



The 60<sup>th</sup> Annual Meeting  
of the

American  
Research  
Center in  
Egypt



April 24-26, 2009  
The Adolphus Hotel  
Dallas, Texas







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## **Acknowledgments**

ARCE owes a debt of gratitude to many people through whose hard work this 60th Annual Meeting of the American Research Center in Egypt was made 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.

In particular we wish to thank the North Texas Chapter of ARCE and especially their president, Clair Ossian, for much assistance and support. Thank you to ARCE's very hard working Annual Meeting Committee that was chaired by Kara Cooney, and included Emily Teeter, Betsy Bryan, Rick Moran, and Rachel Mauldin. The vetting of the scholarly paper submissions was ably handled by Kara Cooney, Emily Teeter and Betsy Bryan. Thank you to the 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, including Betty Bussey, 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, Erin Carlile, Kathleen Scott, and student intern Jorge Mares 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 15, 2009  
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The American Research Center in Egypt, Inc.  
Sixtieth Annual Meeting  
Adolphus Hotel  
Dallas, Texas  
April 24 – 26, 2009

**Affiliated Meetings**

**Wednesday, April 22, 2009**

9:00am – 5:00pm	Executive Committee Executive Room Lunch included
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**Thursday, April 23, 2009**

9:00am – 10:00am	Major Gifts Committee W. Lee O’Daniel
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10:00am – 12:00pm	Finance Committee Executive Room
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11:00am – 12:00pm	Archaeological & Research Expedition Committee Director’s Room
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12:00pm – 12:45pm	AEF Selection Committee Sam Houston A Lunch
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12:45pm – 4:00pm	AEF Selection Committee Sam Houston B
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4:00pm – 5:00pm	Library Committee Executive Room
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5:00pm – 6:30pm	Executive Committee Follow-up Director’s Room
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**Friday, April 24, 2009**

- 8:30am – 10:00am Chapter Presidents' Meeting and  
Chapter Management Workshop  
John Neely Bryan
- 9:00am – 11:00am RSM Council Meeting  
Director's Room
- 1:00pm – 2:10pm Chapter Officer Lunch  
John Neely Bryan
- 3:30pm – 4:30pm **2008-2009** Board of Governors  
Meeting  
John Neely Bryan

**Sunday, April 26, 2009**

- 12:00pm – 1:00pm Annual Meeting Committee  
W. Lee O'Daniel
- 1:00pm – 5:00pm **2009-2010** Board of Governors  
Meeting  
John Neely Bryan  
Lunch included

**Conference Agenda**

**Thursday, April 23, 2009**

- 12:00pm -9:00pm Bookseller Set-up  
Century Room B
- 4:00pm – 6:00pm Advance Meeting Registration  
Grand Ballroom Foyer
- 4:00pm – 9:00pm Speaker Audio Visual Check-in  
James Allred

**Friday, April 24, 2009**

8:00am – 4:00pm Speaker Audio Visual Check-in  
James Allred

8:00am – 3:00pm Meeting Registration  
Grand Ballroom Foyer

8:00am – 6:30pm Book Display  
Century Room B

**Friday Field Reports Session: Grand Ballroom A**  
**Chair: Willeke Wendrich (University of California, Los Angeles)**

11:00am **Peter Piccione (University of Charleston, S.C., College of Charleston)**, *Report on First Corrections for the GPS Mapping of the Theban Necropolis (Satellite Survey of Western Thebes Project)*

11:30am **J. Brett McClain (Oriental Institute Epigraphic Survey)**, *Preliminary Report on the Work of the Epigraphic Survey in the Temple of Khonsu at Karnak, 2008-2009*

12:00pm \* **R. James Cook (University of Michigan)**, *The Graeco-Roman Canals of the Fayum: An Archaeological Investigation*

12:30pm **Colleen Manassa (Yale University)**, *The Lost City of Hefat: The First Season of the Moa'lla Survey Project*

**Friday Religious Studies Session: Grand Ballroom B**  
**Chair: Kerry Muhlstein (Brigham Young University)**

11:00am **Jacco Dieleman (University of California, Los Angeles)**, *Bringing the Magic Back into the Book of the Heavenly Cow*

11:30am **Joshua A. Roberson (University of Pennsylvania)**, *A New Look at Old Sources for the Late Period Books of the Earth*

12:00pm **Richard Jasnow (Johns Hopkins University)**, *The Book of Thoth - The Sequel. Remarks on Recent Work*

12:30pm **Brian Muhs (Leiden University)**, *'New' Demotic Texts from Deir el-Bahri*





3:30pm \* **Susan Penacho (University of Chicago)**, *Following in the Footsteps of Soldiers: Movement within the Nubian Fortresses of Buhen and Uronarti*

4:00pm \* **Bethany Simpson (University of California, Los Angeles)**, *Constructing Identities: Domestic Spatial Organization in Multi-Cultural Karanis*

**Friday Religious Studies Session: Grand Ballroom B Chair: Robert Yohe (California State University, Bakersfield)**

2:30pm **Mariam F. Ayad (Italian Archaeological Mission in Luxor/Institute of Egyptian Art & Archaeology, University of Memphis)**, *Opening of the Mouth Ritual in the Tomb of Harwa (TT 37): A Preliminary Report*

3:00pm \* **Barbara A. Richter (University of California, Berkeley)**, *Hidden Chambers, Secret Words: the History, Function, and Meaning of Temple Crypts*

3:30pm **Stephen Renton (Macquarie University, Sydney)**, *Royal Propaganda in Ancient Egypt: Anachronism or an Audience for Monumental Discourse?*

4:00pm **Kenneth Griffin (Swansea University, UK)**, *Popular Worship at Luxor Temple: An Examination of the Rekhyt Rebus and So-called 'People's Gate'*

**Friday Historical Studies Session: Sam Rayburn AB Chair: Richard Jasnow (Johns Hopkins University)**

2:30pm **Ronald J. Leprohon (University of Toronto)**, *Sinuhe's Speeches*

3:00pm **Thomas Schneider (University of British Columbia)**, *The Assyrian Conquest in Disguise: Rewriting Egyptian History in the "Struggle for the Benefice of Amun"*

3:30pm \* **Jeremy Pope (Johns Hopkins University)**, *The Demotic Proskynema of a Meroite Envoy to Roman Egypt (Philae 416)*

4:00pm **Michael G. Hasel (Southern Adventist University)**, *Foreign Names in the Report of Wenamun and the Identification of Alasiya*

**Friday Philological Studies Session: Pat Morris Neff  
Chair: Eugene Cruz-Uribe (American Research Center in  
Egypt)**

2:30pm \* **Alicia Cunningham-Bryant (Yale University)**,  
*Balancing the Budget : A Demotic Accounting Text from the Mid  
2nd-Century BCE*

3:00pm \* **Tasha Dobbin (Yale University)**, *Death and Taxes:  
Papyrus Stanford Green 26*

3:30pm **Edward W. Castle (University of Chicago)**, *Ancient  
Systems of Weight*

4:00pm **Andrew Bednarski (American Research Center in  
Egypt)**, *Publishing Cailliaud's 'Arts and Customs of the Ancient  
Egyptians'*

4:30pm – 5:15pm           ARCE ROUND TABLE  
Century Room A

5:30pm – 6:30pm           ARCE General Meeting and  
Members' Forum  
Grand Ballroom A

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

**Saturday, April 25, 2009**

8:00am – 4:00pm           Speaker Audio Visual Check-in  
James Allred

8:00am – 3:00pm           Meeting Registration  
Grand Ballroom Foyer

8:00am – 6:00pm           Book Display  
Century Room B

**Saturday Field Reports Session: Grand Ballroom A  
Chair: David O'Connor (Institute of Fine Arts, NYU)**

8:30am **C. Wilfred Grigg and Kerry Muhlestein (Brigham  
Young University)**, *Excavating a Snefru Pyramid: A Preliminary  
Report*

\* Submission for Best Student Paper Presentation

9:00am **Donald Ryan (Pacific Lutheran University)**, *Pacific Lutheran University Valley of the Kings Project: Report of the 2008 Field Season*

9:30am **Adela Oppenheim (Metropolitan Museum of Art)**, *The Upper End of Senwosret III's Causeway: The 2008 Season of the Metropolitan Museum Egyptian Expedition at Dahshur*

10:00am **Betsy Bryan (Johns Hopkins University)**, *2008 and 2009 Johns Hopkins University Expedition to the Precinct of Mut*

**Saturday Art Historical Studies Session:**

**Grand Ballroom B**

**Chair: Aidan Dodson (University of Bristol)**

8:30am **Tracy Musacchio (John Jay College/CUNY)**, *Grin(d) and Bear It: Grain Grinding and Cup Bearing Figures from First Intermediate Period Dendera*

9:00am \* **Marc LeBlanc (Yale University)**, *The Rites of the Predynastic Sed Festival*

9:30am **Elizabeth Minor (University of California, Berkeley)**, *Faience Tiles from Kerma and Deir el-Ballas: Egyptian-Nubian Relations at the Inception of the New Kingdom*

10:00am **Courtney Jacobson (University of Chicago)**, *Primate Vessels as Symbol of Rebirth*

**Saturday Historical Studies Session: Sam Rayburn AB**

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

8:30am **Edmund S. Meltzer (Independent Scholar) and Robert S. Bianchi (Independent Scholar)**, *An Unpublished Dated Stela of Thutmose IV*

9:00am \* **Kate Liszka (University of Pennsylvania)**, *'Medjay' in the Onomasticon of Amenemope*

9:30am **James Hoffmeier (Trinity International University) and Jessica Lim (University of Memphis)**, *New Evidence for the Sea Peoples' Invasion of Egypt in North Sinai*

10:00am **Willeke Wendrich and Jacco Dieleman (University of California, Los Angeles)**, *Behind the Screens of the UCLA Encyclopedia of Egyptology (UEE)*

**Saturday Religious Studies Session: Pat Morris Neff**  
**Chair: Michael Jones (American Research Center in Egypt)**

8:30am \* **Anna Kadzik-Bartoszewska (University College, Dublin)**, *"Intimate artifacts" Their Symbols, Imageries and Classification- Studies of Coptic Textiles in the Collection of the National Museum of Ireland*

9:00am \* **Jennifer Westerfeld (University of Chicago)**, *Laws for Murdering Men's Souls: "Reading" Hieroglyphs in Coptic Egypt*

9:30am **Erik W. Kolb (The Catholic University of American)**, *Spare the Rod and Spoil the Monk: Corporal Punishment in a Late Antique Egyptian Monastery*

10:00am **Jennifer Cromwell (University College, Oxford)**, *What's in a Hand? Palaeography and Scribal Tradition in Coptic Documentary Texts*

10:30am Break

**Saturday Field Reports Session: Grand Ballroom A**  
**Chair: Heather McCarthy (Institute of Fine Arts, NYU)**

10:45am **Salima Ikram (American University in Cairo)**, *A Wayside Shrine in Kharga Oasis*

11:15am **Michael Jones (American Research Center in Egypt)**, *The Red Sea Monasteries of St. Paul and St. Anthony Revisited*

11:45am **Diana Craig Patch (The Metropolitan Museum of Art)**, *A Report on the 2008 Season of the Joint Expedition to Malqata*

**Saturday Art Historical Studies Session:**  
**Grand Ballroom B**

**Chair: Peter Piccione (University of Charleston, S.C., College of Charleston)**

10:45am **Melinda Hartwig (Georgia State University)**, *The Tomb of Menna Project (TT 69) Second Season*

11:15am **Gerry D. Scott (American Research Center in Egypt)**, *The American Research Center in Egypt's Museum Training Initiative*

11:45am **Deanna Kiser-Go (University of California, Berkeley)**, *The Low(ly) Dado and Its Surprises*

**Saturday Historical Studies Session: Sam Rayburn AB**  
**Chair: Kathryn Cooney (University of California, Los Angeles)**

10:45am **Teresa Moore (University of California, Berkeley)**, *The Location of Pakhenty: A Topographical Puzzle*

11:15am **J. J. Shirley (Johns Hopkins University)**, *The Power of Royal Nurses & Tutors in the 18th Dynasty*

11:45am **Aidan Dodson (University of Bristol)**, *The Prophet of Amun Iuput and His Distinguished Ancestors*

12:15pm – 1:05pm Chapter Council Fundraiser  
Pat Morris Neff  
TICKET REQUIRED

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

**Saturday Field Reports Session: Grand Ballroom A**  
**Chair: Diana Patch (Metropolitan Museum of Art)**

1:45pm **Jerome S. Cybulski (Canadian Museum of Civilization)**, **Donald Ryan (Pacific Lutheran University)** and **Kathryn J. Hunt (Pacific Lutheran University)**, *Bioarchaeology in the Valley of the Kings: Findings from the 2008 Field Season*

2:15pm **David M. Whitchurch (Brigham Young University)**, *BYU Fag el Gamous Excavation Project: Artifacts and Iconography*

2:45pm **Sameh Iskander (New York University)** and **Ogden Goelet (New York University)**, *The New York University Epigraphical Expedition to the Temple of Ramses II at Abydos-The Second Season*

**Saturday Art Historical Studies Session:**

**Grand Ballroom B**  
**Chair: Melinda Hartwig (Georgia State University)**

1:45pm **Regine Schulz (The Walters Art Museum)**, *A Situla Carrying the Names of Kashta and Amenirdis I and Its Historical Implications*

2:15pm **Violaine Chauvet (University of Liverpool)**, *Considering the Role of Craftsmen in Funerary Practices*

2:45pm **Kathlyn Cooney (University of California, Los Angeles)**, *Death in a Time of Recession: Funerary Arts as Remnants of Social Change in Theban Egypt*

**Saturday Greco-Roman Studies Session:**

**Sam Rayburn AB**

**Chair: Jacco Dieleman (University of California, Los Angeles)**

1:45pm **Mary Szabady (University of Chicago)**, *Development of Ptolemaic Trilingual Decrees*

2:15pm **Patricia A. Butz (Savannah College of Art and Design)**, *Mixed Identities in the Dedication of Lichas, Son of Pyrrhus, at the Temple of Edfu*

2:45pm **Sarah N. Chandlee (University of Memphis)**, *Ouaphres: A Priest of Isis in Greece*

**Saturday Selected ARCE Papers Session: Pat Morris Neff**

**Chair: Edwin Brock (American Research Center in Egypt)**

1:45pm **Janice Kamrin (American Research Center in Egypt)**, *ARCE's Egyptian Museum Registrar Training and Database Projects*

2:15pm **Edward Johnson (American Research Center in Egypt)**, *ARCE's Luxor Architectural Conservation Training Program*

2:45pm **Regine Schulz (The Walters Art Museum) CIPEG Report**

3:15pm Break

**Saturday Field Reports Session: Grand Ballroom A**

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

3:30pm **Kathryn Bard (Boston University)**, *Changing Organization of Seafaring Expeditions from Mersa/Wadi Gawasis in the 12th Dynasty*

4:00pm **Mary Faye Ownby (University of Cambridge)**, *Egyptian Trade and Politics: Provenance Study of Canaanite Jars from Memphis*

4:30pm **James Anthony Harrell (University of Toledo) and Adel Kelany (Supreme Council of Antiquities)**, *Dolerite Pounders for Quarrying and Dressing Hard Stones in Dynastic Egypt*

\* Submission for Best Student Paper Presentation

**Saturday Art Historical Studies Session:**

**Grand Ballroom B**

**Chair: Violaine Chauvet (University of Liverpool)**

3:30pm **Patrick Salland (New York University, Institute of Fine Arts),** *Grape Arbors in the Decoration of Amarna Palaces*

4:00pm **Gay Robins (Emory University),** *How Much did the Private Tombs at Amarna Owe to the Private Tombs at Thebes?*

4:30pm **Francesco Tiradritti (Italian Archaeological Mission to Egypt),** *Meaning and Use of Colors in Ancient Egypt: Proposal for a New Paradigm*

**Saturday Greco-Roman Studies Session:**

**Sam Rayburn AB**

**Chair: Ogden Goelet (New York University)**

3:30pm **Lyn Green (Society for the Study of Egyptian Antiquities),** *Some Early Ptolemaic Queens and Unidentified Pieces in the Royal Ontario Museum*

4:00pm \* **Caitlin Barrett (Yale University),** *The Archaeological Context of Egyptianizing Figurines from Delos*

4:30pm **Emily Cole (University of California, Los Angeles),** *The Well-Ordered Universe: Temple Texts from the Inner Sanctuary at Dendara*

**Saturday Selected ARCE Papers Session: Pat Morris Neff**

**Chair: Ed Johnson (American Research Center in Egypt)**

3:30pm **Jaroslav Dobrowolski (American Research Center in Egypt),** *Master of the Sword, Patron of the Arts: Conservation of the Mosque of Aslam al-Silahdar in Cairo*

4:00pm **Jessica Kaiser (University of California, Berkeley),** *The Bones of Teaching: Human Osteology and Bioarchaeology at the AERA/ARCE Field School*

4:30pm **Edwin Brock (American Research Center in Egypt),** *The Documentation for Publication of Finds from The Salvation of Karnak and Luxor Temples Project*

7:00pm – 10:00pm      ARCE Members' Reception and  
"Best Student Paper" Award  
Grand Ballroom and Foyer



**Sunday, April 26, 2009**

8:00am – 12:00pm Speaker Audio Visual Check-in  
James Allred

8:00am – 1:00pm Book Display  
Century Room B

**Sunday Field Reports Session: Grand Ballroom A**  
**Chair: Betsy Bryan (Johns Hopkins University)**

8:30am **David Klotz (Yale University)**, *Nadura Temple: Preliminary Report*

9:00am **Richard Fazzini (Brooklyn Museum)**, *Some Recent Work by the Brooklyn Museum at South Karnak*

9:30am **Gregory Mumford (University of Alabama, Birmingham)**, *Continuing Excavations at Ras Budran, South Sinai: A Late Old Kingdom Fort*

10:00am **Pearce Paul Creasman (Texas A & M University)**, *In Search of Boats: Two Brief Seasons of Remote Sensing at Dahshur*

**Sunday Art Historical Studies Session: Grand Ballroom B**  
**Chair: Adela Oppenheim (Metropolitan Museum of Art)**

8:30am **Deborah Schorsch (Metropolitan Museum of Art)**, *Seth, "Figure of Mystery"*

9:00am **Martina Ullman (Yale University)**, *The Temple of Amenhotep III at Wadi es-Sebua*

9:30am **Heather McCarthy (New York University, Institute of Fine Arts)**, *Representing "Coming Forth by Day" in the Decorative Programs of Ramesside Royal Women's Tombs*

10:00am **Andrew H. Gordon (Independent Scholar)**, *Theban Tomb 118, Its Scene of Foreign "Tribute," and Its Tenant*

**Sunday Archaeological Case Studies Session:**  
**Sam Rayburn AB**  
**Chair: Emily Teeter (University of Chicago)**

8:30am **Jonathan P. Elias (Akhmim Mummy Studies Consortium)**, *The Mummies of Pahat and Shepmin: A Father and Son from Akhmim*

9:00am **Maria Gatto (Yale University)**, *Falcons and Pharaohs: Predynastic and Early Dynastic Rock Art in the Aswan Region*

9:30am **Dawn McCormack (Middle Tennessee State University)**, *Activity in the Cliffs above Abydos: Results from the 2007-2008 Season*

10:00am **Arthur H. Muir (Hierakonpolis Expedition) and Renee Friedman (The British Museum)**, *Analysis of Predynastic Ostrich Egg Shells from Hierakonpolis*

**Sunday Religious Studies Session: Pat Morris Neff**  
**Chair: Francesco Tirandritti (Italian Archaeological Mission to Egypt)**

8:30am **Cory Wade (Santa Clara University)**, *Who Does What in the Amduat: Some Key Episodes in the Night Journey*

9:00am **Chris Karcher (American Research Center in Egypt)**, *The Shadow of the Door in Egyptian Temples*

9:30am **Ellen Morris (New York University)**, *Paddle Dolls and Performance*

10:00am **Lauren Lipiello (Yale University)**, *Upon the Road of Formality: Significance of "Preformal" Architecture in an Ancient Egyptian Cultural Reference Frame*

10:30am Break

**Sunday Field Reports Session: Grand Ballroom A**  
**Chair: Sameh Iskander (New York University)**

10:45am **Brenda J. Baker (Arizona State University)**, *Mortuary Activity in Ginefab, Sudan: Results of Fieldwork for the Merowe Dam Archaeological Salvage Project*

11:15am **Robert M. Yohe (California State University, Bakersfield)**, *The Results of the Preliminary Analysis of Archaeological Materials from the 1980 Excavations at Tell El-Hibeh*

11:45am **Gregory Marouard (University of Poitiers/Oriental Institute, University of Chicago)**, *Strategic Waystation to the Sinai: The New Discoveries at Ayn Sukhna*

**Sunday Art Historical Studies Session: Grand Ballroom B**  
**Chair: Gerry Scott (American Research Center in Egypt)**

10:45am **Lana Hill (University of Memphis)**, *Their Heads to Keep: The Iconography of Ancient Egyptian Headrests*

11:15am **Alicia Meza (Metropolitan College, New York)**, *An Egyptian Phoenician Statuette in Seville*

**Sunday Archaeological Case Studies Session: Sam Rayburn AB**  
**Chair: Ed Melzter (Independent Scholar)**

10:45am **Arielle Kozloff (Independent Scholar)**, *The Banks and Mounds of the Birket Habu as a Training Ground for Chariot Horses*

11:45am **Gonzalo Moreno Sanchez (University of Arizona, Egyptian Expedition)**, *Venomous Snake Identification in the Brooklyn Museum Papyri and the Great Serpent Apophis*

11:45am **Miguel Sanchez (Mt. Sinai School of Medicine)**, *Medical Studies in Egyptology, A Call for Peer Review*

**Sunday Religious Studies Session: Pat Morris Neff**  
**Chair: Kathlyn Cooney (University of California, Los Angeles)**

10:45am **Lisa Swart (Stellenbosch University)**, *Continuation and Creativity: Mortuary Literature in the Early Third Intermediate Period in Thebes*

11:15am **Erin Sauer (University of Memphis)**, *The Goddess Khefethernebes and Her Role in the Poetical Stela of Thutmosis III (CG 34010)*

11:45am **Emily O'Dell (Harvard University)**, *Fight or Flight: Confronting Fear in Ancient Egyptian Literature*

## Schedule of Sessions and Special Events

FRIDAY April 24

	Grand Ballroom A	Grand Ballroom B	Sam Rayburn AB	Pat Morris Neff
	<b>Field Reports</b>	<b>Religious Studies</b>	<b>Archaeological Case studies</b>	<b>Philological Studies</b>
	<b>Chair: Willeke Wendrich</b>	<b>Chair: Kerry Muhlstein</b>	<b>Chair: Salima Ikram</b>	<b>Chair: Janet Johnson</b>
11:00	<b>Peter Piccione</b> , <i>Report on First Corrections for the GPS Mapping of the Theban Necropolis (Satellite Survey of Western Thebes Project)</i>	<b>Jacco Dieleman</b> , <i>Bringing the Magic Back into the Book of the Heavenly Cow</i>	<b>* Mark D. Janzen</b> , <i>Anthropoid Clay Coffins from Tell el-Borg</i>	<b>* Melinda Nelson-Hurst</b> , <i>"...who causes his name to live(?)": s'nh rn.f. Formula Through the Second Intermediate Period</i>
11:30	<b>J. Brett McClain</b> , <i>Preliminary Report on the Work of the Epigraphic Survey in the Temple of Khonsu at Karnak, 2008-2009</i>	<b>Joshua A. Roberson</b> , <i>A New Look at Old Sources for the Late Period Books of the Earth</i>	<b>* Leslie Anne Warden</b> , <i>The Economy of Old Kingdom Egypt - A Ceramic Perspective from the Memphite Necropolis and Elephantine</i>	<b>Virginia Emery</b> , <i>The House of the King and the House of God: Vocabulary of Palace and Temple</i>
12:00	<b>* R. James Cook</b> , <i>The Graeco-Roman Canals of the Fayum: An Archaeological Investigation</i>	<b>Richard Jasnow</b> , <i>The Book of Thoth - The Sequel. Remarks on Recent Work</i>	<b>Louise Bertini</b> , <i>Changes in Suid and Caprine Husbandry Practices Throughout Dynastic Egypt using Linear Enamel Hypoplasia</i>	<b>Jackie Jay</b> , <i>Language as a Legitimizing Force in Piye and Bentresh</i>
12:30	<b>Colleen Manassa</b> , <i>The Lost City of Hefat: The First Season of the Moa'ila Survey Project</i>	<b>Brian Muhs</b> , <i>'New' Demotic Texts from Deir el-Bahri</i>	<b>Sarah H. Parcak</b> , <i>Advanced Archaeological Surveying Methods using High Resolution Satellite Data</i>	<b>Clair Russell Ossian</b> , <i>Water Lilies in Ancient Egypt: Iconographic Survey of Use by Women Throughout Egyptian History</i>
1-2:15	LUNCH	LUNCH	LUNCH	LUNCH
	<b>Archaeological Studies</b>	<b>Religious Studies</b>	<b>Historical Studies</b>	<b>Philological Studies</b>
	<b>Chair: Susan Allen</b>	<b>Chair: Robert Yohe</b>	<b>Chair: Richard Jasnow</b>	<b>Chair: Eugene Cruz-Urbe</b>
2:30	<b>David O'Conner</b> , <i>The Royal Harem and It's Fundamental Purpose</i>	<b>Mariam F. Ayad</b> , <i>Opening of the Mouth Ritual in the Tomb of Harwa (TT 37): A Preliminary Report</i>	<b>Ronald J. Leprohan</b> , <i>Sinuhe's Speeches</i>	<b>* Alicia Cunningham-Bryant</b> , <i>Balancing the Budget : A Demotic Accounting Text from the Mid 2nd-Century BCE</i>
3:00	<b>Jean Li</b> , <i>Memories, Landscapes and Identities in Elite Female Burials of 8th-6th Centuries at Medinet Habu</i>	<b>* Barbara A. Richter</b> , <i>Hidden Chambers, Secret Words: the History, Function, and Meaning of Temple Crypts</i>	<b>Thomas Schneider</b> , <i>The Assyrian Conquest in Disguise: Rewriting Egyptian History in the "Struggle for the Benefice of Amun"</i>	<b>* Tasha Dobbin</b> , <i>Death and Taxes: Papyrus Stanford Green 26</i>
3:30	<b>* Susan Penacho</b> , <i>Following in the Footsteps of Soldiers: Movement within the Nubian Fortresses of Buhen and Uronarti</i>	<b>Stephen Renton</b> , <i>Royal Propaganda in Ancient Egypt: Anachronism or an Audience for Monumental Discourse?</i>	<b>* Jeremy Pope</b> , <i>The Demotic Proskynema of a Meroite Envoy to Roman Egypt (Philae 416)</i>	<b>Edward W. Castle</b> , <i>Ancient Systems of Weight</i>
4:00	<b>* Bethany Simpson</b> , <i>Constructing Identities: Domestic Spatial Organization in Multi-Cultural Karanis</i>	<b>Kenneth Griffin</b> , <i>Popular Worship at Luxor Temple: An Examination of the Rekhyt Rebus and So-called 'People's Gate'</i>	<b>Michael G. Hasel</b> , <i>Foreign Names in the Report of Wenamun and the Identification of Alasiya</i>	<b>Andrew Bednarski</b> , <i>Publishing Cailliaud's 'Arts and Customs of the Ancient Egyptians'</i>

5:30pm – 6:30pm

ARCE General Meeting and Members' Forum  
Grand Ballroom A

## SATURDAY April 25

	Grand Ballroom A	Grand Ballroom B	Sam Rayburn AB	Pat Morris Neff
	Field Reports	Art Historical Studies	Historical Studies	Religious Studies
	Chair: David O'Connor	Chair: Aidan Dodson	Chair: J J Shirley	Chair: Michael Jones
8:30	<b>C. Wilfred Grigg and Kerry Muhlestein</b> , <i>Excavating a Snefru Pyramid: A Preliminary Report</i>	<b>Tracy Musacchio</b> , <i>Grin(d) and Bear It: Grain Grinding and Cup Bearing Figures from First Intermediate Period Dendera</i>	<b>Edmund S. Melzer and Robert S. Bianchi</b> , <i>An Unpublished Dated Stela of Thutmose IV</i>	* <b>Anna Kadzik-Bartoszewska</b> , <i>"Intimate artifacts" Their Symbols, Imageries and Classification- Studies of Coptic Textiles in the Collection of the National Museum of Ireland</i>
9:00	<b>Donald Ryan</b> , <i>Pacific Lutheran University Valley of the Kings Project: Report of the 2008 Field Season</i>	* <b>Marc LeBlanc</b> , <i>The Rites of the Predynastic Sed Festival</i>	* <b>Kate Liszka</b> , <i>'Medjay' in the Onomasticon of Amenemope</i>	* <b>Jennifer Westerfeld</b> , <i>Laws for Murdering Men's Souls: "Reading" Hieroglyphs in Coptic Egypt</i>
9:30	<b>Adela Oppenheim</b> , <i>The Upper End of Senwosret III's Causeway: The 2008 Season of the Metropolitan Museum Egyptian Expedition at Dahshur</i>	<b>Elizabeth Minor</b> , <i>Faience Tiles from Kerma and Deir el-Ballas: Egyptian-Nubian Relations at the Inception of the New Kingdom</i>	<b>James Hoffmeier and Jessica Lim</b> , <i>New Evidence for the Sea Peoples' Invasion of Egypt in North Sinai</i>	<b>Erik W. Kolb</b> , <i>Spare the Rod and Spoil the Monk: Corporal Punishment in a Late Antique Egyptian Monastery</i>
10:00	<b>Betsy Bryan</b> , <i>2008 and 2009 Johns Hopkins University Expedition to the Precinct of Mut</i>	<b>Courtney Jacobson</b> , <i>Primate Vessels as Symbol of Rebirth</i>	<b>Willeke Wendrich and Jacco Dieleman</b> , <i>Behind the Screens of the UCLA Encyclopedia of Egyptology (UEE)</i>	<b>Jennifer Cromwell</b> , <i>What's in a Hand? Palaeography and Scribal Tradition in Coptic Documentary Texts</i>
10:30	BREAK	BREAK	BREAK	BREAK
	Field Reports (con't)	Art Historical Studies (con't)	Historical Studies (con't)	
	Chair: Heather McCarthy	Chair: Peter Piccione	Chair: Kathlyn Cooney	
10:45	<b>Salima Ikram</b> , <i>A Wayside Shrine in Kharga Oasis</i>	<b>Melinda Hartwig</b> , <i>The Tomb of Menna Project (TT 69) Second Season</i>	<b>Teresa Moore</b> , <i>The Location of Pakhenty: A Topographical Puzzle</i>	
11:15	<b>Michael Jones</b> , <i>The Red Sea Monasteries of St. Paul and St Anthony Revisited</i>	<b>Gerry D. Scott, III</b> , <i>The American Research Center in Egypt's Museum Training Initiative</i>	<b>J.J. Shirley</b> , <i>The Power of Royal Nurses &amp; Tutors in the 18th Dynasty</i>	
11:45	<b>Diana Craig Patch</b> , <i>A Report on the 2008 Season of the Joint Expedition to Malqata</i>	<b>Deanna Kiser-Go</b> , <i>The Low(ly) Dado and Its Surprises</i>	<b>Aidan Dodson</b> , <i>The Prophet of Amun Iuput and His Distinguished Ancestors</i>	

12:15pm – 1:05pm

Chapter Council Fundraiser  
TICKET REQUIRED

Pat Morris Neff

12:15pm - 1:45pm

LUNCH (ON YOUR OWN)

\* Consideration for Best Student Paper Award

## SATURDAY (CONTINUED) April 25

	Grand Ballroom A	Grand Ballroom B	Sam Rayburn AB	Pat Morris Neff
	<b>Field Reports</b>	<b>Art Historical Studies</b>	<b>Greco-Roman Studies</b>	<b>Selected ARCE papers</b>
	<b>Chair: Diana Patch</b>	<b>Chair: Melinda Hartwig</b>	<b>Chair: Jacco Dieleman</b>	<b>Chair: Edwin Brock</b>
1:45	<b>Jerome S. Cybulski, Donald Ryan and Kathryn J. Hunt, <i>Bioarchaeology in the Valley of the Kings: Findings from the 2008 Field Season</i></b>	<b>Regine Schulz, <i>A Situla Carrying the Names of Kashta and Amenirdis I and Its Historical Implications</i></b>	<b>Mary Szabady, <i>Development of Ptolemaic Trilingual Decrees</i></b>	<b>Janice Kamrin, <i>ARCE's Egyptian Museum Registrar Training and Database Projects</i></b>
2:15	<b>David M. Whitchurch, <i>BYU Fag el Gamous Excavation Project: Artifacts and Iconography</i></b>	<b>Violaine Chauvet, <i>Considering the Role of Craftsmen in Funerary Practices</i></b>	<b>Patricia A. Butz, <i>Mixed Identities in the Dedication of Lichas, Son of Pyrrhus, at the Temple of Eduf</i></b>	<b>Edward Johnson, <i>ARCE's Luxor Architectural Conservation Training Program</i></b>
2:45	<b>Sameh Iskander and Ogden Goelet, <i>The New York University Epigraphical Expedition to the Temple of Ramses II at Abydos-The Second Season</i></b>	<b>Kathlyn Cooney, <i>Death in a Time of Recession: Funerary Arts as Remnants of Social Change in Theban Egypt</i></b>	<b>Sarah N. Chandlee, <i>Ouaphres: A Priest of Isis in Greece</i></b>	<b>Regine Schulz, <i>CIPEG Report</i></b>
3:15	BREAK	BREAK	BREAK	BREAK
	<b>Field Reports (con't)</b>	<b>Art Historical Studies (con't)</b>	<b>Greco-Roman Studies (con't)</b>	<b>Selected ARCE papers (con't)</b>
	<b>Chair: Carol Redmount</b>	<b>Chair: Violaine Chauvet</b>	<b>Chair: Ogden Goelet</b>	<b>Chair: Ed Johnson</b>
3:30	<b>Kathryn Bard, <i>Changing Organization of Seafaring Expeditions from Mersa/Wadi Gawasis in the 12th Dynasty</i></b>	<b>Patrick Salland, <i>Grape Arbors in the Decoration of Amarna Palaces</i></b>	<b>Lyn Green, <i>Some Early Ptolemaic Queens and Unidentified Pieces in the Royal Ontario Museum</i></b>	<b>Jaroslav Dobrowolski, <i>Master of the Sword, Patron of the Arts: Conservation of the Mosque of Aslam al-Silahdar in Cairo</i></b>
4:00	<b>Mary Faye Ownby, <i>Egyptian Trade and Politics: Provenance Study of Canaanite Jars from Memphis</i></b>	<b>Gay Robins, <i>How Much did the Private Tombs at Amarna Owe to the Private Tombs at Thebes?</i></b>	<b>* Caitlin Barrett, <i>The Archaeological Context of Egyptianizing Figurines from Delos</i></b>	<b>Jessica Kaiser, <i>The Bones of Teaching: Human Osteology and Bioarchaeology at the AERA/ARCE Field School</i></b>
4:30	<b>James Anthony Harrell and Adel Kelany, <i>Dolerite Pounders for Quarrying and Dressing Hard Stones in Dynastic Egypt</i></b>	<b>Francesco Tiradritti, <i>Meaning and Use of Colors in Ancient Egypt: Proposal for a New Paradigm</i></b>	<b>Emily Cole, <i>The Well-Ordered Universe: Temple Texts from the Inner Sanctuary at Dendara</i></b>	<b>Edwin Brock, <i>The Documentation for Publication of Finds from The Salvation of Karnak and Luxor Temples Project</i></b>

7:00pm – 10:00pm

ARCE Members' Reception and  
"Best Student Paper" Award  
Grand Ballroom and Foyer

## SUNDAY April 26

	Grand Ballroom A	Grand Ballroom B	Sam Rayburn AB	Pat Morris Neff
	<b>Field Reports</b>	<b>Art Historical Studies</b>	<b>Archaeological Case Studies</b>	<b>Religious Studies</b>
	<b>Chair: Betsy Bryan</b>	<b>Chair: Adela Oppenheim</b>	<b>Chair: Emily Teeter</b>	<b>Chair: Francesco Tiradritti</b>
8:30	<b>David Klotz, <i>Nadura Temple: Preliminary Report</i></b>	<b>Deborah Schorsch, <i>Seth, "Figure of Mystery"</i></b>	<b>Jonathan P. Elias, <i>The Mummies of Pahat and Shepmin: A Father and Son from Akhmim</i></b>	<b>Cory Wade, <i>Who Does What in the Amduat: Some Key Episodes in the Night Journey</i></b>
9:00	<b>Richard Fazzini, <i>Some Recent Work by the Brooklyn Museum at South Kamak</i></b>	<b>Martina Ullman, <i>The Temple of Amenhotep III at Wadi es-Sebua</i></b>	<b>Maria Gatto, <i>Falcons and Pharaohs: Predynastic and Early Dynastic Rock Art in the Aswan Region</i></b>	<b>Chris Karcher, <i>The Shadow of the Door in Egyptian Temples</i></b>
9:30	<b>Gregory Mumford, <i>Continuing Excavations at Ras Budran, South Sinai: A Late Old Kingdom Fort</i></b>	<b>Heather McCarthy, <i>Representing "Coming Forth by Day" in the Decorative Programs of Ramesside Royal Women's Tombs</i></b>	<b>Dawn McCormack, <i>Activity in the Cliffs above Abydos: Results from the 2007-2008 Season</i></b>	<b>Ellen Morris, <i>Paddle Dolls and Performance</i></b>
10:00	<b>Pearce Paul <i>Creasman, In Search of Boats: Two Brief Seasons of Remote Sensing at Dahshur</i></b>	<b>Andrew H. Gordon, <i>Theban Tomb 118, Its Scene of Foreign "Tribute," and Its Tenant</i></b>	<b>Arthur H. Muir and Renee Friedman, <i>Analysis of Predynastic Ostrich Egg Shells from Hierakonpolis</i></b>	<b>Lauren Lipiello, <i>Upon the Road of Formality: Significance of "Preformal" Architecture in an Ancient Egyptian Cultural Reference Frame</i></b>
10:30	BREAK	BREAK	BREAK	BREAK
	<b>Field Reports (con't)</b>	<b>Art Historical Studies (con't)</b>	<b>Archaeological Case Studies (con't)</b>	<b>Religious Studies (con't)</b>
	<b>Chair: Sameh Iskander</b>	<b>Chair: Gerry Scott</b>	<b>Chair: Ed Meltzer</b>	<b>Chair: Kathlyn Cooney</b>
10:45	<b>Brenda J. Baker, <i>Mortuary Activity in Ginefab, Sudan: Results of Fieldwork for the Merowe Dam Archaeological Salvage Project</i></b>	<b>Lana Hill, <i>Their Heads to Keep: The Iconography of Ancient Egyptian Headrests</i></b>	<b>Arielle Kozloff, <i>The Banks and Mounds of the Birket Habu as a Training Ground for Chariot Horses</i></b>	<b>Lisa Swart, <i>Continuation and Creativity: Mortuary Literature in the Early Third Intermediate Period in Thebes</i></b>
11:15	<b>Robert M. Yohe, <i>The Results of the Preliminary Analysis of Archaeological Materials from the 1980 Excavations at Tell El-Hibeh</i></b>	<b>Alicia Meza, <i>An Egyptian Phoenician Statuette in Seville</i></b>	<b>Gonzalo Moreno Sanchez, <i>Venomous Snake Identification in the Brooklyn Museum Papyri and the Great Serpent Apophis</i></b>	<b>Erin Sauer, <i>The Goddess Khefethernebes and Her Role in the Poetical Stela of Thutmosis III (CG 34010)</i></b>
11:45	<b>Gregory Marouard, <i>Strategic Waystation to the Sinai: The New Discoveries at Ayn Sukhna</i></b>		<b>Miguel Sanchez, <i>Medical Studies in Egyptology, A Call for Peer Review</i></b>	<b>Emily O'Dell, <i>Fight or Flight: Confronting Fear in Ancient Egyptian Literature</i></b>

The background of the cover is a photograph of an ancient Egyptian wall. The wall is light-colored, possibly limestone or sandstone, and features several large, stylized hieroglyphs painted in a reddish-brown pigment. The hieroglyphs are arranged in vertical columns and are partially obscured by the text. The lighting is dramatic, highlighting the texture of the stone and the color of the paint.

The 60<sup>th</sup> Annual Meeting  
of the

American Research  
Center in Egypt

Abstracts



**Mariam F. Ayad (Italian Archaeological Mission in Luxor/ Institute of Egyptian Art & Archaeology, University of Memphis)**

*Opening of the Mouth Ritual in the Tomb of Harwa (TT 37): A Preliminary Report*

Theban Tomb 37, dating to the Twenty-fifth dynasty, belongs to Harwa the Chief Steward of the God's Wife of Amun, Amenirdis. The tomb's central location in the Asasif cemetery suggests that it was probably the earliest tomb dating to the Twenty-fifth/ Twenty-sixth dynasty that was excavated in that cemetery. Examining its selections of scenes and texts is thus pivotal to understanding patterns of transmission of religious texts during that period.

At the invitation of the director of the Italian Archaeological Mission in Luxor (MAIL), I joined the mission in December 2008 to examine the selection of 'Opening of the Mouth' (OM) scenes found in the tomb's Second Pillared Hall. This paper presents a progress report on the work conducted on site, discusses the selection and distribution of OM scenes in the tomb of Harwa, and outlines the layout of the 'Opening of the Mouth' ritual in the tomb.

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

*Mortuary Activity in Ginefab, Sudan: Results of Fieldwork for the Merowe Dam Archaeological Salvage Project*

Construction of the Merowe Dam has spurred archaeological fieldwork in the Fourth Cataract region of the Nile River in Sudan. Since 2007, teams from the University of California, Santa Barbara (UCSB), and Arizona State University (ASU) have excavated sites in a concession at the top of the Great Bend between el Kab and Ginefab. ASU focused on a small number of cemeteries within the project area, spanning from the formation and florescence of the Kerma state (c. 4500-1500 BC) to the height of the Meroitic empire (c. 350 BC-AD 350) and a period of perceived decline after decentralization (c. AD 350-600) and later conversion to Christianity (c. AD 600-1400).

A 2003 UCSB survey team found abundant evidence of pre-Kerma and Kerma period occupation but no Meroitic activity in the concession. The large number of post-Meroitic tumulus cemeteries recorded, therefore, suggested that new, sedentary populations moved into the area. In 2007, excavation of a large cemetery adjacent to the Ginefab school (Site 03-01)

was initiated. Containing approximately 30 tumuli of typical post-Meroitic type and many smaller, stone-covered graves, the mix of styles suggested a transition between the post-Meroitic and Christian periods. Alternatively, the differences in the substructures and burial position suggested that some graves could be Meroitic or transitional to the post-Meroitic period.

More intensive work on this cemetery and its western end, designated Site 03-02, was conducted by the ASU team in 2008 and will be completed in February-March, 2009. Once continuous, these components are now separated by fields. Together, they cover a much larger area than any other cemetery recorded in the concession. Broad areas were swept, revealing an unexpected density of graves and a complex mortuary program. Ceramic evidence indicating Meroitic activity was found in both components, originally identified only as Post-Meroitic cemeteries with use extending to Christian periods. Radiocarbon dates from associated hearth features and textiles from a variety of grave structures are pending and will clarify the grave types and ceramic styles of each period. The comprehensive excavation yielded a cross-section of the population both demographically and socioeconomically. All ages from infants to old adults are represented, with a nearly equal number of adult males and females, with 78 burials excavated by the end of the 2008 season. Burial facilities range from unmarked graves with simple substructures to large tumuli up to 20 m in diameter with complex substructures.

Although analysis of the burials has just begun, preliminary work suggests that the area experienced considerable discord from the Meroitic through early Christian periods. Multiple individuals show interpersonal violence in their skeletons, including some with healed depression fractures of the skull, one with a sliced vertebra, and another with an iron arrow embedded in his sternum. The cultural and economic dynamics of this region are still poorly understood, but thorough analysis of the mortuary data, material culture, and skeletal remains derived from the MDASP will continue to illuminate this previously unstudied portion of the Nile Valley.

**Kathryn Bard (Boston University)**

*Changing Organization of Seafaring Expeditions from Mersa/Wadi Gawasis in the 12th Dynasty*

Inscriptional evidence and the distribution of the ceramics

provide important information about the changing use of the pharaonic harbor at Mersa/Wadi Gawasis throughout the 12th Dynasty as well as organization of the expeditions at the harbor site. Foreign ceramics excavated at the site, from eastern Sudan, Eritrea, and Yemen, suggest that Punt and Bia-Punt may have been located on both sites of the southern Red Sea. Analysis of desert/land routes from the Qena bend in Nile Valley to Mersa/Wadi Gawasis point to two possible routes.

**Caitlin Barrett (Yale University) \***

*The Archaeological Context of Egyptianizing Figurines from Delos*

During the Hellenistic period, coroplastic workshops in the cosmopolitan, culturally diverse Greek trading port of Delos produced numerous figurines representing Egyptian deities. These mass-produced, widely accessible objects of household cult provide an exceptional window into religious syncretism in the Hellenistic world. Studies of Egyptian cults on Delos have traditionally concentrated on monumental temples and inscriptions, but the terracotta figurines provide an important complement to this material, as they provide evidence for the ways in which people incorporated Isiac cult into the everyday life of the household.

Until recently, however, the Egyptianizing figurines from Delos have received relatively little attention - an omission resulting partly from the lack of detailed published information on their archaeological contexts. Nineteenth- and early twentieth-century excavation reports from Delos typically ignore, or at best briefly gloss over, small finds like terracotta figurines. Archival research into the excavators' unpublished field notes, however, has retrieved important data on original findspots and associated finds for many of the Delian figurines. By putting these artifacts back into their archaeological contexts, this research offers a more accurate look at the figurines' roles and functions within the home and elsewhere.

The present paper surveys finds of terracotta figurines from household contexts to conclude that Egyptianizing figurines were not confined to any particular cultural or "ethnic" neighborhood, nor were they restricted to homes of any single social class. Multiple lines of evidence - the figurines' wide dispersal through the site, the types of artifacts associated with the figurines, and the epigraphic data on the geographical origins and social status of people whose homes produced

Egyptianizing figurines - indicate that Egyptian cults drew their audience from a broad variety of social and cultural groups on Delos.

Additionally, the re-examination of the archaeological context of one figurine associated with the cult of the deified queen Arsinoe II indicates that it does not come from a house, as the original publication suggested, but rather from a Dionysiac chapel. Recalling the findspots of similar figurines at Athribis, the Dionysiac context of this artifact of Ptolemaic royal cult sheds fresh light on the Ptolemies' adaptation of Dionysiac rituals.

This newly-recovered data on the archaeological contexts of Egyptianizing figurines from the culturally diverse Delian community provides a new perspective on the social role of Hellenistic religious syncretism. The religious imagery of the Delian figurines recalls concepts from supposedly "elite" Egyptian literary sources and temple reliefs. The presence of such complex themes in a widely-accessible medium, popular with people from a wide variety of cultural backgrounds and social classes, encourages a re-examination of the relationship between "official" and "popular" religion in the Hellenistic Mediterranean.

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

*Publishing Cailliaud's 'Arts and Customs of the Ancient Egyptians'*

In 2005 an ARCE member purchased a curious manuscript at auction: a largely-forgotten, unpublished work by the famous natural historian and pioneer Egyptologist Frédéric Cailliaud. A hero in his time, Cailliaud rediscovered the ancient emerald mines of Mount Zabora, explored both the Eastern and Western Deserts, traced routes to the Red Sea, and penetrated as far south as Meroe. Upon his return to France in the early 1800s he brought, along with hundreds of objects for museums, an encyclopedic knowledge of the country back to Europe. Capitalizing on this first-hand knowledge Cailliaud published his important *Voyage to the Oasis of Thebes* (1821-62) and *Voyage to Meroe* (1826). In the 1830s he also published a volume of plates comprised of images recorded by him during his travels. Unfortunately, the usefulness of these plates was limited, as the number of volumes produced was small and the images were devoid of any explanation.

The manuscript acquired in 2005, in fact, contains the

previously unpublished images, the intended, accompanying text, and a wealth of supporting material. As such, it presented ARCE with numerous opportunities: to add to the story of Cailliaud's explorations; to make Cailliaud's images more accessible to both researchers and the general public; to provide a context for these images by recombining them with the existing text; and to posit the work within a wider context of nineteenth-century research and exploration. In order to accomplish these goals ARCE began a project to translate the manuscript in January of 2008. At the time of writing a first-draft translation of the manuscript has been completed.

The manuscript clearly shows Cailliaud's intention to produce an encyclopaedic work on the areas in Egypt and Sudan to which he traveled. His work, a sort of French Manners and Customs of the Ancient Egyptians, contains chapters on a dizzying array of ancient topics, from ancient Egyptian embalming, to basketry, to mines and geology, all the while offering commentaries on modern life in Egypt and Sudan. The sources of information upon which he drew include the local knowledge of inhabitants, archaeological material, and, of course, the images left by the Egyptians in their tombs. As a result, the work promises to provide us with snapshots of nineteenth-century life in Egypt and Sudan, the state of Egyptological knowledge in the early 1800s, the world in which Cailliaud wrote, and, quite possibly, representations of tomb scenes that have now been lost or damaged.

With the translation work done the project will shortly turn its attention to preparing the manuscript, along with its accompanying plates, for publication. The purpose of this lecture is to update the audience on the state of the project, and to explain the value of the manuscript to both the study of Egyptology and the exploration of Egypt in the exciting, early years of the nineteenth century.

**Louise Bertini (Durham University)**

*Changes in Suid and Caprine Husbandry Practices Throughout Dynastic Egypt Using Linear Enamel Hypoplasia*

Linear enamel hypoplasia (LEH) is the most commonly identified form of enamel defect in teeth. Defined as a deficiency in enamel thickness encountered during dental development, LEH can occur as horizontal lines or depressions of irregular enamel, or clusters of pitting on the enamel surface. These defects are caused by physiological stresses such as

disease or poor nutrition, producing a disruption of enamel secretion.

Studies on linear enamel hypoplasia (LEH) have been used as a way to understand the health status and husbandry practices of both ancient and modern animal populations. Since there are no data sets that describe the prevalence of LEH in either ancient or modern Egyptian animal material, my research aims to establish the frequency of LEH in the archaeological remains of pigs, sheep, and goats from eleven different ancient Egyptian sites, and investigate the links between LEH, possible changes in husbandry practices, geographic as well as site contexts, and compare it to modern Egyptian pig, sheep, and goat data from similar geographical contexts.

Although the majority of past studies have focused on humans and primates, recently LEH has started to be applied to other species, most notably the pig. The work on pigs clearly demonstrates that LEH is related to key physiological events such as birth and weaning, and seasonal events such as the effects of the first and second winters. Work on pigs has also demonstrated that changes in environmental conditions, such as deforestation, and animal husbandry practices, have an effect on the occurrence of LEH. It also has the potential to address changes in agricultural management (weaning and stalling), seasonal changes in the availability of food, and domestication. LEH is the best way to understand the physiological stresses during the development of these animals because it produces a tangible record that can be seen and recorded from their tooth remains.

Following the work that has been done on pigs as well as current research under progress on sheep and goats, my research address the following questions:

1. What is the frequency of enamel defects in suids and caprines, and do coherent patterns exist in ancient Egyptian material that reflect ecological setting/husbandry regime?
2. Is there variability with the change from Predynastic local subsistence settlements, to the large urban centers of the Old Kingdom that were part of larger state governed trade networks? Does this change (if there is one) continue up to and throughout the New Kingdom?
3. How does the archaeological data compare to modern samples from the region today?

Data has already been collected from seven sites throughout Egypt (Sais, Mendes, Tell el-Borg, Kom el-Hisn, Zawiyet

Umm el-Rakham, Kom Firin, and Tell el-Amarna), and is currently under progress at an additional three (Giza, Elephantine, and Abydos), which show that enamel hypoplasia is a very common occurrence in the domesticated pig, sheep, and goat population. Modern pigs, sheep, and goats with known life histories will act the control group, and can then be compared to the archaeological material.

**Edwin Coville Brock (American Research Center in Egypt)**

*The Documentation for Publication of Finds from The Salvation of Karnak and Luxor Temples Project*

For the past two years, the American Research Center in Egypt, through a grant from the United States Agency for International Development (USAID), has been involved with several aspects of conservation and documentation activities related to a previous USAID funded project to lower the ground water table in the areas of the Karnak and Luxor temple complexes, known as the Salvation of Karnak and Luxor Temples Project (SKLTP). During the activities of the SKLTP, from its inauguration in January 2005 to November 2006, a series of trenches for drainage pipelines excavated around the two temple complexes were expected to encounter numerous artifacts of archaeological significance. An archaeological monitoring team was assigned by the Egyptian Supreme Council of Antiquities to record these finds, as well as to engage in a more proactive role to carry out test excavations in areas considered to be archaeologically sensitive, prior to trench excavations.

To the east of Luxor Temple, nearly 350 inscribed stone blocks, architectural elements and statues fragments were recovered, mostly of sandstone, but including some fragments in red granite, granodiorite and limestone. These artifacts represented a wide chronological range including the latter half of the 18th Dynasty (Thutmose IV, Amenhotep III, and Akhenaten), the 19th Dynasty (Rameses II, Merenptah/Sety II), the 20th Dynasty ruler Rameses III, Late Period material of the 25th, 26th and 30th Dynasties, as well as Ptolemaic and Roman material. Because the trenches around the Karnak temple complexes were dug in the bottom of the old Chevrier drainage trench, fewer archaeological encounters were made. One unexpected find, however, were blocks from the gate to a chapel of Ptolemy XII dedicated to Khonsu to the southeast of

the Karnak temple complex.

The documentation role of this project includes reports on the archaeological activities which put the finds in context, as well as a descriptive catalogue, supplemented by photographic and epigraphic recording. In addition to inscribed and sculptural material, numerous ceramic deposits were analyzed to provide a comparative pottery corpus of particular relevance to the Late Roman / Byzantine period of cultural remains in Egypt. Examples of the finds and the documentation methodology will be featured in this presentation.

**Betsy Bryan (Johns Hopkins University)**

*2008 and 2009 Johns Hopkins University Expedition to the Precinct of Mut*

During the summer of 2008 and the winter of 2009, in collaboration with ARCE, the Johns Hopkins team undertook to excavate the perimeter of the Sacred Lake of Isheru. In the tomb of Khabekhneta (TT 2), reign of Ramesses II, is an incised scene including a representation of the precinct of the Goddess Mut at Isheru that shows the lake, the quays, and the boat of the deity. Questions about the formation and the maintenance of that lake have been raised over time, and our work has endeavored to address questions concerning the lake's ancient banks, its revetments, and its docks.

In the winter of 2009 work to restore the temple continued. The result of nine years of work will be visually displayed as part of the presentation.

**Patricia A. Butz (Savannah College of Art and Design)**

*Mixed Identities in the Dedication of Lichas, Son of Pyrrhus, at the Temple of Edfu*

This paper examines intersecting identities, Egyptian and Greek, in the dedicatory inscription of Lichas, son of Pyrrhus the Archarnanian, dated to the reign of Ptolemy IV Philopator. The inscription comes from the site of Edfu and was acquired by Charles Edwin Wilbour in 1887. Today it is part of the Wilbour Collection in the Brooklyn Museum.

The seven-line Greek inscription is carried on a heavy tablet of black basalt. There is no further embellishment to the text. But the fine lettering is exceptional for its extreme clarity, white-chiseled into the texture of the dense basalt. Lichas makes his dedication to Ptolemy IV and Arsinoe III, followed by the gods Sarapis and Isis. Mention of his official duties for



the king is left to the end: commander in charge of hunting and acquiring elephants for military purposes—a responsibility given to Lichas for the second time. The importance of his exploits is documented in Strabo. Paul Stanwick in *Portraits of the Ptolemies: Greek Kings as Egyptian Pharaohs* (2002) has argued for the importance of black stone in statuary produced during the Ptolemaic period, invoking deliberate continuity between its rulers and the pharaonic past. The unusual use of basalt for a plaque dedication by a high military officer who served both Ptolemy III and IV likewise suggests the deliberate choice of key materials resonating with Egyptian as opposed to Greek tradition, albeit on a smaller scale. The ordering of the text and its content, its particular layout and spacing are all elements that invite close analysis, reinforcing the theme of complex identities. Locating the dedication at Edfu, doorway to the major route to the Red Sea that will place Lichas and his party in proximity to the elephants he seeks, has meaning on both public and private levels. Edfu as prime site of royal patronage and cult for Egypt's Greek rulers is not an accidental choice.

A comparison of the Lichas dedication to the dedication of Komon, son of Asclepiades, dated internally to the reign of Ptolemy IV and today in the collection of the Metropolitan Museum of Art, illuminates both dedicants in respect to ethnic equations and crossovers even more. The Komon inscription is cut on what is probably an imported marble, rare like the Lichas plaque, but on the opposite end of the color spectrum and with different cultural associations. There are important distinctions in the setting of some of the more formulaic lines, their layout, and palaeography. Komon is affiliated with Naukratis, the oldest of Greek footholds in Egypt. Such inscribed plaques belie an initial appearance of simple standardization and have as much to say about the mixing of cultural identities in the Ptolemaic period as does the major statuary of its rulers.

**Edward W. Castle (University of Chicago)**

*Ancient Systems of Weight*

Since the customary systems of weight employed by ancient civilizations were often based on different systems of computation, e.g. decimal, sexagesimal, or quadragesimal, the development of interregional trade compelled traders to devise strategies for articulating units belonging to different

systems. One strategy employed fixed ratios to convert between the different units of weight. As these ratios generally reflect structural relationships between the relevant systems, an understanding of the interrelationship of systems is therefore feasible through structural and statistical analysis, making it possible to avoid the discredited methods of comparative metrology which tended to find unlikely, purely arithmetic relationships between unrelated norms. Interesting enough in itself, this understanding is essential for the interpretation of individual corpora of weights, most of which contain foreign influences which are frequently overlooked or misunderstood.

Above all, however, for historical purposes an understanding of the interrelationships between the various systems makes it possible to trace trade connections which are not detectable from ceramic or written evidence, or other culturally distinct data.

This paper briefly presents the evidential underpinning of this theory, illustrated with examples of the diagnostic use of structural and statistical analysis to draw out historically significant information. It will briefly discuss the Egyptian system and present surprising evidence for the primacy of the Indus civilization in the development of the systems of weight which spread throughout the countries of the ancient world, Egypt among them.

**Sarah N. Chandlee (University of Memphis)**

*Ouaphres: A Priest of Isis in Greece*

The purpose of this paper is to investigate a Hellenistic grave stela in the collection of the Athanasakeion National Archaeological Museum, Volos, Greece (Volos 52). An examination of the inscription documents that the name of the deceased, Ouaphres, and of his father were of Egyptian origin and give evidence to the ethnicity and profession of the deceased (a priest of Isis from Busiris, Egypt). The painted scene, though poorly preserved seems to depict the deceased performing the cultic actions of his profession.

Following the discussion of the inscription, I will analyze the scene on Volos 52 in order to determine the iconography used to depict an Egyptian priest in Hellenistic Greece. A variety of visual and literary examples will be used for this analysis, including Egyptian, Greek and Roman sources, to further illustrate the scene on Volos 52 and to provide comparisons to show that the deceased is portrayed in Hellenized forms

with Egyptian attributes. In the case of the Roman examples, some are one or two centuries later than Volos 52, though they are needed since there are no direct parallels of Egyptian priests of Isis from mainland Greece. Here I draw on the idea of continuity, specifically within the cult of Isis and ancient Egyptian religion. Overall, the grave stela of Ouaphres adds information to the cult of Isis in the Hellenistic period and the changes occurring in representations of priests of Isis from Egypt, to Greece and to Rome.

**Violaine Chauvet (University of Liverpool)**

*Considering the Role of Craftsmen in Funerary Practices*

Due to the nature of the documentation, the role of artists in the construction of private tombs has been discussed primarily in relation to their craft and skills. This paper aims to examine a different sphere of activities revolving around the craftsmen's ritual role, linked to their knowledge of the sacred texts and rites. Indeed, the evidence suggests that the contract (*htm*) concluded between craftsmen and tomb-owners did not end with the physical completion of the tomb but also covered the long term operation of the monument.

The ritual role of the artists is documented in tomb decoration where some of the men are named and depicted as officiants in the funerary cult - bringing offerings, presenting incense to the deceased, etc. Next to their craft-titles are priestly-titles confirming the versatility of the artists' responsibilities. Of central interest is the association of titles with the priesthood of the god Ptah, patron of the craftsmen, as well as the title 'scribe of the god's book' attesting of the craftsmen's familiarity with the sacred spells and rites needed to make the tomb 'effective'.

Looking at the textual, iconographic and archaeological evidence, the present paper re-considers the *dw3-ntr n* - the response of the workers to the payment by the tomb owner - as evidence of the ritual synergy existing between the protagonists in the context of funerary performance.

**Emily Cole (University of California, Los Angeles)**

*The Well-Ordered Universe: Temple Texts from the Inner Sanctuary at Dendera*

The temple of Dendera was a sanctuary for the divine and a place of worship for the Egyptian people of the Ptolemaic and Roman periods. The temple was conceived and decorated with the goal of pleasing the god and maintaining cosmic order.

The heart of the temple was the inner sanctuary, dedicated to the Lady of Dendera, Hathor. The extensive temple texts were published first by F. Dumas and subsequently by S. Cauville, and there has been much discussion in the last decades concerning the themes, structure and purpose of the decorated ritual scenes. Through an analysis of these reliefs, it is possible to discern a conscious effort on the part of the designers in the manner of what was coined by P. Derchain in 1962, the 'grammaire du temple'. The concept is that every line of text, scene and ritual sequence is preconceived and connected to others within the temple, and that by linking scenes together, a sacred meaning was infused into the walls of the temple.

This paper focuses on the decoration of the exterior walls of the interior sanctuary of Dendara. It examines the extent to which a 'grammaire' can be defined in the placement, representation and content of the scenes, which may in turn offer a unifying principal for the temple's decoration. The entrance to the shrine is flanked on either side by a column of offerings scenes and hymns. The east and west walls each have six columns with three panels, and the back wall has four columns. Within each ritual scene, the king is offering an important item to one or more seated gods. These items include not only objects from the daily cult, such as clothing, eye paint or sistra, but also more symbolic gifts such as fields or ma'at. It follows that a wide range of connections between scenes is found vertically, horizontally and symmetrically (ie. between the East and West sides) suggesting that the shrine embodies the maintenance of Maat. The vertical relationships fit with the Egyptian conception of the cyclical nature of time, a vague horizontal progression from the front to the back of the shrine illustrates the defeat of enemies and peace in Egypt, and there is an axially symmetrical design with Isis on the East side and Hathor on the West. In three distinct ways, the reliefs point towards a desire to illustrate the ideals of kingship and the balance of cosmic order. It can thus be shown that the text and images engraved for eternity on the walls of this inner sanctuary of the goddess Hathor, use mythology and iconography specific to the cult of the goddess to confirm the order of the world and the renewal of kingship.

**R. James Cook (University of Michigan) \***

*The Graeco-Roman Canals of the Fayum: An Archaeological Investigation*

It is well known from the papyrological evidence that a massive irrigation system existed in the Fayum during the Graeco-Roman period (ca. 300 BC - AD 300), but little archaeological fieldwork has been undertaken to investigate and document these massive landscape features. In fact, archaeologists have barely studied the Fayum canals since the pioneering prehistorians Gertrude Caton-Thompson and Elinor Gardner first documented a large number of purportedly Ptolemaic irrigation canals near the ancient site of Karanis (modern Kom Aushim) in 1927-28.

Since that time, archaeologists working around the world have developed an ever-increasing body of archaeological method and theory devoted to the location, examination, and interpretation of relict canals. As a member of the UCLA/RUG Fayum Project, the author has been conducting survey and excavation of the ancient irrigation system near Karanis. This paper presents the methodology of the project and the preliminary results of the first two seasons of fieldwork, which suggest new perspectives on the nature of the irrigation system and its role in ancient society.

**Kathlyn Cooney (University of California, Los Angeles)**

*Death in a Time of Recession: Funerary Arts as Remnants of Social Change in Theban Egypt*

During the turmoil of the Late Bronze age in ancient Egypt, Ancient Egyptians had to adapt systems of funerary arts creation and burial deposition to unstable political and economic contexts. Theban funerary arts of the late Ramesside Period (and the subsequent Third Intermediate Period) reflect a variety of innovative and defensive burial strategies - particularly against the threat of tomb robbery and the desecration of human remains in the burial. The 20th Dynasty coffin in particular is a survival of a complex negotiation between the opposing forces of institutional instability and increasingly costly social expectations and demands. On the one hand, the extreme economic, political, and social instability of the late New Kingdom made the commission of funerary arts very expensive, but on the other hand, pervasive social pressures and increasingly fluid social circumstances demanded that elites spend large amounts of their income on funerary

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materials for display in burial ceremonies. The economic and political downturn of the 20th Dynasty helped to shape funerary practices of the Third Intermediate Period, and in many ways the 21st Dynasty burial assemblage is an extension of the socio-political adaptations being made in the latter part of the New Kingdom.

**Pearce Paul Creasman (Texas A&M University)**

*In Search of Boats: Two Brief Seasons of Remote Sensing at Dahshur*

In the late 19th century, excavations at the pyramid complex of Senwosret III at Dahshur revealed five boats, each about 10 meters long. 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 much of the evidence of the technologies employed in their construction. Should the missing vessel be located, its study could provide a rare glimpse into the maritime history and technology of the Middle Kingdom.

In cooperation with the Metropolitan Museum of Art's Expedition to Lisht and Dahshur, directed by Dr. Dieter Arnold, two brief seasons of geophysical survey have been conducted at the pyramid complex of Senwosret III at Dahshur. The primary purpose of the surveys was to locate the missing boat-burial. The surveys also sought to determine the suitability of ground penetrating radar, magnetometry and electromagnetic induction for mapping archaeological features. Tests conducted in 2007 demonstrated that magnetometry detects subsurface structures of stone, fired mudbrick, and unfired mudbrick under current site conditions. Data indicated areas of geological activity as well as unexcavated archaeological remains, though no definitive traces of the missing boat. To supplement the search, a longer survey in 2008 employed ground penetrating radar in concert with magnetometry. This paper discusses the findings of the 2007 geophysical survey and preliminary results of the 2008 season.

**Jennifer Cromwell (University College, Oxford)**

*What's in a Hand? Palaeography and Scribal Tradition in Coptic Documentary Texts*

From the 8th Century AD village Jeme (Medinet Habu) is a corpus documentary texts written on papyri, the main publication of which is Crum and Steindorff's *Koptische*

Rechtsurkunden der achten Jahrhundert aus Djeme (P.KRU). One of the requisite elements of these texts are witness statements, written between the body of the document and the scribal notation. A variety of individuals were responsible for the writing of these statements, ranging from well-known and highly skilled scribes to those who could barely write the shortest of statements. One of these witnesses, Isack son of Konstantinos, who appears in seven texts (P.KRU 14, 24, 25, 47, 48 54 and 87), is the focus of this paper. In his early statements his writing is angular and uneven, with individual letters formed by multiple strokes. This develops over time into a more rounded, even and fluid hand.

This paper presents the differences witnessed in his hand and discusses the different issues which are subsequently raised. Most obviously, there is the evidence for the improvement in one person's hand; but the interest of his statements exist beyond this. A number of the documents in which Isack appears contain no dating criteria. The progressive developments in Isack's hand allows the documents in which he appears to be situated in a relative chronology. Finally, the social element of these statements will be addressed - you do not need to be an accomplished scribe to function as a witness, or act as amanuensis for others. Close analysis of these short passages has much to reveal in the organisation and production of these documents, revealing more than their brevity suggests.

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

*Balancing the Budget : A Demotic Accounting Text from the Mid 2nd-Century BCE*

The significance of accounting texts has been frequently ignored due in part to their mathematical nature as well as their lack of text. Accounting papyri, with seemingly endless numbers, without clear context and import, do not seem as interesting as letters, contracts, or other continuous administrative texts, but they may still impart important information, not only with the use of mathematical operations but also the everyday concerns of the Egyptian populace. P. Stanford Green 17 illustrates the incredibly intricate economic environment during the mid-second century BCE by depicting the everyday calculations necessary to keep a large estate on budget.

This previously untranslated text is a mathematical account of the operations involved in "balancing the checkbook" of a

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Fayoumic estate. Unparalleled thus far, the text is exceptionally long with intricate calculations indicated with mathematical terms. Though the use of mathematical terms might suggest a didactic text, rather than an account, in this case the only thing being counted is deben, the marginal notes and the rub-outs indicate a working copy, and unlike other known mathematical texts the papyri contains no mathematical problems, only calculations. Another aspect which sets this papyrus apart is the quantity of deben being calculated. The numbers are so large as to be exceptional and can paleographically date the papyrus to the mid-second century due to inflation from the introduction of the bronze standard during this period. Through analysis of the text, one is given a glimpse into the lives of mid-second century Egyptians in their own Demotic script.

**Jerome S. Cybulski (Canadian Museum of Civilization),  
Donald Ryan (Pacific Lutheran University) and Kathryn  
Hunt (Pacific Lutheran University)**

*Bioarchaeology in the Valley of the Kings: Findings from the 2008 Field Season*

Human remains from four undecorated tombs were studied as part of the ongoing Pacific Lutheran University Valley of the Kings Project. Our field research sought to elucidate the demographics and the social, biological and health histories of the tomb occupants. We also investigated body build, limb proportions, and stature. The remains from three single chamber shaft tombs, KV28, KV44, and KV45, had been uncovered during excavation and clearing operations in 1990 and 1991. Human remains in KV27, a shaft tomb with four chambers, were discovered in 2007 and the majority, in Chamber B-b, were excavated during the 2008 season. The effects of flash floods in the valley and perhaps tomb robbery resulted in the deterioration and partial disarticulation of what were once mummies in each of the tombs. Stratigraphic placements and other contextual information indicated that most of the remains dated from the New Kingdom, 18th dynasty. At least two individuals in KV45 were found in coffins assignable to the Third Intermediate Period, 22nd dynasty. Ultimately, four individuals were discerned in KV27, three in KV28, 13 in KV44, and five in KV45.

An intriguing demographic profile was provided by the KV44 assemblage. Eight individuals were infants, ranging from foetal or newborn to 2 years  $\pm$  8 months of age. The



other five individuals were assessed as females and the two oldest in this group may not have lived past 20 or 21 years of age. One possessed intact mummified tissue to the extent that the left elbow was still articulated and flexed, presumptively indicating the pose of a royal female. The ulna shaft was split by a suspected perimortem (unhealed) fracture, and the skull exhibited a vault opening caused by an outside blow. At least four KV44 individuals showed cranial evidence for anemia or scurvy and one infant exhibited widespread pathological changes in the postcranial skeleton.

An opening similar to that in the KV44 skull was present in a female skull from KV28. Other signs of trauma included perimortem or postmortem indentation type fractures in two other skulls and healed or healing postcranial fractures in at least three individuals. Stature estimates ranged from 175.7 to 158.4 cm for four males and from 165.8 to 150.2 cm for five females. The two shortest individuals, seemingly removed from the ranges of the others, were the two known 22nd dynasty representatives, one male and one female. Scholarly interpretation of the data in all areas of the bioarchaeological investigation continues.

**Jacco Dieleman (University of California, Los Angeles)**

*Bringing the Magic Back into the Book of the Heavenly Cow*

The so-called Book of the Heavenly Cow is well known to Egyptologists as a composition that explains the origin of representative kingship in the framework of a mythological narrative. The narrative includes the gruesome episode of the destruction of mankind by a raging Hathor on the instigation of a bitter sun god. The text is preserved in eight variant versions. Five versions derive from tombs of New Kingdom pharaohs in the Valley of the Kings (Tutankhamun, Seti I, Ramesses II, Ramesses III, and Ramesses VI). Two versions are preserved on New Kingdom papyri from Deir el-Medina (Turin cat. 1982 and 1826). A local adaptation is preserved in the so-called Book of the Fayum of the Greco-Roman Period. The five versions from the royal tombs were used to construct a comprehensive and coherent version of the text. This ‘modern’ version has since then served as the basis for research and translations. The truth of the matter is, however, that none of the authentic versions are in full agreement with the ‘modern’ version as regards structure and content.

This paper questions the validity of the ‘modern’ version by

carefully examining the structure of the individual versions and their spatial distribution on the tomb walls, and by including the papyrus versions in the analysis. Moreover, by introducing the results obtained from a study of genre conventions in Egyptian formularies of protection and healing, the paper argues for rethinking the textual structure and for reading the text more consistently for what it really is, that is to say, a magical spell. Such a reading has a bearing on the meaning of the text and raises questions about its presumed royal character.

**Tasha Dobbin (Yale University) \***

*Death and Taxes: Papyrus Stanford Green 26*

Papyrus Stanford Green 26 is a necropolis tax receipt, written in Demotic, from the Fayum settlement of Philadelphia (Gharabet el-Gerza). From over 3000 texts known from Philadelphia, approximately 50 are written in Demotic while the balance of the texts are predominantly Greek. The disparity between the representation of the extant texts and the likely demographic makeup of Philadelphia means that each additional Demotic text reveals a little more of the day-to-day life of the town's inhabitants. P. Stanford Green 26 preserves a list of names, most likely persons who were to be interred, a sum of money for their interment up to a specified date, signed by several hands in Demotic, and registered by one individual in Greek. The papyrus offers three interesting lines of study: the list of names includes some well attested Fayumic names and some fascinating familial relationships; the possible inclusion of an annual payment by a choachyte in order to practice his occupation; the Greek official who registered the document.

The scarcity of necropolis tax receipts on papyrus combined with the lack of such receipts from this region, presents an opportunity to tease out further information regarding how the Egyptian people interred their dead. As P. Stanford Green 26 appears to have no direct parallels, a break-down of the text revealed formulaic components with similarities to contracts, the Zivilprozessordnung and Kultvereinsatzungen - texts which deal with the costs, rules and regulations for practicing the occupation of choachyte or embalmer. In addition, P. Stanford Green 26 also displays similarities to Greek tax receipts concerning payment by embalmers, who paid a fee for each burial. This papyrus offers a chance to link together diverse documents across two cultures and languages while

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informing us on two inevitabilities of life - death and taxes.

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

*Master of the Sword, Patron of the Arts: Conservation of the Mosque of Aslam al-Silahdar in Cairo*

The long reign of the Mamluk sultan al-Nasir Muhammad (between 1294 and 1340), followed by the quick succession of his many sons on the throne were tumultuous times of never-ending violent struggle for power. And yet, it was also a time of tremendous artistic achievement, when architecture in Cairo achieved its unique and mature style, making the city the artistic capital of the Islamic world.

The mosque built in 1344-45 by Amir Aslam al-Silahdar is among the masterpieces of Mamluk architecture in Cairo, but time has taken a heavy toll. Work by the Comité de Conservation des Monuments de l'Art Arabe in the early 20th century saved the building from perishing altogether, but by 2000, it was in urgent need of conservation.

The mosque is located in a busy traditional neighborhood halfway between the Bab Zuwayla and Darb al-Ahmar area, where ARCE has conducted several conservation projects, and the al-Azhar Park created by the Aga Khan Trust for Culture. Aslam al-Silahdar mosque was therefore a perfect candidate for a joint conservation project by ARCE and the AKTC. The work started in May 2006 and is scheduled for completion in early 2009. The conservation team consolidated the stone masonry of the walls, cleaned and repaired the stone and plaster of the façades, installed new, properly waterproofed roof covers, restored the beautiful decoration of the ceramic tiles on the dome of the founder's mausoleum, and repaired the woodwork of roofs, floors and galleries. Fine art conservators treated the elaborate limestone, marble, stucco, and stained glass decoration, as well as the painted wooden ceilings and exquisitely carved wooden panels of doors, shutters and the pulpit.

The mosque is a focal point of the neighborhood community life, and its conservation fits into a larger scheme of the urban upgrading of the neighborhood which the AKTC carries out. The building, already transformed from a neglected and gloomy near-ruin into a stunning jewel of mediaeval architecture is part of the ongoing transformation of the whole area.

**Aidan Mark Dodson (University of Bristol)***The Prophet Of Amun Iuput and His Distinguished Ancestors*

A discussion of two fragments in a private collection, deriving from the cartonnage mummy-case of the Prophet of Amun Iuput (B), a descendent of Osorkon I, through his eldest son, the High Priest of Amun Shoshenq. The paper also considers a coffin lid bearing the name of Iuput's father, Osorkon D, and now in Stockholm (NME 838), and discusses various issues surrounding the family. Amongst other points, it is concluded that the High Priest Shoshenq should not be equated with any King Shoshenq and that his mother, Maatkare B, died prior to the accession of Osorkon I.

**Jonathan P. Elias (Akhmim Mummy Studies Consortium)***The Mummies of Pahat and Shepmin: A Father and Son from Akhmim*

The analysis of parent-child pairs is an important frontier in mummy studies, but it is one that is particularly difficult to organize and conduct in North America. CT scan studies of related individuals are rare in our scientific literature. This is due, not only to a lack of intact subjects, but to ownership factors which separate the members of ancient families and make connected studies of them difficult. In a series of happy coincidences, the Akhmim Mummy Studies Consortium came to identify and scan a father-son pair in 2007 and 2008 consisting of the mummies of the Akhmimic priests Pahat (Berkshire Museum 1903.7.44) and Shepmin/alt.Shepenmin (Vassar College CC 79.001). A study of these closely related persons greatly improved our understanding of the funerary practices evolving at Akhmim in the 2nd half of the 3rd century BC.

A relationship between these two Ptolemaic mummies was suspected prior to scanning, but its closeness was not understood until a visit to Vassar College on the way home from scanning Pahat in Pittsfield, Massachusetts (June 2007). Examination of Vassar's mummy (in storage in the Frances Lehman Loeb Art Center) allowed us to compare inscribed genealogies and confirm that Shepmin was indeed Pahat's son. The stylistic similarities of the wooden, "yellow-on-black" decorated coffins owned by the two men, furnished compelling evidence that their manufacture had occurred around the same time and within the same workshop. Later CT scan examination

of Shepmin (April 2008) revealed that he had suffered a fracture of the right femur. This traumatic injury was perimortal and likely hastened his demise. Consideration of multiple lines of evidence relating to the preparation of the burials of this father-son pair (e.g., coffin and cartonnage styles; estimated ages at death and mummy preparation quality) suggested the very strong possibility that Shepmin had pre-deceased his father by a small margin and that Pahat may have contributed elements of his own funerary equipment to improve his son's assemblage.

The presentation includes a discussion of the social dimensions of Akhmimic mortuary preparation, based on the radiographical examination of visceral packets, amuletic objects and other aspects of funerary ritual (e.g., evisceration, wrapping patterns and resin applications). Stylistic analysis of Ptolemaic coffin and cartonnage style, and an interpretation of the associated funerary iconography will be featured.

**Virginia Emery (University of Chicago)**

*The House of the King and the House of God: Vocabulary of Palace and Temple*

Though the symbolic and organizational similarities between palaces and temples as institutional entities long have been recognized, less specific attention traditionally has been devoted to the consideration of the constellation of Egyptian terms used to signify each. Words for both palace and temple appear at the beginning of Egyptian history, with the most commonly employed and therefore most stereotypical words tending to arise during the Old Kingdom, with vocabulary being added and elaborated continuously until the Greco-Roman period. The terms for palace and temple could refer not only to a physical structure or compound, but also could be abstracted to signify the administrative or institutional entity housed within it, a metonymic extension that reached its apex in the application of the word *pr-ꜥ3* to the person of the king himself—an application that has endured even into the present use of the word Pharaoh to refer to the ancient Egyptian monarch. Curiously, almost half of the terms for palace or temple actually could refer to either a palace or a temple, seemingly indicating a closer interrelation between the two than modern, context-specific translations can allow for, which introduces a translational dampening of the nuances present in the original. The examination and comparison of

the terms for palace and temple can begin to illuminate the Egyptian conception of each and the native understanding of the relationship between the two.

**Richard Fazzini (Brooklyn Museum)**

*Some Recent Work by the Brooklyn Museum at South Karnak*

The Brooklyn Museum's archaeological expedition to the Precinct of Mut at South Karnak is conducted under the auspices of the American Research Center in Egypt and with the permission of the Supreme Council of Antiquities. It is funded by the Brooklyn Museum and some private contributions.

Since dividing the work at the site with the expedition from The Johns Hopkins University in 2002, Brooklyn has been concentrating its efforts on the precinct north of the Second Pylon of the Mut Temple but also the Contra-Temple immediately south of the Mut Temple. The goal of this work has been and remains the excavation and restoration of the site's structures with the goals of preserving and publishing the site's monuments and making it possible for the SCA to open the site to visitors.

This presentation will summarize the most recent of this work and our current picture of the Precinct and its history.

**Maria Carmela Gatto (Yale University)**

*Falcons and Pharaohs: Predynastic and Early Dynastic Rock Art in the Aswan Region*

Since 2005 "The Aswan-Kom Ombo Archaeological Project", a joint venture between Yale University and the University of Rome "La Sapienza" is investigating selected areas in the region between Aswan and Kom Ombo, namely the West Bank from Qubbet el-Hawa north to Kubbaniya north, Wadi Kubbaniya, Wadi Abu Subeira and a section of the desert east of Kom Ombo.

The archaeological evidence recorded so far is varied and rich and includes many rock drawings of different style and age. Presently, rock art sites have been found in West Bank Aswan and Wadi Abu Subeira, while no evidence was noticed in the Kom Ombo desert under investigation. Those from the Predynastic and Early Dynastic periods are particularly important.

Three main sites will be here taken into consideration. Two are in West Bank Aswan and one is located in the main

southern tributary of Wadi Abu Subeira. The iconographic repertoire includes giraffes, boats, bulls, wild animals like ibexes, dogs, human figures. Most of the drawings have to be interpreted as ritual hunting scenes, cosmological scenes, or power representations. They definitely have connection with the elite need to show and recreate its ideological power.

In particular, a falcon on top of a boat cabin, a pharaoh overseeing a boat procession, and a pharaoh on a boat with a *mr* on his hands are clearly linked to the pharaonic iconography. The boat where the falcon is standing has the v-shape typical of the Naqada II period, thus it might be one of the oldest of such representations along the Nile valley and so far the southernmost one.

As for the two scenes with the pharaoh, they belong to the same iconographic and ideological project. Cross-references with the Narmer palette and mace-head, and more precisely with the King Scorpion mace-head give a tentative date for the tableau to Dynasty 0.

The paper will describe and interpret the aforementioned sites, placing them in the cultural context of the Aswan region. In this perspective, a brief overview of the archaeological evidence will be offered.

**Andrew H. Gordon (Independent Scholar)**

*Theban Tomb 118, Its Scene of Foreign "Tribute," and Its Tenant*

Theban Tomb 118 sits high in the Upper Enclosure of Sheikh Abd Gurna in the Theban necropolis. While it was once one of the most imposing tombs there, rivaling the Tomb of Horemhab (TT78) in location, size and layout and apparently in decoration, the last is almost totally obliterated. Until the publication of Kampp's *Die thebanische Nekropole* in 1996, in which location, layout and architecture took precedence, the perception of this tomb was based mainly on the surviving decoration. In this regard, Theban Tomb 118 was found so wanting that no one had even bothered to photograph its sketch of foreign "tribute."

The tomb is completely excavated, including burial pits, and the plan does not match that of Porter and Moss's Topographical Bibliography. In Baraize's 1904 map of Sheikh Abd Gurna, Theban Tomb 118 and about nine other surrounding tombs are the only ones of which Baraize showed the layout. In a personal communication, Jaromir Malek has

suggested to me that it was the French Egyptologists, Virey and Scheil among them, who excavated that area. They published seven tombs in a cursory manner, but apparently Theban Tomb 118 was not considered worthy of mention.

From their perspective, it was easy to see why. Although Porter and Moss give a name, Amenmose, and a title, “Fanbearer upon the right of the king,” both are reconstructions. Gardiner and Weigall correctly indicated in their 1912 publication, that the draught-boards sign (Gardiner Y5) is missing from his name, and only “the right of the king” remains from the title. In addition, the few remaining scenes are fragmentary, and the sketch of foreign “tribute” has only four tributaries left. Given all this, it would not have been surprising over a hundred years ago for a French or any other expedition to have ignored what would have appeared to be a tomb with almost no decoration.

The sketch of foreign “tribute,” including an apparently Egyptian item in the hand of a foreign tributary, will be illustrated and discussed. The date of the tomb will be analyzed based on the fragmentary pictorial remains, and the tomb owner’s other titles not present in this tomb will be elucidated.

### **Lyn Green (Society for the Study of Egyptian Antiquities)**

#### *Some Early Ptolemaic Queens and Unidentified Pieces in the Royal Ontario Museum*

Establishing the iconography of Ptolemaic queens is still very much a work-in-progress. Three distinct categories of representation often exist contemporaneously: “true” Egyptian or pharaonic, Greek (or hellenized) and “Egyptianizing”. These are distinguished not only by artistic style, but also by iconographic elements such as regalia, wigs, etc. In “Egyptianizing” images, elements of Greek and pharaonic style and iconography are combined. The use of a particular type is often determined by the purpose for which it was made and whether it was intended for viewing by a native Egyptian or hellenized audience. The audience for a particular work of art was in turn determined by the political, dynastic or religious purpose for which the representation was made. The most obvious examples are statues and reliefs intended for the decoration of temples to traditional pharaonic deities outside Alexandria. Naturally, these depictions follow dynastic models in iconography, and sometimes in style. Coinage, on the other hand, was a non-Egyptian concept and exclusively



used hellenized models. Examples of all types appear in a variety of media, but except in coinage and sometimes in relief in the pharaonic style, most are anepigraphic and art historians must use other criteria to identify the subject of the representation. This paper will deal with the issues associated with identification of Ptolemaic royal images and examine a few pieces in the collection of the Royal Ontario Museum which may be tentatively identified as Ptolemaic queens.

**Kenneth Griffin (Swansea University, UK)**

*Popular Worship at Luxor Temple: An Examination of the Rekhyt Rebus and So-called 'People's Gate'*

The question of access by the populace to the temples is one that has not yet been adequately answered by Egyptologists. Though the populace undoubtedly had access to the outer courtyards, the questions of when and where remains problematic. The most widely discussed temple, in relation to public access, is that of Luxor Temple, in particular the forecourt of Ramesses II. Lanny Bell hypothesised that the abundant representations of the rekhyt rebus, found on the papyrus columns of the eastern side of the courtyard, indicated that the populace would stand here during festivals, particularly the Opet-Festival. Furthermore, also located on the eastern side of this courtyard is the so-called 'people's gate' which Bell believes was used as an access point for the populace.

While the populace unquestionably had access to the aforementioned courtyard, as will be demonstrated in this presentation, the presence of the rekhyt rebus, in conjunction with the 'people's gate', should not be used as a criteria for guarantying their presence. A closer examination of both the placement of the rekhyt rebus within other Egyptian temples, as well as other doorways with connections to the rekhyt-people, reveals that the hypothesis of Bell is flawed. This lecture will examine both the rebus and the doorways, in order to demonstrate that they absolutely cannot be used to define areas which were accessible to the populace. The paper will also explore possible alternatives as to the function of both the rebus and the doorways on which it appears, with special attention made to the clear processional routes indicated.

**C. Wilfred Grigg (Brigham Young University) and Kerry Muhlestein (Brigham Young University)**

*Excavating a Snefru Pyramid: A Preliminary Report*

It has long been known that Snefru was responsible for a number of pyramids of various sizes and shapes at Dashur and Meidum. In excavations carried out between 1981 and 1997, a team from Brigham Young University led by Professor Wilfred Griggs, has identified the Seila Pyramid as one also built by Snefru. This pyramid is situated on a hill some 6 miles west of the Meidum Pyramid and overlooking the Fayum Oasis. Its identification as a Snefru monument places it in an important formative period of pyramid history, and raises some fundamental questions concerning the purpose and placement of pyramids, as well as possible reasons for Snefru's building so many of these structures. This preliminary report will discuss the excavation, dating, and general finds of this little known pyramid, including details regarding its construction and artifacts associated with it. Knowledge of this pyramid will prove to be crucial for anyone who teaches or discusses the development of pyramids in ancient Egypt.

**James Anthony Harrell (University of Toledo) and Adel Kelany (Supreme Council of Antiquities)**

*Dolerite Pounders for Quarrying and Dressing Hard Stones in Dynastic Egypt*

A hand-held tool known as a 'pounder' (or 'maul') and made from a fine-grained, black stone called 'dolerite' was widely used for quarrying and dressing granite and other hard rocks during the Dynastic period. Dolerite was preferred for this application because it was one of the hardest stones available to the ancient Egyptians. Its fine grain size (grains less than 3 mm) and crystalline texture together account for its unusually high resistance to impact fracturing. Six ancient quarries for dolerite pounders are known from the Aswan area, including a well-preserved one discovered in the present study.

The sizes of 1419 dolerite pounders from the Unfinished Obelisk granite quarry in Aswan were found to range between 5 to 21 cm across with an average diameter of about 14 cm. Other studies have found that pounders up to about 30 cm across are also common. About 4 percent of the pounders examined bear markings in brownish-red paint that represent either the abraded remains of text labels or, in some cases, paint picked up from the quarry walls.

Dolerite pounders typically have the form of well rounded, nearly spherical balls and it is widely believed that they were intentionally given this shape in order to make them more comfortable to hold. Evidence from the Aswan dolerite quarries, however, indicates that the dolerite pounders were initially angular, compact, and irregular to sub-rectangular in form. Progressive rounding during use eventually reduced them to a nearly spherical form by which point they lost their effectiveness and were discarded.

Another common misconception is that dolerite pounders were held by workers in their hands when striking another rock during quarrying or block dressing. Such handling, however, would quickly cause severe injury to the hands and wrists. Experiments demonstrate that the most painless and efficient means of using a pounder is to release it just before impact and then catch it on the rebound. It is this kind of bouncing motion that ancient workers probably used when applying this tool.

**Melinda K. Hartwig (Georgia State University)**

*The Tomb of Menna Project (TT 69) Second Season*

The Tomb of Menna Project (TT 69) completed its second season (9 September - 15 November 2008 & 1 March - 9 April 2009). During this season, the final high-resolution digital images were taken and joined with an extensive net of measured points taken inside of the tomb to create an exact record of the chapel decoration. Armed with the archaeometric data (x-ray fluorescence, RAMAN spectroscopy, VIS-UV-NIR color spectroscopy) from the 2007 season and the 2008 summer roundtable in Liège, the final phases of conservation and visual analysis were completed. In this paper, some of the findings will be presented, including the types of pigments, binders, coatings, and plasters used in the chapel and conservation techniques utilized to preserve them. The paper will also include a discussion of the work process, pictorial techniques, and the stratigraphy of the chapel paintings. The Tomb of Menna Project is funded by USAID and carried out by the American Research Center in Egypt (ARCE), Egyptian Antiquities Conservation (EAC) Project and sponsored by Georgia State University (GSU), working in collaboration with the Supreme Council of Antiquities in Egypt and a number of European partners, most notably the European Center for Archaeometry, University of Liège, the University of Ghent, the Centre de recherche et de restauration des musées de France (C2RMF).

**Michael G. Hasel (Southern Adventist University)***Foreign Names in the Report of Wenamun and the Identification of Alasiya*

The identification of Alasiya in Egyptian and ancient Near Eastern texts range from: (1) the island of Cyprus; (2) a specific city within Cyprus; (3) various cities or territories in northern Syria; (4) the south coast of Asia Minor/Syria; (5) a city in the Egyptian delta; or (6) have not been forthcoming due to uncertainty. Part of the difficulty has come from understanding the Egyptian use of foreign name determinatives. In 1962 W. Helck acknowledged that Alasiya lacked the ‘island’ determinative, but argued that because it could be reached by the sea it must be considered an island. In 1964 M. Astour observed that the Report of Wenamun indicated the existence of “the city of Alašia” a hundred years after the Sea People invasion. In 1972 R. Merrillees cited Uphill’s observation that “in the hieroglyphic text the land of Alasia has the city, not the island determinative, and that the word translated town, is the usual one for city or town.” Merrillees concluded that “Alasia cannot therefore have been a large geographical unit like Lebanon of to-day, or for that matter an island, let alone one the size of Cyprus.” In 1987 Merrillees developed his initial hypothesis with three basic assumptions that led him to conclude that Alasiya is a city based on the Report of Wenamun: (1) The use of the ‘city’ determinative for Alasiya and the same determinatives for obvious cities like Tyre and Sidon; (2) The description of Alasiya “by the word for a city, dmi”; and (3) The lack of the “island” determinative. A comprehensive study of geographical name determinatives in the Egyptian New Kingdom adds significantly to the understanding of scribal convention as it relates to the orthography in defining the peoples, places, and polities in the eastern Mediterranean world. A comprehensive database of all the occurrences of over 120 different foreign names was compiled from the reign of Thutmose III to Ramses III. From this database new insights can be applied to the scribal conventions used in the Report of Wenamun in addressing the identity of Alasiya.

**Lana Hill (University of Memphis)**

*Their Heads to Keep: The Iconography of Ancient Egyptian Headrests*

To those who consider pillows to be useful but culturally insignificant items, the importance of the headrest in ancient Egyptian culture is easily overlooked. However, headrests played an important role in ancient Egypt, not only as useful everyday items, but also as symbolically important funerary objects—those funerary headrests would enable the deceased to maintain possession of his or her head in the afterlife.

Modern scholarship acknowledges the significance of the Egyptian headrest as protection against eternal decapitation, but generally mentions the decorative elements and motifs on headrests only in passing. This paper addresses that deficiency with an examination and categorization of the various iconographic elements found on decorated headrests. This study aids in determining the prevalence of the various categories of meaning, allowing for overlapping and complementary categories and for the possible inclusion of elements for purely aesthetic reasons.

Deities associated with protection and birth/rebirth, such as Bes and Taweret, are by far the most common iconographic element on Egyptian headrests. Less common are other apotropaic symbols, such as the knotted rope, and elements of undetermined significance, such as the hare and human hands and feet. A few elements, such as the lion paws and duck heads, appear to be primarily decorative.

**James Hoffmeier (Trinity International University)  
and Jessica Lim (University of Memphis)**

*New Evidence for the Sea Peoples' Invasion of Egypt in North Sinai*

Field work directed by the presenter and under the auspices of ARCE and the SCA took place at Tell el-Borg in north Sinai between 1999 and 2008. During the 2004 through 2007 seasons, excavations in Field V revealed a Ramesside period fort, the gate area of which was badly destroyed, and blocks removed for reuse elsewhere. The nature of the destruction, however, and the dates assigned to this area suggests the possibility that this fort was attacked by the Sea Peoples

early in the 12th century B.C. In this paper, the data will be reviewed that leads to this theory.

**Salima Ikram (American University Cairo)**

*A Wayside Shrine in Kharga Oasis*

During the 2007-08 survey season in Kharga Oasis the North Kharga Oasis Survey (NKOS) discovered a wayside shrine along a desert route. The simple shrine was inscribed with brief texts associating it with both Amun and Seth. It was tentatively dated to the New Kingdom. A preliminary discussion of this area will be presented, including its exploitation in the Roman Period.

**Sameh Iskander (New York University) and Ogden Goelet (New York University)**

*The New York University Epigraphical Expedition to the Temple of Ramses II at Abydos-The Second Season*

The paper will describe the work during the second season of New York University Epigraphical Expedition to Abydos, December to January 2008/9. The work is a continuation of the survey at the temple to produce a complete epigraphic, architectural, and documentary record of the site. A more accurate and comprehensive rendering of the site has never been done previously.

The aim of this project will be ultimately to produce a thorough publication in the form of line drawings and photographs accompanied by a comprehensive architectural survey of the temple. Since the temple is presently fully exposed to the elements and preserves the original paint in a few areas, this survey is urgently needed due to the unavoidable deterioration of the reliefs and architectural elements. At present, there have been a number of partial records focused primarily on the Kadesh battle scenes on the exterior walls of the temple and the calendar inscriptions on the exterior south wall. The site maps and description of the temple itself have also likewise been similarly sketchy at points. We will present the up-to-date architectural plans and cross sections of the temple that we have produced, as well as some new experimental techniques that we have developed for epigraphy and site recording. Furthermore, we will discuss certain observations on the phases of the construction of the temple and its decorative program.

**Courtney Jacobson (University of Chicago)**

*Primate Vessels as a Symbol of Rebirth*

Primate vessels are an often overlooked artifact group from ancient Egypt. These vessels are small containers, usually made of stone, which likely held cosmetics and were carved with the images of primates. These vessels appear only in the 6th dynasty, the Middle Kingdom, and at the beginning of the New Kingdom and have different, distinctive traits in each of these periods. The 6th dynasty vessels are, with two exceptions, all tall, slender cosmetic jars of calcite, carved in the shape of a mother vervet monkey holding her young and are inscribed for the sed-festival. In the Middle Kingdom, all primate vessels were made of a light blue, soft, translucent stone called blue anhydrite, notable for having only been used during the Middle Kingdom in Egypt. The vessels of this period are generally short, squat kohl pots, but there is much more variation in form than in the 6th dynasty, and none of the Middle Kingdom vessels are inscribed. The New Kingdom vessels are mostly tall, slender kohl tubes, but show a variety in forms, similar to that of the Middle Kingdom examples. There is also a greater variety of materials in this period than in either of the preceding periods, including vessels made of a variety of hard and soft stones, as well as of wood, ivory, and faience.

The significance of these vessels lies in the symbolism of the primates. In appearance and behavior, humans have more in common with primates than with any other animal. The ancient Egyptians clearly recognized this because they frequently depicted monkeys doing human activities. Because of these similarities, primates became especially associated with human sexuality and, thus, came to symbolize the sexual aspect of rebirth. This is apparent in the inclusion of monkeys, in a number of different art forms, in scenes associated with rebirth. The use of monkeys specifically on cosmetic containers was likely deliberate, reinforcing the connection between monkeys, rebirth, and the use of cosmetics to beautify and rejuvenate one's appearance; a sort of rebirth in life. The vessels themselves have direct associations with the sed-festival, burial, the god Bes, and the goddesses Hathor and Satet, which, in turn, all have their own connections to the idea of rebirth. Primate vessels are a unified artifact group, which illustrates the symbolic connection between monkeys, cosmetics, femininity, and the sexual aspect of rebirth that

likely existed through all periods of ancient Egyptian history.

**Mark D. Janzen (University of Memphis) \***

*Anthropoid Clay Coffins from Tell el-Borg*

Archeological excavations at Tell el-Borg uncovered the remains of four ceramic coffins. Tell el-Borg is located 10 km north-east of Qantara East, in the Suez Canal region; work carried out from 1999 until 2007 as part of the East Frontier Archaeological Project revealed fortification walls from three different New Kingdom periods. All the coffin remains were found in Field III, located on the eastern part of the tell. This area has been demonstrated to be a cemetery, which was robbed in ancient times and plundered in recent years.

Anthropoid clay coffins undoubtedly originated first in Egypt. Typically, scholars have interpreted these coffins from two main points of view: 1. that such coffins are indicative of foreign populations, usually attributed to the Sea Peoples; and 2. that these types of burials belong to those of poorer means, who were unable to afford more expensive burials, like wooden or stone sarcophagi.

A thorough examination of the ceramic coffins from Tell el-Borg as well as a comparison to similar coffins from other locales, such as Deir el-Balah and Beth Shean, demonstrates that there is sufficient reason to view these coffins as of Egyptian origin. Eventually they were adopted into the cultural practice of people groups like the Sea Peoples and the perhaps groups indigenous to the Levant, such as the Canaanites.

Additionally, with specific regard to the Tell el-Borg coffins, it is reasonable to conclude that these coffins are those of individuals associated with the 19th Dynasty fort—perhaps Egyptian officials and their families who were stationed at the fort. Small finds associated with burials rule out the possibility that coffins come from the Sea Peoples' invasion. The limited small finds found in the tombs are unquestionably Egyptian. Also, from what is known of clay coffins in other locations, such burials should not be viewed as indicative of poor economic status.

**Richard Jasnow (Johns Hopkins University)**

*The Book of Thoth-The Sequel: Remarks on Recent Work*

Karl-Theodor Zauzich and I are currently planning a third volume on the Book of Thoth. For this publication I have been preparing digital facsimile copies of all of the Book of Thoth

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papyri. We have then been collating these drawings against the originals in Berlin, Florence, Paris, Copenhagen, and Vienna. These digital drawings will provide, among other things, the basis for an enhanced glossary of the composition, with the advantage now of facsimiles of the individual words as found in the various manuscripts. The drawings themselves should, we hope, enable scholars to engage more readily with issues of palaeography and decipherment. In addition to discussing the process and results of this work of drawing and collation, I will offer several new specific observations on the content of the Book of Thoth.

**Jackie Jay (Eastern Kentucky University)**

*Language as a Legitimizing Force in Piye and Bentresh*

On the surface, the Late Period texts recorded on the Piye and Bentresh stelae seem dramatically different. The Piye Victory stela records near contemporary events, having been erected by the Nubian king Piye himself to celebrate his victories over the Libyan rulers of Egypt. In contrast, the Bentresh Stela, which survives in Thirtieth Dynasty and Ptolemaic Period versions, describes events said to have taken place hundreds of years earlier, during the Nineteenth Dynasty reign of Ramses II. Furthermore, while Piye's narrative is rooted in the "real" world of the everyday, human affairs in Bentresh are directly impacted by the divine realm; indeed, the narrative as a whole centers around the expulsion of a wandering spirit from the princess of Bakhtan by the god Khonsu-the-Authority.

Despite these fundamental differences, however, the two texts had similar propagandizing functions, for while the Piye Stela served to legitimize Nubian rule of Egypt, Bentresh promoted the healing powers of the shrine of the god Khonsu. Both texts also use the same archaizing language, for they are written in hieroglyphs and use predominately Middle Egyptian grammar. In both Piye and Bentresh, there is an intimate relationship between form and function, between language and message. In this paper, I will analyze a number of these texts' grammatical features, exploring various subtleties in the way they use language to support their primary claims.

**Edward Johnson (American Research Center in Egypt)**

*ARCE's Luxor Architectural Conservation Training Program*

In February 2007, ARCE was awarded a USAID grant to support conservation at the Karnak and Luxor temples. The

grant enabled formation of a new ARCE project with overall strategy to respond to conservation needs and opportunities created by recent startup of dewatering systems at both temples.

The second season of work commenced in September, 2008 and continues through April, 2009. A main component of the ARCE Luxor project is an Architectural Conservation Training Field School to train Egyptian conservators in the conservation needed to restore and maintain Egyptian antiquities. The training program provides a firm working knowledge in materials science and conservation methods. It includes classroom instruction, practical supervised field work and creation of a now finished modern conservation laboratory within Karnak temple precinct.

The conservation work at Karnak, done in conjunction with the Conservation Field School, concentrates on the temple of Khonsu. An extensive, integrated program of stone conservation, wall paintings conservation and documentation by student conservators, augmented by a team of Italian professionals, has been undertaken. This presentation will detail the extensive conservation, restoration and replacement of stone and masonry in the temple, continuation of the wall paintings conservation begun in 2007-2008 in the chapels by the Italian team and the continued work of the Egyptian student conservators on the wall paintings of the main court of the temple.

Last year's student graduates are already having a significant positive effect throughout the Luxor region, some returning to work with the Italian team in Khonsu and with the French on their Karnak projects, as well as beginning an extensive program of desalination at Luxor temple, with others teaching and applying what they learned in other areas such as Dendera and the West bank, underscoring the success of the program. This work will be touched on, as well.

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

*The Red Sea Monasteries of St. Paul and St Anthony  
Revisited*

Between 1996 and 2005 ARCE carried out wall painting and architectural conservation projects at these two ancient monasteries in the Eastern Desert. The results of the projects at both monasteries have been published jointly by ARCE and Yale University Press in multi-authored volumes (Elizabeth

Bolman, Ed., *Monastic Visions*, 2002 and William Lyster, Ed., *The Cave Church of Paul the Hermit*, 2008).

During the fieldwork, and while researching the material for the publications, an extraordinary level of trust was established with the monks of the monasteries leading to further ARCE participation in heritage preservation and documentation. This paper will present two aspects of this work. The first illustrates conservation of archaeological evidence for early monastic settlement at the site of St. Anthony's Monastery in the form of early cells preserved beneath the floor of one of the monastery churches with parallels at St. Paul's Monastery. The second shows how the well-preserved 18th century flourmills, while viewable simply as interesting artifacts, are actually part of an important system of interconnections, tied into the traditional system of *awqaf*, that sustained the monks in their remote desert environment.

**Anna Kadzik-Bartoszewska (University College Dublin, Ireland) \***

*"Intimate Artifacts" Their Symbols, Imageries and Classification - Studies of Coptic Textiles in the Collection of the National Museum of Ireland*

For centuries after the introduction of Christianity to Egypt, Copts continued to use mythological themes, pagan symbols and signs, weaving them into their garments. "Symbolons" crystallized the unspoken language, which had given a new form of the expression to Christianity, religion with an entirely different message. They became among Christians a medium of infinite links with the past that during the late Roman, Byzantine and Coptic periods transferred into a form of cultural dialect. This was a very minimal and picturesque language, which was adequate to give satisfactory expression of the inward and invisible realities of life such as faith, fear and goodness. Their complexity places them in the effective context that by the combination of these secret messages with its function pictures the experience of the soul with life's deepest realities. The meaning of symbols has changed and responded to new invisible feelings representing a different spiritual aspiration of the Christian soul, while their function remained the same. Symbols usually portray something concrete, but can, in turn, embody other qualities that in combination with their function depict more than one level of their interpretation at the same time. A belief in magical properties of symbols

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

introduced a different spiritual aspiration where the image expressed a continuous awareness of the realities of life.

The aim of this discussion intends to emphasize the role, which the history of textiles can play in understanding Egyptian societies (in terms of historical and religious changes during the Roman, Byzantine, Coptic and Arab periods). Furthermore it will present the analysis of the dress and its decoration reflecting attitudes to political changes and moral propriety. The recognition of the important features and their analysis stated about the artifactual attributes of textiles, which are: material, technique, image and historical context. The results from this half scientific analyses provided vital clues to the research context that will concentrate on the questions: Why is it important to know about the Egyptian clothing? What can we learn from the artifactual attributes? The paper will consider: socio-economic and cultural communication aspects, the importance of everyday clothing and social status, and artifactual attributes and textiles' classification. This new approach takes into consideration textiles as historic records as the integral part of multicultural society.

**Jessica Elisabet Kaiser (University of California, Berkeley)**

*The Bones of Teaching: Human Osteology and Bioarchaeology at the AERA/ARCE Field School*

The Ancient Egypt Research Associates Inc. (AERA)/ARCE Advanced Field Schools provide graduates of the Beginners' Field Schools with the opportunity to deepen their understanding of one of several aspects of archaeology. It also provides further training for previous Advanced graduates, who return as teaching assistants. In 2009, we will be offering specialist courses in Human Osteology and Bioarchaeology, Ceramics, Illustration and Survey, as well as an in-depth course in Field archaeology. As the AERA Osteologist, I will in this paper focus on the instructional design and findings of the 2009 Osteology Field School, but a brief overview of the results of the season in general will also be provided.

With the support of ARCE grants from the USAID funded Egyptian Antiquities Conservation Projects, AERA, a non-profit organization directed by Mark Lehner, has since 2005 conducted four Field Schools for Egyptian Antiquities inspectors: two Beginners', one Advanced, and one centered on Salvage Archaeology. With the exception of the 2008 Luxor

Salvage Archaeology Field School (SAFS), all field training has been embedded within the excavations of the Giza Plateau Mapping Project south of the Wall of the Crow. The Giza Plateau will also be the setting for the second Advanced Field School, scheduled to take place between February 7th and April 2nd of 2009.

The Giza Plateau Mapping Project is a major research project, focusing on the settlement archaeology of the once-lost city of the pyramid builders at Giza. Thus, the main research design for the project has little to do with mortuary archaeology. However, during the Late and Roman Periods (c664 BCE-395CE) the site was extensively re-used as a necropolis. The excavation of the Late Period cemetery has been ongoing since 2000, and the cemetery now serves as an excellent training ground for Egyptian archaeologists wishing to specialize in bioarchaeology.

A pre-requisite for any bioarchaeologist is a solid foundation in human skeletal morphology. Thus, the students complete a four-week intensive theory course before their fieldwork begins. The theory course teaches students to correctly identify the different skeletal elements and their landmarks and gives them the basics of bone biology, as well as introducing them to methodology and analyses applicable to bioarchaeology, forensic anthropology, and paleoanthropology. The methods include estimation of age-at-death, sex, stature, population ancestry and paleodemography. We also provide introductory lectures on paleopathology and faunal analysis.

All student groups are further required to attend a series of general lectures, given both by AERA staff and by outside lecturers, and to deliver weekly updates on their progress to the remaining students and AERA staff. In addition, we provide a series of voluntary seminars for our teaching assistants. Topics vary, but have in the past included site assessment, research design, sampling strategies and database development.

As evident by this brief description, the AERA/ARCE Field School program is incredibly strenuous. However, the dedication of our students and teaching assistants has ensured its success, and previous graduates continue to make us proud, as they continue their professional careers in Egypt.

**Janice Kamrin (American Research Center in Egypt)***ARCE's Egyptian Museum Registrar Training and Database Projects*

Since 2006, ARCE has been developing and overseeing a cluster of projects at the Egyptian Museum, Cairo, funded by several sources and supported by the museum's director, Dr. Wafaa El Saddik, and the secretary-general of the SCA (Supreme Council of Antiquities), Dr. Zahi Hawass; this paper will present the current state of each of these projects. A great deal of progress has been made since the inception of this work. The Egyptian Museum Registrar Training Project, begun in January 2007, with a planning phase in late 2006, has completed more than two years of its scheduled three-and-a-half-year term. To date, the project has successfully developed a full collections management system for the Egyptian Museum, Cairo, which is being implemented by Egypt's first group of professional registrars. These registrars have been chosen and are now being trained by the ARCE staff, and have all now been hired by the SCA. The registrars are responsible for the centralized records for all of the museum's objects, supporting the work of the curators and other museum staff. Among other duties, they now track and document all object movement, oversee the accessioning of new objects into the museum's collections, document and assist with traveling exhibitions and in-house loans, and assist with the processing of outside requests. They are also involved in a new inventory of the museum's collections, in which a new location system is being put into effect. Parallel to and integrated with the Registrar Training Project is the Egyptian Museum Database Project, in which a new database for the Egyptian Museum (one of the principal tools of the registrars) has been created and is currently being populated and refined. The project is now funded by a grant from the Andrew W. Mellon Foundation; in the current phase of the project, the data from the project's original Filemaker system is being moved into a commercial database, KE EMu. As of December 2008, the database contained over 150,000 entries; a clearly-defined process of transcription and cross-checking from the museum's handwritten registers and the Catalogues généraux is underway, in which the ARCE team, the registrars, and selected volunteers are working to complete and verify the

information in each of these entries and to add the remaining objects. The database project has been enhanced by two AEF-funded grants, the second completed in December of 2008, to digitize the museum's handwritten register books and attach them to the database, as well as to fund the conservation of these invaluable books. The ARCE team and the new Egyptian Museum Registration, Collections Management, and Documentation Department (RCMDD), now headed by two Egyptian Egyptologists, will continue to work together until the ARCE projects end in late 2010, at which time the training of the RCMDD staff will be complete and the collections management and documentation systems at the Egyptian Museum will be fully sustainable.

**Chris Karcher (American Research Center in Egypt)**

*The Shadow of the Door in Egyptian Temples*

The patterns of decoration used on “the shadow (reflection) of the door,” that is the area behind the open door leaf in the temples of Upper Egypt constructed between, and including, the New Kingdom through Ptolemaic periods is a neglected area in the study of Egyptian architecture. This survey and analysis utilizes both on-site examinations and recourse to previously published material.

Beginning with the New Kingdom, the decoration of “the shadow of the door” (SD) in temple architecture is found in sufficient quantity to allow for meaningful comparison. Early appearances as simple bands of alternating painted color evolve by the Ptolemaic period into highly complex carved relief. Some SD motifs are unique to individual temples while others are repeated in multiple locations and across different historical periods.

Although both the use of individual hieroglyphic elements as well as complete texts is most commonly encountered, there exist other types of decoration worth consideration. The simple color bands are used for only a brief time, and predominantly in the early mortuary temples of the 18th dynasty. Examples of this SD pattern can be found at Deir el-Bahri and the gate of Tuthmosis III just west of the sixth pylon at Karnak. A special case of decoration occupying the SD area are the portraits of Senenmut carved on otherwise blank SDs at Deir el-Bahri and Mut Temple at Karnak.

Use of the cartouche begins appearing in SD designs during

the 19th dynasty. The temple at Medinet Habu offers numerous SD examples of interest, including the use of color bands and rows of cartouches used together, but only in the earliest parts of the building. The use of deeply carved cartouches in SD decorations, particularly during the Ramesside period, may appear politically motivated.

By the Ptolemaic period SD designs appear to be systematically used for temple decoration. Ptolemaic SD decorations consist of a recognizable vocabulary of design elements and assume a largely homogenous appearance.

Some SD decoration was clearly intended to remain unseen, located in rooms where it was unlikely that a person would enter and close the door behind them. In some instances the SD is ignored and this space is treated no differently than any other part of a wall. Elaborate SD decorations also appear adjacent to doorways that themselves remained undecorated. There are places where the SD patterns only occupy a portion of the space, with other scenes and inscriptions encroaching into the space. In one instance limestone chapels with granite doorjambs have a painted, striped SD pattern that encompasses both materials.

Analysis of SD decorations provides for opportunities to further enhance the study of Egyptian architecture. In places where an original floor does not survive, examination of SD patterns can facilitate reconstruction by indicating whether a door was single or double paneled. While doors tended to open into buildings, exceptions can be noted by the location of SD patterns. Studying SD designs can also date later reconstruction work and redecoration of existing buildings.

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

*The Lowly Dado and Its Surprises*

Dadoes are long, horizontal fields of decoration that lie at the bottoms of walls, and their location means art historical discussions seldom draw attention to them. In fact, unlike friezes—at the tops of walls—which have been detailed in a few comprehensive works (G. Jequier, *Decoration égyptienne* and E. Mackay, *Ancient Egypt* 1920 and 1921), scholars have generally ignored dadoes. Careful examination of these areas over a lengthy time span, however, indicates not only surprising innovations amid the simpler horizontal-stripe patterns, but also notable consistency in the imagery deemed appropriate for inclusion at wall bases. The New Kingdom



especially provides abundant examples for study, and those that have been executed in paint also allow the comparison of color palettes. Some of the most unusual dadoes occur on painted plaster in the palace complex of Amenhotep III at Malkata and stand out because of their innovative apotropaic compositions. Witness the patterns incorporating Bes figures and protective hieroglyphic signs, for example. But numerous instances actually show great uniformity; color schemes in comparable dado patterns often repeat in multiple monuments, in the same manner as the vertical color-block friezes located at the corners of adjacent walls. Further evidence of the continuity of artistic practice even occurs across context types: the Theban tomb of Parennefer called Wenennefer, designated Tomb -162- by F. Kampp-Seyfried, contains dadoes in a palace-façade pattern that replicate in both form and color some discovered in the King's House at Tell el-Amarna. This paper will primarily examine the types of dadoes created for the New Kingdom, providing examples and theories about the reasons for their remarkable consistency.

**David Matthew Klotz (Yale University)**

*Nadura Temple: Preliminary Report*

The Roman Period temple of Nadura sits atop a large gebel in Khargeh Oasis, overlooking Hibis temple to the west and desert roads leading to the Nile Valley to the east. The badly weathered reliefs and inscriptions date to the reigns of Hadrian and Antoninus Pius (c. 117-161 CE), and thus represent some of the last hieroglyphic texts from Egypt. Despite the considerable importance of this monument for understanding the theology of Khargeh Oasis and the general history of Egyptian religion in the Imperial Era, no serious study of the site has been conducted since Heinrich Brugsch visited around 1860.

The first expedition of the Yale University Nadura Temple Project took place in the winter of 2009. The primary goals of this project include the complete epigraphic documentation of the reliefs and inscriptions, the architectural survey of the fragmentary temple, clearance of the temple precinct and excavation of the surrounding structures. Sand erosion has considerably dulled the hieroglyphs over the centuries, while other blocks have mysteriously vanished in the last decade. Nonetheless, detailed facsimile copies of the surviving traces, combined with older photographs and sketches in archives,

should allow us to restore a substantial amount of the original decoration.

In the first season, the close analysis of photographs and preliminary hand-copies has already suggested new interpretations of the monument. The presence of a particularly well-preserved relief on the north wall depicting the Pharaoh, Bes-figures, children, and women playing tambourines and sistra for Mut originally led Serge Sauneron and others to identify Nadura as a local Mut temple, possibly even a *mammisi*. However, this scene is just one of many interesting reliefs, and other tableaus depict similar musicians performing for Amun and Chonsu. In fact, the divinity who features most often and in prominent positions (e.g. on the lintel, at the head of processions of fecundity figures) is Chonsu, and thus he was most likely the primary god of Nadura.

For the architectural survey, we began making the first three-dimensional plan of the temple and surrounding walls and structures. The close inspection of the construction style has already yielded interesting surprises. Although the temple is normally assumed to have been built entirely under Hadrian and Antoninus Pius, the exterior wall of the forecourt displays subtle concave indentations on the west side. This feature suggests that the forecourt was attached to an earlier structure with sloping and buttressed front walls. In other words, the sanctuary of Nadura may have been an earlier, independent shrine, which later architects expanded into a full-fledged temple. Similar transformations from free-standing *naoi* to temples also took place at Hibis and Qasr el-Ghueita, as John C. Darnell has recently demonstrated. Future excavations will hopefully shed more light on any pre-Roman structures at Nadura.

**Erik W. Kolb (The Catholic University of America)**

*Spare the Rod and Spoil the Monk: Corporal Punishment in a Late Antique Egyptian Monastery*

Historiography on Shenoute, the long-serving leader of the White Monastery Federation in Upper Egypt, has often portrayed him as a violent, abusive, and unsophisticated monk. Recent scholarship has done much to correct and add nuance to this overly simplistic caricature, but violence was undeniably a major part of Shenoute's disciplinary strategy. This paper examines Shenoute's discussion of corporal punishment in several texts from his fourth and sixth Canons, in which

the monastic leader either instructs his subordinates to beat disobedient monks or discusses beatings that have already occurred. I explore Shenoute's language of violence, evaluate his use of both Greek and Coptic punitive terminology, and highlight his emphasis upon the purity of the monastic community and the need to avoid all contact with those who are polluted. In particular, I address Shenoute's narrative representation of violence and analyze the ways in which his skillful use of rhetoric served to reinforce his considerable influence over the monks of his community. As Michael Gaddis has shown, those who exert power must control both the means of violence and the meaning of violence if they wish to maintain their authority. In this paper, I use the evidence of Canons 4 and 6 to explore the ways in which Shenoute used his skillful mastery of language to exercise this dual sense of control in his late antique Egyptian context while simultaneously expressing a genuine concern for the spiritual well-being of those in his community.

**Arielle Kozloff (Independent Scholar)**

*The Banks and Mounds of the Birket Habu as a Training Ground for Chariot Horses*

Early discoverers of Amenhotep III's Birket Habu thought that it was a hippodrome because its huge size made it much more suitable for horses than for mere human activity. Since that time scholars, most notably Kemp and O'Connor, have determined that this vast expanse was a man-made lake presumably used during royal festivities and also undoubtedly for cargoes of building materials and so on. It may also have been Amenhotep's maru or viewing place.

The Amarna letters attest to Amenhotep III's receipt of fine horses from the Near East. Therefore, the rather recent translation of 14th century BC texts by the Hittite horse-master, Kikkuli, is of interest. The hard-packed sand on the banks of the lake and on roads leading to Malkata and northward is ideal footing for exercising horses, similar to what is used today for arena equestrian competitions such as dressage and show-jumping. The lengths and widths of the Birket fit the recommendations outlined for straight work by Kikkuli. The 40-meter mounds would have made good foils for the serpentine and circular exercises prescribed. The mounds could

also have served for up- and down-hill conditioning. The Birket provided plenty of water for thirsty horses, and for bathing them as prescribed in the texts. Recent photos of a horse being worked in this area give an idea of the suitability.

It would make sense for the royal stables to be located behind Malkata palace, which is to say, next to the backs of the westernmost mounds. This has been a horse-training area for generations, the only one in the Theban area. It is also not far from the Kom el Abd, which possibly served as a race-trial area.

Finally, the paper briefly discusses the idea of the Birket was a maru specifically for viewing imported horses. In addition, the possibility of a second maru on the East Bank and its location will be discussed.

**Marc LeBlanc (Yale University) \***

*The Rites of the Predynastic Sed Festival*

An examination of the Predynastic evidence for the Sed Festival distinguishes five key components of ritual performance at this Egyptian festival for the renewal of royal power and authority—music and dance, the running ritual, hunting and butchery, ritual combat, and the boat procession. While previous studies of the Sed Festival have often ignored early evidence dating to the periods before the foundation of a unified Egyptian state at the end of the fourth millennium BCE, a comprehensive study of Predynastic rock art, decorated ceremonial objects, and painted tableaux suggests that the Sed Festival's origin can be traced back to rituals performed by local Upper Egyptian rulers as early as the Naqada I period. A synthesis of Predynastic and Dynastic Egyptian corpora of evidence spanning approximately four thousand years (from Naqada I to the Graeco-Roman Period) suggests strong cultural continuity in the ideology and iconography of Egyptian kingship and has resulted in a new understanding of the Sed Festival's overall symbolic purpose and of the processes of state formation in Egypt. The cycle of rituals comprising the Sed Festival rejuvenates Egyptian kingship and by extension the Egyptian state as a whole by symbolically asserting the king's control over observable, recurring, cyclical phenomena of the natural world—such as the migrations of wildlife and pastoral nomads, the solar cycle, the annual inundation of the Nile, life and death, war and peace. The Egyptians themselves

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

viewed the foundation of the Egyptian state as the triumph of order over chaos; from generation to generation, one of the primary responsibilities of Egyptian kingship was to prevent the political dissolution of the state—a reversion to the chaos that existed before the unification of Upper and Lower Egypt.

**Ronald J. Leprohon (University of Toronto)**

*Sinuhe's Speeches*

Sinuhe, the Lord Jim-like character who must redeem an act of cowardice perpetrated at the beginning of the story, recounts his version of the fateful events that changed his life a number of times within the tale. The first is a terse reporting to the audience at the very beginning of the tale. After his flight to the Levant, Sinuhe is taken in by a local tribal leader, to whom Sinuhe not only recalls the events but also justifies himself. The third telling is contained in a letter from Sinuhe to King Senwosret I, when the former acknowledges the latter's message of forgiveness. A fourth very brief recounting comes at the end of the tale, when we find Sinuhe still justifying himself, this time at the palace before the royal court.

These various accounts will be investigated to examine the addition or subtraction of words or phrases, the subtle changes of verbs, or the use of certain words to create framing devices for various sections, all of these being the hallmarks of a great story-teller.

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

*Memories, Landscapes and Identities in Elite Female Burials of 8th-6th Centuries at Medinet Habu*

In the Third Intermediate Period and Late Period, women appear prominently and often independently in the archaeological records. Studies of women during this period have focused mainly on the God's Wives of Amen, rather than the lower echelons of elites. At Medinet Habu, there are a number of tombs belonging to the high-ranking Singers in the Interior of the temple of Amen. Traditionally, this concentration of burials has been explained as celibate attendants of the God's Wives of Amen expressing in death their affiliations in life. More complexities may be seen, however, in a detailed analysis of the spatiality and tomb assemblage of these burials. Utilizing ideas of memory and landscape, this paper asks, "surrounded by monumental references to the past, how did elite women at Medinet Habu

utilize the materialized past to construct and negotiate their identities?”

**Lauren Lippiello (Yale University)**

*Upon the Road of Formality: Significance of “Preformal” Architecture in an Ancient Egyptian Cultural Reference Frame*

The temple is an iconic manifestation of social, political, and religious systems that are hallmarks of ancient Egyptian culture. Within the context of a broader study on conception and use of sacred spaces, the temple is viewed along a continuum with other ritual areas found in Upper Egypt and Lower Nubia as well as the surrounding deserts. The following represents a portion of this much larger, detailed analysis. The current study considers architectural features and material culture from ritual sites (both non-mortuary and mortuary in nature) within the Nile Valley, dating to the Naqada II and later. Sites include Hierakonpolis (HK6 and HK29a), el-Mahâsna, Medamud, Elephantine and Abydos. In addition, the study considers all depictions of early cult-structures in the Nile Valley, noting 1) the form of pr-wr and pr-nw shrines, and (where possible) 2) the relationship between the shrines and associated images, and 3) the geographic distribution of images. The data suggests a formalized and regulated temple appearance during the Early Dynastic Period as well as indicating a widespread and deliberate distribution of representations. Although an existing model created by Barry Kemp views temple development in the Nile Valley as passing through the four stages (Preformal, Early Formal, Mature Formal, and Late Formal), this presupposition of a “Preformal”/“Formal” division as a meaningful cultural and even historical boundary suffers from a number of problems. The four stage model is constructed upon an evolutionary framework linked to state development. In addition, Kemp draws a distinction between structures made from organic and inorganic materials, suggesting that perishable structures are more provincial. By defining temple architecture in the above terms, personal bias prevents an interpretation concerning 1) the importance of early sacred areas within the appropriate cultural reference frame (synchronic significance), and 2) within the functioning of the later Egyptian state (diachronic significance). David O’Connor’s study on early Egyptian temples suggests new interpretations for various architectural features located at specific provincial sites, concluding that

the Early Formal style appears as early as the Early Dynastic Period. This study takes O'Connor's revision of temple development a step further by disproving any distinction between Preformal and Formal architecture within the ancient Egyptian cultural referent. Sacred areas, both organic and inorganic constructions, are formally designated by the elite and fundamental to the functionality of political and social institutions at the beginning of and throughout Egyptian history.

**Kate Liszka (University of Pennsylvania) \***

*'Medjay' in the Onomasticon of Amenemope*

The Nubian ethnic group known as the Medjay first appears in Egyptian historical sources in the 6th Dynasty. The historical sources which date before the New Kingdom demonstrate clearly that the Medjay ethnic group worked for the Egyptians as mercenaries. However, the historical sources of the New Kingdom are ambiguous concerning the meaning of the term 'Medjay' and the role of the Medjay in Egypt. In his *Ancient Egyptian Onomastica*, Sir Alan Gardiner posited a theory that the term 'Medjay' in the New Kingdom no longer designated an ethnic group, but rather was an occupational title similar to 'policemen' or 'desert-rangers'. Although this theory is mainly supported by textual references from Deir el-Medina, the most persuasive evidence is the appearance of the word 'Medjay' among other occupations in the *Onomasticon of Amenemope*. Although Gardiner devoted an extensive lexicographical analysis to the term 'Medjay' in this publication, he put forth little effort to explain the term 'Medjay' in the *Onomasticon of Amenemope*. Since his publication of this theory, most Egyptologists have accepted the idea that the word 'Medjay' lost its meaning as an ethnic designation in the New Kingdom. However, a few dissenters have questioned the use of the term Medjay as an occupational title and believe that the New Kingdom examples still refer to an ethnicity. While they provide compelling evidence in support of this view, they have yet to explain the appearance of the term 'Medjay' among occupations in the *Onomasticon of Amenemope*.

This paper will examine the entry of 'Medjay' in the *Onomasticon of Amenemope* to understand better its function within the entire text. It will be demonstrated that this entry in the text refers to members of an occupation who worked within

the Egyptian administrative system under the authority of the king. The entry in the Onomasticon of Amenemope does not refer to an ethnicity. Yet, the onomasticon does not indicate that members of the Medjay ethnicity no longer existed in the New Kingdom. Other ethnic Medjay might have worked in another capacity. Although this paper by nature investigates only one text, this text is extremely important for the understanding of who the ‘Medjay’ were in the New Kingdom.

**Colleen Manassa (Yale University)**

*The Lost City of Hefat: The First Season of the Mo’alla Survey Project*

The site of Mo’alla, on the east bank of the Nile forty-five kilometers south of Luxor, is well known as the location of the First Intermediate Period tomb of Ankhtyfy. However, the surrounding area is also the location of variety of archaeological sites, ranging in date from the Predynastic Period through Late Antiquity, which have not been the objects of any major investigation. The Mo’alla Survey Project, currently in its first field season, has begun a systematic examination of Mo’alla and its environs and has already yielded surprising results, including the discovery of the probable location of the lost city of Hefat.

In addition to the prominent hill that contains the tombs of Ankhtyfy and Sobekhotep, the Mo’alla Survey Project has identified eleven additional concentrations of tombs. Initial ceramic analysis reveals that the tombs in the Mo’alla necropolis range in date from the Old Kingdom through the early New Kingdom, with the Sixth, Eleventh, Twelfth, and Eighteenth Dynasties particularly well represented. Our survey of the Mo’alla necropolis has also produced the first evidence for Predynastic and Early Dynastic activity at Mo’alla, although the specific nature of the earlier activity at the site remains obscure. In the northernmost section of the Mo’alla necropolis are two rock-cut tombs with traces of painted decoration; initial epigraphic work has enabled us to reconstruct much of the decorative scheme of one of the tombs. In addition to Egyptian burials, one small north-south spur jutting out into a wadi between two concentrations of tombs contains a series of Nubian burials, providing us with a small corpus of decorated and polished sherds typical of the Pan Grave culture, along with associated Egyptian forms of Seventeenth Dynasty date.



Although the city of Hefat has long been known textually as the capital of the third nome, its location has remained a topic of debate. During the course of our survey, we examined a site about eleven kilometers south of the Mo'alla necropolis on the east bank of the Nile, the extent of the surviving remains of which suggest this is the site of Hefat. The ceramic material on the surface of the site represents an apparently continuous array of pharaonic pottery ranging in date from Predynastic material (including Egyptian and Nubian A-Group) through the New Kingdom. Surface remains of a vaulted structure and sizable mud-brick walls suggest that the storage magazines of a temple complex may survive in the extant portion of the settlement site. A desert track leads east from the city and appears to join the Eastern Desert road between the Wadi Medamud north of Luxor and El Kab to the south. Along this track we discovered a rock inscription of three cattle, iconographically identical to depictions in Nubian rock art sites. These inscriptions as well as the Nubian pottery from Hefat and the Mo'alla necropolis point to connections between Hefat and Lower Nubia through the agency of Nubian traders and travelers.

**Gregory Marouard (University of Poitiers [France] -  
Oriental Institute, Chicago)**

*Strategic Waystation to the Sinai : The New Discoveries at  
Ayn Sukhna*

The importance of the Red Sea coastlines during the Pharaonic periods has become a major research focus during the last years. Several discoveries have been made which are complementing our knowledge about the ancient activities in the Eastern Desert, which include for example the site of Mersa Gawasis, the new survey of the mining sites around Sekhbit al-Radim as well as the Old Kingdom fortress at El-Markha on the western coast of the Sinai. This work has added important new information to the already rich epigraphic material which is known from the expedition routes and the sites where raw materials were extracted.

The work of the French mission at Ayn Sukhna (IFAO - University Paris IV Sorbonne) has revealed a site of strategic importance for the ancient expeditions on their way to mining sites situated in the Sinai. Ayn Soukhna is located at the Red Sea coast about 120 km east of Cairo, 50 km south of the modern city of Suez. Several installations dating to the pharaonic period have been discovered here in relation to

a large number of hieroglyphic inscriptions of the Middle Kingdom.

Excavations have been carried out since 2001. The earliest traces of occupation and exploitation date probably back to the Predynastic Period and might be linked to a relatively minor copper extraction. It seems that the site was later occupied on a regular basis by expeditions which passed here on their way to the Sinai where the ancient Egyptians extracted copper and turquoise. The results of this new fieldwork prove that Ayn Soukhna functioned as a strategic waystation and important logistical centre fulfilling multiple functions between the Old and Middle Kingdom.

In the upper part of the site the excavations focused on nine parallel galleries cut into the bedrock. They can be dated to the fourth and fifth Dynasties and functioned as magazines or storage space for large pottery jars. Two of these galleries were destined from the beginning for storing parts of dismantled wooden boats. During the 2006 - 2008 seasons further carefully dismantled boat parts dating to the early Middle Kingdom have been excavated. These elements which were severely burnt belong to a boat which had a length of approximately 15 meters.

Further important installations related to expeditions have been discovered at the lower part of the site near the coast. Here a number of successive buildings of the same periods have been excavated. Below these installations, close to sea level, two sloping passages had probably functioned in relation to an Old Kingdom harbor installation.

Ayn Soukhna was also occupied by a spectacular group of metal-working workshops. More than 50 smelting ovens have been discovered. Their exceptional state of preservation allows us to better understand the techniques used during the Middle Kingdom in order to procure copper from malachite, which was probably imported from the Sinai. Several experiments have been carried out by using replicas of these smelting ovens in order to reconstruct the technological methods used to procure copper.

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

*Representing "Coming Forth by Day" in the Decorative Programs of Ramesside Royal Women's Tombs*

The ancient Egyptians viewed the afterlife journey of

the deceased as involving an ongoing, cyclical process that parallels the sun's twofold journey through the daytime sky and the nocturnal realm of the netherworld. This post-mortem journey culminates in the deceased's rebirth at dawn—when the cycle begins anew. Although the deceased Egyptian was imagined to have emerged from the netherworld landscape of his or her tomb by day, the programs of decorated tombs tend to highlight the tomb owner's descent into the netherworld depths (which architecturally corresponds to the tomb's sarcophagus chamber)—sometimes to the seeming exclusion of the deceased's outward movement. However, this heightened emphasis upon the deceased's inward route does not signify that the outward route was overlooked—for to have done so would have amounted to the neglect of one of the chief functions of the tomb, namely, the facilitation of the deceased's rebirth and re-emergence into the world of the living. Rather, the deceased's emergence from the sarcophagus chamber and the tomb is often conveyed in ways that appear quite subtle to modern eyes.

The purpose of this paper is to demonstrate the various means (both textual and pictorial) by which the deceased's "coming forth by day" is communicated programmatically in tombs that seem to predominantly portray the deceased's entrance into the netherworld and descent into the Duat depths. To this end, I will cite examples of scenes, texts, and decorative motifs from selected Ramesside royal women's tombs in the Valley of the Queens that highlight and convey the deceased queen's outward journey from the netherworld depths (embodied in her sarcophagus chamber) to her rebirth and re-emergence from the tomb. Among these devices are: 1) the outward-facing orientation of some queen's images, 2) pictorial motifs that specifically represent the morning sun and allude to the analogous rebirth experienced by the queen from her netherworld/tomb, 3) texts directly stating that the deceased queen can move into and out of the netherworld, and 4) the employment of texts, particularly those dealing with the post-mortem transformations of the deceased, that are written with retrograde hieroglyphs. These retrograde texts are notionally read "backwards" by the deceased toward the tomb entrance and evoke her corresponding movement out of the tomb.

Overall, the queen's emergence from her tomb is directly stated textually far more often than it is shown pictorially. The seemingly greater emphasis on the queen's journey into the

netherworld depths likely reflects the notion that the deceased is in a more vulnerable state during this phase of her journey than she is during the outward phase, when she has already been vindicated, fully accepted into the realm of the gods, and transformed. Thus, the inward route needs more and greater notional “safeguards” that take the form of the deceased being shown successfully moving into the netherworld depths, receiving blessings and favors from the gods, and demonstrating specialized ritual knowledge.

**J. Brett McClain (Oriental Institute Epigraphic Survey)**

*Preliminary Report on the Work of the Epigraphic Survey in the Temple of Khonsu at Karnak, 2008-2009*

In cooperation with the American Research Center in Egypt’s conservation initiative at the Temple of Khonsu in Karnak, the University of Chicago’s Epigraphic Survey has undertaken the documentation of inscribed fragments from among the temple’s floor and foundation blocks. Although much of Khonsu Temple, constructed under Ramses III, consists of stones re-used from various earlier temples, including Amenhotep III’s mortuary temple and the Ay-Horemheb mortuary complex, the flooring and foundations of the rear chambers contain a corpus of blocks not associated with any previously known monument. None of this material has been recorded up to now. During the 2008-09 field season, the Survey has copied almost one hundred inscribed pieces from this corpus, allowing a preliminary analysis of the material. This research has led to the provisional identification of a dismantled temple with decorative components dating to the reigns of Thutmose III, Thutmose IV, Ay, Horemheb, and Ramses II, and dedicated primarily to the worship of Khonsu himself. These re-used fragments thus illuminate significantly the history of the site anterior to the building of the present 20th Dynasty Temple of Khonsu.

**Dawn McCormack (Middle Tennessee State University)**

*Activity in the Cliffs Above Abydos: Results from the 2007-2008 Season*

The third and final season of the recording of historical sites in the cliffs continued in conjunction with the 2007-2008

Abydos Survey for Prehistoric Sites. The work centered on the regions of Wadis Sahnud and al-Jir. The former is approximately 20 km south of Abydos and is the location of a modern (and an ancient) road and railroad tracks while the latter is just to the west of this archaeological site.

In the section of the Wadi Sahnud region investigated during this season, a road leading to the northwest was discovered as indicated by the presence of potsherds in a series of wadis as well as small circular stone features and cairns on the surrounding cliffs. Thousands of sherds centered upon a natural rise may demark the location of a rest area. Once the road cleared the wadi system, the distribution of pottery became increasingly dispersed, and no specific route could be traced.

In the Wadi al-Jir area, windbreaks and encampments were found in various locations. The largest was atop a cliff to the west of the wadi mouth. A trail snaked up the cliff to this location passing windbreaks and three tombs. The function of this hut cluster is unclear though the relatively unique characteristics of some of its structures may provide clues.

Interestingly, no large encampment is associated with the known limestone quarry to the north of Wadi al-Jir. It is likely that this quarry provided the stone for one, large building project at Abydos. Unfortunately, only non-diagnostic sherds were found in the area, though their fabrics may provide information as to the date of the quarry.

During the 2007-2008 season, four Coptic hermitages were recorded. Three of these have characteristics that differ from those found previously in the Abydos region. They tend to be more inaccessible and display different plans than those discovered in 2002-2003 and 2005-2006.

Analysis of the ceramics from the three survey seasons by Gillian Pyke has revealed that the activity in the cliffs above Abydos dates primarily to the Early Roman and Coptic Periods with a significant Ptolemaic Period presence. Additionally, rare sherds may point to intermittent activity back through the Predynastic Period.

The three seasons of survey at Abydos have provided representative examples of the types of structures and cultural remains found in the cliffs and wadis of this region. Many of these sites warrant full-scale archaeological analysis despite the difficulties of working in such remote and often dangerous

locations. The Coptic Cells are especially interesting as several contain inscriptions, many of which could be reconstructed from the plaster fragments in the debris within their rooms.

**Edmund S. Meltzer (Independent Scholar) and Robert S. Bianchi (Independent Scholar)**

*An Unpublished Dated Stela of Thutmose IV*

Toward the end of 2007, the authors studied a stela in anonymous private ownership, which has proven to be a very interesting and significant text, and an addition to the historical dossier on Thutmose IV. We thank the owners for permission to present and publish the stela, and for photographs. Beneath a winged sun-disk, a standing king labeled Menkhepreu Thutmose worships a falcon-headed god labeled Montu Lord of Thebes and a goddess labeled Tjenenut Rat-Tawy. The preserved portion of the main text comprises six horizontal lines; only one word is legible on line 6. The text is dated to regnal year 5, and states that His Person commanded to equip the Medamud temple (“the house of his father Montu Lord of Thebes, Bull who resides in Medamud”) to prevent his people from being attacked, or possibly trespassed upon. It goes on to specify a land grant given to the temple by the king.

This stela seems to be previously unrecorded and hitherto unknown to scholarship and is not mentioned in Betsy Bryan’s compendious work *The Reign of Thutmose IV* (Baltimore-London: Hopkins, 1991). The date of Year 5 falls within the range of that king’s hitherto attested dates, the highest of which she gives as 8. Prof. Bryan discusses Thutmose IV’s work at Medamud (pp. 166f, 223). The present inscription adds important details including the existence of a serious security problem, to which the king had to respond.

In this paper, the authors present a detailed description of the stela and its figures, an annotated translation of the text, and a discussion of the historical, religious and artistic aspects of the account and the representations. The possible nature of the disturbance faced by the king is considered, as is the role of Medamud as the magical protection of Thebes. The damage to the stela, suggesting its possible reuse, is also noted.

**Alicia Indiana Meza (Metropolitan College New York)**

*An Egyptian-Phoenician Statuette in Seville*

A small Egyptian statuette representing the goddess Astarte sits within a glass case in the Archaeological Museum

of Seville. At her feet, a Phoenician inscription gives the unending gratitude of the worshiper, proclaiming the goddess wonderful powers of healing and protection. Although the Carambolo statuette is famous for its Phoenician inscription, the iconography of the statue, its style of representation and her pose are typically Ancient Egyptian. These facts have been little cause for study. Most scholars were only preoccupied with the inscription, just making a passing reference to the religious aspect of the Phoenician presence in Spain. Although they noticed the African features of the statuette and her Egyptian art style and pose, no further examination has been given to her. The aim of this paper is to scrutinize the statuette, review the literature about its origins and try to shed light over its identity and appearance in Spain. How had the statuette made its way from its probably ancestral home in Northeastern Africa to the Westernmost region of Europe? Or perhaps was it crafted there, in the Guadalquivir region, in a local workshop? Other objects with Ancient Egyptian features were also found in neighboring areas, but the Carambolo statuette is a special one, in the sense that it is inscribed and states its purpose there. Following this amazing trail of Egyptian Art throughout the Mediterranean Sea may reveal surprising aspects of the incredible impact of Ancient Egyptian culture over the Western world.

One of the clues to the statuettes' religious and ethnological importance may lay on a word found within its inscription. The word disputed over and over again by scholars and philologists has been given no conclusive meaning and sometimes it has even been ignored in the translation of the inscription. My observation is that this word is not Phoenician but the Ancient Egyptian name of the goddess that was exported altogether with her cult into foreign lands. Perhaps following the incredible and lengthy voyage of the statuette throughout the Mediterranean Sea and searching for the location of its final destination in Spain, near the Guadalquivir River, can give us clues over the real identity and function of this seated goddess, as well as its dating within Ancient Egyptian chronology.

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

*Faience Tiles from Kerma and Deir el-Ballas: Egyptian-Nubian Relations at the Inception of the New Kingdom*

A group of distinctive faience tiles from a Classic Kerma burial complex share characteristics with fragmentary tiles from Deir el-Ballas. The Nubian tiles feature unique animal

and plant motifs, as well as abstract architectural elements. Their manufacturing process can be reconstructed through an examination of their glazes, remnants of impressions, and incised marks. A comparison with faience tile fragments from the late Second Intermediate Period to early New Kingdom found at the Egyptian site of Deir el-Ballas finds telling similarities. Some tile forms are identical to the Nubian examples, while others have more typical Egyptian motifs. There is visual evidence for similar manufacturing techniques in both groups, and X-Ray Florescence analysis has the potential to reveal further information about their production. Textual sources from the inception of the New Kingdom describe a violent relationship between Egypt and Nubia, but other archaeological evidence demonstrates the presence of Kermans in both Upper and Lower Egypt. The shared medium of embellished faience tiles could demonstrate the movement of artistic traditions from Nubia to Egypt, or vice versa. In either case, it suggests a more complex relationship between the two political rivals.

**Teresa Moore (University of California, Berkeley)**

*The Location of Pakhenty: A Topographical Puzzle*

Papyrus British Museum 10335 preserves an oracular record that is at once one of the more detailed and one of the more enigmatic of such accounts to come down to us from ancient Egypt. A farmer, suspected of theft of government property, is tried before one of the local forms of Amun; when he persists in his denial, the investigation moves to another shrine and then to a third before winding up again before the original divine judge. None of the shrines has been located, but the text makes it clear that the action takes place on the west bank at Thebes, close to Deir el-Medina and Medinet Habu, as three officials named in the text are associated with the temple of Ramesses III.

The gods involved in the proceedings are distinguished by the epithets Pakhenty, Tashenyt, and Buqenen. The first of these, sporadically attested from the mid-Eighteenth Dynasty onwards, occurs in various contexts. In addition to its presence in the trial record in the British Museum, it appears in monumental inscriptions, in personal names, and in titles. This paper discusses the history of the term and its range of meaning with a view to identifying its topographical significance.



**Ellen Morris (New York University)**

*Paddle Dolls and Performance*

With their wild hair, distinctive tattoos, and exposed genitalia, paddle dolls have provoked much debate. Initially, many scholars interpreted them as concubines for the dead, however in more recent years scholarship has moved towards envisioning them as generalized evocations of fertility—as figurines that would help both males and females be reborn and eternally fertile in the next life. In this paper, I will argue that their function was much more specific—namely to perform dances for the soul of the deceased in order to strengthen and revive it, just as Hathor once revived the spirit of Re.

While a great deal of attention has been paid to the iconography of these dolls, the archaeological contexts in which they have been found have not entered the discussion. By far the greatest number of excavated paddle dolls have been found in Thebes, particularly in the cemeteries located in close proximity to Nebhepetre Mentuhotep II's mortuary temple. During a fellowship at the Metropolitan Museum of Art in 2007-2008, I was generously allowed access to the archives of the Museum's excavations at Asasif. As a result of the research undertaken, I argue that the dolls are representations of the kheneret-dancers that staffed the temple. While the similarity of their tattoos to those discovered on the bodies of women buried in the temple precinct is well known and Hathoric associations for the dolls have been suggested, my investigation of their contexts revealed two further important features. First, the dolls are often found in groups of 5-10, and these groups tended to include one small girl doll. This demographic profile of the paddle dolls fits in well with what we know of actual khener-troupes. Second, the dolls are also found in meaningful association with clappers—an instrument frequently utilized in khener-performances.

The argument is developed, with the aid of a few more lines of evidence, that the khener-dancers performed in the mortuary temple of Nebhepetre where they reinvigorated his divine spirit with dances of the sort that evoked Hathor's genital flash before her father Re—hence the prominence of their exposed pubic region. It is suggested that such figurines belonged to women associated with the cult of Hathor at Deir el-Bahari and may also have been bought by or distributed to those visitors who witnessed the temple ceremonies and wished the dancers to perform eternally for the benefit of their own spirits.

**Brian Paul Muhs (Leiden University)***'New' Demotic Texts from Deir el-Bahri*

The mortuary temple of Hatshepsut at Deir el-Bahri is a classic example of the reuse and reinterpretation of a cultural landscape. After the New Kingdom, it was transformed first into a temple of the deified Amenhotep (son of Hapu) and Imhotep in the Ptolemaic Period, and then into a monastery dedicated to a saint Phoibammon in the Byzantine Period. More recently, it was excavated first by Naville for the EES, then by Winlock for the MMA, and finally by the Polish-Egyptian Reconstruction and Documentation Mission.

This paper will examine the discuss the transformation of Hatshepsut's mortuary temple in the light of two groups of unpublished Demotic ostraca from the Ptolemaic temple of Amenhotep and Imhotep. The first group of over two hundred ostraca was excavated by Naville and is now in the British Museum. The second group of nearly fifty ostraca is currently known only from a series of MMA photos, but was probably excavated by Winlock and is probably now in the basement of the Cairo Museum.

**Arthur Muir (Hierakonpolis Expedition) and Renee Friedman (The British Museum)***Analysis of Predynastic Ostrich Egg Shells from Hierakonpolis*

Recent excavations in the elite predynastic cemetery at HK6 at Hierakonpolis have uncovered a series of above-ground multi-columned structures datable to Naqada IC-IIB. These pillared, or hypostyle, halls are composed entirely of wood posts and plastered reeds and appear to be dedicated to the funerary rituals for the elite or royal occupants of the cemetery. A variety of fine artifacts have been recovered from discrete deposits, usually near the corners of the halls. Among them, the most numerous are fragments of ostrich eggshell, which have been found in dense clusters. The most notable cluster was found in the northeast corner of Structure 07, a large pillared hall containing 24 columns. Blow holes preserved among the fragments in this cluster indicate that the eggs that arrived at the site were whole.

Of interest is the number of eggs in each cluster. While putting together egg pieces would be a formidable if not impossible task, a good estimate of the minimum number of eggs present can be made by determining the total area of a

group of egg fragments and dividing this by the surface area of a whole egg. Although an exact formula for the surface area of an ovoid (egg shape) is not known, it can be closely approximated by one-half the sum of the surface areas of two ellipsoids of the same maximum diameter but of different lengths. A formula for the surface area of an ellipsoid is known. Thus a standard surface area for predynastic Upper Egyptian eggs, 581 cm<sup>2</sup>, was derived using data from such existing museum or published eggs.

Using this approach, we have determined that at least 7 whole eggs were present in the large cluster of Structure 07. In other parts of the HK6 cemetery clusters of shells have been recovered, suggesting minimums ranging from 2 to 6 eggs were deposited. Excavation of these areas continues in the 2009 season. To date, a total of 15 ostrich eggs can be estimated for the HK6 cemetery. This is considerably more than have been found at any other Egyptian site. Based on the Hierakonpolis data, the significance of ostrich eggs in ritual contexts in the predynastic period will be discussed.

**Gregory Duncan Mumford (University of Alabama, Birmingham)**

*Continuing Excavations at Ras Budran, South Sinai: A Late Old Kingdom Fort*

The 2008 season at Ras Budran, South Sinai, continued excavating the eastern side of the late Old Kingdom fort's courtyard and the exterior western "bastion." This season revealed that the floor associated with the initial construction of the fort, had at least two floor levels near the centre of the courtyard, with a hard-packed sand layer separating the two levels. This suggests that the fort was occupied longer than previously thought, and that at least two periods of occupation had occurred during the early years of the garrison. The overall depth (10-20 cm) of the patches of occupation debris (ash, charcoal, and pottery) imply a fairly lengthy time period, perhaps several years, or more? The courtyard also contained further cooking installations (a stone lined hearth; fire-pits/hearths), deep ash-filled hollows, and areas of copper slag along the northern wall. The overlying drift sand also revealed four successive campsites, calculated to represent approximately a 40-50 year period based upon modern --(and presumably greater)-- rates of sand accumulation between the 2004-2008 excavations seasons. The later (Old Kingdom)

visitors to the site appear to have initiated a dismantling of the fort's southern retaining wall and interior core wall as early as the first campsite, which yielded hammerstones and dislodged wall blocks on the drift sand and dunes beginning to fill the courtyard. The exterior western "bastion" was excavated along its northern side, locating the original ground surface and foundation trench. The surface yielded only a few potsherds and a pile of debris that had begun to erode from the poor quality limestone used in the bastion. It appears that a desert clay (marl) mortar had been applied to both the blocked-up entryway, interior and exterior walls, and the bastion wall face, consolidating the masonry. Preliminary evidence suggests that sea spray was hitting the original western doorway, perhaps being the reason encouraging its blocking, and may have underlain the later decision to dismantle the fort itself. The proximity of the sea and the fort's probable endangerment by Red Sea storms are underscored by an apparent major wave that later struck the sand-engulfed western bastion, dislodging numerous blocks, scouring its western end, and depositing sea cobbles, shells, and other marine materials along the fort's western side. This event is succeeded by subsequent sea spray and salt accumulations on the partly buried and scattered masonry along the western side of the fort. Future seasons aim to excavate the exterior of the fort and complete work in the eastern courtyard.

**Tracy Musacchio (John Jay College/CUNY)**

*Grin(d) and Bear It: Grain Grinding and Cup Bearing  
Figures from First Intermediate Period Dendera*

During the late First Intermediate Period, enigmatic individuals often appear in funerary stelae at Dendera and other sites in one of two depictions: the grain grinder, shown in the lower corner of the stela, and the cup bearer, shown near the mouth of the deceased. The grain grinding figures, shown kneeling, appear to be kneading. The cup bearing figures, who often float on their own ground line and appear skewed in comparison with the other figures, hold a hemispherical bowl to the face of the deceased. The presence of one or both of these types of individuals can be used as dating criteria, marking the latest phase of the First Intermediate Period. Grain grinding figures are rarely labeled with names or titulary, although cupbearers occasionally have names and (much less frequently) labels indicating their relationship to the deceased, typically as

either servant or child. The gender of the grain grinding figures is most often indeterminate. Cup bearers, on the other hand, can be of either gender and are most frequently depicted to be the same gender as the stela owner (more commonly male, but often female).

This paper aims to examine the grain grinding and cup bearing figures, focusing in particular on their representation at Dendera. Although these figures have been discussed before, this paper will offer new insight into who these figures are, from what they derive, and what the intended purpose behind their inclusion was.

**Melinda G. Nelson-Hurst (University of Pennsylvania) \***

*“...who causes his name to live(?)”: The s<sup>c</sup>nh rn.f Formula Through the Second Intermediate Period*

The phrase s<sup>c</sup>nh rn.f “who causes his name to live” makes its earliest appearance in texts from the First Intermediate Period, although it does not occur in significant numbers until the Middle Kingdom. Its usage increases even further during the New Kingdom, only to decrease dramatically after this period. This paper examines the 174 known examples of the s<sup>c</sup>nh rn.f formula from the earliest through the Second Intermediate Period.

Silke Grallert has examined occurrences of the s<sup>c</sup>nh rn.f formula (*jn PN s<sup>c</sup>nh rn.f*), its usage, and its grammatical form. Grallert dubbed the phrase the vivification formula (Belebungsformel), noting that its syntax is that of *jn* (sometimes omitted), followed by a filiation and/or personal name, an active participle, and rn.f/s/sn as the direct object of the participle. The s<sup>c</sup>nh rn.f phrase appears most often on stelae from chapels and sanctuaries, such as the so-called cenotaphs at Abydos. It also occurs on statues, shabtis, tombs, an offering table, and even on a private obelisk, from multiple locations during the Middle Kingdom and Second Intermediate Period.

Although the syntax and translation (e.g., “It is his son who causes his name to live, so-and-so”) of the vivification formula are easily discerned, the means by which vivifying a name is accomplished remains open for debate. The current study examines the placement and context of examples of the s<sup>c</sup>nh rn.f formula and the vivifiers, or actors, within the formula in order to determine which acts were considered to vivify a name. This paper finds that the act of perpetuating a name falls, as one might expect, into the category of funerary cult

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practices and the perpetuation of the deceased. In particular, it concludes that the *s<sup>nh</sup> rn.f* formula is most commonly associated with the act of speech and reciting offering prayers, such as the *htp-di-nsw* formula.

The classification of the act of causing a name to live as a funerary cult practice creates the expectation that the actor in the phrase will be the deceased person's son (as the ideal heir) or other common mortuary cult officiant. While we do find the son as the benefactor in more than thirty five percent of examples within our corpus, there is a distinct variation in actors chosen during different time periods. This change is gradual, starting in the Twelfth Dynasty, reaching its zenith during the Seventeenth Dynasty, and changing most distinctly at the points in time where changes in burial practices, access to sacred space, administrative structure, and practices of royal succession took place. The transformation in royal succession methods during the late Middle Kingdom and Second Intermediate Period correlates with the change of *s<sup>nh</sup> rn.f* actors, perhaps indicating even greater cultural changes than have been noted before, including new practices in choosing one's heir in multiple levels of society.

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

*The Royal Harem and Its Fundamental Purpose*

Dr. Dorothea Arnold has laid out a lucid argument suggesting a different interpretation of the so-called "harem" apartments in the palace of Amenhotep III at Malkata (in C. Ziegler, ed., *The Pharaohs*, 271-295). Dr. Arnold's conclusion is that the apartments were ceremonial rooms (perhaps including a chapel for a deity's statue) in which the king was invested with insignia and garments, and perhaps performed cult for a god or goddess. She observes that the evidence "reveals the dominant role of the king in his capacity as pharaoh and ruler, not as a pleasure seeking potentate". Dr. Arnold's theory is an important addition to the debate about these structures, but in my presentation I will suggest the "harem" interpretation remains a valid alternative. My basic point will be that providing "pleasure" to the king was a primary concern of royal ideology and ceremony and was considered essential to the stability and effectiveness of the ruler, and

the formality of the apartments is congruent with these circumstances.

**Emily Jane O'Dell (Harvard University)**

*Fight or Flight: Confronting Fear in Ancient Egyptian Literature*

The landscape of fear in ancient Egyptian literature is diverse and comprehensive, as it contains samples of anxiety, cowardice, worry, terror, and panic. There was a vast vocabulary for fear in Middle Egyptian, Late Egyptian, and Demotic, and semantic determinatives for these words unveil cognitive processes and associations related to fear while illustrating the relationship of words for fear to other words within the lexicon. Ancient Egyptian fear is depicted as a reaction to an imminent threat, which may be real, perceived, imaginary, or subconscious, as best illustrated in the case of nightmares. Ancient Egyptian literature contains a significant number of examples of the physiological effects and somatic experience of fear, such as the sympathetic nervous system response of fight-or-flight. Literary examples of fear also reveal more nuanced details about the texture of ancient Egyptian fear, such as where fear was thought to be located in the body, the effect of fear on metabolic and sexual appetite, and the emotional and cognitive understanding and manipulation of fear. The comparison of cowards and brave men to particular animals elucidates the ancient Egyptian relationship to the natural world through their metaphorical allusions to beings from the animal kingdom that could inspire fear or be easily conquered by it. It is not surprising that ancient Egyptian literature contains asymmetrical representations of fear in relationship to gender, and that class and power play a key role in the production of fear. Gods, pharaohs, envoys and armies had the power to inspire fear in foreign lands, and the pervasive fear of the foreign “Other,” coupled with the imagined and projected fear harbored by foreigners themselves, provides valuable insight into how ancient Egyptians understood, constructed, advertised, and propagated fear. Lastly, we must consider how ancient Egyptians sought to quell and confront fear, such as through appeals to the gods, the creation of remedies for nightmares,

and maxims from wisdom literature that were intended to deflate and discourage anxiety provoking experiences and thought processes.

The textual excavation of ancient Egyptian emotion in literature, as well as fossilized cognitive and emotional associations embedded in hieroglyphic determinatives, contributes to the historicization of emotion, and produces a more humanized, nuanced, and three-dimensional past. Obviously we cannot know or capture the full emotional life and template of an ancient civilization, and we are, in large part, confined by the limits of incomplete data. Nevertheless, emotion, meaning, and cognition are essential to understanding the way in which societies are structured and enacted. The emotional make-up, nuances, and texture of a culture are not merely details; rather, they are fundamental to a culture and its structures, beliefs, and practices.

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

*The Upper End of Senwosret III's Causeway: The 2008 Season of the Metropolitan Museum Egyptian Expedition at Dahshur*

In the fall of 2008, the Egyptian Expedition of The Metropolitan Museum at Dahshur excavated the upper end of the causeway that originally led from Senwosret III's valley temple to his pyramid complex. The approximately 250 m long causeway seems to have been added after the initial construction of the complex was completed, as it joins the later south temple rather than the pyramid temple, the structure to which causeways were normally attached. Previous excavation of sections of the causeway's lower end showed that the structure had brick outer lanes and a stone inner lane. Work at the upper end of the causeway revealed that at least this section of the structure's stone inner lane was decorated with intricate, finely rendered relief scenes. The vaulted ceiling of the causeway had light wells and was covered with stars. Although only fragmentary material was recovered, enough remained to suggest strongly that the seasons of the Egyptian year were illustrated. The scenes included detailed depictions of fish, animals and birds, as well as unusual representations of the sky. Also depicted were human activities such as beekeeping and food preparation, and processions of deities, fecundity figures,



estates and offering bearers.

**Clair Russell Ossian (Tarrant County College)**

*Water Lilies in Ancient Egypt: Iconographic Survey of Use by Women Throughout Egyptian History*

As previously reported, for nearly 4000 years the native Egyptian water lilies (*Nymphaea caerulea* and *Nymphaea lotus*), and later the imported lotus (*Nelumbo nucifera*), were used as strongly expressed symbols, favored art forms and religious adjuncts. One of the more common themes is the use of these flowers by women. The change in the manner and expression of feminine use changes dramatically through time.

Data drawn from approximately 7000 ancient images span the entire interval of Egyptian history from late Predynastic to early Roman time. Water lilies are carried, offered, worn and otherwise used by women in many different activities and poses. These uses and employments changed as women and their activities were altered through time.

Flowers were used differently when the woman was the sole image versus the use when she shared a scene with multiple personages. The flowers are employed in different manners determined by the activity of the woman in the scene. Feminine rank also plays a strong part in the iconography.

This paper will demonstrate 1) a broad catalog of artistic conventions used to record women and water lilies, 2) present a general catalog of chronologic changes in their use and expression, and 3) discuss special or unique case usages.

**Mary Faye Ownby (University of Cambridge)**

*Egyptian Trade and Politics: Provenance Study of Canaanite Jars from Memphis*

The trade in commodities such as wine, oil, and resin in transport amphorae (so-called Canaanite jars) has revealed the existence of contacts between Egypt and the Near East. The scientific examination of Canaanite jars from the site of Memphis dating from the late Middle Kingdom through the New Kingdom provided an opportunity to determine the provenance of this material and how trade changed through time. The techniques of petrography and chemical analysis were employed to establish the regions of production of the jars. For the vessels dating to the late Middle Kingdom and Second Intermediate Period (late Middle Bronze Age, 1750-1550 BC) several areas along the coasts of northern Palestine

and Lebanon produced vessels exported to Egypt, revealing contacts between Egypt and these areas during this period. In order to understand how the MBA Canaanite jars came to be at Memphis, this material was compared to Canaanite jars from the eastern Nile Delta site of Tell el-Dab'a. This comparison clarified the political relationship between the Levantine population at the former site and the Egyptians living at Memphis. A further comparison was performed between the Memphite MBA Canaanite jars and Canaanite jars found at Memphis in the New Kingdom levels (Late Bronze Age, 1550-1000 BC). The results suggest that northern coastal Palestine and coastal Lebanon exported Canaanite jars to Egypt during both the Middle and Late Bronze Age. Canaanite jars manufactured in southern Palestine were exported to Egypt in the Middle Bronze Age, but not in the Late Bronze Age. Conversely, production locations in Syria and Cyprus were predominantly exporting Canaanite-type jars to Egypt in the Late Bronze Age. These changes in trade patterns reflect the political developments that occurred in Egypt and the Near East during the Late Bronze Age, in particular the emergence of powerful empires. The scientific analysis of Canaanite jars underscores the complicated dynamic between trade and politics in the Eastern Mediterranean during the Bronze Age.

**Sarah H. Parcak (University of Alabama, Birmingham)**

*Advanced Archaeological Surveying Methods Using High Resolution Satellite Data*

This paper will detail a variety of new techniques for archaeological surveying in Egyptian Archaeology using high-resolution satellite data (.61m Quickbird), as well as advanced archaeological modeling tools. The study will focus on the site of Tell-el Amarna and the region of Middle Egypt.

One of the principal questions in archaeology is: to what extent does archaeological site predictive modeling work? Previous studies have examined a number of variables (environmental, geological, as well as artifact densities), and suggested probable site locations that, more often than not, turn out to not exist during the process of survey. This wastes significant time and in-field resources. Part of the author's ongoing remote sensing research deals with this very topic. Instead of going on unknown variables, the author computed the locations of known archaeological sites in Middle Egypt into a Geographic Information System (GIS), and looked

at the percent likelihood of additional sites of similar sizes being found in proximity to those sites in a statistical process known as “kriging”. Previously unknown sites found during the Middle Egypt Survey project (2004 onwards) acted as a test: what was the % correlation between the predicted site locations and the actual site locations? This is the first time in archaeology this study has been carried out using advanced remote sensing and statistical modeling, and shows a very high statistical correlation between predicted sites and located sites. It suggests that this technique holds great promise for locating a number of additional sites in the Nile Valley and Delta regions.

Another main issue in archaeology is how to incorporate magnetometer and resistivity data into site surveys where there are issues of cost, user competence, and technical failure. It is simply not feasible to use these machines to survey all of Egypt’s known sites, much less the thousands of additional sites remaining to be found. What would happen if archaeologists could do similar surveys from 700 miles in space prior to excavation seasons using high-resolution satellite data and remote sensing algorithms? Larger areas could be covered at a much-reduced cost, and, potentially, with higher accuracy, to be incorporated into maps of entire sites. This research uses Quickbird multispectral satellite imagery at Tell el-Amarna, testing a variety of remote sensing techniques to detect buried remains. At the site of Tell el-Amarna, there is a very high density of buried architectural features. Some have not been excavated, while others (excavated) have been covered by debris for 100 or more years. The author compared results from the remote sensing analysis with survey and excavation data, and found almost exact matches between the buried results and the remote sensing analysis. There are also results from unexcavated areas that show housing and related structures. This research has implications for detecting subsurface remains not only in desert environments, but on tell sites in all parts of Egypt, and could be a tremendous time and cost saving device for all archaeologists working there.

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

*A Report on the 2008 Season of the Joint Expedition to Malqata*

From December 4 until January 4, Diana Craig Patch and Catharine Roehrig of the Metropolitan Museum of Art and Peter Lacovara of the Michael C. Carlos Museum of Emery

University joined forces to survey and map the palace city of Amenhotep III at Malqata. The team was assisted by Virginia Emery, the University of Chicago, the surveyors Joel and Robert Paulson, and Mr. Fawzi Helmy Okail of the Supreme Council of Antiquities. Ray Johnson, Director of Chicago House, lent support as well.

The goal of the season was to survey and map the entire site of Malqata, beginning just south of Medinet Habu and ending at the ancient causeway south of Kom el-Abd. This encompassed an area of about 7 sq. km. The survey recorded the current state of preservation of each known element of Malqata and the various environmental and cultural pressures currently impacting each monument. Then extant plans of structures identified as part of the palace city and earlier excavation trenches were mapped so that each structure or trench could be integrated with satellite photos of the region. This work will produce a final map that shows the region's topography, current urban and agricultural development, and Malqata as it was known about one hundred years ago. The Supreme Council of Antiquities is extremely concerned about the survival of Malqata and our work will assist them in determining the best method for protecting the site for the future.

**Susan Penacho (University of Chicago) \***

*Following in the Footsteps of Soldiers: Movement within the Nubian Fortresses of Buhen and Uronarti*

In today's use of the internet, pathways from point A to point B are designed by locating the shortest routes, known as the least cost paths, such as is utilized by Google maps. These routes often coincide with the amount of traffic found on these roads, making the most accessible also the most desirable to the person physically moving along them. These theories of movement can also be applied to the ancient past, reexamining sites such as the Nubian forts which are no longer physically accessible to archaeologists. This paper explores the street networks of the fortresses of Buhen and Uronarti through the use of GIS programs. These two forts, uncovered and mapped by previous excavations, can be useful in helping to interpret and fully understand the functions of these so-called military installations. These specific forts were chosen due to their radically different exterior shapes with the hope of either confirming similarities or differences between the

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plains and second cataract fort types. By taking the maps and archaeological data previously collected and placing them within GIS programs allows for a medium through which to measure and efficiently render the available spatial data. This GIS technology provides a lens through which to interpret old sites in new ways. I used this software to reconstruct and map the architecture and street networks of these two forts in order to examine the desirability of the roads based upon distance between locations. The streets were then categorized by the volume of traffic, with the most frequented roads having a public function while lower volumes of traffic led to private places. The private places, such as the administrator's living quarters, were farther off the main roads, while the public places such as the storehouses and workshops were highly accessible from all areas within the fort. A strategically important location would logically have a direct pathway to it, be highly trafficked, and likely have a more important function for the people within the fort's walls. Establishing the possible movement of peoples allows for the understanding of people's interactions with their surroundings and affects the overall interpretation of the site and its broader place within the Middle Kingdom administration.

**Peter Piccione (University of Charleston, S.C., College of Charleston)**

*Report on First Corrections for the GPS Mapping of the Theban Necropolis (Satellite Survey of Western Thebes Project)*

This paper reports on the on-going findings of the Satellite Survey of Western Thebes, a field project funded by the National Endowment for the Humanities through the ARCE, 2005-2006. The purpose of this field and laboratory study is to plot the locations of all the private tombs of the Theban necropolis on very high resolution satellite maps of Western Thebes using differential GPS mapping methodologies. This precise locational information is loaded into the On-line Geographical Information System for the Theban Necropolis (OLGIS-TN), which is under continuing development in the Santee-Cooper GIS Laboratory at the College of Charleston, University of Charleston, S.C. (first reported to ARCE in Tucson, 2003). OLGIS-TN seeks to document all the private tombs at Gebel Sheikh abd el-Qurnah, as well as to map the geology and geography of the Qurnah district by means of a fully integrated ArcGIS database that combines geographical/

geological data on each tomb with the full historical, artistic, epigraphical and bibliographical information on each. The result will be a fully searchable high resolution map and database of all the tombs that can be queried with any combination of geographical and Egyptological criteria, and which would be publically available on the World Wide Web.

As reported to ARCE in New York in 2006, the Satellite Survey of Western Thebes mapped by GPS satellite the locations of more than 700 private tombs across central Qurnah, Khokha, Deir el-Bahari, the Asassif, and part of Qurnet Murai, and it experimented with techniques in drawing architectural plans of the monuments using GPS mapping techniques in lieu of traditional line-of-sight survey methods. All the data was loaded into ESRI ArcGIS software for analysis and manipulation. At that time in 2006, we reported an error factor in the uncorrected GPS locations that inexplicably displaced all of the tombs on the map consistently by 14-20 meters to the northeast. We are now pleased to report in 2008 that we have corrected that error, and the uncorrected locations of most tombs now fall within 5 meters of true location, while differentially corrected locations are often “dead on” or within less than 1 meter. At this point the satellite survey project is ready to return to Western Thebes to complete the mapping of the remaining private tombs of the necropolis, including the slew of new tombs being unearthed as a result of the demolition of the Qurnah villages.

This paper will discuss these issues and others related to the work of the project in the field and in the GIS laboratory.

**Jeremy Pope (Johns Hopkins University) \***

*The Demotic Proskynema of a Meroite Envoy to Roman Egypt (Philae 416)*

Philae graffito 416 is well-known in both Demotic and Nubian studies for its extraordinary length, its detailed historical narrative, and the author’s unusual decision to double-date the text according to both Roman and Meroitic regnal years. The graffito combines a prayer to Isis on the part of Meroë’s “great envoy to Rome” together with a report describing two visits which he made to Philae during the 3rd century A.D. Since its initial publication by Eugène Revillout in 1887, Philae 416 has been the subject of numerous recensions and critical commentaries, but the definitive treatment remains that of Francis Llewellyn Griffith

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in his two-volume *Catalogue of the Demotic Graffiti of the Dodecaschoenus* (1937). As a result of the graffito's exceptional character, Griffith's interpretation of it has exerted considerable influence, not only upon later recensions, but also upon broader historical analyses of Philae, the Dodecaschoenus, and the Meroitic state at the beginning of late antiquity.

The graffitist's closing prayer to Isis is of central importance in establishing a setting for several obscure passages within the text. This setting was translated by Griffith as the "lofty desert," which he interpreted as a reference to the "waterless desert from Korosko to Abu Hamed," thereby placing much of the text's action far from the site of its inscription. Griffith's reading has been adopted by all subsequent translators of the graffito for the past seventy years, and it has also produced its own interpretive extensions by other commentators. For example, in the recent treatment of Philae 416 within the *Fontes Historiae Nubiorum*, this closing prayer is presented as evidence that the graffito's ancient author "had taken the desert route to Egypt and had been exposed to great danger along the way," and an additional note explains that "the most likely route is that through the Eastern Desert where the Blemmyes were already becoming a threat."

This paper will argue that Griffith's "lofty desert" is a misreading resulting from an error of palaeographic interpretation, and that the closing prayer actually references a specific cultic site in the vicinity of Philae, rather than the Korosko Road across Nubia's Eastern Desert. The argument will be demonstrated by comparison with other graffiti and theological texts at Philae, as well as by a closer consideration of the graffito's function and its placement within the island's original architectural layout prior to the UNESCO salvage operation. This revised setting, in turn, impacts the translation and interpretation of several additional passages within the graffito, which now yield a clearer view of the precise nature of Meroitic participation in the cults at Philae during the Roman era.

**Stephen Renton (Macquarie University)**

*Royal Propaganda in Ancient Egypt: Anachronism or an Audience for Monumental Discourse?*

The notion that royal monumental inscriptions are laced with propaganda has pervaded Egyptology for many years, despite few, if any, comprehensive studies into monumental

propaganda in ancient Egypt. Though propaganda may be an ancient phenomenon, its study and analysis is a modern exercise, using modern definitions and modern standards. Part of this modern understanding of propaganda is the need for a physical audience to receive and react to a particular message.

The temple context of royal monumental inscriptions in ancient Egypt raises the possibility of not only a contemporary audience, but also one fixed in a cultural construct, a sacred space and time beyond the physical realm. Here, Assmann's discussion of monumental discourse is central: the connection between building and language; establishing monuments as realisations of eternity; and the attempt to institutionalise permanence through the construction of a sacred time and space.

Using several examples from the New Kingdom, this paper will explore the nexus between propaganda's need for an audience and ancient Egyptian monumental discourse. Specifically, the question will be asked whether a modern understanding of propaganda can be applied to the ancient Egyptian's understanding of their world. Traditionally, an audience is expected to respond in some fashion to the propaganda, either emotionally or physically. In the case of a sacred time and space, however, we have no one to respond, no emotions to appeal to, and no physical act to call for. Can this sacred space and time constructed through monumental discourse be regarded as an audience capable of understanding and responding to messages, or do we risk slipping into anachronism with such an exercise?

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

*Hidden Chambers, Secret Words: The History, Function, and Meaning of Temple Crypts*

The hidden crypts of Egyptian temples have long been a subject of curiosity, with allusions to their purpose and contents occurring not only in ancient Egyptian literature, but also in the writings of Classical Greek and late Antique authors. Even today, there is much scholarly discussion concerning their function and meaning. These questions motivated me to take a closer look at the development of temple crypts from the New Kingdom through the Graeco-Roman period, focusing on the seven temples with decorated crypts and paying particular attention to the ways in which the architecture, reliefs, and inscriptions work together--a topic not yet well studied.



My research showed a progressive trend of elaboration over time, with a steady increase in the complexity of the functions and uses of the crypts. In addition to serving as storerooms for costly implements and as archives for important theological knowledge, the hidden crypts in the later temples also operate on another level: as the Duat, or Netherworld--the abode of spirits, gods, and the place of "repose" for divine statues. The function and meaning of the hidden crypts reach their height of complexity in the Temple of Hathor at Dendera, where the three levels of crypts concealed in the masonry work together in multiple dimensions, playing a part in important rituals and providing protection for particularly sacred areas of the temple.

Because of the intrinsic interdependence of texts, reliefs, and architecture in Egyptian monuments, a closer look at the ways in which these factors interact has the potential to increase our understanding of how decoration not only transmits theological ideas, but also helps ensure that the temple can fulfill its critical function--protecting the stability of the cosmos and the prosperity of the land.

**Joshua A. Roberson (University of Pennsylvania)**

*A New Look at Old Sources for the Late Period Books of the Earth*

Following the collapse of the New Kingdom, the fate of the problematic Underworld composition known as the Book of the Earth has been obscured by cursory or, in some cases, non-existent publication of known sources. The precise relationship between major NK exemplars, such as that found in the Twentieth Dynasty tomb of Ramesses VI, and later versions, such as those found in certain private tombs of the Saite Period, has never been studied in detail. The present paper will examine the results of a recent photographic collation of two Books of the Earth from the Twenty-Sixth Dynasty tombs of Pedamenopet (TT 33) and Padineith (TT 197), conducted during the summer of 2008, while on fellowship with the American Research Center in Egypt. This investigation has revealed previously unsuspected parallels and connections, not only among the Saite Period books themselves, but also to certain Twenty-First Dynasty mythological papyri and, most surprisingly, the short-lived compilation of Underworld scenes found in the tombs of Merneptah, Tawosret, and Ramesses III.

**Gay Robins (Emory University)***How Much Did the Private Tombs at Amarna Owe to the Private Tombs at Thebes?*

Norman de Garis Davies remarked in *The Rock Tombs of El Amarna IV*, p.8 that “[t]here was a complete break from the traditions of Theban tombs both in form and in mode of decoration.” Nevertheless, despite many obvious differences, there are also underlying similarities. The majority of tomb chapels at Amarna, however varied their individual plans, consist of an open court, outer room, inner room, and statue shrine, all symmetrical about the long axis. The different spaces are articulated by imitation post and lintel doorways that are symmetrical about their own vertical axis, while the door thicknesses are decorated with figures of the tomb owner. Surviving evidence shows that the ceilings would have been painted with blocks of geometric designs divided by single lines of text. All of these elements can also be found in private 18th dynasty Theban tombs, suggesting that the latter did influence the design of private tombs at Amarna. Two major differences, however, lie in the change in ritual orientation of the chapels from east-west at Thebes to west-east at Amarna and in the subject matter and texts that make up the chapels’ decorative programs. This paper will examine the similarities and differences between Theban and Amarna private tombs in relation to the Aten religion and ideas about the afterlife introduced by Akhenaten.

**Donald Ryan (Pacific Lutheran University)***Pacific Lutheran University Valley of the Kings Project: Report of the 2008 Field Season*

This presentation will summarize the activities of the recent field season of the Pacific Lutheran University Valley of the Kings Project. Our goals included an inventory of artifacts and human remains from KV 27, 28, 44 and 45, tomb and object conservation work, and the completion of the clearance of KV 27. Additionally, we were able to open and investigate KV 48, the undecorated tomb of a vizier of Amenhotep II.

**Patrick Charles Salland (New York University Institute of Fine Arts)***Grape Arbors in the Decoration of Amarna Palaces*

For years scholars have tried to reconstruct the decoration of the palaces of Amarna based on the fragments found within

the excavations. Yet for all this effort many have considered palatial decoration as little more than pleasant scenes for the king, or perhaps a representation of the activities which took place in the palaces. These approaches fall short of examining the true purpose of palatial decoration, the creation of a space worthy of a semi-divine ruler. As such, the decoration can more appropriately be read as clues to the conceptualization of divine kingship in the Amarna period and the cosmology of the period. While certain elements, such as floor paintings featuring marsh scenes and leaping bulls, have been examined through this lens, one of the most common decorative schemas, grape arbors, has received no attention. This study will correct that omission.

In four out of the five palaces at Amarna remains of painted decoration featuring grape vines, leaves and fruit have been discovered. Often these have been reconstructed as decorated ceilings like that found in the tomb of Sennefer (TT 96) at Sheikh Abd el-Gurna although they are often included on palatial walls. This motif is rather wide spread within palatial structures, especially at the North Palace. Within this palace, fragments of a grape arbor ceiling are found in the Northeast Court, the throne room, the hypostyle halls and possibly within the king's apartments. Due to the prevalence of the scenes within and the quantity of research on the palace it will serve as an example for the study.

The Northeast Court, with its well known scenes of Nile wildlife, has recently been identified by Fran Weatherhead as a ritual area for the king. As such, the use of the grape arbor design here is of particular significance. Likewise, the question must be asked why the ceilings of the throne room, the very center of royal power and iconography, would contain this "pleasant design." Instead, there must be some religious significance to the grape within the palace.

Traditionally grapes, due to the yearly life cycle of the plant, have been understood as a symbol of regeneration, dying in the winter only to be reborn again in the spring and bearing fruit later in the year. As such, grapes are often associated with Osiris, who occasionally has the title "lord of wine." Yet this Osirian imagery is unexpected within the palace of a king who devoted himself to solar religion. Evidence exists that

in addition to a papyrus marsh the akhet in which the sun, having joined with Osiris, was reborn on a daily basis, was also the home of a vineyard. Recent research by Gay Robins

has supported a similar interpretation of the floor paintings in Amarna Palaces. As such the palace was an embodiment of solar regeneration and placed the royal family within a symbol akhet built within the palaces of Akhetaten.

**Gonzalo Moreno Sanchez (University of Arizona  
Egyptian Expedition)**

*Venomous Snake Identification in the Brooklyn Museum  
Papyri and the Great Serpent Apophis*

The Brooklyn Museum Papyri 47,218.48 – 47,218.85 (Ca. 300 B.C.) translated by Serge Sauneron deals with snakes dangerous to man in an identical manner to our modern treatises on the subject. Snake identification is done by description of physical characteristics and behavior, followed by analysis of the bite site and the victim's symptoms, allowing for establishment of diagnosis, prognosis and therapeutic measures.

Sauneron's interpretation of the combined data allowed him to propose snake identification in probable and possible categories. More recently, Nunn and Warrell have confirmed the above, or have suggested other snake identification alternatives.

Of the twenty four snakes discussed in the Brooklyn Museum Papyri, four snakes are considered lethal. These are likely to be of the Elapidae family. The venom of these snakes is neurotoxic. There is agreement that the *g3ny* snake (paragraph #16) probably represents *Wallerinnisia aegyptica*, the Black or Desert Cobra. The *ihr* snake (paragraph #17), has not been identified by Sauneron or Warrell, despite various important details about its appearance and peculiar behavior. Likewise, no identification has been offered for the *dw kd* snake, (paragraph 19), or for the *hf(3w) 3 n 3pp*, the great serpent Apophis (paragraph # 15). Sauneron considered, and rejected various possibilities (*Oligodon melanocephalus*, *Tarbopis obtusus* and *Zamenis diadema*), concluding only that the Apophis snake had to be a large Elapidae. Nunn and Warrell stated that no Egyptian snake fits the description.

The purpose of this presentation is to illustrate from the Brooklyn Museum Papyri, examples of both definitive and probable snake identification and to offer my views on possible snake identification of the Great Serpent Apophis.

**Miguel A. Sanchez, MD (Mt Sinai School of Medicine)**

*Medical Studies in Egyptology: A Call for Peer Review*

Medical papers and platform presentations at medical meetings follow a rigorous process of peer review. The reason is clear: to prevent misinformation to reach the medical community. Interdisciplinary studies present a unique dilemma. Not uncommonly, the reviewing team may lack the expertise to separate questionable theories from medical facts. In the world of Egyptology mistakes may permeate the literature and contribute to confusion or, potentially worse, guide the Egyptologist into the wrong path of research.

Four case studies will be presented.

First. The mummy of a person with severe, probably congenital, malformations, diagnosed as an accident. The interpretation misses the very important angle of the attitude of the Ancient Egyptians toward the disabled.

Second. A radiological evaluation of a mummy's head that, although medically accurate, is inconsistent with some Ancient Egyptian religious principles, resulting in potentially problematic conclusions.

Third. A questionable interpretation of a Histopathological lesion in a mummy that opens a new and probably wrong, concept in Paleo-Oncology.

Fourth. A casual diagnoses of diabetes and metastatic carcinoma in a presumed royal mummy that far exceeds what can be concluded with the provided information.

A call is made for the creation of true multidisciplinary groups that will obtain appropriate expert consultants prior to the publication or presentation of Paleopathological findings are published or presented at professional settings.

**Erin Elizabeth Sauer (University of Memphis)**

*The Goddess Khefethernebes and Her Role in the Poetical Stela of Thutmosis III (CG 34010)*

The Poetical Stela of Thutmosis III (CG 34010) was damaged during the Amarna Period, as evidenced by mutilation of the name Amun. Repairs included a complete reworking of the lunette, but it is unclear when they took place, or whether they followed the original design. The presence of a rarely attested goddess, Khefethernebes, along with an unusual spelling of her name helps establish a date range for the reworking and insight into the original lunette layout.

Representations of Khefethernebes are popular during the

reign of Thutmose III, thus she was likely included in the original. However, in all other stelae, the goddess faces the outer edge of the stela instead of the inner scene. This flip on the Poetical Stela could be due to a confusion of the name “she who faces her lord” to mean that she face the figure of Amun within the lunette.

Khefethernebes’ name spelled with an extra t occurs only in the Poetical Stela and another stela of Thutmose III with Hatshepsut (Vatican 130). Framing of the name with the qd glyph also only occurs in these two stelae. These similarities argue for repairs being made while the Vatican Stela was still visible and accessible, thus an earlier date. This is supported by two later stelae from the reign of Ramses III, where the figure of the goddess is depicted similarly, but her name has dropped the extra t and associated glyph. The reworking must then have been done between the end of the Amarna Period, after the damage, and the reign of Ramses III, with an earlier date being most probable. Although the reworkers followed the scheme and spellings outlined by the Vatican Stela, they turned the goddess in the wrong direction, facing her inward instead of out toward the temple where the stela was located, as is her traditional position in all other stelae.

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

*The Assyrian Conquest in Disguise: Rewriting Egyptian History in the “Struggle for the Benefice of Amun”*

It is common Egyptological opinion that the Assyrian conquest of Egypt in the seventh century BCE was passed over in silence in Egyptian tradition. This paper attempts to demonstrate that, quite to the contrary, this event is behind one of the tales from the Demotic Petubastis cycle, the “Struggle for the Benefice for Amun”. Here, a Horus priest from Buto is supported by thirteen alleged ‘shepherds’ from the delta in his claim for the benefice of Amun, against the pharaoh of Egypt and his son. Apart from shedding new light on a well-known Demotic text which, however, has received little analytical attention, this is revealing as a late attempt to rewrite Egyptian history.

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

*Seth, “Figure of Mystery”*

The imposing copper figure of the Egyptian god Seth in the Ny Carlsberg Glyptotek (Copenhagen) was discovered near

Saqqara in the second half of the nineteenth century in the company of statuary considerably later in date. Retaining the characteristic snout of the fabulous seth-animal, the Glyptotek statue was altered in antiquity by the obvious removal of its upright ears and the addition of horns. Seth's transformation to the god Amun presumably relates to changing political conditions: associated with foreign gods and foreign lands, Seth was favored by the Hyksos kings ruling Egypt during the Second Intermediate Period, and attained greatest prominence under the Ramessides of the late New Kingdom. The Glyptotek figure dates most probably to the time of the latter, extremely powerful dynasty. Thereafter, during the Third Intermediate Period, the god and his foreign relatives gradually fell from grace and many existing images of Seth were altered or destroyed.

Technical study based on visual examination, gamma radiography, and elemental analysis using energy-dispersive and wavelength-dispersive X-ray spectroscopy in the scanning electron microscope, has focused on the manufacture of the figure, which is solid cast and includes with several separately produced elements in addition to the horns. The statue is of great interest because of its size, atypical composition, unusual subject, burial context, elaborate decoration, and its relatively early date in the production of Egyptian cupreous statuary. Furthermore, an understanding of the figure's history in antiquity, in view of the physical alterations and the unequivocal terminus pro quem for its final deposition, contributes significantly to an understanding of temple ritual and political history of the late New Kingdom and Third Intermediate Period in Egypt.

**Regine Schulz (The Walters Art Museum)**

*A Situla Carrying the Names of Kashta and Amenirdis I and Its Historical Implications*

The small situla, which was gifted in 2008 to the Walters Art Museum, had been purchased in Thebes at the end of the 1950's. The shape of the situla recalls New Kingdom traditions in Thebes and Abydos, but the inscription refers to the early 25th dynasty. It contains two royal cartouches, one with the name of Kashta, and one with the name of his daughter Amenirdis I. It is noteworthy that both names have no titles, and only the cartouches refer to their royal background. Unfortunately only a few inscriptions from Kashta's time

that carry his name have survived, such as a fragment of a offering table from El Kurru, a stela in the temple of the god Khnum in Elephantine (southern border of Egypt), and a badly preserved inscription in the annals of the Amun's temple at Karnak (Thebes). Most of the other inscriptions with his name are probably posthumous. Therefore, a new contemporaneous inscription of Kashta would have important historical significance. The main two arguments are that his daughter Amenirdis is mentioned on the same vessel, and that both are lacking their titles above their cartouche, as well as their official throne names. It must have been Kashta, who had arranged that the "Divine Consort of Amun" Shepenwepet I (daughter of the Egyptian king Osorkon III) in Thebes would adopt his daughter Amenirdis into her office, and she would become the successor of Shepenwepet I in this important position. With this step, Kashta secured the support of the Amun priesthood at Thebes, and access to its economic resources.

The combination of the names of Kashta and Amenirdis in royal cartouches makes it likely that the inscription was incised after the Kushite conquest of Upper Egypt by Kashta, and after the adoption of Amenirdis by Shepenwepet I, but before she replaced her as "Divine Consort." All posthumous inscriptions would mention this important position, as well as the title of her father as "King of Egypt and Kush." The inscription of Kashta on the stela at Elephantine has the royal title "King of Upper and Lower Egypt," therefore it is likely that this stela was later inscribed, as was the situla.

**Gerry D. Scott, III (American Research Center in Egypt)**

*The American Research Center in Egypt's Museum Training Initiative*

For many years the American Research Center in Egypt (ARCE) has worked with Egypt's Supreme Council of Antiquities (SCA) to provide professional training for SCA personnel in such areas as field archaeology, monument conservation, and museum registration. Thanks to the overwhelming success of these initiatives, ARCE, in concert with the SCA, is undertaking a new training initiative for Egypt's museum professionals. After a brief review of ARCE's training programs to date, this presentation will discuss the goals of the new program, its scope, and duration. In order to implement successfully this new program, ARCE will be



seeking Egyptologists and other related museum professionals to participate in the training program. It is hoped that those museum professionals in attendance will find this presentation of interest and will share its content with their colleagues.

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

*The Power of Royal Nurses & Tutors in the 18th Dynasty*

Royal nurses and tutors have long been considered as important persons in the court of the king they served. Indeed, their own children were allowed to grow up within the court and this upbringing has often been cited as the reason for the children's later rise to prominence. However, the significance of the parent's own position and amity with the king has rarely been viewed as contributing to a child's achievement as an adult, beyond being part of the court elite. This paper examines the "behind-the-scenes" role that royal nurses and tutors played in promoting their own children to influential positions during the 18th Dynasty. It suggests that it was the parent's royal connection that directly led to the son, and occasionally daughter, becoming a prominent official in the administration of the next king.

**Bethany Lynn Simpson (University of California, Los Angeles) \***

*Constructing Identities: Domestic Spatial Organization in Multi-Cultural Karanis*

Under the Ptolemaic and Roman administrations of Egypt, Hellenism was actively promoted as a way of uniting various cultural and ethnic groups under a shared set of values. To this end, 'going Greek' was rewarded by the ruling cultures, both through increased social opportunities and preferred legal status. Cultural identity could be established and maintained by showing a willingness to embrace the ruling culture's style and values. An individual could exercise agency in the construction of his own identity, and because it came with so many legal and social benefits, an individual often chose to Hellenize (or similarly, to Romanize). This did not merely include a stylistic change, but also included the adoption of publically-witnessed practices and social activities. As individuals adopted new behaviors, their interactions with the spaces around them would also change, creating a need for new types of architecture and spatial organization.

The town of Karanis, like most sites of the Greco-Roman

period, was inhabited by a mixture of ethnic groups: Romans, Hellenic settlers, and native Egyptians, as well as other minority groups. Excavations of this site by the University of Michigan in the 1920s and 30s, as well as current work by the University of California, Los Angeles, show an overwhelming prevalence of Greek and Roman material goods. However, until recently there has been little analysis of the cultural influences on Karanis architecture. This paper examines housing models with respect to Karanis' major cultural influences: native Egyptian homes, Hellenistic-Greek houses, and the Roman domus. By analyzing spatial relationships, decorations, and room usage for each, general patterns can be discovered which are culturally specific.

A dataset of Karanis houses dating from the first and second century C.E. will then be examined for areas of similarity with the Egyptian, Greek, and Roman cultural models. Specific variables include not only the obvious signs of cultural affiliation, such as inscriptions, figural decoration, and religious loci, but also variables such as the visibility of interior spaces, restriction of physical access, and the delineation of public versus private spaces within a home. Because of the cross-cultural variation in concepts of privacy and domestic organization, the interrelation of rooms in a floorplan is in many ways more important than the dimensions or design of each room individually. Therefore this study is primarily concerned with aspects of spatial organization: physical barriers such as doors, bolts, thresholds, and changes in floor levels restrict access to certain spaces within a

house. Visibility is a more symbolic aspect of spatial control, but can be quantified with regards to the number of illumination sources, distance from thresholds, and direct or obstructed lines of sight. All of these are archaeologically tangible ways of determining public and private spaces and of revealing culturally-determined functions of rooms within a house. In the case of Karanis, it may help reveal the domestic practices and therefore aspects of the constructed cultural identities of the town's multi-cultural inhabitants

**Lisa Swart (Stellenbosch University)**

*Continuation and Creativity: Mortuary Literature in the Early Third Intermediate Period in Thebes*

In general, the theology of the early Third Intermediate Period forms a continuation of the late Ramesside Period,

with many trends that originated as early as the 18th Dynasty reaching fruition. The primary characteristic and innovative feature of this era (specifically, the 21st and early 22nd Dynasty) is the development of iconographical means of expressing the current eschatology - representing a movement away from the classical New Kingdom literary style. This was achieved through the use of symbolic representations of mythical concepts and magical formulae, which were designed to function on a number of different levels in order to satisfy the requirements for a successful afterlife. Here, the emphasis of the texts appears to have shifted directly onto the individual, highlighting their safe journey through the afterlife, and their distinct relationship with the gods.

Due to the adverse economic and political circumstances of the late 20th to early 22nd Dynasty, the use of previously exclusive royal funerary texts were usurped by private individuals, resulting in a significant enrichment of the iconography. Thus, the early Third Intermediate Period is exemplified by the number of new theological compositions that were integrated into the current iconographical repertoire, evolving into a level of representation unsurpassed at any point in Egyptian history. These new compositions were represented in concert with selected traditional mortuary vignettes, and reflected in the coffins and papyri that now abound in museums around the world. The aim of this paper is two-fold: to analyze the new compositions that were created during this period, and investigate the extent to which they were utilized by the Theban scribes.

**Mary Szabady (University of Chicago)**

*Development of Ptolemaic Trilingual Decrees*

The Ptolemaic Trilingual Decrees documented the establishment and expansion of the Ptolemaic ruler cult during the Ptolemaic Period (332-30 BC). The structure and formulae of these decrees - with parallel translations of Hieroglyphs, Demotic, and Greek - became standardized by the time of the Raphia Decree from the reign of Ptolemy IV (221-205 BC) and the Memphis and Philae Decrees from the reign of Ptolemy V (205-180 BC). Earlier decrees, however, from the reigns of Ptolemy II (285-246 BC) and Ptolemy III (246-221 BC), demonstrate that these formulae developed over time. Because the Trilingual Decrees were unique to the Ptolemaic Period in form and composition, these earlier decrees provide

valuable insight into how this genre of temple administrative texts evolved. Comparison with other Egyptian state/temple texts from the early Ptolemaic Period shows that political and religious ideals of the Ptolemaic rulers, including their relationship with the Egyptian animal cults and their role as protectors of Egypt, began as early as the reign of Ptolemy I (305-285 BC). These ideals were later incorporated into the Trilingual Decrees and codified. Greek documentary contracts, on the other hand, provided the overall structure and formulae of the Trilingual Decrees. As a result, the Trilingual Decrees are a synthesis of Egyptian and Greek composition and, as such, help to define the relationship between the Greek rulers and native Egyptian priesthood. The Trilingual Decrees perpetuated the traditional Egyptian priesthood's idea of the pharaoh as god, adapted for the foreign Greek kings, in a way that was mutually beneficial for both.

In this paper, I will analyze the structure of the Ptolemaic Trilingual Decrees, comparing the earliest fragmentary decrees from the reigns of Ptolemy II and III with other early Ptolemaic sources, to determine how the decrees developed in the larger context of state/temple texts. This, in turn, provides insight into how these complex decrees were composed and how they reflected the interaction of the Ptolemaic rulers and Egyptian priesthood during this period.

### **Francesco Tiradritti (Italian Archaeological Mission to Egypt)**

#### *Meaning and Use of Colors in Ancient Egypt: Proposal for a New Paradigm*

As every other population ancient Egyptians derived their chromatic scale by the observation of the surrounding world. The colors terminology and the division of the optical spectrum elaborated by Egyptians show characteristics mainly derived by peculiarities of the Nilotic landscape. They correspond to a cultural organization of the universe through the artificial accentuation of contrasts already existing in nature. They also affect the semantic value of every hue. The most illuminating case is the opposition “desert” vs. “cultivated land”, identified with “red” and “black” respectively. That identification attributes also a semantic mark to both colors: desert = negative = red vs. cultivated land = positive = black.

Relying mainly on that assumption Egyptologists elaborated a theory of the colors based on four main terms: *km* (black and,

by extension, brown and grey); *ḥd* (white and, by extension, pale yellow); *dšr* (red and, by extension, orange and dark yellow) *w3d* (green and, by extension, light blue). A problem has been always posed by the nomenclature and position of the “blue” that, although felt by Egyptians as a different hue, does not find a place in the aforementioned theory of the color.

This paper tries to solve that difficulty through the elaboration of a slightly different theory of the colors that takes into account the difference and properties of some colors like changes that intervene through the different moments of the day and the seasons of the year.

**Martina Dorothea Ullmann (Yale University)**

*The Temple of Amenhotep III at Wadi es-Sebua*

Some 150 years before Ramesses II erected his large temple at Wadi es-Sebua, Amenhotep III had already established a sanctuary there. This much smaller building is very little known even among Egyptologists, probably because it is submerged by the waters of the Lake Nasser for now more than 40 years. Only the paintings inside the small rock-cut sanctuary and at its facade in the rear part of the 18th dynasty structure were removed in 1964. But their actual whereabouts were until recently unknown.

In my paper I would like to present some new insights regarding the wall decoration of the temple and its historical and religious significance. Special attention will be given to the numerous alterations of the decoration which bear witness to several phases of reworking probably in the later reign of Amenhotep III as well as in the time of Akhenaten and again later during the reign of Ramesses II.

The remarks are based on a detailed analysis of the wall decoration and the equipment of the temple which was conducted in recent years as part of a greater study of the Egyptian temples of the New Kingdom in Lower Nubia (Martina Ullmann, *Architektur und Dekorationsprogramm der ägyptischen Tempel des Neuen Reiches in Nubien - Eine Untersuchung zu Morphologie und Genese der Kultlandschaft Nubien. Band I: Noerdliches Nubien, von Beit el-Wali bis Abu Oda*, Muenchen 2007 [unpublished habilitation thesis]). Furthermore, after locating parts of the temple decoration which had been removed in 1964 in the basement of the Egyptian Museum in Cairo last year, I had the opportunity to

study the original paintings there and to compare this to my earlier results.

**Cory Lynn Wade (Santa Clara University)**

*Who Does What in the Amduat: Some Key Episodes in the Night Journey*

The earliest of the New Kingdom Netherworld Books, the Amduat describes the journey of the solar barque from nightfall on the western horizon to dawn on the eastern horizon. Divided into twelve sections which correspond to the twelve hours of the night, the Amduat, or “book of what is in the underworld,” was prominent in mortuary literature from the 18th Dynasty to the early Ptolemaic Period. This sacred composition documenting the sun god’s metamorphosis from a state of complete depletion to complete vitality held profound value for Egyptian monarchs; yet exactly what it revealed--or implied--about a successful transition to the afterlife has remained cryptic. Despite its unified format of texts and illustrations, the content of the Amduat has largely deflected critical consensus, and scholarly efforts to interpret the mysterious events of each hour have produced widely differing views. I suggest that we may gain new insight by looking less at what occurs than at who causes the occurrence. Although there is admittedly considerable overlap between the what and the who in the Amdaut, a focus on specific deities and how they catalyze action at seminal moments during the journey is not only helpful to but essential for the accurate reconstruction of the composition’s ultimate eschatology.

Throughout the night journey, a vast and bewildering array of deities assists the sun god toward renewal. Some of these deities, however, are neither unknown nor obscure but are in fact the major female divinities in the pantheon: Maat, Hathor, Sekhmet, Isis, Nephthys, Neith, and Selket, inter alia, all contribute to the night boat’s safe transit through perilous waters. Moreover, while gods and goddesses alike make constructive contributions, the female deities safeguard or facilitate Re’s passage via axiomatic acts of leadership, intervention, and protection. Closely examining how each goddess leads, intervenes, and protects the spent sun god creates a lucid lens through which readers may view the opaque surface of the Amduat as a whole and see at once the role of the divine feminine in securing renewal for the dead king.

In the literature of the netherworld, the nocturnal journey

always alludes to cosmogonic regeneration, an idea which lies at the very heart of the ancient Egyptian belief system. This concept of revivification is inextricably tied throughout the Amduat to the conduct of the goddesses who accompany the solar barque. The potent assistance of these female deities ultimately effects a successful end to the dangerous voyage, a result underscoring the hope of all ancient Egyptian funerary literature—that the deceased, like the sun god himself, will be revitalized and reborn. In the Amduat, one of the most popular of the afterlife guides, female divinities are shown to be essential to that process of regeneration.

**Leslie Anne Warden (University of Pennsylvania) \***

*The Economy of Old Kingdom Egypt - A Ceramic Perspective from the Memphite Necropolis and Elephantine*

The Egyptian economy is commonly categorized as redistributive, following a framework established by Karl Polanyi. One of the most basic requirements for a redistributive system to work is the presence of a strong central government, strong enough to monitor and control the exchange of goods throughout the entire country. Frequent changes in provincial administration throughout the Old Kingdom could indicate that this was not the case in Egypt during the third millennium BC. However, though application of the redistributive theory has been challenged on this front and others, it still remains the dominant discourse. This paper shall address the issue of how strongly the Old Kingdom government controlled the economy of the provinces and if this implies a redistributive system. This paper will use the Memphite region and the settlement at Elephantine as case studies: specifically, through their ceramic material.

Ceramic evidence has not generally been applied to questions of the structure of the Egyptian economy. Most scholars have focused on textual evidence when studying economy because texts often present specific details. However, relatively few textual sources exist for the Old Kingdom and most exhibit a strong bias towards the capital. Ceramic data are a valuable line of evidence because ceramics come from all sites and are found in large quantities. Ceramics are especially pertinent to the question of economy because they were used to make and transport bread and beer - two standard units of payment in ancient Egypt. The size of the vessel - specifically, its volume - dictated the amount of bread or beer “paid” or “spent” in

any given transaction. A small amount of work on vessel volumes has been done. Miroslav Bárta has shown that the volumes of beer jars in Abu Sir remain consistent during the reign of a given king. There is some precedent for looking at ceramic variation country-wide; Sarah Sterling's work has shown that the volumes of Meidum bowls show some level of standardization throughout the country. By comparing the volumes of bread moulds and beer jars from Elephantine and the Memphis area, this paper will be able to address the question: was the first Upper Egyptian nome linked to the capital through a redistributive economy?

**Willeke Wendrich (University of California, Los Angeles)  
and Jacco Dieleman (University of California, Los Angeles)**

*Behind the Screens of the UCLA Encyclopedia of Egyptology (UEE)*

In 2008 the first articles were published in the online UEE Open Version. In this presentation an update of the project will be given, as well as insights into the development of the UEE Full Version. What will be visible to the user is just a small part of the research effort that is put into the project. A large group of persons is involved in the creation of this online resource and this presentation outlines all the work that is happening behind the scenes to enable the advanced search functionality which is developed at present. Standardization, without losing flexibility is at the core of a work that sets out to be a useful resource to a broad Egyptological audience.

**Jennifer Westerfeld (University of Chicago) \***

*Laws for Murdering Men's Souls: "Reading" Hieroglyphs in Coptic Egypt*

Carved on the walls of temples-turned-churches or painted in tomb-chapels now harboring Christian hermits, monumental hieroglyphic inscriptions formed the backdrop for various aspects of social and religious life in Coptic Egypt. However, these texts, once legible to at least the literate minority of the population, gradually lost their original meaning as literacy in hieroglyphs waned, and by Late Antiquity they were subject to a variety of different (re)interpretations. Although the resulting "readings" might range from the dubious (e.g., Pseudo-Cyril's claim that the carvings on a temple façade were actually Greek letters standing for theos, Theodosius, and Theophilus), to the bizarre (e.g., Shenoute's assertion that a temple inscription

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



consisted of “laws for murdering men’s souls...written in blood and not in ink alone”), they reflect an ongoing engagement in the Christian period with the visible remains of the Pharaonic past. This paper will consider the different ways in which hieroglyphs could be “read” in Coptic Egypt, focusing on the representation of hieroglyphic texts in Coptic literary sources and examining the rhetorical, ideological, and social influences that shaped those representations.

**David M. Whitchurch (Brigham Young University)**

*BYU Fag el Gamous Excavation Project: Artifacts and Iconography*

At the invitation of the Egyptian Supreme Council of Antiquities Brigham Young University has been excavating in the Fayum since 1980. Yearly excavations under the direction of Professor Wilfred Griggs continue to the present. The site is located near the Egyptian town of Seila in the Fayum, approximately 120 kilometers south of Cairo. It includes two large cemeteries (c. 4th century BC to century 6th AD), an unexcavated Roman village, and a small Old Kingdom pyramid that dates to Senefru. Missions occur during a five to six week period from mid January to late February.

To date, Prof. Griggs has excavated upwards of 1600 graves. The artifacts discovered provide a unique opportunity to examine the historic and symbolic significance of icons, images, artifacts, and woven patterns within the context of ancient Egypt that cuts across multiple populations and cultures (native Egyptian, Greco-Roman, and early Christian). I have been working on this material in conjunction with Dr. Kerry Muhlestein, who has recently become affiliated with the excavation, and Dr. Wilfred Griggs.

This presentation will provide a general overview of the project and give a preliminary examination of many of the unpublished grave goods discovered during nearly three decades of excavations, including such objects as terracotta Isis/Mother Mary figurines, early Christian crosses, jewelry, and numerous patterned textiles. A small intricately woven pomegranate discovered in the 1987 dig will be highlighted as a means to demonstrate the significance of the project and potential body of knowledge that will be added to the current scholarship from the period under study.

**Robert Michael Yohe (California State University,  
Bakersfield)**

*The Results of the Preliminary Analysis of Archaeological  
Materials from the 1980 Excavations at Tell El-Hibeh*

In 2008, the Museum of Anthropology at California State University, Bakersfield, came into the possession of certain artifacts and field notes from the excavations conducted by Robert Wenke and the University of Washington at Tell El-Hibeh in 1980. Among the boxes of materials were field collection bags of artifacts and ecofacts that had not been catalogued or subjected to analysis by Wenke or his students. As a class project, the students in the Fall 2008 CSUB archaeological laboratory analysis class undertook the initial cataloguing and study of these materials, which included a wide array of well-preserved organic artifacts consisting of wood and textile, as well as pottery, faience, various beads, and a considerable quantity of glass dating to the Roman Period. Ecofactual remains were reflective of a diverse diet including both local wild and domestic plants and animals, featuring significant quantities of Nile fishes. This presentation will provide a summary of the initial results of these studies, including the outcome of protein residue studies by the Laboratory of Archaeological Science (LAS) on a stone blade, certain pottery vessel shards, and textiles.

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*Front and back covers: Relief carving in Khonsu Temple at Karnak and panoramic photo of Luxor Temple*

*Title page: Conservator Hiroko Kariya working on Talatat blocks at Karnak*

*Abstract title page: Talatat block*

*Photos: Owen Murray*

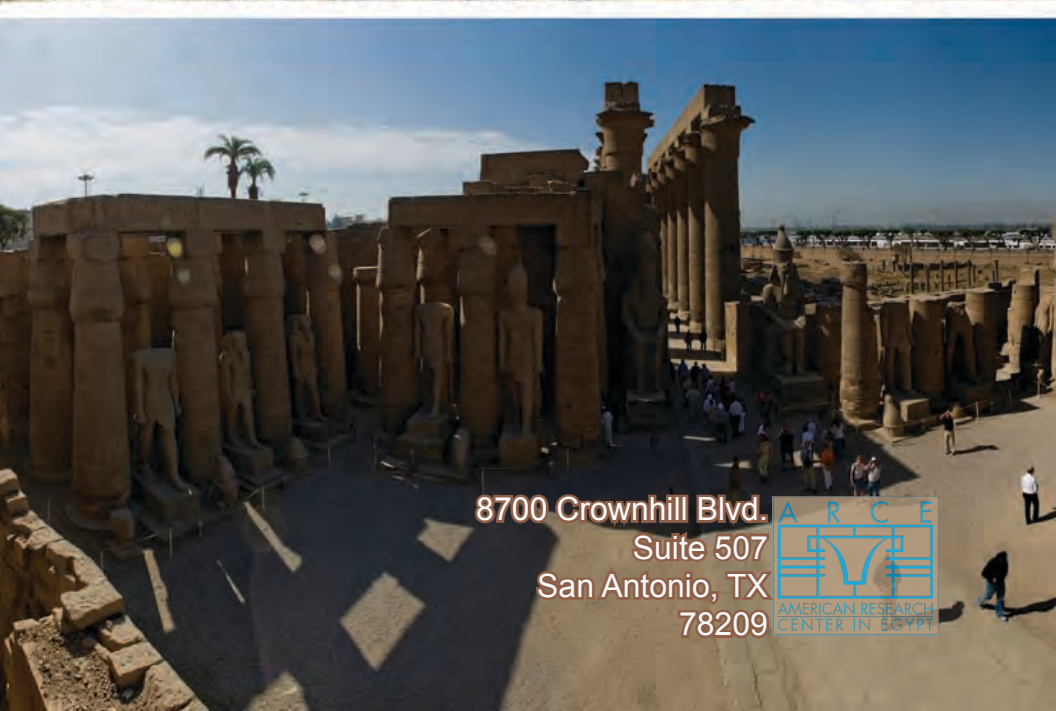
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