ottoman Facades in Cairo*

**11:15am John Shearman (American Research Center in Egypt)**

*Luxor East Bank Groundwater Lowering Response Project - 3rd Season Update*

**11:45am Edwin C. Brock (American Research Center in Egypt)**

*Documentation for Publication of Finds from the Luxor Wastewater Project at Karnak*

**Sunday Art & Archaeology Session: Oakland CC 208**

***Chair: Carol Redmount (University of California, Berkeley)***

**10:45am Melissa Zabecki (University of Arkansas, Fort Smith)**

*Workloads at Tell el-Amarna: Did the People Work Hard, Long, or Hard and Long?*

\* Submission for Best Student Paper Presentation

**11:15am Robert M. Yohe (California State University, Bakersfield)**

*The 2009 Tell El Hibeh Season: A Preliminary Report on Findings*

**11:45am Alexandra Woods (Macquarie University)**

*A Date for the Tomb of Seneb at Giza: Revisited*

**12:15pm William Henry Peck (University of Michigan, Dearborn)**

*An Illusive Image of A Bird-Like Deity, Mythical or Real?*

**Sunday Archeological Topics: Oakland CC 210/211**

*Chair: David Anderson (University of Wisconsin, La Crosse)*

**10:45am David A. Anderson (University of Wisconsin-La Crosse)**

*The 2009 Season of the el-Mahâsna Archaeological Project of the University of Wisconsin-La Crosse*

**11:15am Lisa Swart (Stellenbosch University)**

*Third Intermediate Period Funerary Ensemble Project*

**11:45am Cory Wade (Santa Clara University)**

*Of Gods and Cobras: Identifying the Snake in the Shipwrecked Sailor*





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## Schedule of Concurrent Papers/Panels and Events

FRIDAY April 23

10am-11am	Fellowship Session	Calvin Simmons 1, 2	See back inside cover for more information	
PM	Calvin Simmons 1, 2	Calvin Simmons 3, 4	Oakland CC 208	Oakland CC 210/211
	ARCHAEOLOGY	ART HISTORY TOPICS	RELIGION	HISTORY
	Chair: Catharine Roehrig	Chair: Gay Robins	Chair: Jacco Dieleman	Chair: Colleen Manassa
1:00	Catharine Roehrig, <i>New Thoughts on the Cleared Strip in the Western Desert of Ancient Thebes</i>	Gay Robins, <i>The Decorative Program in Single-roomed Pre-Amarna 18th Dynasty Tomb Chapels at Thebes</i>	* Christina Geisen, <i>New Results on the Ramesseum Dramatic Papyrus</i>	Colleen Manassa, <i>War by Epistle: New Readings in the Quarrels of Apepi and Seqenenre</i>
1:30	Robyn Gillam, <i>Landscape as a Concept and Tool in the Study of Egyptian Culture</i>	Anne Austin, <i>The Proportions of Gender in the Amarna Style: A Visual Continuum</i>	Jacco Dieleman, <i>The Artemis Liturgical Papyrus</i>	Alicia Cunningham-Bryant, <i>Starting into the Void: The Use of the Cartouche in Meroitic Offering Tables</i>
2:00	Diana Craig Patch, <i>A Report on the 2010 Season of the Joint Expedition to Malqata</i>	Deanna Kiser-Go, <i>Tomb Friezes and their Meanings</i>	Peter Brand and Jean Revez, <i>The Decorative Program and Recording of the Columns of the Great Hypostyle Hall at Karnak</i>	Stuart T. Smith, <i>Colonial Entanglements: "Egyptianization" in Egypt's Nubian Empire and the Origins of the Nubian Dynasty</i>
2:30	Jessica Kaiser, <i>The Wall of the Crow Cemetery on the Giza Plateau</i>	Francesco Tiradritti, <i>The Stela of Ramesses III in the Sanctuary of Merteaser at Deir el-Medina. Racism and Assimilation</i>	Richard Jasnow and Mark Smith, "As for Those Who have Spoken Evil against Mut, Evil be against Them!" <i>A Demotic Hymn to Mut on P.S.I. Inv. 3056</i>	*Elizabeth Minor, <i>Inlays and Identities in Classic Kerma Burials: Investigating the Use of Egyptian Motifs</i>
3:00	BREAK	BREAK	BREAK	BREAK
	ARCHAEOLOGY (con't)	ART HISTORY TOPICS (con't)	RELIGION (con't)	HISTORY (con't)
	Chair: Adele Oppenheim	Chair: Robert Yohe	Chair: Richard Jasnow	Chair: Peter Piccione
3:15	Adela Oppenheim, <i>Continued Excavation (2009 Season) at the Causeway of the Senwosret III Pyramid Complex, Dahshur</i>	Yekaterina Barbash, <i>Books of the Dead on Linen: Inscribed and Decorated Mummy Bandages at the Brooklyn Museum</i>	*Eric Wells, <i>The Iconography and Material Culture of Personal Piety</i>	Gillian Moritz, Nathaniel Dominy, and Salima Ikram., <i>Baboons, Stable Isotopes, and the Location of Punt</i>
3:45	Martina Ullmann, <i>From Thebes to Nubia - The Cult Complex of Ramesses II at Abu Simbel</i>	Lisette Jimenez, <i>Information Exchange through Visual Hybridity: A Stylistic Analysis of Greco-Roman Mummy Shrouds</i>	Cindy Ausec, <i>For Whom the God Hears</i>	W. Benson Harer, <i>Breaking News — A Hippo Killed King Tut</i>
4:15	Regine Schulz, <i>Male Nudity in Ancient Egyptian Private Sculpture</i>	Joan Knudsen, K. Kroenke, J. Williams, R. Yohe, <i>The Results of a CT Scan of a Ptolemaic-Aged Mummy from the Phoebe Hearst Museum</i>	Katja Goebis, <i>The Terminology of Light in Egyptian Religious Literature</i>	Peter Piccione, <i>sqg HmA.t: A Ritual Bat-and-ball Game in Ancient Egypt</i>
	BREAK	BREAK	BREAK	BREAK
5:00-6:00pm	General Members'	Meeting - Jewitt ABCD		
6:15pm	Buses load at hotel to	go to Hearst Museum		
7:00 - 9:00pm	Reception at Phoebe	A. Hearst Museum, UC Berkeley		

# ARCE 61st Annual Meeting

**SATURDAY April 24**

	Calvin Simmons 1, 2	Calvin Simmons 3, 4	Oakland CC 208	Oakland CC 210/211
AM	ART HISTORY	ARCHAEOLOGICAL TOPICS	PHILOLOGY	ARCHAEOLOGICAL TOPICS
	Chair: Arielle Kozloff	Chair: James K. Hoffmeier	Chair: James P. Allen	Chair: Elaine Sullivan
9:00	*Amy Calvert, <i>The Art of Counting: What Statistics Brings to the Study of Visual Material</i>	Matthew J. Adams, <i>The Cache of Egyptianizing Pottery from Megiddo Revisited: Stratigraphy, Form, and Function</i>	James P. Allen, <i>Another Look at the "Lebensmüde"</i>	John Rutherford, <i>Tomb Flood Protection in the Valley of the Kings</i>
9:30	Kelly Diamond, <i>Depictions of the Sacred District in Private New Kingdom Tomb Scenes</i>	James K. Hoffmeier, <i>Deities of the East Frontier in the Light of Recent Excavations</i>	*Tasha Dobbin-Bennett, <i>Vestis Militaris: A Clothing Tax Receipt from Roman Egypt</i>	Nicholas Picardo, <i>A "Households Perspective" on the Late Middle Kingdom</i>
10:00	Arielle Kozloff and Edmund Meltzer, <i>Have Ramose's Statuary and Sarcophagi Been Right Under our Noses all This Time?</i>	*Krystal Lords, <i>The New Kingdom Egyptian Presence in Levantine Jaffa: An Analysis of Texts, Artifacts, and Architecture</i>	*Barbara Richter, <i>When Word Play Is Not a Game: Paronomasia in the Ptolemaic Temple Texts</i>	William J. Morin, <i>The Pharaoh and the Peacock: The Reign of Rameses the Great with Darwinian Applications</i>
10:30	BREAK	BREAK	BREAK	BREAK
	ART AND ARCHAEOLOGY	ARCHAEOLOGICAL TOPICS (con't)	PHILOLOGY (con't)	MUSEUM STUDIES
	Chair: Nadine Moeller	Chair: Gerry Scott	Chair: Katja Goebis	Chair: Regine Schulz
10:45	David O'Connor, <i>Manipulating the Image: Minor Arts and the Egyptian World Order</i>	Robert Littman, <i>Tell Timai Egypt 2009 Season</i>	Maria Gutierrez, <i>Diachronic Use of the Words Hm.t and sHm.t in Egyptian Language</i>	Barbara Mendoza, <i>Adventures in Dating: The Case of the So-Called "Brother of Pashasu"</i>
11:15	Nadine Moeller, <i>Tell Edfu: The Discoveries of the 2009 Season</i>	Courtney Jacobson, <i>Re-evaluating the Use of Blue Anhydrite</i>	Ogden Goelet, <i>Late Egyptian Orthography — Papyri and Stelae</i>	Susanne Gänsicke, <i>New Systems for the Relocation of Monumental Egyptian Objects at the Museum of Fine Arts, Boston</i>
11:45	*Kathryn Bandy, <i>The Hieratic Ostraca of Tell Edfu</i>	*Erin Fairburn, <i>Something Borrowed, Something Blue: Egypto-Aegean Exchange of Vitreous Materials in the Bronze Age</i>	Joshua Roberson, <i>Observations on "Proclitic" use of the Dependent Pronouns in Middle Egyptian</i>	Michele R. Valentine, <i>Shabtis for the Noblewoman Meritites: An Analysis of their Production within an Egyptian Workshop</i>
PM				
12:15 - 1:00	Chapter Council Fundraiser - Ticket Required - Calvin Simmons 1, 2			
12:15 - 1:45	LUNCH	LUNCH	LUNCH	LUNCH

## SATURDAY (CONTINUED) April 24

	Calvin Simmons 1, 2	Calvin Simmons 3, 4	Oakland CC 208	Oakland CC 210/211
PM	ARCHAEOLOGY	ART HISTORY	LITERATURE	ARCHAEOLOGICAL TOPICS
	Chair: Sameh Iskander	Chair: Denise Doxey	Chair: Steve Vinson	Chair: Kathryn Bard
1:45	Carol Redmount, <i>El Hibe Project Excavations 2009</i>	Jacqueline Jay, <i>Naga-ed-Deir to Thebes to Abydos: The Spread of the "Couple Standing before Offerings" Pose</i>	Nikolaos Lazaridis, <i>Repetition as a Narrative Device in Ancient Egyptian and Greek Literature</i>	Kathryn Bard, <i>Changing Spatial Organization of Seafaring Expeditions from Mersa/Wadi Gawasis</i>
2:15	David Klotz, <i>Nadura Temple Project: Report on the 2010 Season</i>	Denise Doxey, <i>The Family of Sehetepibra: A Pair of Stelae in New York</i>	Steve Vinson, <i>Seduction in the Garden of the Goddess: Ritual, Intertextualities and the 'First Tale of Setne Khaemwas'</i>	Katherine Eaton, <i>Patterns in Presentation: The Most Frequently Depicted Offering Scenes in Nineteenth Dynasty Temples</i>
2:45	Sameh Iskander, <i>2010 New York University Epigraphic Expedition to the Temple of Ramesses II at Abydos</i>	Tom Hardwick, <i>The King with Wings: A Lost Statue of Thutmose III</i>	Melissa Dowling, <i>The Journey of Isis in the Graeco-Roman Novel</i>	Pearce Paul Creasman, <i>Radar for the Lost Barque</i>
3:15	BREAK	BREAK	BREAK	BREAK
	ARCHAEOLOGY	ART HISTORY & VISUAL STUDIES	RELIGIOUS STUDIES	HISTORY
	Chair: Kerry Muhlstein	Chair: Deborah Schorsch	Chair: Eugene Cruz-Uribe	Chair: Emily Teeter
3:30	Ellen Morris, <i>Occupation at Amheida in Dakhleh Oasis from Prehistory until the End of the First Intermediate Period</i>	Deborah Schorsch, <i>"Seeing the Workshops of the Temple"</i>	Susan Hollis, <i>Bat or Hathor? Who's Who? Part II: Bat</i>	Hany Takla, <i>The Masacre in San Jose: The Sale of Dismemberment Manuscripts of Christian Egypt on eBay</i>
4:00	C. Wilfred Griggs and Kerry Muhlstein, <i>Snefru's Pyramid Program: Further Investigations into the Parallels and Programs of the Seila and Meidum Pyramids</i>	Heather Lee McCarthy, <i>The Sat-Re Repertoire: A Ramesside Decorative Scheme and Its Use in Royal Tombs</i>	Eugene Cruz-Uribe, <i>Boat Graffiti: Traditional Pilgrimage and Historical Impacts at Philae</i>	Caroline Schroeder, <i>From Triage to Trauma: Children Healed and Harmed in Egyptian Monasticism</i>
4:30	Michael Jones, <i>Archaeology at the Red Monastery Church, Sohag</i>	John Gee, <i>The Book of the Dead in the Tomb of Paheri</i>	Karin Kroenke, <i>Mug Shots: First Intermediate Period and Middle Kingdom Cartonnage Mummy Masks from Naga ed-Deir</i>	Shaden Tageldin, <i>Imagining Egypt English: Riddles of Race, Language, and Origin in Semi-Colonial Time</i>
5:00 - 6:00pm	Fellowship Session (repeated) - Oakland 208	See back inside cover for more information		
6:30-8:00pm	ARCE Member Reception and Best Student Paper Award - Jewitt ABCD (Hors d'oeuvres and cash bar)			

# ARCE 61st Annual Meeting

SUNDAY April 25

	Calvin Simmons 1, 2	Calvin Simmons 3, 4	Oakland CC 208	Oakland CC 210/211
AM	CURRENT BRITISH MUSEUM FIELDWORK PROJECTS	ARCHAEOLOGY	PREDYNASTIC - EARLY DYNASTIC	HISTORY
	Chair: David O'Connor	Chair: Andrew Bednarski	Chair: Salima Ikram	Chair: Thomas Schneider
8:30	Renée Friedman, <i>Remembering the Ancestors: Excavations at Hierakonpolis HK6 (Egypt)</i>	Donald Ryan, <i>Pacific Lutheran University Valley of the Kings Project: Report of the 2009 Field Season</i>	Marwa Helmy, <i>Animal Skin Clothing from the Predynastic Cemetery of Naga-ed-Der</i>	Isabel Stuenkel, <i>The Identity and Titles of Khenemet-nefer-hedjet Weret II</i>
9:00	Neal Spencer, <i>Life and Death in Occupied Nubia: Amara West (Sudan)</i>	William H. Peck, <i>An Illusive Image of A Bird-Like Deity, Mythical Or Real?</i>	Jane Hill, <i>Interregional Trade and Cultural Exchange in the Late Predynastic: The View from el-Amra</i>	Brian Muhs, <i>Law, Literacy and Transaction Costs</i>
9:30	Julie Anderson and Salah eldin Mohamed Ahmed, <i>Taharqo, His Descendants and the Meroites on the 5th Cataract of the Nile: New Discoveries at Dangeil (Sudan)</i>	Andrew Bednarski and Pamela Rose, <i>Excavating a Roman Bastion in Luxor Temple</i>	Brenda Baker, <i>The First Dynasty Dwarfs from Semerkhet's Tomb at Abydos</i>	J.J. Shirley, <i>The Coregency Elite: Winners &amp; Losers in Hatshepsut's Rise and the Transition to Thutmose III</i>
10:00	Elisabeth O'Connell, <i>Reuse of Pharaonic Tombs at Late Antique Hagr Edfu (Egypt)</i>	Harold Hays, <i>Leiden Excavations at Saqqara: 2007-2010 Campaign</i>	Maria Gatto, <i>Comparing Pan-Grave Cemeteries</i>	Thomas Schneider, <i>Tracing the Past: KV47, Siptah's Names, and the History of the Late 19th Dynasty</i>
10:30	BREAK	BREAK	BREAK	BREAK
	ARCHAEOLOGY	CONSERVATION	ART & ARCHAEOLOGY	ARCHAEOLOGICAL TOPICS
	Chair: Kasia Szpakowska	Chair: John Shearman	Chair: Carol Redmount	Chair: David Anderson
10:45	Elaine Sullivan, <i>Objects of Daily Life from an Egyptian Town Site: Re-evaluating the Terracottas from Karanis</i>	Jaroslav Dobrowolski, <i>Hidden Brilliance Discovered: Decoration of Ottoman Facades in Cairo</i>	Melissa Zabecki, <i>Workloads at Tell el-Amarna: Did the People Work Hard, Long, or Hard and Long?</i>	David Anderson, <i>The 2009 Season of the el-Mahāsna Archaeological Project of the University of Wisconsin-La Crosse</i>
11:15	Sonali Gupta-Agarwal, <i>Cultural Transmission and the Impetus Behind Consumer Demand: A Case Study Using Ceramics from Karanis</i>	John Shearman, <i>Luxor East Bank Groundwater Lowering Response Project - 3rd Season Update</i>	Robert Yohe, <i>The 2009 Tell El Hibeh Season: A Preliminary Report on Findings</i>	Lisa Swart, <i>Third Intermediate Period Funerary Ensemble Project</i>
11:45	Kasia Szpakowska, <i>On the Trail of the Hidden Cobra: Experiments in Typology and Clay</i>	Edwin C. Brock, <i>Documentation for Publication of Finds from the Luxor Waste-water Project at Karnak</i>	Alexandra Woods, <i>A Date for the Tomb of Seneb at Giza: Revisited</i>	Cory Wade, <i>Of Gods and Cobras: Identifying the Snake in the Shipwrecked Sailor</i>
PM				
12:15	Cinzia Perlingieri and Michael Ashley, <i>Linking up Worlds of Data: Digitally Remediating Egyptian Archaeology at the Phoebe A. Hearst Museum</i>		<i>William Peck's talk has moved to 9am in Calvin Simmons 3, 4</i>	



The 61<sup>st</sup> Annual Meeting  
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Abstracts

**Matthew J. Adams (Bucknell University)**

*The Cache of Egyptianizing Pottery from Megiddo Revisited: Stratigraphy, Form, and Function*

In 1996, a cache of sixteen ceramic vessels was discovered in the cultic compound at Tel Megiddo by the Tel Aviv University Megiddo Expedition. The vessels have clear Egyptian affinities in form and technology, but were certainly made in the Jezreel Valley. Unfortunately, the location of the cache relative to standing monuments and the circumstance of excavation boundaries have created a particularly difficult situation from which to interpret both the function of the cache and its stratigraphic attribution. Consequently, dates ranging from the EB Ib to the EB III have been proffered on the basis of stratigraphy and ceramic parallels. While the status quo has settled on an EB Ib date, the data upon which this attribution rests remains unsatisfactory.

Since the discovery of the cache, 5 new seasons of work have commenced in Area J, supervised by the author. On the basis of this work, which included new significant horizontal and vertical exposure, a revised and more solid stratigraphic sequence for the Early and Middle Bronze Ages at Megiddo has been established. In light of this recent excavation, this study reassesses the stratigraphy, ceramic date, and the function of the cache of Egyptianizing pottery, shedding new light on Egyptian and Levantine relations in the 3rd Millennium BCE.

**James P. Allen (Brown University)**

*Another Look at the “Lebensmüde”*

The Middle Egyptian literary composition known variously as the “Lebensmüde” (“The Man Who Was Tired of Life”) or “The Dialogue of a Man with His Ba” has elicited perhaps more commentary than any other work of Egyptian literature, with interpretations ranging from the historical to the psychological to the purely literary. Part of the reason for this diversity of opinion is the text itself, which survives in a single hieratic manuscript with lacunae, obscure words, and uncertain readings. This paper will discuss a number of new points that have emerged from a first-hand look at the papyrus, including the relationship between the Man and his Ba, the setting of their conversation, and the meaning of the text as a whole.

**David A. Anderson (University of Wisconsin-La Crosse)**

*The 2009 Season of the el-Mahâsna Archaeological Project of the University of Wisconsin-La Crosse*

During the December 2009-January 2010 season of the el-Mahâsna Archaeological Project, a series of excavations were conducted in multiple areas of the extensive Predynastic habitation site of el-Mahâsna, approximately 10 kilometers north of Abydos. The purpose of these excavations was to obtain information on areas of the site not previously investigated during earlier field seasons. This paper will present results from these excavations as well as the analysis of materials recovered. In particular, the current results will be compared with those from other areas of the site recovered during earlier seasons. The paper will conclude with a discussion of the impact caused by recent agricultural fields to a portion of the site and the implications our results have for future research on the Predynastic in areas subjected to similar development activities throughout the valley.

**Julie Anderson (British Museum) and Salah eldin Mohamed Ahmed (National Corporation for Antiquities and Museums, Sudan)**

*Taharqo, His Descendants and the Meroites on the 5th Cataract of the Nile: New discoveries at Dangeil (Sudan)*

During the 2008 excavation season at Dangeil Sudan, fragments of four royal Napatan statues and two Meroitic statues were discovered mixed together in the destruction phase of the 1st c AD Amun temple. The Napatan statues included a large, striding granite figure of the pharaoh Taharqo and two of his successors, Senkamanisken and possibly, Aspelta. Archaeological evidence further indicated that the Meroitic temple had been founded on top of the walls of an earlier structure. The discovery of Napatan royal statues at Dangeil, located upstream of the Fifth Cataract, along with evidence for an earlier phase of the building will necessitate a substantial re-evaluation of the previously accepted history of the Kushite period.

Thus far, two caches of Napatan royal statues have been discovered in Sudan, one at Jebel Barkal (Dunham 1970; Reisner 1917) and the other at Kerma-Dokki Gel (Bonnet, C. and D. Valbelle 2005; 2004; Bonnet et al. 2003). In both cases, the statues were deliberately broken and ritually buried. The rulers in each were



identical and included Taharqo (690-664 BC), Tamwetamani (664-653 BC), Senkamanisken (643-623 BC), Anlamani (623-593 BC) and Aspelta (593-568 BC). The Dangeil statues belong to this same family of kings and appear ritually broken. In its current archaeological incarnation, the Dangeil discovery is not a statue cache, but the statues may have originated from one disturbed in antiquity. The similarities between Dangeil, Kerma-Dokki Gel and Jebel Barkal finds are compelling and it may be suggested that the instigating incident was the same in each case.

Questions remain. Did the destruction of the statues result from an internal dynastic squabble or was it related to the Egyptian 26th Dynasty military campaigns of Psamtek II (595-589BC) into Kush? Was it something else entirely? Work in the Dangeil temple is ongoing and it is hoped that excavations in autumn 2009 will address these issues and perhaps reveal a cache pit.

**Cindy Lee Ausec (University of California, Berkeley)**

*For Whom the God Hears*

For the past 50 years, Thutmose III's and Ramesses II's Eastern Temples at Karnak and the Eastern High Gate of Ramesses III's mortuary temple at Medinet Habu have been accepted as monuments that functioned to fulfill the religious needs of the general populace of ancient Thebes. Thutmose III's Eastern Temple was believed to have been built as "a perfect place of hearing" and the two Ramesside monuments both have representations of a god bearing the title of "God who hears prayers." The associated archeological, textual and iconographic evidence, however, does not support the theory that the three monuments were ever used by the general populace.

This paper will present the results of an in-depth examination and analysis of these two Eastern Temples at Karnak and the Eastern High Gate at Medinet Habu. Using archeological, textual and iconographic data the analysis shows that all three monuments were linked to the Sed Festival and the king's position as high priest. The gods "who hear prayers" reflect the deity for whom the king felt a close relationship and to whom he felt he owed his kingship. Further, these monuments served to reinforce the king's role as high priest and intermediary between the gods and men. At Karnak the two Eastern Temples retained this function though the Roman Period and the reign of Domitian.

**Anne Eliese Austin, (University of California, Los Angeles)**

*The Proportions of Gender in the Amarna Style: A Visual Continuum*

This paper utilizes quantitative techniques to explore differences in the way the human body was depicted during the Amarna period, specifically as these differences pertain to gender. This research delves into not only how male and female forms were defined in the Amarna style, but also how these definitions vary when comparing scene types, royal vs. non-royal individuals, and the period of production. Measurements of individuals were taken from reliefs in the North and South Tombs at Amarna. These were then converted to ratios of either distances, such as the width of the shoulders to overall height, or areas, such as the area of the breast to the total body area, which could subsequently be compared across populations. The analysis of the ambiguously gendered bodies of Akhenaten and Nefertiti demonstrates that unique depictions of the king and queen's bodies allow them to each fulfill their roles as male and female in reference to each other, while simultaneously blurring these same roles when compared non-royal individuals from the same scenes. Through these unique royal images, Akhenaten and Nefertiti built a gradation of masculine and feminine bodies, thus creating a visual continuum between gendered definitions of the male and female forms in the Amarna style.

**Brenda J. Baker (Arizona State University)**

*The First Dynasty Dwarfs from Semerkhet's Tomb at Abydos*

Remains of two dwarfs in subsidiary graves around Semerkhet's tomb at Abydos were found during Petrie's excavations, along with two stelae showing a dwarf. Petrie (1900:13) noted that one stela, in Chamber M, was accompanied by "bones of a dwarf" and "[a]nother skeleton of a dwarf was in chamber L; probably the other stela had belonged to this" individual. Both stelae are inscribed with the same name. Although shown in Randall-MacIver's (1901) *The Earliest Inhabitants of Abydos*, the dwarf remains were never thoroughly described. Both stelae are preserved (British Museum, London, and University Museum, Philadelphia) but the extant skeletal elements at the Natural History Museum, London, represent parts of two incomplete, commingled individuals. Only one cranium (Af.11.4/427) exists. The limb bones in two boxes

(Af.11.4/462 and M462) include a left humerus, right radius, right femur, tibia and fibula, a left fibula and two left tibiae. An accompanying tag states: “The limb bones were found in the MacIver Colln from Oxford University Coll (unlabelled). An extra tibia is present.” This label dates the remains to “c. Dynasty 4,” a mistake repeated in several texts on paleopathology that depict the bones. Analysis indicates that the individual represented by the skull is a young adult male. Alterations in the skull and long bones are consistent with achondroplasia, the most common form of dwarfism. Because other apparent dwarf remains from early excavations at Abydos are lost, this research offers important insight into the physical condition and treatment of dwarfs in the Early Dynastic period.

**\*Kathryn Bandy (University of Chicago)**

*The Hieratic Ostraca of Tell Edfu*

Recent work at the site of Tell Edfu has focused on the excavation of the administrative quarters of the town, which include a columned hall of the Middle Kingdom and a large silo-court of the Second Intermediate Period.

In light of this archaeological understanding of the site, the discovery of more than 100 hieratic ostraca (including both fragmentary and complete texts) dated to the late Second Intermediate Period or early New Kingdom is noteworthy. The ostraca were discovered in various contexts, one of which is a fill layer within one of the silos (Si 393). The deposition took place after the original function of the silo as a granary had ceased. The other context where a large number of the ostraca have been found is the thick fill layer that was covering the administrative buildings and can be dated to the early New Kingdom.

The texts are primarily ration lists, providing names, titles, and amounts of goods. Through their content, they potentially provide the textual counterpart to the archaeological record with regards to the administrative activity taking place in this part of the ancient town.

This paper will provide a brief survey of the hieratic ostraca excavated between 2006 and 2009. The different corpora of ostraca will be defined and potential relationships between them will be discussed. Special attention will be paid to the corpus from Si 393. Noteworthy elements of the texts will be pointed out and future research questions will be outlined.

**Yekaterina Barbash (Brooklyn Museum)***Books of the Dead on Linen: Inscribed and Decorated Mummy Bandages at the Brooklyn Museum*

Inscribed and decorated mummy bandages have received relatively little attention until recently, but they are a fascinating and beautiful aspect of the ancient Egyptian funerary religion, and deserve more consideration. This paper will discuss a selection of Brooklyn Museum mummy bandages with inscriptions and vignettes from the Book of the Dead.

Dated predominantly to the Ptolemaic period, mummy bandages can offer significant insights into the development of Egyptian religious thought from the Old Kingdom into the Late and Greco-Roman periods. The choice and order of spells and vignettes on linen resembles contemporary Books of the Dead on papyri. However, the presence or absence of vignettes, as well as the orthography of specific texts on mummy bandages, do not always correspond to the parallels recorded on other materials. The variation of spells and their vignettes at different periods reveals the development and frequent re-interpretation of religious concepts by the Egyptian scribes and artists. The monochrome, 'stick-figure' stylization of the vignettes on linen bandages displays the change in artistic traditions from tomb-walls and papyri to bandages. Hieratic numerations on the back of some bandages offer further clues regarding Egyptian funerary practices in general, and the function of mummy bandages in particular.

While many questions about inscribed and decorated mummy bandages still remain, further study and publication will unquestionably improve our understanding not only of these intriguing objects, but also on a larger scale, of ancient Egyptian religion.

**Kathryn Bard (Boston University)***Changing Spatial Organization of Seafaring Expeditions from Mersa/Wadi Gawasis*

Analyses of satellite images of the pharaonic harbor at Mersa/Wadi Gawasis have revealed buried features in the wadi silts, some of which were investigated in the 2009-10 field season. Inscriptional evidence and the distribution of ceramics provide important information about the changing use of the harbor throughout the 12th Dynasty as well as organization of the expeditions. Foreign ceramics excavated at the site, from eastern Sudan, Eritrea, and

Yemen, suggest trade contacts with the southern Red Sea region.

**Andrew Bednarski (American Research Center in Egypt) and Pamela Rose (American Research Center in Egypt)**

*Excavating a Roman Bastion in Luxor Temple*

The purpose of this lecture is to report on the recent excavation undertaken beside the eastern, Roman bastion abutting the Rameside pylon in Luxor Temple. The impetus for the work stemmed from a conservation plan of the area by the University of Chicago. The original goal was to investigate and document the immediate area of the sole surviving part of the mud brick wall of the fortress of Diocletian, which enclosed Luxor temple in the late 3rd century BC. As the SCA wished to remove some of the adjacent deposits in this area, however, it was decided to extend the area under investigation. The final area explored measured approximately 14.5 m. north-south by 10 m. east-west, and comprised the mud brick wall of Diocletian, the red brick foundations of the fortress bastion, and the south wall of the 6th century Thecla church. The information retrieved from this investigation poses more questions than answers. Nonetheless, the results now represent the only modern, scientific, archaeological record of exploration in this area of the temple. This lecture will discuss some of these results before outlining the follow-up work planned for 2010.

**Peter Brand (Université du Québec à Montréal) and Jean Revez (Université du Québec à Montréal)**

*The Decorative Program and Recording of the Columns of the Great Hypostyle Hall at Karnak*

The 134 columns of the Great Hypostyle Hall in the temple complex of Amun-Re at Karnak present the viewer with a bewildering array of scenes and inscriptions. Study of this complex of inscriptions by Christophe and Helck has largely focused on the veritable pantheon of gods that appear in well over 300 ritual scenes on the columns. The Karnak Hypostyle Hall Project of the University of Memphis, in cooperation with the Université du Québec à Montréal, the Centre national de la recherche scientifique (CNRS), the École nationale des sciences géographiques (ENSG) and ATM-3D, is now embarking on a new initiative to record the decoration on these columns.

The first part of the paper will examine the complex decorative program of the columns as it evolved during the Ramesside era

and later periods. Among the epigraphically interesting phenomena observed in the column decoration are the differing styles and depths of carving, usurpation and recutting of inscriptions; the function and meaning of the stereotyped decoration, the preservation of paint, and evidence for the building techniques used by the architects. The second part of the paper will deal with the use of photogrammetry and lasergrammetry in recording columns. Of particular interest will be the following aspects: the inherent challenges of carrying out an epigraphic survey on non-planar surfaces; the original contribution of Computer-Aided Architectural Devices (CAAD) approaches to overcoming these difficulties; the schedule of research and its expected results.

**Edwin C. Brock (American Research Center in Egypt)**

*Documentation for Publication of Finds from the Luxor Waste-water Project at Karnak*

As a result of excavations for the installation of a city-wide sewerage system in Luxor, in 2003 -2004, sponsored by USAID, numerous discoveries of archaeological interest were made. In conjunction with the SCA Karnak Inspectorate and the engineering firm of Camp, Dresser and McKee, I acted as archaeological monitor for these activities in order to document any finds of archaeological significance. The discoveries included the eastern wall of Akhenaten's temple at East Karnak, an unknown 25th Dynasty colonnade northeast of the Montu temple complex, and the foundations of a lost Ptolemaic temple to Thoth, last recorded by Lepsius. At present a project sponsored by ARCE will prepare this material for publication. The activities leading to the discovery of these archaeologically significant finds and the means for their documentation for publication is the focus of this presentation.

**\*Amy Calvert (Institute of Fine Arts, New York University)**

*The Art of Counting: What Statistics Brings to the Study of Visual Material*

Royal regalia in ancient Egypt conveyed information about pharaoh's nature to those who saw his image and different regalia revealed aspects of the king's functions, depending on what was appropriate for the context. Previous studies on specific rituals or scene types have noted the tendency for the king to wear particular regalia in those contexts, but these patterns have been difficult to quantify due to the number and variety of representations.

This presentation will provide a framework for statistical analysis of royal representations. These analyses can reveal subtle patterns of attribute usage that would be nigh impossible to discern through traditional qualitative methods. At the ARCE conference in Toledo in 2007, the preliminary stages of this project were presented. The dissertation is now in its final phase and the findings have demonstrated the great potential of this approach for the examination of visual data.

Among the many benefits of utilizing this method is the ability to quantifiably identify scenes where the king dons attire that rarely occurs together. This baseline examination focuses on the mortuary temple of Ramses III at Medinet Habu, specifically the exterior walls and the two courtyards. Through the proposed methodology, it was discovered that the depictions of the king appearing in the corners of the first courtyard combine many attributes that almost never occur with one another. This provided a springboard from which to proceed with deeper research into the significance of these images, their meaning within the courtyard, and possible function in the mortuary temple.

**Pearce Paul Creasman (Laboratory of Tree-Ring Research,  
University of Arizona)**

*Radar for the Lost Barque*

In the late 19th century, excavations at the pyramid complex of the pharaoh Senwosret III at Dahshur revealed five small boats, each about 10 meters in length. Today, at least one boat reported at the time of excavation remains unaccounted for. Unfortunately, field modifications to, and the current conditions of the extant vessels have obscured critical evidence of the technologies employed in their construction. Should the missing vessel be located in situ, its study could provide a rare glimpse into the maritime history and technology of ancient Egypt.

In cooperation with the Metropolitan Museum of Art's Expedition to Lisht and Dahshur, directed by Dr. Dieter Arnold, a 2008 survey employed 3-D ground-penetrating radar (GPR) in an attempt to locate the boat burial. The survey also sought to determine the suitability of GPR for mapping archaeological features under the current site conditions.

Based on a 2007 remote sensing survey, the suspected site of the lost boat burial lay beneath a large 1894 excavation backfill pile. The steep topography of the backfill required nonstandard GPR processing methods to accurately image the subsurface of the

site. Although revealing no definitive traces of remaining boats, imaging results did indicate discernible strata associated with the original naturally deposited surface, an excavated boat pit, debris and fill associated with either its original creation or its excavation, and deeper, presently unidentified remains which are most likely archaeological.

**Eugene Cruz-Uribe (Northern Arizona University, Emeritus)**

*Boat Graffiti: Traditional Pilgrimage and Historical Impacts at Philae*

As part of a larger project to record the Demotic graffiti found at the temple to Isis on Philae Island which were not dealt with in the earlier Griffith publication (1937), I took the opportunity to record the more than 70 examples of boat graffiti left on the temple walls. Many of these graffiti date to the 4th through 6th centuries AD and represent the record of pilgrimages made by followers of the Isis cult who visited the temple on pilgrimage from Nubia. The intent of this paper will be to describe the styles of boats represented, the location of the images, the reasons for their appearance on the temple walls, and how they might relate to the contemporary graffiti found in and around the Isis temple.

In addition I will illustrate some of the numerous Demotic graffiti found as part of the project and try to comment on why graffiti may have been found in certain areas and what that may say about the function of Philae temple as an active, working temple during the later stages of its existence as a traditional temple. These comments will be an expansion on the remarks by Rutherford, "Island of Extremity," 1998.

**Alicia Cunningham-Bryant (Yale University)**

*Staring into the Void: The Use of the Cartouche in Meroitic Offering Tables*

Although Greco-Roman Egypt has received more attention, the contemporaneous Meroitic civilization of Nubia deserves recognition as an important culture in the history of the Eastern Mediterranean world. A major reason for the exclusion of Meroitic history and culture from most Egyptological discussions is the abstruse nature of its language. However, the offering table serves as an ideal lens for viewing and assembling the disparate pieces of evidence that allow for the interpretation and elucidation of Meroitic funerary religion. Unlike other small finds from Meroitic funerary



contexts that occur over a limited period of time, offering tables span the dynastic history of Egypt and Nubia, bringing with them a host of cultural traditions that are integrated and reinterpreted by the Meroitic civilization. As a result the offering table serves as a known template through which the unknown, namely Meroitic funerary religion, can be understood.

While discussions of several of the iconographic elements found on the offering tables exist, the cartouche basin, one of the most ubiquitous forms of the offering table, is often ignored. Careful analysis of the cartouche basin illustrates the intricate relationship resulting from the Meroitic melding of Hellenistic and Egyptian religious practices. The paper presents the socio-historical context of the cartouche basin and uses this as a basis upon which to analyze and synthesize the preexisting iconographic elements. The cartouche basin additionally serves as a model for discussion of Meroitic funerary iconography as a whole.

**Kelly Diamond (Villanova University)**

*Depictions of the Sacred District in Private New Kingdom Tomb Scenes*

Several early private New Kingdom tombs display a scene representing the t3 dsr. This term has been variously translated as the Sacred District, the Sacred Enclosure, the Holy Place, and the Garden Pool, to name but a few. The purpose of my research is to examine these depictions, attempt to place the episodes in sequence, and clarify their significance. Thanks to a generous fellowship from the United States Department of State, Bureau of Educational & Cultural Affairs and administered through ARCE, I was able to examine the private New Kingdom tombs located on the west bank of Thebes and at Elkab in winter 2009. The most complete study on this subject was written by Jürgen Settgast in 1963, who made a major contribution to the understanding of the Sacred District. Existing theories suggest that there is a relationship between this area and the sacred desert necropolis of the predynastic kings of Lower Egypt and the “Butic Burial.” My paper focuses on the placement of the Sacred District scene in relation to the surrounding funerary scenes and to the architecture of the tomb. I hope to demonstrate that the Sacred District functions as a transitional, or buffer zone, between the world of the living and the world of the dead.

**Jacco Dieleman (University of California, Los Angeles)***The Artemis Liturgical Papyrus*

This paper offers a preliminary survey of an unpublished manuscript, dating to the late Ptolemaic or early Roman period that preserves a unique collection of liturgical texts for Osirian rituals adapted and inscribed for the burial of a woman named Artemis, born of Herais. I term the manuscript ‘the Artemis Liturgical Papyrus’ after its owner. To date, eight columns have been identified in the Louvre and the Kunsthistorisches Museum in Vienna. Apart from the liturgical texts themselves, the manuscript is of particular interest for its inclusion of rubrics in Demotic serving as instructions for use to the incantations, which are otherwise all written in hieratic. The Greek names of the deceased and her mother are also consistently written with Demotic characters. Highlights of the manuscript are a version of the Ritual of Bringing Sokar out of the Shrine, parallels with the Apopis Book, a curious bark ritual, and instructions for rotating the mummy. Apart from the manuscript’s obvious significance for the study of Egyptian ritual, the presence of Greek personal names in an environment that is textually and ritually fully Egyptian in nature raises important questions about the processes and mechanisms of acculturation and religious adaptation in Ptolemaic and early Roman Egypt.

**\*Tasha Dobbin-Bennett (Yale University)***Vestis Militaris: A Clothing Tax Receipt from Roman Egypt*

Dating to the final years of Trajan’s reign, P.CtYBR inv. 1590 is a short but informative unpublished papyrus from the Beinecke Rare Book and Manuscript Library recording the delivery to the ‘receivers of public clothing’ of cloaks - probably destined for military use. The military administration’s issuance of clothing to soldiers was a necessary component of military service in the Roman Empire. The large stipend removed from soldiers’ wages required that the clothing be consistent, reliable, and readily available. The requisitioning methods of the Roman army in Egypt have been well documented and required ongoing imperial edicts to minimize unauthorized requisition. However, one area of supply that appears to have possessed more firmly established regulatory procedures was provision of clothing. A limited number of papyri from the second century CE deal with the requisition of “public clothing”, predominately for the supply of soldiers abroad on

campaigns in regions such as Judaea and Cappadocia. P.CtYBR inv. 1590 provides an opportunity to add to the small corpus of tax receipts that deal with the requisition of clothing, paralleling the two published papyri on which most discussion is based.

**Jaroslav Dobrowolski (American Research Center in Egypt)**

*Hidden Brilliance Discovered: Decoration of Ottoman Facades in Cairo*

Color has always played an important role in Islamic art, both aesthetically and symbolically. Architecture was not exempt from the quest for chromatic brilliance that resulted in remarkably consistent artistic output in different media: pottery, textiles, metalwork, or manuscripts. Interiors of buildings erected in Cairo in the Mamluk style that developed locally at the time when the city was a preeminent center of the Muslim world glistened with brilliant colors. The style continued long after the Ottoman conquest of 1517. The façades of Ottoman buildings in Cairo, however, besides a few occasional wall-tiles, have been perceived as dull and uniform. The discoveries made during conservation projects carried out by ARCE on Ottoman-period buildings in Cairo have shown that in fact the 18th century façades were surprisingly rich in colorful painted decoration.

The purpose of this paper is twofold. It reports on the colorful decoration that was revealed through the conservation work. It also demonstrates, using the example of ARCE work, how architectural conservation is inherently bound to reach beyond bricks and mortar and bring to light unknown aspects of historic buildings.

**Nathaniel Jay Dominy (University of California, Santa Cruz) - see entry under Gillian Moritz**

**Melissa B. Dowling (Southern Methodist University)**

*The Journey of Isis in the Graeco-Roman Novel*

The Greek and Latin novels of the Roman Imperial period include many references to the cult of Isis and her sanctuaries in Egypt. Isis often appears in the novels to save the hero and heroine from danger and to reunite them so they live happily ever after. In Heliodorus' novel, the *Aithiopika*, the protagonists Charicleia and Theagenes journey through Egypt to reclaim the heroine's position as heiress to the throne of Aithiopia. En route, the heroic

couple travel through sites relevant to the story of Isis and suffer the same dangers, fears and losses as the goddess in her own journey after Osiris' death. Heliodorus presents Isis' wanderings as a model for the heroic couple: they suffer and journey through life and ultimately reach happiness and home through the goddess' mercy and intervention. The voyage from the Nile delta to Meroe has symbolic meaning in the cult and so is not merely a narrational device.

While there has been much controversy over the role of Isis in the Greek and Latin novels, this paper will demonstrate the close connections between the geography of Egypt in the novels and the cult of Isis, and the larger allegorical purposes to which the motif of the suffering traveler was used in the Graeco-Roman worship of Isis. Archaeological, numismatic and epigraphic evidence support this argument and will be illustrated in the presentation.

**Denise Doxey (Museum of Fine Arts, Boston)**

*The Family of Sehetepibra: A Pair of Stelae in New York*

In 1965 the Metropolitan Museum of Art acquired a pair of late Middle Kingdom stelae that once formed two sides of a small Abydene chapel dedicated for the Overseer of Troops Sehetepibra, son of Satankhu, and his family, who appear in the chapel as mummies. While mummified figures are not rare on Middle Kingdom stelae, this chapel portrays an unusually large group. In addition, both the text and the relief decoration display a number of curious features. Until recently, when they were installed in new Middle Kingdom galleries at the Museum, the stelae had received relatively little attention. This paper offers a translation and analysis of the stelae in an attempt to learn more about the individuals portrayed and their relationship to one another.

**Katherine Eaton (University of Sydney)**

*Patterns in Presentation: The Most Frequently Depicted Offering Scenes in Nineteenth Dynasty Temples*

The most recurrent offering scenes in Nineteenth Dynasty Temples interrelate in various ways. This talk is loosely organized around functions - scents; liquids; food; clothing; and power. However, other groupings, including pairings of daily and festival offerings, are important. Scenes of offering incense and libation are most numerous in these temples. Both are associated with arrays of equipment and raw materials for offering. These, in turn,

each have unique constellations of association. Incense, ointment and flowers form a larger group of scented offerings. Wine, a libation liquid, was also simply presented in jars in one of the most repeatedly depicted individual rites. Milk is the second most commonly illustrated liquid offering. This pair, wine and milk, is emblematic of festival and daily offerings; and control over foreign and domestic lands. Similarly, many foods are listed in menus; and represented on tables to be consecrated and trays to be elevated. Yet, few foods have episodes devoted to them individually during this time period. White bread and shat-cakes, emblematic of daily and festival offerings, usually represent all baked goods. Lettuce and (rarely) onions, as edible plants, are associated with both food offerings and flowers. Clothing was usually represented by lengths of cloth, either held up or wrapped around the deity; and broad collars (also adored as representations of the sun). Occasionally, the presentation of royal regalia was represented. This leads us to the final functional category - power, primarily represented by the presentation of maat and the royal name.

## **\*Erin Fairburn (Brown University)**

### *Something Borrowed, Something Blue: Egypto-Aegean Exchange of Vitreous Materials in the Bronze Age*

While trade of materials between Egypt and the Aegean has been well documented over the last few decades, scholars still struggle to ascertain the meanings some Egyptian materials held for Aegean recipients. This paper will examine the exchange of a particular category of Egyptian products, vitreous materials, in an attempt to further our understanding of this significance. The Egyptians created a wide array of glazed stone, faience, and eventually glass objects during the Bronze Age, and some of these pieces found their way into Aegean hands. However, these pieces are extremely limited in number and type, consisting mostly of scarabs, beads, and small vessels in faience and glass. The small quantity and limited range of these objects raises the question of why these particular pieces were accepted by the Minoan and Mycenaean cultures to the exclusion of others. The contextualization of these materials in Egyptian society allows for a discussion of the connections between the different object classes. These connections may hold the key to ascertaining the significance these objects held for their owners in the Aegean world and, in so doing, help us shed further light on the transfer of cultural content between the two regions.

**\*Submission for Best Student Paper Presentation**

**Renée Friedman (British Museum)***Remembering the Ancestors: Excavations at Hierakonpolis HK6 (Egypt)*

Recent excavations in the elite cemetery HK6 at Hierakonpolis have revealed two extensive wood-built mortuary compounds dating to the beginning of the Naqada II period (c. 3700BC). The structures are not only the earliest evidence for above-ground architecture in a predynastic cemetery, but also indications that complex social and religious arrangements were already in place at this early time, when strong leaders were able to marshal labor and exotic resources, and express their authority in a variety of ways.

In the central part of the cemetery, an interlocking network of wooden fences, centered on the large and rich Tomb 16, surround a variety of tombs and tomb groupings. These satellite graves contain not only what has been interpreted as family and courtiers, but also a series of exotic animals including a wild bull, elephant and hartebeest. Evidence that these animals were held in captivity for some time before their death gives insight into the physical reality behind early iconographies of power coming into use at that time.

Adjacent and to the south of this complex, a special precinct has been identified, which contained a series of large pillared or 'hypostyle' halls, an architectural style previously hypothesized for the predynastic period, but never before actually found. These superimposed buildings stretch back for generations, and may have served as dedicated funerary temples or formed part of a 'holy precinct' where mortuary rituals for all of the elite occupants were conducted. The range of objects found within these structures hint at the activities undertaken within them and the wealth of their owners. Although built entirely of wood, these structures were not meant to be ephemeral. A deposit of beer and bread jars dating to the early Third Dynasty, indicate continued ritual activity in the complex nearly 1000 years after it was built and introduce intriguing questions regarding the Ancient Egyptians' knowledge of and appreciation for their own prehistoric past.

**Susanne Gänsicke (Museum of Fine Arts, Boston)***New Systems for the Relocation of Monumental Egyptian Objects at the Museum of Fine Arts, Boston*

The collection of the Museum of Fine Arts, Boston, includes some 65,000 objects from ancient Egypt and Nubia. A sizable

fraction consists of monumental sculptures, architectural elements, segments of tomb chambers and other building portions. This study discusses the remounting and relocating of such large-scale stone objects as part of the ongoing exhibition schedule and gallery relocations related to the Museum's Master Site Plan.

The presented case studies are all of significant size and weight and, at the same time, are also exceptionally fragile. They are composed of multiple elements, either by ancient design, due to modern restoration, or burial-related deterioration. They include, among others, icons of the Museum's Egyptian collection such as the monumental calcite sculpture of King Mycerinus (Old Kingdom) and the granodiorite sculpture of Lady Sennuwy (Middle Kingdom).

The preparation for this work entailed extensive research into the conservation history of the collection. Each object required the collaboration of conservators, conservation engineers, structural engineers and contractors with diverse technical expertise, including the use of gamma radiography of stone sculpture to visualize internal and external support systems. Mounts were developed to fulfill two functions. First, they had to secure the structural integrity of the object. Secondly, they had to facilitate their move and allow secure reinstallation in their final location within the building. Yet, the new systems now also guarantee an increased mobility of the objects in the future. They, thus, minimize the direct handling of these works of art in order to aid in their long-term preservation.

## **Maria Carmela Gatto (Yale University)**

### *Comparing Pan-Grave Cemeteries*

The Nubian Pan-Grave culture, apparently corresponding to the Eastern Desert-dwelling Medjoy tribe of Egyptian texts, is known—as its name suggests—predominately in funerary contexts. During the late Middle Kingdom and Second Intermediate Period, intense interactions occurred between the Pan-Grave culture and pharaonic Egypt, extending from the Second Cataract to the Delta and out to the oases and the deserts. New archaeological fieldwork by Yale expeditions, and study of unpublished material from the UNESCO Nubian Salvage Campaign in the Yale Peabody Museum and elsewhere, present an opportunity to examine key issues in Pan-Grave culture and Egyptian history.

In 1962, a joint Yale and University of Pennsylvania expedition excavated several Middle and Late Nubian cemeteries in the area

of Toshka, including a Pan-Grave cemetery at Toshka West. An examination of the archaeological remains, in combination with nearby textual material, offers new insights into the role Pan-Grave groups played during the Egyptian reconquest of Lower Nubia throughout the late Seventeenth Dynasty.

In Egypt, three newly discovered Pan-Grave cemeteries are currently under investigation by the Yale Mo'alla Survey Project and the Yale-University of Bologna Archaeological Project in the Aswan-Kom Ombo Region. These cemeteries provide additional data for a study of Pan-Grave burial practices. A synthesis of the material from these four cemeteries provides a unique opportunity to highlight chronological and regional variations within the Pan-Grave culture, and the interactions thereof with other political entities.

**John Gee (Brigham Young University)**

*The Book of the Dead in the Tomb of Paheri*

The tomb of Paheri at El-Kab is noted for its extensive murals and extensive biographical inscription. The biographical inscription contains several quotations and allusions to the Book of the Dead. I will examine these allusions and what they tell us about the use of the Book of the Dead in the early Eighteenth Dynasty.

**\*Christina Geisen (University of Toronto)**

*New Results on the Ramesseum Dramatic Papyrus*

Sethe's pioneering work from 1928 on the Ramesseum Dramatic Papyrus which included a transcription and translation of the ritualistic text, is still the basis for every scholarly work on the subject. However, knowledge of the ancient Egyptian language has increased immensely since the beginning of the 20th century, and my research stay at the British Museum in London, where the papyrus is kept, showed that parts of Sethe's readings were incorrectly transcribed from the cursive script into hieroglyphs. Other discrepancies discovered were that Sethe's readings were his own additions, which do not appear in the original text, thus leading to erroneous translations.

My presentation will focus on the results of my research, mainly concerning the condition of the papyrus. I will show drawings of the manuscript based on new photos of the text, and made with the help of a tablet PC, comparing them with the transcription done by Sethe to highlight the differences and the deteriorated condition



of the papyrus. I will demonstrate that the papyrus roll was assembled from 7 sheets, as is evident from the run of the fibres and the variable thickness of the manuscript, leading to a suggestion regarding the heretofore unknown length of the document. This new study of the Ramesseum Dramatic Papyrus, the topic of my doctoral dissertation, will not only provide a new edition and translation of the manuscript, but it will also lead to a new identification of the ritual described in the text.

**Robyn A. Gillam (York University, Toronto)**

*Landscape as a Concept and Tool in the Study of Egyptian Culture*

This paper will examine landscapes depicted in artistic representations in relation to actual Egyptian landscapes, particularly those of Middle Egypt. The use of such materials to track physical changes in actual localities will be critically assessed as well as the conceptual significance that these landscapes had for Egyptian culture.

**Katja Goebis (University of Toronto)**

*The Terminology of Light in Egyptian Religious Literature*

Investigations of the project “Divine light in Egypt and Mesopotamia,” currently under way at the University of Toronto, have revealed that ancient Egyptian knew over 100 different terms to do with light, its actions, contexts, and the objects affected thereby. By contrast, only 35 lemmata denote the concept of darkness and its associations. This find is highly revealing, if not altogether surprising: In a religious system centered on a solar deity a preponderance of light terms is to be expected. The present paper will illustrate the various “fields” of reference of Egyptian light terminology - an obvious example are distinctive terms expressing notions of “inherent sheen” versus “emitted fire.” It will also trace developments in the usage of light terms and their implications for the study of Egyptian religion and linguistics.

**Ogden Goelet (New York University)**

*Late Egyptian Orthography—Papyri and Stelae*

The paper examines the Kadesh inscriptions of Ramesses II which is one of a few documents that allow us to see the interaction between versions of text on papyrus and its counterpart on stone. In particular, the differences in orthography offer insights

not only into the effect of register on Late Egyptian, but more importantly provide important insights into the manner in which student scribes were trained. The differences between the orthography of student manuscripts and royal stelae additionally have important consequences for theories on the use of determinatives as reliable indicators of how the Egyptians classified the world about them.

**C. Wildfred Griggs (Brigham Young University) and Kerry Muhlestein (Brigham Young University)**

*Snefru's Pyramid Program: Further Investigations into the Parallels and Programs of the Seila and Meidum Pyramids*

Excavations and further studies of Snefru's least known pyramid - the Seila pyramid in the Fayoum - continue to reveal important information about Snefru's pyramid building program. Evidence of parallels between the Meidum and Seila pyramids suggest that what we have commonly taught about his building program is incorrect. This presentation will include evidence that Snefru paired these pyramids in some ways. This conclusion brings up more questions about the Snefru's pyramid building intentions. Findings from the 2010 season, which will include more extensive mapping of all four Snefru pyramids, will be presented as well.

**Sonali Gupta-Agarwal (University of California, Los Angeles)**

*Cultural Transmission and the Impetus behind Consumer Demand: A Case Study Using Ceramics from Karanis*

Karanis, an ancient Greco Roman settlement situated in the Fayum, Egypt is taken as a case study to explore transmission of knowledge from skilled to unskilled potters and the effect of consumer demand in this transmission. Apprenticeship can be rigid and repetitive or flexible and variable depending on the degree of freedom given by the skilled potter to the student. Models of interaction range from continuity to change in ceramics. Maintaining or changing a tradition is further influenced by the choice of the consumer. Modern psychological studies predict change or innovative choice behavior by present day consumers based on cognition and stimulation. Change is thus motivated by the consumers' own needs. That certain attributes of raw material availability, such as abundance and quality of clay, condition the production of local ceramic form types will be demonstrated in a contingency table. Cultural transmission at Karanis can be studied by measuring the

dimensions of these local forms to test for variability or standardization. Preliminary statistical analysis of the excavated pottery, using a coefficient of variation, indicates clear variability within ceramic groups. The paper examines whether the observed variability is a result of apprentice-master interaction, or of consumer demand.

**Maria A. Gutierrez (Yale University)**

*Diachronic Use of the Words ḥm.t and šḥm.t in Egyptian Language*

The words ḥm.t and šḥm.t are the Egyptian terms *par excellence* used to designate a person of the feminine sex: a “woman” or “wife.” It is generally assumed that ḥm.t has been assumed to refer to a married woman, a “wife,” with šḥm.t designating a female who is not linked to a man by means of marriage. These assumptions are based on the appearance of these terms in a number of grammatical constructions (e.g. ḥm.t=f; ir=f ḥm.t) that specify the marital status of the woman, although the specific denotations of these constructions may not always be entirely clear. In some instances both ḥm.t and šḥm.t appear to be interchangeable, their translation decided solely upon contextual evidence.

A study of the Coptic descendents of these words (*hime* and *chime*)<sup>1</sup> has raised the question of whether analogous patterns of behavior for these Coptic terms exist in earlier phases of Egyptian (Old Egyptian through Demotic). The purpose of this study is to evaluate evidence for the grammatical behavior of ḥm.t and šḥm.t in earlier Egyptian, and to present concrete grammatical evidence of their use. An in-depth analysis of a vast array of texts demonstrates that whereas ḥm.t appears to have been the original term to designate the marital and kinship status of a woman, with Middle Egyptian s.t-ḥm.t began to be used in a similar manner by means of various genitival and verbal constructions. This behavior culminates in Demotic, where interesting multicultural designations come into play as well.

1. Young, D. “The Distribution of shime and hime in Literary Sahidic” *Journal of the American Oriental Society* 91. 4 (1971): 507-509.

**Tom Hardwick (Brooklyn Museum)**

*The King with Wings: A Lost Statue of Thutmose III*

The 1905 excavations of Arthur Weigall at a temple of Thutmose III at West Thebes uncovered a large quantity of fragmentary statues of the early New Kingdom. Most important among these was the lower half of an alabaster statuette depicting a king partly covered with the feathers of a bird. Published with a line drawing by Weigall in his report on the site, the statuette has frequently been cited in discussions of such images, and is listed in the Topographical Bibliography. The statuette itself, however, has long been presumed lost. This paper presents the statuette, which has been located in the reserve collections of a British museum. The lost head of the figure is also identified in another institution. In the light of the reconstruction of this piece, the origins and significance of this unusual statue type are reconsidered.

**W. Benson Harer (California State University, San Bernardino)**

*Breaking News—a Hippo Killed King Tut*

New analysis of CT scans of 2003 shows that King Tutankhamun was embalmed without his heart and anterior chest wall and confirms that these structures could not have been removed by either tomb robbers or Howard Carter.

The condition of the corpse must have dictated this radical and unique departure from the norms of the day. In a prior publication I opined that the most likely explanation is that he suffered a crushing injury to the chest—most likely from a kick by a horse. Further study now indicates that a lethal kick from a horse would be too localized to cause the extensive damage indicated by the condition of the mummy. A more likely cause for an extensive crushing, tearing injury destroying the anterior chest would be from the bite of a hippopotamus.

Egyptian kings were known to hunt hippos. Scenes in New Kingdom nobles' tombs show hippo hunting. Hippos kill more people than any other animal. They can sprint faster than a man for a short distance. A single bite can disembowel a person or rip open the chest. Even with a large hunting entourage, if a hippo singled out the king for attack, it could not be stopped. Political and religious implications of death by a hippo in the unstable post-Amarna period would inhibit publication of this cause of death. This would also account for the extraordinary status of the corpse and its unique preparation for eternity.

**Harold Hays (Leiden University)**

*Leiden Excavations at Saqqara: 2007-2010 Campaign*

The focus of the 2007-2010 campaign was to extend our knowledge of the New Kingdom necropolis south of the causeway of Unas, principally through clearance of the area around the tomb of a contemporary of King Akhenaten, the official Meryneith (discovered 2001). Just east of Meryneith the monumental tomb of Ptahemwia was discovered and excavated in 2007-2008. Areas to the west and south of Meryneith were cleared in 2009, revealing the 19th Dynasty chapel of Khay II abutting the tomb of Horemheb, and the chapel of Tatia to the south of Meryneith. The results of the 2010 season will receive the most attention in this discussion. Work in 2010 mainly involves the area to the south of Ptahemwia. The Leiden Expedition is a joint project between the Dutch National Museum of Antiquities (Rijksmuseum van Oudheden) and Leiden University, with M.J. Raven and H.M. Hays as Co-directors.

**Marwa K. Helmy (Katholieke Universiteit Leuven, Belgium)**

*Animal Skin Clothing from the Predynastic Cemetery of Naga-ed-Der*

Animal skin wraps and garments are believed to be widely used in the predynastic period especially during Badarian and early Naqada yet they continue to be poorly represented in the predynastic artefact assemblages. This is partially due to the way animal skin is preserved to us leaving little of the original structure and quality of the artefact. It is also due to a series of inadequate documentation, of now lost information, by the late 19th and early 20th century excavators. As a result the majority of the data on animal skin clothing dating from the predynastic period consists of disconcerted remarks on the presence or absence of skin of varying sizes with or without hair and stitching.

The excellent state of organic materials, including animal skin artefacts, known from the predynastic cemetery N7000 at Naga-ed-Der has been noted and cited by a few but since their excavation and safe storage at Phoebe Hearst Museum at UC Berkeley these artefacts have not been examined. This research examines primary archaeological data on leather clothing and it also incorporates current ethno-archaeological research to understand the typological and technological features of leather artefacts from cemetery

N7000 at Naga-ed-Der. This study is part of a doctoral research which examines the economics of production of the predynastic tomb and its content. The question to be explored in this presentation is what can a study of the leather artefacts from cemetery N7000 add to our knowledge of predynastic society.

**Jane Hill (University of Pennsylvania)**

*Interregional Trade and Cultural Exchange in the Late Predynastic: The View from el-Amra*

Recent survey at the well known cemetery site of el-Amra in Upper Egypt has revealed surprising findings, including Late Predynastic settlement and production areas in the low desert near the cultivation. Analysis of surface finds in these areas suggests that the settlement was a focal point for both interregional trade and cultic activity spanning the Naqada IId - to Naqada III period. Both a cylinder and a stamp seal were collected at the site in association with broken mud sealings. The stamp seal has clear affinities with a seal found in Tomb 7501 at Naga-ed-Dêr. The cylinder seal is similar to terracotta seals discovered at the Predynastic sites of Ikkur Fortress and Kostamna in Nubia and which have clear antecedents in the sealing traditions of eastern Mesopotamian sites such as a Susa and Elam. These findings are consistent with glyptic discoveries recently made by the Naples expedition at the “administrative building” at Naqada’s South Town which also exhibit strong eastern Mesopotamian influence. The el-Amra settlement also contains evidence of trade and perhaps more personal cultural exchanges with southern Canaan. This is suggested by the presence of Egyptian/Canaanite “hybrid” domestic pottery forms and styles previously reported in Canaanite settlements of the EB Ib period such as Tell ‘Erani. Fragments of open D-Ware vessels found at the site further suggest ritual practice associated with the cemetery of that period.

**James K. Hoffmeier (Trinity International University)**

*Deities of the East Frontier in the Light of Recent Excavations*

Until recently our knowledge of the prominent deities of the northeastern Delta and east frontier were largely known to us only from texts, including from Ramesside Period blocks that were discovered in the late 19th century at Tell Abu Sefeh. Thus, the picture available to us was rather limited. Recent excavations in North Sinai, especially from the ongoing investigations at Tell He-

bu I & II, and from the recently concluded excavations at nearby Tell el-Borg now allow a clearer picture to emerge. A range of deities have been documented from inscriptions, reliefs and representation. They fall into three categories: major deities, domestic/personal deities and foreign deities. From these groups come some unexpected combinations of gods and goddess that seem fitting for the military setting of Egypt's border region.

**Susan Tower Hollis (SUNY Empire State College)**

*Bat or Hathor? Who's Who? Part II: Bat*

As is well known by most Egyptologists, the long identification of the familiar bovine heads with incurved horns such as those topping both the recto and the verso of the Narmer Palette as Hathor was challenged by Henry Fischer in his 1962 discussion of similar heads suggesting they represent the goddess Bat, a considerably lesser known deity at that time. Given Bat was virtually unnamed textually where she appears until the time of Senwosret I at Karnak, the situation until Fischer's analysis may be considered acceptable. That now close to fifty years after his detailed and lucid discussion, one still finds these early and very distinctive figures still referred to, albeit occasionally with hesitation, as Hathor concerns me. Since little of this material has appeared in a collected manner, actually asking who Bat is, in this presentation, a sequel to the paper I presented at the November 2009 SSEA Symposium which discussed some of my new thinking on Hathor and her earliest appearances, I seek to bring previous work on Bat together with new research to begin the task of seeking to differentiate and compare appropriately the origins and role of Bat with - in this case minimally due to time limits - Hathor.

**Salima Ikram (American University in Cairo) - see entry under Gillian Moritz**

**Sameh Iskander (New York University)**

*2010 New York University Epigraphic Expedition to the Temple of Ramesses II at Abydos*

The joint epigraphic expedition of the temple of Ramesses II at Abydos under the joint auspices of the Department of Middle Eastern Studies, New York University and the Department of Documentation of the Supreme Council of Antiquities resumed its

work during the January/February 2010 season.

This paper will report on the planned collation of the line drawings produced from the digital photographs taken during prior seasons. The report will also discuss the documentation of architectural details and floor paving stones, as well as the preliminary plans to clear the shifting sands on the north wall to provide adequate space for the photographic and epigraphic recording of the Kadesh battle scenes inscribed on this wall.

Based on the recently produced line drawings by this expedition, the presentation will also briefly investigate the role of the books of the underworld inscribed on the temple.

**Courtney Jacobson (Oriental Institute, University of Chicago)**

*Reevaluating the Use of Blue Anhydrite*

Blue anhydrite has long been noted for its unique use pattern in ancient Egypt: there are no confirmed examples of blue anhydrite objects before the 12th dynasty, at which time dozens of examples suddenly appear. Yet, by the end of the Second Intermediate Period, this stone had seemingly disappeared. No other variety of stone was used for so limited and exclusive a time period and the ancient source has never been located. These circumstances have led to the dating of any blue anhydrite objects to the Middle Kingdom-Second Intermediate Period based solely on their material.

Blue anhydrite vessels from 18th dynasty contexts have generally been dismissed as heirlooms or as having been re-carved from larger pieces. However, blue anhydrite is a soft stone and was relatively rare, so it is doubtful large blocks could be recovered. The softness and rarity of the stone would thus make a complete re-carving of a vessel highly unlikely. Furthermore, the more examples found in 18th dynasty contexts the less likely it becomes that they are all heirlooms. Recent scanning electron microscope and x-ray diffraction analysis on two kohl jars currently at the Oriental Institute Museum provide further evidence for this issue. Both vessels are from a tomb at Adindan, securely dated to the reign of Thutmose III. The presence of these vessels outside of Egypt and in a context that puts their date of use well into the 18th dynasty shows that we need to reconsider the nature of this stone's use.

**Richard Jasnow (Johns Hopkins University) and Mark Smith**



**(Oxford University)**

*“As for Those Who have Spoken Evil against Mut, Evil be against Them!” A Demotic Hymn to Mut on P.S.I. Inv. 3056*

In the course of a visit to the Istituto Papirologico “G. Vitelli” in Florence, Jasnow came across P.S.I. Inv. 3056, and, thanks to the kind permission of the Director, Prof. Guido Bastianini, he and Mark Smith are preparing the publication of the papyrus. This is a Roman Period Demotic text, written on the verso, with a Greek document on the recto. There are remains of two columns, but only one is recoverable. The composition is a Hymn to Mut in which the speaker proclaims his participation in general festivities before the goddess. “Drinking,” “singing,” and “having sex” are explicitly mentioned. Most interestingly, a repeated refrain appears: “As for those who have spoken evil against Mut, evil be against them!” There are close similarities between this Florence hymn and the texts on two ostraca published by Mark Depauw and Mark Smith, “Visions of Ecstasy: Cultic Revelry before the goddess Ai/ Nehemanit: Ostraca Faculteit Letteren (K.U.Leuven) dem. 1-2,” in F. Hoffmann and H. Thissen (eds.), *Res Severa Verum Gaudium. Festschrift für Karl-Theodor Zauzich* (2004), pp. 67-93. In this lecture we present the results of our on-going study of the papyrus.

**Jacqueline E. Jay (Eastern Kentucky University)**

*Naga-ed-Deir to Thebes to Abydos: The Spread of the “Couple Standing before Offerings” Pose*

The shifts from the Old Kingdom to the First Intermediate Period to the Middle Kingdom illustrate the effect of rising and falling governmental control on the material record. As the centralized government of the Old Kingdom collapsed into the regional power centers of the First Intermediate Period, the output of high quality grave goods from royal workshops at Memphis declined, while regional workshops began to produce large numbers of much poorer quality goods exhibiting a high degree of variation from place to place. Conversely, the political recentralization of the country at the beginning of the Middle Kingdom witnessed the re-appearance of high quality grave goods produced in royal workshops. This paper will explore these broader trends through the lens of a single artistic motif: the “couple standing before offerings” pose.

This pose first appeared at Naga-ed-Deir in the First Intermediate

Period and gradually rose in popularity at that site. Its appearance at Thebes in the late Eleventh Dynasty coincided with reunification; similarly, it first occurred at Abydos at the beginning of the Twelfth Dynasty, as Amenemhet I was consolidating his control of the north. As the Twelfth Dynasty progressed, however, stela production became more and more standardized, and the pose ultimately dropped out of use. Thus, as this paper will show, tracing the rise and spread of the “couple standing before offerings” pose enables us to elucidate patterns of communication between artists and workshops at different sites under different political circumstances.

**Lisette Marie Jimenez (University of California, Berkeley)**

*Information Exchange through Visual Hybridity: A Stylistic Analysis of Greco-Roman Mummy Shrouds*

Since their discovery, the enigmatic Greco-Roman mummy portraits and shrouds have been a source of fascination for scholars and museum visitors alike. These mummy shrouds were not only objects with funerary significance in ancient times, but also vestiges of a conceptual framework that integrated Egyptian and Greco-Roman elements into an iconographic programme reflecting beliefs in the afterlife. It is through these mummy shrouds that a visual language is created by means of the hybridization of art, which communicates religious beliefs, cultural associations, internationalism, and information regarding the social climate of the Greco-Roman period in Egypt.

Style is an important component of material culture that enables one to interpret and understand the purpose and function of the object and is essential to understanding hybridized art. As a result, scholars have gone to great lengths to separate out what is Egyptian and what is Greek in style instead of accepting the hybridized nature of the art. The focus of this study is to examine the hybridized art of 1st-2nd century A.D. mummy shrouds specifically from Saqqara and to illustrate how the style of this material culture provides a visual forum of information exchange, thus creating a communicative dialogue regarding cultural and social constructions. Through formal stylistic analysis and interpretive approaches such as contextualism and sociological art history, this study will reveal a unique form of equitable exchange stemming from the preexisting fabrics of the Greco-Roman and Egyptian visual repertoire.

**Michael Jones (American Research Center in Egypt)**

*Archaeology at the Red Monastery Church, Sohag*

This paper will present results and some preliminary interpretation of two seasons of excavation in Fall 2009 and Spring 2010 carried out at the Red Monastery church at Sohag in Upper Egypt.

In 2004 ARCE began a comprehensive conservation project at the Red Monastery church as part of the USAID funded Egyptian Antiquities Project and Egyptian Antiquities Conservation Project. Since then the Italian conservation team has cleaned and conserved approximately 80% of the painted decoration in the church. An archaeological component to document and record the standing remains of the building in which the paintings are situated is also part of the project. Observations indicate that the building visible today results from several construction and destruction phases and that the original church, built circa AD 500, has been significantly modified.

These aspects of the site having been identified, the scope of the archaeological work was extended below ground. Excavation inside the church started in November 2009, targeting areas where information might be available to complement the work of the conservators and develop a better understanding of identifiable phases of construction, use, abandonment, destruction and re-use of the church.

The project is carried out in collaboration with the Supreme Council of Antiquities and the Coptic Orthodox Church.

**Jessica E. Kaiser (University of California Berkeley/Ancient Egypt Research Associates)**

*The Wall of the Crow Cemetery on the Giza Plateau*

The large cemetery south of the Wall of the Crow on the Giza Plateau has been under excavation since 2000 by the Ancient Egypt Research Associates (AERA), directed by Mark Lehner. Associated pottery dates the vast majority of the burials to the Late Period. In contrast, the main focus of AERA's research is a large Old Kingdom urban settlement that underlies the cemetery. Despite this, AERA has spent a great deal of effort on the recording and excavation of the grave field. This is a very different approach than that taken by early excavators in Giza, whose focus on the Old Kingdom royal and elite remains, often to the detriment of anything later, resulted in a large number of burials being removed

without proper recording and generally without any attempt of publishing the data. Hence, although the presence of a large corpus of Late Period remains on the Giza plateau is well known to most Egyptologists, we know surprisingly little about them. This makes the Wall of the Crow cemetery - which likely contains thousands of graves - an important data set. To date, the AERA osteology team has excavated nearly 400 simple burials, which provide us with a wealth of information on spatial variation, burial customs, demography, health and disease of a population that would otherwise be largely silent in the historical record. The study of the skeletal remains as well as the associated material culture is ongoing, and this paper will outline the latest findings of this analysis.

**Deanna Kiser-Go (University of California, Berkeley)**

*Tomb Friezes and Their Meanings*

Friezes are not the most celebrated or even visible tomb imagery. Most scholars are familiar with the standard friezes that decorate the tops of tomb walls, especially the nearly ubiquitous khekher and color-block arrangements. The origin of the former is rooted in ancient plant prototypes, but what motivated the Egyptians to decorate their most enduring architecture with these patterns? There are actually a variety of repeating designs that Egyptians placed in this restricted location at the border between wall and ceiling. Friezes grew in complexity during the later 18th and 19th Dynasties until they were nearly miniature scenes in themselves. This paper updates the work of Ernest Mackay (*Ancient Egypt* 1920, 1921) by exploring the form and meaning of tomb friezes as they became more intricate. Instead of stylized tied-reed bundles (the khekher) one regularly finds the tomb occupant's name alternating with Hathor heads, elaborate floral garlands or recumbent Anubis figures. Friezes may even incorporate apotropaic hieroglyphic signs; it is not uncommon for examples of this date to contain sa-knots and djed-pillars. Like the wall murals of the tombs, these friezes may have evolved to more closely connect the tomb owner to funerary themes or deities, especially those associated with the afterlife. This paper will discuss the various types of New Kingdom tomb friezes and their probable role, one that was newly emphasized in funerary decoration of the time. Additionally, it will compare the selected private monuments with royal, contemporaneous examples to determine whether the latter inspired the changes.

**David Klotz (New York University)**

*Nadura Temple Project: Report on the 2010 Season*

The Yale Nadura Temple Project continues its second season in 2010, studying the small Roman Period temple of Chonsu-Herakles located next to Hibis Temple in Kharga Oasis.

In addition to the ongoing epigraphic survey, the archaeological study focuses primarily on the sanctuary and adjacent rooms. While the monumental forecourt is reasonably well preserved, only faint architectural traces of the innermost chambers were apparent before excavation. However, clearance of the latter area revealed a substantial amount of original walls and uncovered additional decorated blocks from the sanctuary. This new information helps reconstruct the original layout of Nadura temple, and compares well with the architecture of other Oasis temples from the Roman Period, especially Qasr el-Zayyan, Dush, and Deir el-Haggar.

The archaeological survey of this area may also shed light on a mysterious relief in the forecourt, now partially destroyed. In the midst of traditionally Pharaonic two-dimensional offering scenes one finds two nude male figures in distinctly Graeco-Roman frontal, contrapposto poses, standing on either side of a Doric temple with destroyed interior. Parallels from Antonine coins, gems and other media confirm Philippe Derchain's original suggestion that these figurines represent the Dioskouroi, Castor and Pollux. In Egypt, these gods frequently appear beside Zeus-Sarapis, and since this remarkable scene appears specifically on the south door of the temple forecourt, it is likely that a mudbrick Sarapion once stood adjacent to the stone temple of Chonsu. Excavation of the area south of the main temple may uncover more about such a structure.

**Arielle P. Kozloff (Independent Scholar) and Edmund S. Meltzer (Independent Scholar)**

*Have Ramose's Statuary and Sarcophagi Been Right Under our Noses all this Time?*

Vizier and Mayor of Thebes Ramose left one of the most famous and beautiful tombs (TT 55) in all of Egypt. Yet three-dimensional monuments such as sculpture and burial equipment for this important official seem to have disappeared. Or have they?

This paper argues that the sarcophagi and statues inscribed for

Vizier and General Paramessu, the eventual Ramesses I, originally belonged to Ramose. Stylistically they fit into pre-Amarna Dynasty 18 style. The closest parallels for the statues, for example, are those of Amenhotep son of Hapu. Many of the inscriptions are on parts of the statues normally left bare in Dynasty 18. Others appear slightly altered. Other modifications and discrepancies also point to reuse.

Comparing the inscriptions of Ramose and Paramessu, we find *inter alia* that it is easy to alter the name Ramose to Paramessu. Their titles overlap, but Paramessu has 15 additional or augmented ones, especially military titles, while Ramose has several additional priestly titles; thus a string of Paramessu's titles takes up considerably more carved surface than Ramose's. In the lap inscription of Paramessu's statue JE44863 (the better preserved of two in Cairo), the final section shows a different quality of cutting, seemingly careless or rushed, and the *n* in *imn* is different from other examples of *n* in the inscriptions.

The authors will also mention the Soane's museum's sarcophagus of Paramessu's son Sety I, which seems re-cut from an earlier monument.

**Joan Knudsen (Phoebe A. Hearst Museum); Karin Kroenke (Phoebe A. Hearst Museum); Jane Williams (Phoebe A. Hearst Museum) and Robert M. Yohe (California State University, Bakersfield)**

*The Results of a CT Scan of a Ptolemaic-Aged Mummy from the Phoebe Hearst Museum*

Concurrent with an exhibition of Egyptian antiquities on loan from the Phoebe A. Hearst Museum of Anthropology, UC Berkeley at the Todd Madigan Gallery at California State University, Bakersfield, Quest Imaging of Bakersfield conducted a CT scan of a Ptolemaic-aged mummy that was part of the exhibit. Although the mummy was from a coffin inscribed with a male name, the medical imaging clearly showed that the individual was an adult female whose organs had been removed, separately mummified and wrapped, and then reinserted into the upper quadrant of the left thorax. Preliminary forensic analysis of the 3-D images will be provided during this presentation.

**Karin Kroenke (University of California, Berkeley)**

*Mug Shots: First Intermediate Period and Middle Kingdom  
Cartonnage Mummy Masks from Naga ed-Deir*

In the First Intermediate Period separate cartonnage masks that covered mummies' heads and shoulders evolved. These "helmet" masks continued to be manufactured through the Middle Kingdom, with stylistic developments that differentiate them from First Intermediate Period masks. Because of their fragility, few masks dating to the First Intermediate Period and Middle Kingdom have survived intact. While cartonnage masks from other sites have been the subject of several studies, the corpus from Naga ed-Deir has never been analyzed fully.

During five seasons, from 1901 to 1924, George Reisner's expeditions recovered several dozen intact mummies, some of which had been provided with cartonnage masks. As one of Reisner's interests was in sexing and aging human skeletons, his teams unwrapped many mummies, destroying almost all the masks in the process. Thanks to Reisner's systematic record-keeping, however, the cartonnage masks are well-documented in field photographs and tomb cards. An examination of this archival material provides a unique opportunity to study the development of the mummy mask tradition at Naga ed-Deir.

This discussion will focus on seven First Intermediate Period and five Middle Kingdom cartonnage masks excavated from three cemeteries. The majority of the masks belonged to individuals who held mid- and high-ranking positions in the local administration and who were buried in rock-cut tombs in prominent areas of their respective cemeteries. Eight masks are male, and four are female. Key stylistic features help to differentiate the First Intermediate Period and Middle Kingdom masks. Other unique features may indicate a local, Naga ed-Deir style.

**Nikolaos Lazaridis (California State University, Sacramento)**

*Repetition as a Narrative Device in Ancient Egyptian and Greek  
Literature*

One of the most common literary devices used in Egyptian and Greek narratives is repetition. The repeated narrative units range in length, from single sentences to long passages, as well as in the degree of resemblance, from faithful reproductions to partial paraphrasing. In this paper I will examine the corpus of Egyptian and

Greek literary narratives (such as *The Story of Sinuhe*, *The Stories of Setne Khamwas*, *The Life of Aesop*, or Chariton's *Callirhoe*) and will compare the manners in which the Egyptian and Greek authors of these narratives used, or avoided using, repetition. The purpose of this comparison is to define the device of repetition, explore its relationship to genres of written or oral literature, and consider its contribution to the writing of narrative literature in these two civilizations of the ancient Mediterranean.

**Jean Li (University of California, Berkeley)**

*Elite Female Identity Constructions within the Theban Mortuary Landscape in the Eighth-Sixth Centuries BCE*

Women appear prominently in the art historical and archaeological records of the Third Intermediate and early Late Periods, a phenomenon that is only beginning to be explored in depth. This paper uses a holistic analysis of the mortuary practices of elite women to investigate elite female identity constructions in Western Thebes during the Eighth-Sixth Centuries BCE.

Three major burial forms were practiced in the mortuary landscape of the Theban necropolis: temple burials, tomb reuses and new constructions. By analyzing these practices through the combined lenses of landscape, materiality, memory work and identity research one gains a more nuanced picture of how the agency of these elite women manipulated the materiality of their environment and burial forms. This paper demonstrates that elite female burial practices were polysemic, utilizing multiple lines of strategies to emphasize aspects of their various affiliations. These burial practices in turn created and continually reinforced the women's identities and their places in society.

This examination of female burial practices suggests that the social and political status of women evolved across time and varied across groups and between individuals. Theban women of the eighth-sixth centuries BCE cannot be compartmentalized into merely wives and daughters who derived their status and identities from their male relatives, but rather should be viewed as independent women asserting agency in a rapidly changing milieu.

**Robert Littman (University of Hawaii)**

*Tell Timai Egypt 2009 Season*

The ruins of the Graeco-Roman Egyptian city of Thmuis are found at Tell Timai in the Delta region of Egypt near the city of



El-Mansourah. Thmuis flourished during Ptolemaic times and became the capital of the Mendesian nome. During Roman times it became part of the episcopate in the province of Augustamnica Prima and Saint Serapion (fourth century AD) was from Thmuis. The city was still prominent when the Arabs invaded Egypt in 641 AD. In spite of its importance, little excavation has been done there. A few papyri were found in the end of the 19th century, as well as scattered mosaic. In the mid 1960s, New York University conducted a survey and a few exploratory trenches. There has been no controlled excavation since then. Remains of Hellenistic buildings and streets are still visible, with stone architectural fragments and traces of wall paintings and mosaic floors hinted at below the rubble. Preservation across most of the approximately 200 acres of the tell is very good, although it is currently threatened from encroaching agriculture and construction. This paper reports the results of the excavations of the 2009 season, with particular attention to the port area, the growth of the city as the Nile changed its course to run closer the city, and the excavation of a Hellenistic temple.

**\*Krystal V. Lords (University of California, Los Angeles)**

*The New Kingdom Egyptian Presence in Levantine Jaffa: An Analysis of Texts, Artifacts, and Architecture*

Various Egyptian records of campaigns of 18th and 19th Dynasty pharaohs, tribute/booty lists of goods received from Canaan, the “Taking of Joppa” (P. Harris 500), several Amarna Letters, and the writings of the “satirical scribe” (P. Anastasi I) all given witness to the Egyptian occupation of and interaction with Jaffa and its Canaanite inhabitants in the Levant. While these texts give valuable, almost contemporary, imagery of Egyptian domination over Canaan in the New Kingdom, questions remain concerning the archaeological attestations of an actual Egyptian presence in Jaffa. Excavations in the 1950s revealed a monumental edifice with the full titulary of Ramses II and unearthed large amounts of related pottery, all of which remain unresearched and unpublished. The ceramic corpus includes both imported Egyptian wares, like painted carinated jars and Lotus-design bowls, and, more importantly, Egyptianized or Egyptian-style pottery. These utilitarian vessel types (simple bowls, “flower-pots”, slender ovoid jars, and neckless storage jars) imitate the forms, production techniques, and fabric properties found in Egyptian examples. In addition to the ceramic corpus, inscribed statue fragments and smaller personal

items have been unearthed, including faience figurines and amulets, alabaster jars, metal fragments, and commemorative scarabs. This research focuses on the nature of the Egyptian presence in Jaffa during the Late Bronze Age and the archaeological indicators of Egyptian ethnicity and political/economic control, in an attempt to present hypotheses about the demography and cultural identity of Jaffa and its Egyptian fortress in the New Kingdom.

**Colleen Manassa (Yale University)**

*War by Epistle: New Readings in the Quarrels of Apepi and Seqenenre*

The fragmentary tale *The Quarrel of Apepi and Seqenenre* (QAS) is a key work in the corpus of Egyptian historical fiction. The Ramesside author of the tale created a narrative with an imaginary scenario set in the midst of an historical event that occurred three hundred years earlier—the war between the Thebans and Hyksos. The driving feature of the beginning of the narrative—the sole preserved portion—is an exchange of letters set within what may be interpreted as dueling “royal novels” that contrast Seqenenre’s intelligence and piety with Apepi’s equation with the chaos serpent Apep. A new reading of the key passage involving hippopotami in Thebes, and overlooked iconographic evidence from the Seventeenth Dynasty, suggest that as Apepi threatens Thebes’ protective deities he acts as the aggressor against his own deity Seth. Furthermore, Seqenenre’s apparently benign reaction to the Hyksos king’s provocative request possesses comic overtones, as well as finding a parallel in the war records of Seti I. Proper appreciation of the humorous elements of the story—both for modern readers and the ancient audience—required knowledge of historical texts that employed the “royal novel” form, demonstrating the interdependence of history and historical fiction in several textual registers. Finally, the context of the only papyrus in which the text is preserved, P. Sallier I, which otherwise contains an “instruction of letter writing,” may shed new light on the importance of epistolary style and the scribal art in the private and royal spheres in both war and peace.

**Heather Lee McCarthy (Institute of Fine Arts, New York University)**

*The Sat-Re Repertoire: A Ramesside Decorative Scheme and Its Use in Royal Tombs*

QV 38, the tomb of Sat-Re, the great royal wife of Ramesses I, was the first of the large, elaborately decorated Ramesside royal women's tombs cut in the Valley of the Queens. QV 38 was decorated with a special corpus of scenes that I have called the Sat-Re Repertoire, because it first appears in—and was likely developed for—this tomb. This decorative scheme was then used in many other Ramesside royal women's tombs cut in the Valley of the Queens, appearing most often in the earliest queens' tombs, which dated to the reigns of Ramesses I and Seti I. The Sat-Re Repertoire was the first pictorial representation of a netherworld landscape designed for royal women, and it usually adorns sarcophagus chambers, where it cosmographically evokes, primarily, the Duat depths.

Later, as Ramesside queens' tombs became more architecturally and programmatically complex, the Sat-Re Repertoire became less popular and more often adorned antechambers than sarcophagus chambers. As its location within tombs changed, so did its primary cosmographic value. Furthermore, though the entirety of the Sat-Re Repertoire was reserved for queens' tombs, several of its constituent tableaux were used in the early 20th Dynasty tombs of Ramesses III and of several of his sons. The primary aims of this paper are: to establish the defining characteristics, the meaning, and the symbolic function of the Sat-Re Repertoire; to provide a brief overview of its changing use in royal tombs during the Ramesside period; and to evaluate the significance of these functional changes.

**Edmund S. Meltzer (Independent Scholar) -see entry under Arielle Kozloff**

**Barbara Mendoza (Mills College)**

*Adventures in Dating: The Case of the So-Called "Brother of Pashasu"*

In 1883 the Louvre Museum in Paris acquired two almost life-size hollow-cast bronze statues of striding males from an antiquities dealer, Mr. A. Posno. Posno informed the Louvre that these ancient Egyptian bronzes, which had very similar physical and technical features and characteristics to one another, came from a deposit at Mit Rahina, but no additional information was available. Currently on display in Salon 29 of the Louvre Museum, these magnificent pieces spark the curiosity of visitors and onlookers

who ponder these early examples of ancient Egyptian life-size hollow bronze casting. What is most interesting is not so much their similar characteristics but their inherent differences, which can only be noticed by their chance display side-by-side. Through further study these stunning works, which were produced during the Third Intermediate Period (Dynasties 21-25), are characteristic of this fragmented and chaotic time period. It had been supposed that the figures were manufactured together or at the same time since the Louvre assigned the two figures a Dynasty 22 date, but a closer examination reveals that while their similarities are compelling, their differences in iconography, representation and technique may yield different dates of manufacture for these two statues. The figures, the first identified as “Pashasu” and the second sometimes called “the Brother of Pashasu,” reveal specific characteristics that lead one to conclude a Dynasty 23 date for the former and Dynasty 25 for the latter.

**\*Elizabeth Joanna Minor (University of California, Berkeley)**

*Inlays and Identities in Classic Kerma Burials: Investigating the Use of Egyptian Motifs*

The inlaid and appliquéd animal figures found on Classic Kerma grave goods provide a potential case study for the discussion of Egyptian-Nubian relations. During the Classic Kerma period (1700-1550 B.C.E.), the community at Kerma was in a state of rapid flux. The Nubian ruler undertook a program of offensive territorial expansion into formerly Egyptian controlled regions to the north. A wealth of Egyptian imports from these expeditions was brought back to Kerma and came to be owned by the ruler and elites alike. At the same time, local craftsmen began to incorporate Egyptian motifs into indigenous funerary art. The ivory inlays on funerary beds and mica appliqués on leather hats worn by the dead demonstrate this mix of local and foreign motifs. The fauna of the Nubian environment are found in the greatest numbers and variety, interspersed with symbolic Egyptian animals. Although the local mythology surrounding these iconic animals is unknown, trends in the motifs can be followed through four burial groups. Only an increasingly elite selection of the community were buried with these highly personalized burial goods, with each generation exploring new varieties and combinations of motifs. The prominent role Egyptian motifs played in these burials speaks to the impact of broader regional change on internal social groups. A closer investigation of the Kerman elites’ creative design process can give

insight on how they imagined themselves, defining and refining their status in a volatile political milieu.

## **Nadine Moeller (Oriental Institute, University of Chicago)**

### *Tell Edfu: The Discoveries of the 2009 Season*

The 2009 season at Tell Edfu focused on the full excavation of the SIP silos after we had received permission to excavate the exposed wall remains and layers covering them. Three small silos abutting one of the large ones (Si 303) were newly discovered. In the demolition layer filling the inside of one of those silos another clay figurine has been found showing a female carrying a baby on her back. We can now distinguish at least three phases of silo building in this area. More than 120 hieratic ostraca recording administrative activities have come to light in the enormous fill layers that accumulated during the NK and were covering the granaries. Another unexpected find of this season are numerous bones and jaw fragments of hippopotami. According to the stratigraphy, these hippo bones were deposited during different periods (SIP and NK) and are not from a single animal. In the same area, excavations also uncovered more elements of the columned hall dating to the late MK. In the N-E corner of the tell, close to the Ptol. temple enclosure wall, we cleared several meters of sebbakh and old excavation debris in order to reach the OK levels beneath which were already visible in the vertical sections along the side of the tell. Ceramic evidence indicates archaeological remains dating to the 4th Dynasty.

## **William James Morin (Leiden University)**

### *The Pharaoh and the Peacock: The Reign of Rameses the Great with Darwinian Applications*

The purpose of this paper will be to explore how certain principles of ‘Darwinian Archaeology’, also referred to as ‘Evolutionary Archaeology,’ might be applied to the study of Ancient Egypt. In particular, the biological concept of the ‘handicap principle,’ with its attendant ideas of ‘costly display’ and ‘signalling theory’ will be used to better understand the motive behind the size and scope of the massive building projects of Rameses II.

To put this idea in proper historical perspective, some examples will first be given of how Darwin’s theories and those of his adherents have been and are used in various socio-political contexts. Certain biological concepts such as the handicap principle, costly

display and signalling theory will be examined and their applicability to anthropology and archaeology explored. A brief account of the researchers, their methodology, and their subjects will provide some examples. Then a case will be made to specifically utilize the handicap principle to show the explicit and implicit building campaign of Rameses II, and will be presented as a hypothesis; not a theory.

Darwin's *Origin of Species* celebrated the 150th anniversary of its publication in 2009. Although still under-used in the field of archaeology, it is hoped that this paper will promote a discussion within ARCE and the archaeological community at large of Darwinian applications and how certain concepts might be applied in further research and analysis.

**Gillian Leigh Moritz (University of California, Santa Cruz) and Nathaniel Jay Dominy (University of California, Santa Cruz) and Salima Ikram (American University Cairo)**

*Baboons, Stable Isotopes, and the Location of Punt*

The Ancient Egyptians recognized a neighboring political state called Punt. Two species of baboons were imported from Punt, among other valued commodities such as incense, electrum, and ebony. The precise location of Punt is unknown, but five geographic hypotheses have been advanced during the past century. Here we report oxygen stable isotope data from mummified baboon tissues to test among these competing views. Oxygen stable isotopes are advantageous because they vary predictably as a function of rainfall in a region. Such isotopic variation is paralleled in an animal's drinking water and then incorporated into its bodily tissues. As a result, oxygen stable isotopes in the hair of an animal can be used as a chemical record of where it lived. To determine the isotopic signature associated with each putative Punt location, we collected and analyzed modern baboon hair samples from Eritrea-Ethiopia, Mozambique, Somalia, Uganda, and Yemen. A match between one of these isotopically distinctive locations and the Twentieth-Dynasty baboons, which are contemporaneous with known expeditions to Punt, is expected to help resolve a long-standing debate.

**Ellen Morris (New York University)**

*Occupation at Amheida in Dakhleh Oasis from Prehistory until the End of the First Intermediate Period*

Drawing upon data from ground penetrating technology and from a short survey season in 2009, this talk will provide an overview of the types of material culture discovered in and around Amheida that date from the earliest periods of Egypt's history and prehistory. The talk will present evidence of Middle Paleolithic activity, two Neolithic sites (just north and east of the Roman town), and substantial Old Kingdom and First Intermediate Period occupation. The material from the Late Old Kingdom and First Intermediate Period includes settlement, industrial, and mortuary remains, including the probable presence of a 56 x 108 m walled enclosure buried under the site's Roman temple. Judging from a close parallel at Ain el-Gezareen in Dakhleh, this enclosure would likely have served as an important social, economic, and religious center for the Late Old Kingdom colonists who occupied the western portion of the Oasis following the establishment of the capital at Ain Aseel in the east.

**Kerry Muhlestein (Brigham Young University) -see entry under C. Wildfred Griggs**

**Brian Paul Muhs (Leiden University)**

*Law, Literacy and Transaction Costs*

In most western legal systems, authenticated and notarized contracts are considered more secure than verbal agreements. The ancient Egyptians developed a system of authenticated contracts already in the Old Kingdom, and added a system of notarization in the Middle Kingdom. Nonetheless, even in the New Kingdom most agreements remained verbal. Individuals kept written records, but most were not authenticated by the signatures of the contractors, the scribe, or witnesses, and notarization was abandoned. Only in the Late Third Intermediate Period did authenticated and notarized contracts became common.

This paper will compare the transaction costs of verbal agreements and written contracts. It will be argued that verbal agreements have relatively low documentation costs, but can nonetheless be comparatively secure, particularly for low value transactions in small communities with strong social networks.

In contrast, written contracts have relatively high documentation costs when literacy is limited. There must be a system of scribes and witnesses to translate verbal statements into written documents and back again, or illiterates will be excluded from using written contracts.

The limited use of contracts and abandonment of notarization in the New Kingdom may thus have actually lowered transaction costs for most transactions. The increase in contract use and reintroduction of notarization in the Late Period only occurred after high value transactions were stimulated by the conversion of institutional landholdings into private landholdings with institutional tax obligations, and the increased use of silver as a store of value and in exchanges.

**Elisabeth R. O'Connell (British Museum)**

*Reuse of Pharaonic Tombs at Late Antique Hagr Edfu (Egypt)*

Hagr Edfu served as a necropolis of Tell Edfu from as early as the Middle Kingdom. Over a thousand rock-cut tombs honeycomb desert escarpment and indicate that the site became an important necropolis of Tell Edfu from the New Kingdom. In Late Antiquity, some of the most prominent rock-cut tombs were reused by Christian monks. A modern monastery, Deir Anba Bakum, was established in 1980 and is now a popular pilgrimage destination, hosting thousands of visitors each year.

Several Egyptian missions excavated at Hagr Edfu in the 1940s, 1970s, 1980s and early 1990s (Effland 1999). Since 2001, the British Museum Expedition (directed by W.V. Davies) has undertaken the conservation, epigraphic documentation and planning of three rock-cut tombs and the topographical mapping of open tombs at Hagr Edfu (Davies 2006) and, since 2007, the Expedition has recorded extant monastic architecture consisting of mud- and fired brick structures, architectural installations in and around rock-cut tombs, pottery, Coptic inscriptions and ostraca.

Due to the limited size, level of preservation, quality and abundance of evidence representing successive periods at Hagr Edfu, the site is an excellent case study by which to examine the process of reuse in Late Antiquity. Although reuse of ancient Egyptian tombs for habitation was common throughout the Nile Valley in Late Antiquity, such evidence has often been “cleared” by archaeologists privileging ancient Egyptian material over later phases of use. It is important to explore, for example, whether Christians preferred active or long-abandoned tombs, and the character of



their activities there. The Expedition's focus on successive phases of use and reuse demonstrable at Hagr Edfu may illuminate some of these issues.

## **David O'Connor (Institute of Fine Arts, New York University)**

### *Manipulating the Image: Minor Arts and the Egyptian World Order*

Elite New Kingdom Egyptians, and their servants on their behalf, habitually manipulated small or medium sized objects that related to the elite user or recipient in relatively intimate ways. Some objects were used for grooming or beautifying, such as mirrors; cosmetic spoons; containers for cosmetics, perfumes and oils. Other items, such as small, well-crafted bowls and jars, and even stools and chairs are less specific in function but involve intimate contact with elite individuals. Also relevant are objects of professional use which also require manipulation and intimate contact. Some objects are decorated, or made in the form of a narrow range of images. This suggests that in these minor arts a specific decorum controlled the images selected, as was the case in the art of temple, palace and tomb chapel. The images are variegated; nude young women, wild animals and foreigners and dwarves. However, these individual images share unifying characteristics relating to Egyptian concepts of world and cosmic order. Together, image and the action of usage express ideas about the control and productive transformation of beings inimical to that order.

## **Adela Oppenheim (Metropolitan Museum of Art)**

### *Continued Excavation (2009 Season) at the Causeway of the Senwosret III Pyramid Complex, Dahshur*

During the fall of 2008 and 2009, The Egyptian Expedition of The Metropolitan Museum of Art, New York excavated the east end of the causeway that leads to the pyramid complex of Pharaoh Senwosret III at Dahshur. In 2008 approximately 25 m of the causeway was excavated between the front of the king's south temple and the complex's outer enclosure wall. Another 25 m section of the causeway east of the enclosure wall was excavated in 2009.

Senwosret III's causeway had a central stone lane, the interior of which was covered with fine relief decoration. A selection of fragments found during the 2008 season was presented at last year's meeting. During the 2009 season more fragments were

uncovered. Most interesting are a group of pieces depicting ships and the transport of building materials to the pyramid complex, including granite from Elephantine. Another somewhat battered block preserves parts of two registers from a scene of so-called starving Bedouin; the scene type was previously known only from the causeways of Sahure and Unis. Other fragments depict foreigners, a fortified town and an enigmatic ritual involving the king and a deity. New fragments of landscape and nature scenes were also recovered. With this new material one can conclude that Senwosret III's causeway followed the general decorative program of Old Kingdom causeways, but with substantial innovations in iconography and composition.

**Diana Craig Patch (Metropolitan Museum of Art)**

*A Report on the 2010 Season of the Joint Expedition to Malqata*

The second season of the Joint Expedition to Malqata (JEM) will be conducted from February 6 until March 3, 2010 under the direction of Diana Craig Patch and Catharine H. Roehrig of The Metropolitan Museum of Art and Peter Lacovara from the Michael C. Carlos Museum, Emory University. During the 2008 season, the entire site was surveyed and plans from previous expeditions were compared against the extant remains of the palaces, temples, and residential structures. This season the team will focus on two areas of the site: the Amun temple precinct and the residential area nearby known as the North Village. The temple's plans will benefit from the addition of detail still visible among the structural remains. In addition to improving the documentation of the archaeological record, this new work will also assist in future planning to improve the long term survival of the structure, a major goal of JEM. The second area for study is a residential area whose documentation is quite sparse. Initial small scale clearance should allow for better understanding of the remaining mud brick structures.

**William Henry Peck (University of Michigan, Dearborn)**

*An Illusive Image of A Bird-Like Deity, Mythical or Real?*

In 2003 the Detroit Institute of Arts received a small limestone relief that bears the image of a bird-like creature of indeterminate species from the estate of Mr. and Mrs. Ferdinand H. Cinelli. From its size and format the object is clearly of the general type variously identified as "sculptor's model" or "votive object." This paper is

an attempt to identify the bird or animal represented and the god or goddess with which it may be associated.

In addition it may be possible to demonstrate a clue to the history of the piece and to its prior ownership. “Count” Ferdinand Hartz Cinelli was a Grosse Pointe, Michigan, business man and founder of the Etruscan Foundation, who maintained an establishment in Sienna Province. During his lifetime he was responsible for a number of additions to the collections of the Detroit Institute of Arts, none of which were of Egyptian origin. From personal knowledge of him it was evident that he had no particular interest in Egyptian history, Egyptian art or culture, and the reason for the inclusion of the object in question in material from his estate is a complete mystery.

It is suggested here that the creature represented is one of the mythical guardians of the gates in *The Book of Gates* and that the limestone relief was once associated with and somehow separated from other similar pieces now in the Cairo Museum.

**Nicholas S. Picardo (University of Pennsylvania; Museum of Fine Arts, Boston)**

*A “Households Perspective” on the Late Middle Kingdom*

Inferences drawn from settlement archaeology and the study of domestic buildings together have played a prominent role in the modeling of Middle Kingdom social organization and administrative process. This fact is especially true with respect to the late Twelfth Dynasty, a period for which the study of domestic buildings is often approached in terms of the broad, top-down perspectives of state agenda and overarching social structures. But, houses and households are neither isomorphic nor always correlative, and several factors influence the extent to which individual houses and households shape the picture of this time period. For houses (as buildings), limitations include time of excavation (i.e. its effects on research design, methodology, and documentation), the extent of archaeological exposures, the state of extant remains, and the availability of contemporary comparanda. For households (as social groups), the varied nature of a finite body of relevant texts and artistic representations—and their frequent disassociation from domestic contexts—complicates the process of relating these different types of data in highly specific ways. Following an introduction of some recent trends in household archaeology, an analysis of “House E” in Senwosret III’s town of Wah-sut at South Abydos will serve as a case study to advance a bottom-up “house-

holds perspective” as an essential complement to the study of larger domestic social and spatial orders in Egyptian archaeology.

**Peter A. Piccione (College of Charleston / University of Charleston, SC)**

*sqr HmA.t: A Ritual Bat-and-ball Game in Ancient Egypt*

This study expands on the work of C. De Vries (1969) and J. F. Borghouts (1973) on the ritual of *sqr HmA.t*, “batting the ball”, recorded as early as ca. 2400 BC and as late as the first century AD. Borghouts’ treatment was part of a study on the evil eye of Apopi, mostly in Ptolemaic times. In this ritual, the king destroyed Apopi’s eye, which was assimilated to the ball, by batting it away or crushing it. However, Borghouts was hard pressed to apply this meaning to the earlier 18th Dynasty, when kings also played the ritual ball game. His assertions that the ritual and ball had the same meanings in the New Kingdom are not convincing. This paper re-examines the evidence for the bat-and-ball ritual and its basis in an actual boys’ ballgame. Additional texts and scenes reveal that it was originally tied to kingship. In PT 254, the ritual ensured the king’s vitality and fertility in the hereafter and his spiritual renewal. Later at the Feast of the Valley, batting the ball by the living king connected to similar notions of resurrection and renewal and reconfirmed his ruling authority. Likewise, ball-playing in the Luxor Temple birthroom occurred in a reproductive context alluding to the rebirth of the king. Additional scenes at Luxor also refer to the king’s authority and the grant of life from the deities. The role of the goddesses Hathor, Mut, Sakhmet, and Tefnut, as the direct beneficiaries of the ritual, is also addressed.

**Jean Revez (Université du Québec à Montréal) - see entry under Peter Brand**

**Carol Redmount (University of California, Berkeley)**

*El Hibeh Project Excavations 2009*

During the 2009 El Hibeh excavation season, which took place in July and August, three areas were excavated. The first was inside the North Gate, in the vicinity of a large cedar log. Apart from a few intrusive Coptic burials at surface level or closely below, all of the intact strata in the area of the log dated to the late Third Intermediate Period. Also in the area was a large robber’s pit, dug

down to one or more tombs that had been cut into the underlying bedrock. The bottom of the robber's pit and the opening of a tomb in the bedrock was reached at the very end of the dig; according to local informants a number of intact coffins are preserved in the tomb. At the southern end of the site two areas were excavated. The first was a section across the mudbrick temple temenos wall to determine the width of the wall (approximately 8 meters). A second, high area behind and adjacent to the temple temenos wall was also excavated and contained what may be some kind of ceremonial installation. Surprisingly, considering how high the area was, the associated pottery dated to the 8th/7th centuries BCE. El Hibeh clearly reached its greatest extent in the Third Intermediate Period, and evidently in the era of the Libyan Anarchy.

**\*Barbara A. Richter (University of California, Berkeley)**

*When Word Play Is Not a Game: Paronomasia in the Ptolemaic Temple Texts*

Western culture may view puns as trivial turns of phrases, but in Egyptian religious texts, they had more serious purposes: alluding to mythologies, explaining etymologies, and creating associations between the seen and unseen worlds. The complex hieroglyphic texts of the Ptolemaic temples, with their vast repertoire of signs and creative spellings, make extensive use of stylistic devices, especially puns (more properly called paronomasia), which operate on phonetic, semantic, and visual levels. Although scholars have studied puns and other such devices in earlier Egyptian texts, comprehensive studies of them in the Ptolemaic texts are lacking.

This paper focuses on several categories of paronomasia, choosing representative examples from the Temple of Hathor at Dendera. Utilizing Chassinat's and Cauville's publications, I focused on texts in several cult chambers, identifying examples for further analysis and creating a database of expressions, organized according to typology. Next, I correlated the ways in which particular types of expressions related to the scenes in which they are found. Preliminary results suggest that these complex word plays not only enhanced and supported content and action, but also brought subtlety, density, and depth of meaning to each scene. Further research has the potential to increase our knowledge of how the ancient scribes manipulated this complex stage of the Egyptian language to transmit theological knowledge and help the temple to carry out its role of renewing the cosmos."

**Joshua Aaron Roberson (University of North Texas)***Observations on “Proclitic” Use of the Dependent Pronouns in Middle Egyptian*

Throughout most of its history as a written language, ancient Egyptian employed three main series of personal pronouns—dependent, dependent, and suffix. The rules governing the placement and use of these pronouns in any given period constitute a fundamental cornerstone of Egyptian syntax. The present study concerns an unusual feature of the dependent pronouns, which, in certain contexts, appear to function as fully “proclitic” morphemes. In such cases, the pronoun stands at the head of its sentence, without introductory word or particle, serving as the fronted subject to a following verbal or non-verbal predicate. This use recalls that of the independent pronouns, but lacks the emphasis that characterizes the *jnk*-series, while also exhibiting a wider range of predicative compatibilities.

In a 1985 study, W. Barta catalogued more than one hundred and seventy apparent examples of the dependent pronouns in proclitic use. Unfortunately, many aspects of that corpus remain problematic, as K. Jansen-Winkel (2004) has now noted. Our discussion proceeds from a thorough re-examination of all currently known instances of this unusual construction, including examples published in the past decade as well as select, unpublished occurrences. This analysis allows us to remove a number of questionable exemplars, while vindicating others as probable legitimate occurrences. In addition, the grammar and syntax of the construction are scrutinized in an effort to present a coherent picture of its diachronic development and place in the grammar of classical and post-classical (“Neo-”) Middle Egyptian.”

**Gay Robins (Emory University)***The Decorative Program in Single-Roomed Pre-Amarna 18th Dynasty Tomb Chapels at Thebes*

In most 18th dynasty pre-Amarna Theban tombs, the rock-cut chapel comprised distinct outer and inner rooms, articulated by one or more doorways. Since the outer room was the first to be entered by visitors, it was here that the tomb owner normally presented his identity, status, and achievements to the viewer. Scenes referring to the owner’s performance of his official duties are, therefore, most often found in the outer room, while those in the

inner room tend to relate to the funeral rituals, the funerary cult, and the passage of the owner into the duat. Certain scenes, such as those showing banquets associated with necropolis festivals, fishing and fowling, hunting in the desert, and agricultural activities can occur in either space. Scenes showing the deceased receiving offerings are usually repeated several times throughout the chapel.

About forty tomb chapels dating to this period are known that comprise only a single room. While the majority now have little or no decoration, about a dozen preserve enough for us to obtain an idea of the types of scenes present and their location on the walls of the chapel. Since these chapels are small with limited space for decoration, one might suggest that the scenes selected represented images that it was thought particularly important to have in a tomb chapel. This paper will examine the scenes that appear in these chapels, where they are located, and how they relate to the trends seen in the decorative programs of larger, more complex tomb chapels.

**Catharine H. Roehrig (Metropolitan Museum of Art)**

*New Thoughts on the Cleared Strip in the Western Desert of Ancient Thebes*

Some four kilometers west southwest of the palace city of Malqata in Western Thebes, a strip approximately 100 meters wide and five kilometers long has been cleared of large stones which have been piled along its edges. Running from a small desert outcropping, the Kola el Hamra, to the cliffs of the high desert, the strip is not visible from the habitable area of the Nile Valley, but is easily seen from GoogleEarth.

The strip has been identified as a roadway to an important tomb (Sir Robert Mond), a chariot race-course (O.H. Meyers), or, most likely, the beginnings of a road or causeway leading to an unrealized structure at the far end (W. Raymond Johnson). Recent examination by members of the Joint Mission to Malqata in December 2008 and February 2010 have suggested a possible explanation for the existence of the strip.

**Pamela Rose (American Research Center in Egypt) - see entry under Andrew Bednarski**

**John Rutherford (California Academy of Sciences)**

*Tomb Flood Protection in the Valley of the Kings*

Floods, rock joint movement, salt crystal formation, and human intervention have repeatedly damaged many of the 63 tombs in the Valley of the Kings, Egypt. Floodwater during the torrential rains of October and early November 1994 penetrated more than 12 tombs and caused minor to severe damage. The Valley of the Kings Protection Project, consisting of an international team of Egyptologists, geologists, engineers, architects, hydrologists, and photographers, won a competition to evaluate the damage and prepare recommendations to protect the tombs as much as possible from future damage. Fieldwork began during 1995, and a final draft report was submitted in 2001.

A confidentiality agreement precluded discussion and publication of the project until November 2009. The proposed paper will present an objective description of the successes and failures of the project and will recommend ways in which success of future similar projects can be maximized and failures minimized.

**Donald P. Ryan (Pacific Lutheran University)**

*Pacific Lutheran University Valley of the Kings Project: Report of the 2009 Field Season*

This presentation will summarize the activities of the recent field season of the Pacific Lutheran University Valley of the Kings Project. Our activities included the clearance of KV 48 (the undecorated tomb of Amenemope, a vizier of Amenhotep II), the continued study of human remains from KV 27, 28, 44 and 45, along with assorted conservation projects.

**Salah eldin Mohamed Ahmed (National Corporation for Antiquities and Museums, Sudan) -see entry under Julie Anderson**

**Thomas Schneider (University of British Columbia)**

*Tracing the Past: KV47, Siptah's Names, and the History of the Late 19th Dynasty*

This paper presents new evidence and ideas about the complex history of the late 19th dynasty. The evidence includes an ostrakon arguably mentioning Amenmesse at an early stage of his career, and more particularly new details about the reworking of the cartouches of Siptah in his tomb in the Valley of the Kings (to be published in the forthcoming Basel University volume on KV47



and KV32). The paper tries to evaluate existing hypotheses on the conflict between Bay (Beya), Siptah and Tewosre and to align the evidence from KV47 with the political events that led to the execution of Bay (Beya).

**Deborah Schorsch (Metropolitan Museum of Art)**

*Seeing the Workshops of the Temple*

Each work of ancient Egyptian metal statuary calls attention to its material nature, to peculiarities of its manufacture, and to its physical history. Technical examination informs our understanding of every statue as a unique entity, created in a medium chosen with forethought, requiring for its creation and adornment a complex sequence of processes, each necessitating decisions on the part of the maker. Also evident are signs of how these meticulously produced works have been altered intentionally, by chance, or systematically as a result of environmental conditions. These insights complement and sometimes contextualize observations and judgments concerning style, date, iconography, and function.

The first exhibition devoted exclusively to ancient Egyptian metal statuary. "Gifts for the Gods, Images from Egyptian Temples," was displayed in The Metropolitan Museum of Art from October 2007 - February 2008, bringing together more than seventy works from collections around the world. Unlike stone and wood sculpture, made of materials that were carved and painted, these statues of gold, silver, bronze and other cupreous alloys were cast and "embellished." The ability of metals when molten, to take any form, and when solidified, to seemingly defy gravity, afforded certain freedoms that were readily exploited by ancient metalworkers.

Investigations into alloying practices, casting and joining methods, decorative programs, and alteration of ancient surfaces over time, constituted a valuable component in the exhibition and the accompanying catalogue. Presented here, in the form of a "virtual" gallery talk, are some results of this research, as well as directions for future studies.

**Caroline Schroeder (University of the Pacific)**

*From Triage to Trauma: Children Healed and Harmed in Egyptian Monasticism*

Monastic texts from early Christian Egypt demonstrate a remarkable ambivalence toward children. On the one hand, monks are frequently the miracle workers and holy people to whom the laity

bring their children to be healed or exorcised. Children's bodies, in fact, seem especially susceptible to demonic possession. On the other hand, the texts also contain narratives of child sacrifice and violence against children, often modeled after the biblical narrative of Abraham's sacrifice of Isaac or Jesus' sacrifice as God's son. In addition, medieval images of Jephthah sacrificing his daughter (Judges) survive at the monasteries of St. Antony and St. Catherine. This paper will explore these parallel streams of thought about children in Egyptian asceticism. Children in the Roman world were viewed as containing society's future potential, symbolic of the family's and culture's legacy and inheritance. Accounts of healing of children and violence against children by monks express ambivalence inherent in the very ascetic movement, ambivalence about the ascetics' relationships with and responsibilities to the wider society.

**Regine Schulz (Walters Art Museum)**

*Male Nudity in ancient Egyptian Private Sculpture*

Nudity in ancient Egyptian sculpture and painting has been part of an interdisciplinary, comparative discourse over the last couple of years. Other discussions dealt with nudity as characteristic of children, special categories of male and female deities, and non-individualized persons, but only very few have dealt with the nude representation of individualized men and women.

This paper focuses on statues of undressed men—adolescent and adult—which occur only in private tombs from the late 5th dynasty to the early Middle Kingdom. It presents the different types, reviews their original context and display, and reflects on meaning and function, as well as the reasons why these types were created, but later abandoned. In addition, the following more general questions will be discussed.

Is nudity an independent ancient Egyptian icon with a specific meaning, or is it a variable element that modifies or strengthens the significance of other icons? Is there a difference of meaning between absolute, limited, and false nudity? And, what are the differences between, child, adolescent and adult nudity?

**John Shearman (American Research Center in Egypt)**

*Luxor East Bank Groundwater Lowering Response Project - 3rd Season Update*

ering project consists of a continuation of monitoring the affects of the groundwater lowering and the accompanying conservation projects of selected structures and relics.

The presentation will briefly review 15 ongoing projects financed by the USAID Grant 263-A-00-04-00018-00. The projects involve Conservation, Stone Masonry, Talatat Documentation, Epigraphy, Salvage Field School, Sacred Lake Cleaning, Monitoring and Maintenance in the Karnak and Luxor Temple complexes.

The update will also highlight the completed projects of the season.

**J.J. Shirley (Johns Hopkins University)**

*The Coregency Elite: Winners & Losers in Hatshepsut's Rise and the Transition to Thutmose III*

This paper seeks to tackle several issues concerning elite officials who served during the Hatshepsut/Thutmose III coregency and continued under Thutmose III. It is believed that when royal and private documentation from this period are investigated together certain relationships may be revealed that will shed light on this complex period in Egypt's history.

There are several competing hypotheses regarding the means through which Hatshepsut assumed the mantle of king and became Thutmose III's co-regent. Did several officials, recognizing the crisis that could occur with Thutmose II's demise, determine the best way to proceed was to have Hatshepsut assume power? Did Hatshepsut herself utilize her power as GWA to obtain the support of particular elite and thereby stabilize her reign? This paper will re-examine these questions considering that during Hatshepsut's regency several officials were promoted or had their duties expanded. To what extent was this due to an association with Hatshepsut or simply "business as usual" within the Egyptian government?

Considering the role that officials may have played in establishing Hatshepsut's kingship, it is interesting to note that several officials transitioned from serving under Hatshepsut to Thutmose III's sole reign with their positions intact. Here too, however, there needs to be a re-examination of how many of these officials remained in power, for how long, and who was chosen by Thutmose III to replace them. How Thutmose III treated the officials in office at the time of his ascension perhaps reflects on the manner in which Hatshepsut came to power.

**Mark Smith (Oxford University)- see entry under Richard Jasnou**

**Stuart Tyson Smith (University of California, Santa Barbara)**

*Colonial Entanglements: "Egyptianization" in Egypt's Nubian Empire and the Origins of the Nubian Dynasty*

The "Egyptianization" of Egypt's Nubian colony in the New Kingdom (c. 1500-1070 BC) and of the succeeding Nubian kingdom whose rulers became Egyptian Pharaohs (c. 750-650 BC) is typically viewed as a transfer of culture from a dominant core to a passively receptive periphery. I argue here that evidence of mixed material culture and practices represents instead the creation of a cultural hybrid that reflects the complex legacy of Nubia's colonial encounter with Egypt. Entanglement provides a better model of cultural interaction that accounts for the agency of both indigenous and intrusive groups in the context of conquest and occupation.

**Neal Spencer (British Museum)**

*Life and death in Occupied Nubia: Amara West (Sudan)*

Amara West, downstream of the Third Cataract, acted as the administrative centre of occupied Upper Nubia throughout the 19th and 20th dynasties. Egypt Exploration Society excavations in the 1930s and 1940s exposed parts of a walled town and a decorated sandstone temple.

The British Museum instigated a new fieldwork project at Amara in 2008, in co-operation with the National Corporation of Antiquities & Museums, with the aim of elucidating our understanding of the lived experience of the inhabitants of a town in occupied Upper Nubia. A particular emphasis is being placed on health, diet and social practises relating to food, using modern analytical techniques (notably food residue and isotope analyses), both at the British Museum and at partner institutions (Universities of Manchester, Aberystwyth, Vienna and Purdue). Furthermore, how these aspects differed between Egyptian and Nubian inhabitants, and developed as Egyptian control waned, may be elucidated.

A magnetometry survey (2008) revealed details of the town plan, in areas not excavated by the EES, but also a sizeable suburb of large (500 sq. m) villas outside the town wall. One of these villas was excavated in 2009, and proved to be of 20th dynasty date. The preservation of food preparation areas (alongside courtyards, pri-

vate areas and storage facilities) suggests this housing area has the potential to elucidate aspects of diet and ‘foodways’. It is notable that 10% of the ceramics recovered are of Nubian production, though only in the form of cooking pots.

Two cemetery areas have been identified. Cemetery C contains tomb shafts and chambers dug into silt deposits. Though badly disturbed in antiquity, burial assemblages (featuring both Egyptian and ‘Nubian’ style objects) can be reconstructed, with up to 27 individuals interred in some chambers. Pottery suggests the cemetery was used for burial in the two centuries immediately after the New Kingdom occupation came to an end. Skeletal preservation is good, allowing an opportunity to investigate diet, health and other aspects of ancient individuals. Cemetery D features mudbrick offering chapels with small pyramids built against their western face, and can, at this point, be dated to the 19th and 20th dynasties. Excavations in cemetery D will commence in January 2010.

Few sites in the Nile Valley offer a similar degree of preservation (and lack of modern encumbrances) to Amara West, allowing a research-driven holistic approach to investigating aspects of life and death in an occupied region, and thus an opportunity to balance the imperialist rhetoric of the Egyptian textual record.

**Isabel Stuenkel (Metropolitan Museum of Art)**

*The Identity and Titles of Khenemet-nefer-hedjet Weret II*

During the 1990s and early 2000s, the excavation of The Metropolitan Museum of Art at the pyramid complex of Senwosret III, Dahshur uncovered the remains of pyramids, cult chapels, and tombs that belonged to royal women. One of the pyramids belonged to Khenemet-nefer-hedjet Weret II, a queen who was previously known only as Khenemet-nefer-hedjet. This talk will present an unpublished relief fragment from one of her cult chapels at Dahshur that together with a pair of inscribed scarabs and a cylinder seal from the Metropolitan Museum’s collection provides important evidence about her family relationships.

**Elaine Sullivan (University of California, Los Angeles)**

*Objects of Daily Life from an Egyptian Town Site: Re-evaluating the Terracottas from Karanis*

The University of Michigan’s expeditions to the Greco-Roman period site of Karanis in 1924-1935 uncovered several hundred terracotta figurines. A small portion of these were kept by the

excavators and now form part of the collections of the Kelsey Museum in Ann Arbor. Both stylistic and material studies of these pieces have contributed to our knowledge of Egyptian coroplastics from the Fayum. However, due to industrial-scale farming of the site for sebakh, the Michigan dig operated as a type of rescue operation, and thus only general contextual information was recorded for the majority of these objects. Even conclusions on those pieces with well-recorded contexts must be problematized because of the expedition's dating system, which has now been shown to have significant inaccuracies.

Renewed excavations at the site of Karanis since 2004 by the University of California at Los Angeles and the Rijksuniversiteit Groningen (UCLA/RUG) have uncovered a number of comparable terracotta figurines. Modern excavation methods, combined with a more advanced study of site stratigraphy and ceramics, allow these objects to be placed within a more meaningful context. This paper will present the terracotta figurines and masks found recently at Karanis, focusing on what new knowledge can be gained concerning their date and function, as well as how this may effect out understanding of the pieces excavated at the site in the early 20th century.

**Lisa Swart (Stellenbosch University)**

*Third Intermediate Period Funerary Ensemble Project*

At the ARCE meeting in 2009, an announcement was made regarding the initiative to assemble an electronic database of Third Intermediate Period funerary artefacts. It has been recognized that in order to fully understand the mortuary practices of the Third Intermediate Period within context, a thorough study of the whole burial assemblage needed to be undertaken. As currently envisioned, the database will ultimately facilitate the overarching goal of collating and analysing the specific funerary items that were interred with particular individuals in Third Intermediate Period burials. Based on the archaeological practices of the 19th and early 20th century, the distribution of artefacts were often undocumented, or document trails have been lost; this platform would act as a tool in bringing together the artefacts that were excavated and redistributed. The database will, furthermore, aid in the analysis of various aspects of the Third Intermediate Period, and will provide the opportunity to observe the change over time from the 21st - 25th Dynasty.

It is anticipated that this project will eventually be employed as a

living database that expands and acts as a vehicle for collaboration for Egyptologists. Additionally, this database will make concrete data available on the distribution and location of Third Intermediate Period collections across the world.

The vision and technical aspects of the project will be elaborated on. Discussion will also centre on the application of the database as an authoritative, scholarly online research tool in which colleagues will be invited to provide feedback, support and contributions.

**Kasia Szpakowska (Swansea University)**

*On the Trail of the Hidden Cobra: Experiments in Typology and Clay*

A rare opportunity to further our understanding of Ancient Egyptian religious practice is afforded by the study of clay cobra figurines in settlements, military and administrative centers along the Mediterranean from Libya into the Levant. My database includes over 500 fragments with more being discovered in current excavations. The rituals associated with the serpent were an important part of the self-identity and ethnicity of the Egyptians—important enough for them to take their cult with them on the road even as far north as Syria. Those Egyptians stationed in the Levant and deserts were not isolated from the local population. Changes we see there in these figurines over time may reflect a fusion of two sets of ritual practice, indicating a peaceful co-existence and intermingling between cultures. Not only do they reveal the religious practices of the non-elite in the Late Bronze Age, but they also provide clues to the interplay between cultures.

This paper focuses on material aspects of these ubiquitous figures, including a typology that takes into account fabric, manufacture, style and breakage points, as well as context. All of these provide clues to the original function of the serpents (as votives, avatars, components of spells, apotropaic devices, or decorative elements) and their makers. Experimental work will also be discussed. The aims of this presentation are twofold: to disseminate the results of the research, and to provide a typology and diagnostic characteristics of the cobra fragments that can easily be missed or misidentified in excavations.

**Shaden M. Tageldin (University of Minnesota)***Imagining Egypt English: Riddles of Race, Language, and Origin in Semi-Colonial Time*

In *Beginnings: Intention and Method*, Edward Said argues that “beginning and beginning-again are historical whereas origins are divine.” Beginnings are historical because they are conscious human acts that involve, Said says, “making or producing difference, but... difference which is the result of combining the already-familiar with the fertile novelty of human work in language.” This paper examines the common “origins” that nineteenth- and early-twentieth-century Egyptian discourses sometimes posited between Egyptians and their European colonizers as Saidian “beginnings”: constructed moments in which two differences are suddenly (and strategically) said to converge in a shared ancestor, in which two ostensibly divergent filiations are willfully affiliated. Focusing on the late-1920s writings of the Coptic Egyptian intellectual Salama Musa (1887-1958), I show how Musa, one of the most ardent anti-imperialists and (paradoxically also) most ardent Westernizers of the Egyptian twentieth century, uses the languages of comparative anatomy and comparative linguistics--the archeological/paleontological evidence of ancient British and Egyptian bones and the philological evidence supposedly linking ancient Egyptian hieroglyphics to modern English--to reimagine human difference as likeness and to make the new (read: the European) familiar, interchangeable with the Egyptian. This construction of equivalence, in which semi-colonized Egyptians presume their translatability with their dominators and reoriginate their national selfhood within the terms of that translatability, I conclude, echoes broader transformations of Arabic literature into a “comparative” literature during the very period in which Musa writes.

**Hany N. Takla (St. Shenouda the Archimandrite Coptic Society)***The Massacre in San Jose: The Sale of Dismemberment Manuscripts of Christian Egypt on eBay*

The sale of dismembered manuscripts of Christian Egypt has been going on for centuries. One monumental example of this is found in the dispersion of the contents of the Sohag’s White Monastery manuscripts. Such sale was usually conducted in Egypt



by amateur or professional antiquity dealers. In the internet age we live in, such practice began to appear in auctions sites such as the San Jose's eBay.com. For the past few years I have witnessed this on-line phenomenon taking shape. In this presentation I would like to discuss this practice as observed in the auction practices of seven of these dealers in Turkey, the United Kingdom, and the United States. This discussion will primarily deal with the history of practice, motivations, how they influenced each other, their sources, and the silver-lining advantage for scholars. In particular, I will provide statistics and more specific information on a certain liturgical manuscript that was sold by one of these dealers in Turkey this year through over 300 separate eBay auctions. The St. Shenouda the Archimandrite Society in Los Angeles was able to secure twelve of these sheets, which are listed in its manuscript library under the shelf-number ML.MS.76. The involvement of the St. Shenouda Society in procuring such manuscripts is part of its 30-year effort to preserve and revive the Christian heritage of Egypt through research and education.

**Francesco Tiradritti (Italian Archaeological Mission to Luxor)**

*The Stela of Ramesses III in the Sanctuary of Mertseger at Deir el-Medina. Racism and Assimilation*

The stela carved in the Chapel C of the Mertseger sanctuary at Deir el-Medina by Ramesses III is interesting under different aspects. First of all the structure of the document has an anomalous division of the ideas that form the royal message. The scene carries the most important concepts connected with the image of Egyptian royalty like "legitimacy," "predestination" and "divine choice." This makes it possible to focus the text on what had to be considered an actual and urgent issue: the gradual assimilation of foreign elements, with special attention to the Libyans, into Egyptian society. The analysis of the text (often wrongly considered "rhetorical" and therefore devoid of any real interest) demonstrates that the process was accompanied by a strong resistance from the Deir el-Medina inhabitants to whom the royal message of the stela was addressed. The attitude of the village people towards the foreigners (in which is discernable a real racist vein) can be justified on the basis of the existence of two different Libyans: the "good" (and settled) who could be considered Egyptian in every respect and the "bad" (and semi-nomad) who continued to lead a tribal life at the borders of the inhabited land perpetrating robberies at the expense of the local population. The dichotomy in the consideration of the

Libyans and the response adopted by Egyptian royalty towards this peculiar phenomenon are deducible by the description of the treatment reserved to the different foreign populations mentioned in the various sections of the text.

**Martina Ullmann (Yale University)**

*From Thebes to Nubia - The Cult Complex of Ramesses II at Abu Simbel*

The paper aims to present a new thesis about the architectural and ritual structure of the cult complex of Ramesses II at Abu Simbel, which was developed recently in the course of a more comprehensive study by the author concerning the Egyptian temples of the New Kingdom in Lower Nubia.

The main assumption is that the great temple at Abu Simbel was conceived after the example of the contemporary royal temples at Western Thebes. This is primarily based on the tripartite structure of the temple at Abu Simbel which shows a remarkable correspondence with the Theban royal cult installations: in the center a great temple designed for processions with the divine barques of Amun-Ra and the king, in the south an area which is dedicated to the cult of the royal ancestors and in the north an open court which serves as a cult place for the sungod.

So in the great temple at Abu Simbel as well as in the royal temples at Western Thebes two ritual axes can be found: east-west, assigned to the cult of the divine barques of Amun-Ra and the king and north-south, designated for the ritual manifestation of the annual course of the sun and the inclusion of the king into the periodic renewal of the sungod.

The thesis is further corroborated by the fact that the great temple at Abu Simbel was called a "House of Millions of Years," a term which was regularly used for the royal temples at Western Thebes.

**Michele Renee Valentine (University of Missouri, Kansas City)**

*Shabtis for the Noblewoman Meretites: An Analysis of their Production within an Egyptian Workshop*

The hundreds of faience shabtis in an individual Late Period burial demanded a significant production effort within a workshop. Petrie's discovery of thousands of molds for small faience objects in Amarna (1891-92) and Memphis (1908-13) led scholars such as Alfred Lucas (1962) and Hans Schneider (1977) to conclude that the majority of faience shabtis were mold-made and then manually

detailed as needed. Beyond this, little information remains regarding the exact production methods.

Using stylistic analyses and numerous measurements made during my two-year study of the 305 shabtis from the burial assemblage for Meretites (4th - 3rd century B.C.; Nelson-Atkins Museum of Art), I determined more precisely how they were manufactured. Within a single atelier, four separate teams of craftsmen each produced a distinct stylistic group of shabtis from start to finish. Besides employing different molds, each team, in its own unique manner, incised hieroglyphs and completed the desired detailing of the baskets, hands, and tools. Variations in glazing indicate that faience recipes and, possibly, firing differed slightly among the work groups.

The work teams themselves varied in size and structure. The discrete group of craftsmen staffing each team ranged from at least two to more than four workers. While the production tasks appear evenly divided among two craftsmen in one team, the remaining groups consisted of a primary craftsman supported by one or more workers. Thus, the manufacturing process proves unique to each work team.

**Steve Vinson (Indiana University, Bloomington)**

*Seduction in the Garden of the Goddess: Ritual, Intertextualities and the 'First Tale of Setne Khaemwas'*

The dramatic center of the Ptolemaic Demotic 'First Tale of Setne Khaemwas' is its seduction sequence, in which Setne attempts to win the favors of the temptress Tabubue. The progression of this scene contains multiple motifs that are closely associated with aristocratic love-making in Ramesside love poetry: a clandestine meeting in a garden; the preparation for love-making, including linen draperies for furniture, gold ornaments and utensils, food, and wine; presentation of the female to her lover in a diaphanous garment; entry into the female's home as a metaphor for sexual penetration. But many of these elements are also characteristic of texts on the ritual sexual encounters of the cultic *hrw-nfr* in honor of Hathor or other manifestations of the Distant Goddess. This web of intertextualities suggests that 1): the Setne-Tabubue encounter is best understood as a parody of a cultic *hrw-nfr* in honor of the Distant Goddess, and 2): the religious resonances of Ramesside love poetry have been underrated and the question of the poetry's ritual background should be revisited.

**Cory Wade (Santa Clara University)***Of Gods and Cobras: Identifying the Snake in The Shipwrecked Sailor*

While some classify the Middle Egyptian narrative “The Shipwrecked Sailor” as a fairy tale, others see the story’s benevolent serpent as far more than a talking animal. Bryan and Redford consider the serpent divine, but Derchain-Urtel and Baines identify the snake specifically as Re, partially because of the story’s reference to a “little daughter” whom they construe as Maat. This interpretation is problematic, since the daughter in the tale is clearly characterized as dead (despite the proposed interpretation that she was rescued), and this would imply that Maat is no longer alive in this world.

Yet there is another possibility for the snake’s identity, which neither necessitates nor implies the death of Maat. The serpent is indeed divine, but he should be understood as Osiris, with whom Re is not only closely associated but with whom Re mystically merges during his nightly journey. The daughter is the goddess Kebehut, progeny of Osiris’ son Anubis, who resides with her “forefather” Osiris in the Underworld where she cares for the dead. The island is not the physical world but the Otherworld, the Field of Reeds where Osiris governs and where the sailor undergoes a near-death experience.

Having died in water himself, Osiris compassionately returns the nearly-drowned sailor to his family in Egypt, sending the man from the supernal to the terrestrial realm to resume his mundane life. After the sailor departs for Egypt, Osiris’ island of the Netherworld vanishes below the waves, as unreachable as its ruler.

**\*Eric Wells (University of California, Los Angeles)***The Iconography and Material Culture of Personal Piety*

There has been a long history of scholarship in Egyptology regarding the religious innovations, which occurred during the New Kingdom. Assmann argues that there is a new religious relationship between individuals and deities expressed by an internalization of religious sentiments such as faith, guilt and devotion which ran counter to temple based religious practices. The discussion has thus far been dominated by a discussion of texts, with few scholars discussing the material culture (Kemp 1995) or iconography associated with personal piety (Luiselli 2009). This lack of study is

especially troubling since many of the texts expressing this personal religious phenomenon are found on stelae where iconography accompanies text and is an integral part of the composition. In order to redress the textual dominance and gain a fuller understating of personal religious practice, this research focuses on issues of variation and in detecting the principles that govern the process of selection and composition (iconography, color, material, etc) of stelae and votive material, and how this reflects personal religious sentiment. The study of iconography is especially well suited to aid in answering the above questions as religious iconography conveys cultural meaning that could be understood and interpreted by the entire community. Through an examination of approximately 500 votive stelae from Assyut this paper will demonstrate that this new religious sentiment was not only geographically widespread, but was embraced by individuals of various social strata, shaping and defining their personal religious sentiments in a way which was locally relevant.

**Jane Williams (Phoebe A. Hearst Museum) -see entry under Joan Knudsen**

**Alexandra Woods (Macquarie University)**

*A Date for the Tomb of Seneb at Giza: Revisited*

The stone-built mastaba of the dwarf Seneb in the West Field at Giza, discovered by H. Junker in 1927, has attracted significant attention in the literature due to the many unusual features present in his tomb complex. These include a granite offering stone sunk into the floor of the external chapel in the shape of a hawut offering table; the architectural design of the tomb given its location in the far west of the West Field at Giza; the inclusion of a pair of wadjet eyes on the false door in addition to the realistic representation of the tomb owner (as a dwarf in both two- and three-dimensional art), resulting in the modification of the canon of proportion and scene content accordingly.

Identifying parallels for such aspects has proven difficult and may account for the wide range of dates suggested for this tomb complex, as some scholars have placed Seneb's mastaba in the early Fourth Dynasty while others have suggested a date late in Dynasty Six. Since there appears to be no general consensus in the literature, the aim of this paper is to propose a date for the

tomb of Seneb by examining the following features: the location of the tomb in the West Field at Giza and its architectural design; the hieroglyphic inscriptions in the tomb; the statuary as well as a selection of scenes from the chapel.

**Robert M. Yohe (California State University, Bakersfield)**

*The 2009 Tell El Hibej Season: A Preliminary Report on Findings*

During the 2009 season at Tell El Hibej, investigative efforts were focused on three separate areas of the site (see Redmount and Yohe, this session). Considerable artifactual, ecofactual, bioarchaeological, and architectural data were gleaned from these excavations, including several disturbed Coptic period burials, various ceremonial and domestic features, and several fragments of papyri with preserved hieratic text. This presentation will summarize our preliminary assessment of these various features and items.

**Melissa Zabecki (University of Arkansas, Fort Smith)**

*Workloads at Tell el-Amarna: Did the People Work Hard, Long, or Hard and Long?*

For years, bioarchaeologists have attempted to reconstruct ancient activity patterns using musculoskeletal stress markers (MSM) and arthritis encountered on skeletal remains of various populations worldwide. While attempts at identification of specific activities have been met with criticism, the general patterns of workload are well documented and have made significant contributions in understanding what life was like for past people.

Bioarchaeological results from excavations at the 18th Dynasty Amarna South Tombs Cemetery are beginning to shed light on the lives of the general populace from this important New Kingdom capital. Aside from being associated with a site of historical significance, the cemetery is of major bioarchaeological worth because it was utilized during a relatively short time span of about 15 years. It is a veritable snapshot of life from a very specific period, a rare characteristic in archaeological samples.

Given the brief occupation of this city, the amount of work required to build it quickly must have been considerable. Consequences of this work should be observable in the skeletal remains. MSM data appear to show low workload but there is a high frequency of arthritis, especially spinal trauma. It is possible that life at Amarna was difficult, but the hard work may not have taken its toll on the muscle attachments because of the short time in which

the work was carried out?

Research was funded by a 2008 Society for the Study of Egyptian Antiquities (SSEA) Research Competition award.

Front and back covers, and photo page 10: Relief carvings in Khonsu Temple at Karnak Title page: View of block yard at Karnak taken from the roof of Khonsu Temple. Photos: Kathleen Scott  
Abstracts title page: Conservator Susanne Gänssicke teaching during the ARCE Field School for Conservators in Luxor. Photo: Owen Murray

The images used in this year's Annual Meeting Program Booklet are taken from ARCE conservation projects in Egypt which are funded by grants from the United States Agency for International Development (USAID).



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## Museums, Monuments, and Archives: Fellowship Opportunities with ARCE

Friday April 23, 10:00 - 11:00 am  
in Calvin Simmons 1,2

Saturday April 24, 5:00 - 6:00 pm  
in Oakland Room 208



Join former ARCE fellows and the ARCE Academic Coordinator to discover why conducting research on site in Egypt is important for pre and postdoctoral scholars.

- what can really be accomplished during the fellowship period?
- what is life like for an ARCE fellow?
- what is the application and selection process all about?



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