



The 65th  
Annual Meeting  
of the

American  
Research  
Center in  
Egypt

April 4-6, 2014  
Hilton Portland and  
Executive Tower Hotel  
Portland, OR

Abstract Booklet layout and design by Kathleen Scott  
Printed in San Antonio on February 24, 2014  
All inquiries to:

ARCE US Office  
8700 Crownhill Blvd., Suite 507  
San Antonio, TX 78209  
Telephone: 210 821 7000; Fax: 210 821 7007  
E-mail: [info@arce.org](mailto:info@arce.org)  
Website: [www.arce.org](http://www.arce.org)

ARCE Cairo Office  
2 Midan Simon Bolivar  
Garden City, Cairo, Egypt  
Telephone: 20 2 2794 8239; Fax: 20 2 2795 3052  
E-mail: [cairo@arce.org](mailto:cairo@arce.org)

### Photo Credits

**This year ARCE asked its Research Supporting Members to contribute images from their projects for this booklet. Thank you to those who shared these images with us.**

Cover: Ancient Egypt Research Associates excavations in the Silo Building Complex, 2012. This 5th Dynasty structure served as a production, storage, and distribution center at the southeast edge of the Giza Plateau. Left to right: in the background Menkaure Pyramid, Khentkawes Monument, Khafre Pyramid, and the southeastern foot of the Khufu Pyramid. The basin, part of the Khentkawes complex, is flooded with groundwater. View to the northwest. Copyright Ancient Egypt Research Associates.

Photo opposite: Image of Snefru pyramid from Brigham Young University excavation at Seila in the Fayum. Image is courtesy of Dr. Kerry Muhlestein, director of the BYU Egypt Excavation Project.

Photo spread pages 10-11: ARCE trained conservators working at Mut Temple to restore Sekhmet statue in December 2013. Photo Kathleen Scott.\*

Abstracts title page: King and Ichneumon, 664-332 B.C.E. Bronze, 5 x 4 1/2 x 2 1/2 in. (12.7 x 11.4 x 6.4 cm). Brooklyn Museum, Charles Edwin Wilbour Fund, 76.105.2. This image is from Brooklyn Museum's newest Egyptian exhibition catalog *Soulful Creatures: Animal Mummies in Ancient Egypt*. The exhibit is currently at the Bowers Museum., Santa Ana, CA. Courtesy Brooklyn Museum.

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





# MEET, MINGLE, AND NETWORK



## A Trio of Student Events



### **Student Networking Lunch:**

**Friday April 4th, 12:30pm – 1:30pm**

Last year's successful event returns! Come meet students and professors in a relaxed environment and expand your professional network. Professors specializing in many diverse areas of Egyptology, such as archaeology, art history, philology, religion, museum work, and publications will be present. Feel free to discuss research and career advancement or to just chat over lunch. Undergraduates interested in graduate programs are also welcome.

Pre-registration is required.

**COST: \$12 (includes sandwich, salad, cookie and a drink)**

### **Grad Student Pub Night:**

**Friday April 4th, Time: 7 - 11 pm**

**Location: Paddy's Bar and Grill  
65 SW Yamhill St.**

This is a night just for grad students to meet and get to know one another in a relaxed, casual environment. Eat, drink, hang out, and unwind from the day. The evening provides a great chance to meet other students and peers. Come whenever and stay as long as you want.

### **Fellowship Information Session:**

**Saturday April 5th, 4:30pm – 5:30pm**

Worried about funding or have a specific project in mind? ARCE provides more options than you might think. Join the ARCE Academic Programs Coordinator and former ARCE fellows to hear about opportunities for graduate and postdoctoral research in Egypt. The application process and general logistics will also be covered. (Broadway I & II)



**ARCE Chapter Council Fundraiser**  
**Saturday, April 5, 2014**



**12:15pm to 1:00pm**

**Pavilion East**

Proceeds from the Chapter Council Fundraiser support  
the Chapters' Best Student Paper Award

***For Love and  
Mummies:  
An Introduction to the  
Love Story of  
Theodore Davis  
and Emma Andrews***

**Sarah Ketchley, PhD**, is a co-founder of Newbook Digital Texts in the Humanities at the University of Washington. Sarah is an Egyptologist, specializing in art history in the first millennium. She has taught courses on Egyptian history and archeology at the University of Birmingham, UK, and at the University of Washington. She is currently working on Emma B. Andrews Diaries, inspired by a passion for intrepid women travelers in the 19th century.

**John Adams**, was the founding president of the Orange County Chapter of the American Research Center in Egypt and served on the ARCE Board of Governors. He is a regular contributor to *Kmt: A Modern Journal of Ancient Egypt*, and lives with his wife and two dogs on a farm in central Illinois. He has recently published his first book, ***THE MILLIONAIRE AND THE MUMMIES: Theodore Davis's Gilded Age in the Valley of the Kings*** (St. Martins Press).

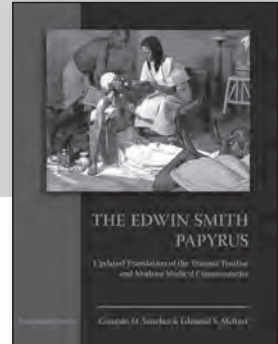
**\$20 PER PERSON**  
**ADVANCED SALES ONLY**



Landscape Archaeology of the Western Nile Delta, Joshua R. Trampier



Journal of the Canadian Society for Coptic Studies, vol. 6 (2014)



The Edwin Smith Papyrus, Gonzalo M. Sanchez & Edmund S. Meltzer

Available through ISD, 70 Enterprise Drive, Suite 2 • Bristol, CT 06010 • USA  
phone (+1) 860 584 6546 • fax (+1) 860 516 4873  
www.isdistribution.com • orders@isdistribution.com

## EVERYONE BRING ONE

Given the current climate in Egypt, ARCE's work in the field and our educational outreach activities in the U.S. are more important than ever and **WE NEED YOUR HELP NOW** if this work is to continue. The federal funding ARCE relies on has greatly diminished in recent years even though our work is well received both in Egypt and the U.S.

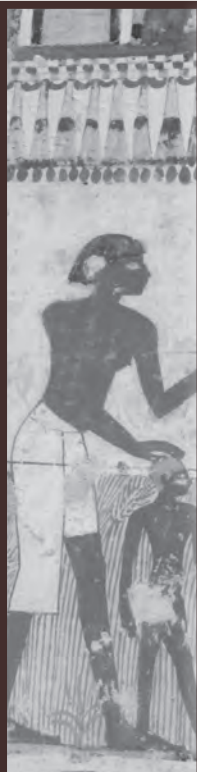
### **BRING A NEW MEMBER AND WIN AN ANNUAL MEETING REGISTRATION OR 2-YEAR MEMBERSHIP.**

Ask your friends and colleagues to become members and credit you in the Referred By field on the membership form at [www.arce.org](http://www.arce.org). You'll be entered in a drawing to win a \$250 registration for an upcoming Annual Meeting or a 2-year Lotus membership valued at \$310.

For every 20 referrals we receive, we will hold another drawing. You could be the next winner!  
Drawings will continue until this campaign ends in May.

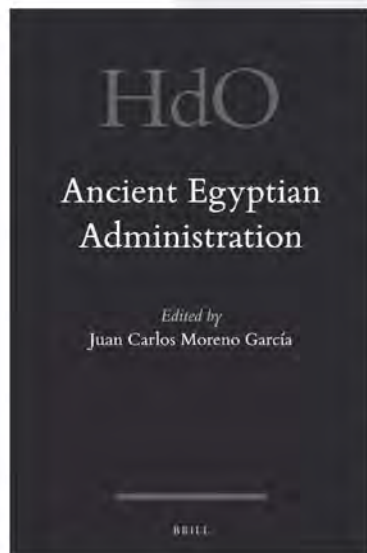
**YOUR FINANCIAL SUPPORT OF ARCE, THROUGH MEMBERSHIPS AND DONATIONS, HELPS MAKE THE CENTER'S PROGRAMS POSSIBLE.**

[www.arce.org/join](http://www.arce.org/join)  
[www.arce.org/give](http://www.arce.org/give)



# Brill titles in Egyptology

*Come by our booth for a 50% discount  
on display copies and free journal issues!*



## Ancient Egyptian Administration

Edited by **Juan Carlos Moreno García**, CNRS

[brill.com/ho1](http://brill.com/ho1)

This book provides an up-to-date overview of the structure, organization and evolution of the pharaonic administration from its origins to the middle of the first millennium BCE. General descriptions are supplemented by specific analysis of key archives, practices and institutions.

- June 2013
- ISBN 978 90 04 24952 3
- Hardback (x, 1100 pp.)
- List price EUR 249.- / US\$ 346.-
- *Handbook of Oriental Studies*.  
*Section 1 The Near and Middle East, 104*



## Journal of Egyptian History

Editor-in-Chief: **Thomas Schneider**,  
University of British Columbia

- 2014: Volume 7, in 2 issues
- ISSN 1874-1657 / E-ISSN 1874-1665
- Institutional Subscription rates  
Electronic only: EUR 136.- / US\$ 178.-  
Print only: EUR 150.- / US\$ 196.-  
Electronic & print: EUR 163.- / US\$ 214.-
- Individual Subscription rates  
Print or Electronic only: EUR 50.- / US\$ 66.-

For more information please visit [brill.com/jeh](http://brill.com/jeh)

**cipEG**

International Committee for Egyptology

**JOIN CIPEG!**



- If you work with Egyptian and Nubian collections : as a curator, researcher, conservator, or librarian;
- If you are interested in Egyptian and Nubian heritage;

**YOU SHOULD JOIN CIPEG!**

The international Committee for Egyptology in the International Council of Museums (ICOM), a working group for museum professionals and scholars who deal with ancient Egyptian and Nubian culture.

Join your colleagues to exchange news and ideas, develop partnerships and exchanges, gain free admission to most museums throughout the world, and receive CIPEG's e-news.

Next annual meeting: August 26-29, 2014 in Copenhagen. Topic: Archaeological Sources and Resources in the Context of Museums

For more information about membership in CIPEG, go to <http://cipeg.icom.museum/>

Visit the **Oriental Institute Museum**  
of the University of Chicago featuring  
galleries of Egyptian and Nubian artifacts.

[oi.uchicago.edu/museum/](http://oi.uchicago.edu/museum/)

— **Free Admission** —

Visit the Oriental Institute website and download  
**more than 700 titles** published by the Institute  
since the 1920s — for **free!**

[oi.uchicago.edu/research/pubs/catalog/](http://oi.uchicago.edu/research/pubs/catalog/)

**Become a Partner in Discovery!**

Join the Oriental Institute.

Receive our members-only newsletter  
and invitations to special events.

**Learn more at** [oi.uchicago.edu/getinvolved](http://oi.uchicago.edu/getinvolved)



## HELP PRODUCE A PBS DOCUMENTARY ON ARCE

You have a truly unique opportunity to help feature ARCE's work on PBS to a nation-wide audience. A talented and experienced producer of programs for PBS, The Visionaries, has selected ARCE to be featured in a documentary narrated by actor Sam Waterston (of Law and Order fame). You can see a sampling of their work at [visionaries.org](http://visionaries.org).

### **Why is ARCE interested in this particular opportunity?**

The Visionaries is a non-profit organization whose mission is to highlight the good work of other American non-profits working around the world with no other motive - no ads, no political slant, just great storytelling about the impact we are having in Egypt.

**Why now?** The timing is perfect. Though we've been working hard for 3 years to secure additional USAID funding, all of our current USAID grants end in June 2014. This documentary will help us develop a higher nation-wide profile and will be used as a tool with prospective donors.

Learn more at [www.arce.org/pbs](http://www.arce.org/pbs)  
or call Dina Aboul Saad at 210-821-7000.



## Plenary Session

### **BUILDING BRIDGES FOR HERITAGE: REACHING OUT TO COMMUNITIES AND CONSTITUENCIES IN A CHANGING EGYPT**

**Friday, April 4, 4:30-5:30pm in the Pavilion Ballroom**

For some time ARCE and many of its affiliated projects and institutions have been working to ensure a more secure future for Egyptian monuments, sites, and museums through a variety of collaborative conservation, site protection and management initiatives, as well as through archeological field schools and other programs that are helping to train an entire generation of young Egyptian heritage professionals.

**ARCE members are encouraged to attend the Plenary Session** to hear a panel of American and Egyptian scholars discuss recent and planned efforts by ARCE and the ARCE community to support and contribute to Egypt's initiatives in the monumental tasks of protecting and managing its cultural heritage, and how the models currently followed might best be adjusted to meet the urgent and anticipated needs of post-revolution Egypt.





The 65th Annual Meeting  
of the

American  
Research  
Center in  
Egypt

## Acknowledgments

ARCE is grateful to the many individuals and organizations whose hard work has contributed to this 65th Annual Meeting of the American Research Center in Egypt.

Thank you to ARCE's very hard working Annual Meeting Committee: Janice Kamrin, Chair; Bob Andresen; Kara Cooney; Emily Teeter; Sameh Iskander; Gerry Scott; and Rachel Mauldin. Violaine Chauvet, Kara Cooney, Salima Ikram and Janice Kamrin adeptly managed the vetting of the scholarly paper submissions.

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

Underwriting and sponsorship helps ARCE offset costs associated with the meeting; therefore, a special thank you goes to:

- Ian Stevens of ISD for underwriting the annual meeting bags
- The Egyptian Expedition at the University of Arizona for underwriting the Student Poster session
- The ARCE Chapter Council for underwriting 100% of the registration for each of the Best Student Paper presenters
- All the members who donated a ticket to the Chapter Council Fundraiser Event to enable a student to attend
- And, to all members who made an additional \$100 contribution to cover the costs of their entire registration

We also want to thank our exhibitors at this meeting:

- Archaeopress, Oxford, UK
- Brill
- Casemate Academic (formerly The David Brown Book Co.)
- De Gruyter
- ISD
- Laura Brubaker Designs
- Museum Tours
- The Scholar's Choice

Our thanks to the Mohamed and Susan El-Shafie Fund for providing underwriting support for the Oregon Chapter's public lecture by Dr. Salima Ikram on Wednesday, April 2nd entitled "Burying Man's Best Friend: Canine Catacombs in Ancient Egypt".

And last, but by no means least, a sincere thank you for the months of hard work and jobs well done by ARCE staff Rachel Mauldin, Jeff Novak, Kathann El-Amin, Dina Aboul Saad, Jane Smythe, Djodi Deutsch, Mary Sadek, and Kathleen Scott who coordinate their efforts and talents to make ARCE's Annual Meeting a success.



# ARCE 65th Annual Meeting

## Contents

Meeting Agenda.....	14
Abstracts.....	18
Poster Abstracts.....	92

# ARCE 65<sup>th</sup> Annual Meeting

THE AMERICAN RESEARCH CENTER IN EGYPT, INC.

SIXTY-FIFTH ANNUAL MEETING

HILTON PORTLAND HOTEL

Portland, Oregon

April 4 – 6, 2014

## **AFFILIATED MEETINGS**

### **WEDNESDAY, APRIL 2, 2014**

9:00am – 11:00am	Finance and Audit Committee Director's Suite, 3rd Floor
11:00am – 12:00pm	Major Gifts Committee Studio Suite, 3rd Floor
12:00pm – 1:30pm	Joint meeting: Strategic Planning and Finance & Audit Committees (lunch provided) Council Suite, 3rd Floor
12:00pm – 1:30pm	LUNCH (on your own)
1:30pm – 2:30pm	Archaeological & Research Expedition Committee Director's Suite, 3rd Floor
3:00pm – 5:30pm	AEF / USAID Committee Studio Suite, 3rd Floor

### **THURSDAY, APRIL 3, 2014**

9:00am – 11:00am	RSM Council Studio Suite, 3rd Floor
11:00am – 12:00pm	Governance Committee Director's Suite, 3rd Floor
12:00pm – 1:00pm	LUNCH (on your own)
1:00pm – 5:30pm	Board ARCE Orientation and Board of Governors Meeting Council Suite, 3rd Floor

# ARCE 65th Annual Meeting

## **SATURDAY, APRIL 5, 2014**

- 7:30am – 8:30am Expedition Leader Breakfast  
By Invitation
- 4:15pm – 5:45pm Chapter Officers' Meeting  
Council Suite, 3rd Floor

## **SUNDAY, APRIL 6, 2014**

- 1:00pm – 2:00pm Annual Meeting  
Committee  
Senate Suite, 3rd Floor

## **CONFERENCE AGENDA**

### **THURSDAY, APRIL 3, 2014**

- 12:00pm – 9:00pm Bookseller Set-up  
Plaza Foyer
- 3:00pm – 7:00pm Advance Registration & Check-In  
Plaza Foyer
- 4:00pm – 6:00pm Speaker Audio Visual  
Check-in  
Plaza Suite, Plaza Level
- 7:00pm – 9:00pm PRESIDENT'S RECEPTION  
By Invitation

### **FRIDAY, APRIL 4, 2014**

- 7:00am – 5:00pm Meeting Registration & Check-in  
Plaza Foyer
- 7:30am – 8:30am BREAKFAST HONORING MSA  
INSPECTORS  
By Invitation
- 8:00am – 6:00pm Speaker Audio Visual Check-in  
Plaza Suite, Plaza Level
- 8:00am – 6:00pm Book Display  
Plaza Foyer
- 8:30am – 12:15pm Concurrent Paper / Panel Sessions  
  
Pavilion East  
Pavilion West  
Broadway I / II  
Broadway III / IV

## ARCE 65<sup>th</sup> Annual Meeting

(Friday continued)

8:30am – 4:30pm	Student Poster Session Plaza Foyer
10:00am – 11:00am	Students available for poster discussion
12:15pm – 2:00pm	LUNCH (on your own)
12:30pm – 1:30pm	STUDENT NETWORKING LUNCH Parlors B/C, Ballroom Level
2:00pm – 4:00pm	Concurrent Paper / Panel Sessions Pavilion East Pavilion West Broadway I / II Broadway III / IV
4:30pm – 5:30pm	PLENARY SESSION Pavilion Ballroom
5:30pm – 6:30pm	ARCE GENERAL MEMBERS' MEETING Pavilion Ballroom

### **SATURDAY, APRIL 5, 2014**

7:00am – 4:00pm	Meeting Registration & Check-in Plaza Foyer
8:00am – 5:00pm	Speaker Audio Visual Check-in Plaza Suite
8:00am – 6:00pm	Book Display Plaza Foyer
8:30am – 12:15pm	Concurrent Paper / Panel Sessions Pavilion East Pavilion West Broadway I / II Broadway III / IV
8:30am – 4:15pm	Student Poster Session Plaza Foyer
10:00am – 11:00am	Students available for poster discussion
12:15pm – 1:00pm	CHAPTER COUNCIL FUNDRAISER Pavilion East



## ARCE 65th Annual Meeting

12:15pm – 1:45pm	LUNCH (on your own)
1:45pm – 4:15pm	Concurrent Paper / Panel Sessions Pavilion East Pavilion West Broadway I / II Broadway III / IV
4:30pm – 5:30pm	FELLOWSHIP INFORMATION SESSION Broadway I / II
6:30pm – 8:30pm	ARCE MEMBERS' RECEPTION AND BEST STUDENT PAPER AWARD Pavilion Ballroom

### **SUNDAY, APRIL 6, 2014**

8:00am – 12:00pm	Meeting Registration & Check-in Plaza Foyer
8:00am – 12:00pm	Speaker Audio Visual Check-in Plaza Suite
8:00am – 1:00pm	Book Display Plaza Foyer
9:00am – 12:45pm	Concurrent Paper / Panel Sessions Pavilion East Pavilion West Broadway I / II Broadway III / IV
8:30am – 12:45pm	Student Poster Session Plaza Foyer
10:00am – 11:00am	Students available for poster discussion

# ABSTRACTS



*Poster abstracts are grouped beginning on page 92.*

**Sherif Mohamed Abdelmonaem (Ministry of State for Antiquities)**

*Pottery from the Valley of the Kings (Found by the SCA mission 2007-2010)*

Many excavations have taken place at the Valley of the Kings. The SCA Egyptian mission headed by Zahi Hawass excavated in the Valley of the Kings for four seasons from 2007 to 2010. These are considered to be the first Egyptian archaeological missions to excavate in the Valley of the Kings. Sites excavated include the area between KV8 (Merenptah) and KV7 Ramesses II, and KV62 (Tutankhamun). Also excavated was the pathway to Tomb KV34 (Thutmosis III), focusing on the debris uncovered by Nicholas Reeves, in 2000. Our excavations also extended to the Valley of the Apes (Western Valley). The project has revealed huts that could have belonged to guards of the nearby tombs. The mission also recorded much ancient graffiti throughout the Valley.

The pottery found in the Valley of the Kings by the SCA mission dated mainly to two phases: New Kingdom and Early Roman period. One of the most remarkable discoveries was four foundation deposits of pottery.

**Matthew D. Adams (Institute of Fine Arts, New York University)**

*Assessing the Damage from 2011 Looting at Abydos*

With the breakdown in basic law and order that accompanied the uprising in Egypt in early 2011, Abydos, like a number of prominent archaeological sites, was subjected to a period of significant looting. A preliminary survey undertaken in April 2011, identified more than 200 looters' pits, concentrated primarily in the North Cemetery. More than half of the pits appeared to have been cut into the spoil heaps from old excavations or otherwise could be determined to have done little damage, but a considerable number were associated with dense concentrations of broken mud bricks and other evidence suggesting significant damage to buried archaeological remains.

With support from ARCE's Antiquities Endowment Fund a team from the Institute of Fine Arts, New York University undertook a program of systematic assessment of the looting damage

in a winter 2013 field season. Data from the April 2011 survey permitted the looters' pits to be prioritized in terms of the likelihood of significant damage. High-priority features were excavated, the nature of the architectural and archaeological features affected documented, and the looting damage recorded and assessed.

The extent and nature of the damage will be discussed, as well as the significant archaeological results produced by the damage assessment program.

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

*Nominal/Relative Forms in Earlier Egyptian*

This paper re-examines the commonly-accepted theory that emphatic sentences in Earlier Egyptian are signaled by dedicated verb forms. It argues that such sentences are determined solely by context, and that the language had neither nominal nor relative verb forms. It also argues that nominal and relative uses of verb forms are a feature of syntax rather than inflection.

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

*Updating Your Profiles: A System for Rapid, Automated Collection of Ceramic Vessel Profiles and Diameters*

Archaeological excavations in Egypt typically result in the recovery of thousands, if not hundreds of thousands of ceramic vessel sherds. While typically only a limited percentage (10-20%) are upper body/rim sherds and have the potential to yield important chronological and/or functional information, the number of specimens requiring documentation can be daunting. Projects are faced with making decisions in the field as to which limited number of finds to document through detailed profile drawings and the process of completing this analysis can be quite time consuming. This paper introduces a new, non-contact method of rapidly collecting detailed and accurate information on vessel profile shape and vessel diameter. The development of the method, its capabilities and process will be discussed including its ability to process individual sherds in 1-2 minutes while acquiring sub-millimeter level data of both interior and exterior shape from rim sherds; producing near publication ready computerized, scale; storing relevant data in a computer database format; as well as producing scale drawings onto which additional data (e.g. pot marks, tooling marks, etc.) can be added by hand and integrated into the comput-



erized drawing for publication. The method will be demonstrated during the paper using vessels sherds from the Predynastic and historic periods.

**Rachel Aronin (Harvard University)**

*Windows to the Soul: The Function(s) of Windows in Old Kingdom Tombs at Giza*

Common features allowing light and air to penetrate the interiors of dwellings, what purpose did windows serve in structures built for the dead? Thousands of tombs of varying types and degrees of complexity were built during the Old Kingdom at the famous necropolis of Giza, but only a small percentage of these include one or more slits or apertures, identified by their excavators as “windows.” Several different types of features found in tombs have been subsumed under the designation “window;” in this study, I shall attempt to examine them individually, paying close attention to their specific attributes and whether or not each should be considered “true” windows.

Were some windows purely decorative/ornamental? Did they signify something about the status or importance of the tomb owner? Did they have religious connotations? Were there also practical considerations involved in the decision to construct tomb windows? I would argue that several of these factors may have been at work, based on an examination of different sorts of windows found in a number of Old Kingdom tombs at Giza. The well-preserved Fourth Dynasty mastaba tomb of Queen Meresankh III, granddaughter of King Khufu and wife of his son Khafre, will provide an illuminating example from which to expand this survey.

**\* Anne E. Austin (University of California, Los Angeles)**

*Textual and Osteological Indicators of Illness in Daily Life at Deir el-Medina*

One need only consider the ubiquitous expression “Life, Prosperity, and Health” to recognize pervasive concerns regarding health and mortality in ancient Egyptian thought. Previous research on health in both medical texts and human remains have identified the kinds of illnesses and treatments present in ancient Egypt. However, these studies are incapable of exploring the daily impacts illnesses would have had physically, economically, and professionally. In essence, we know relatively little about disease

in daily life despite extensive research on medicine and pathology in ancient Egypt.

In this paper, I evaluate disease in daily life at Deir el-Medina through two lines of evidence. First, I demonstrate through 69 absence from work records that occupational stress in conjunction with seasonal distributions of infectious diseases were the primary stressors on health for the workmen. Second, I corroborate this with skeletal evidence of occupational stress and infection at Deir el-Medina. I then explore these on a smaller scale by offering case studies of individual workmen to demonstrate the economic, professional, and physical impacts of these illnesses.

This research offers one of the first glimpses into the New Kingdom human remains at Deir el-Medina. These remains were first studied in 2012, despite their excavation in the early 20th century. This research therefore offers a critical new data set to complicate and complement existing studies of daily life at Deir el-Medina.

**Mariam Ayad (American University in Cairo)**

*A Comparative Analysis of Two 25th Dynasty Versions of the Opening of the Mouth Ritual*

This paper presents the results of a comparative study, conducted over the past few years, on the selection and layout of Opening of the Mouth Ritual (OMR) scenes inscribed on the walls of the funerary chapel of the God's Wife Amenirdis I, at Medinet Habu, and those scenes found in the Tomb of Harwa (TT 37).

Centrally located in the Assasif cemetery, TT 37 belongs to Harwa, Chief Stewards of the God's Wife of Amun during the Twenty-fifth Dynasty. Harwa's selections from the OMR, inscribed on the walls of the tomb's Second Pillared Hall are particularly informative. Harwa's is one of the most extensive, and elaborately arranged, versions of the ritual. Furthermore, the tomb's central location in the Assasif cemetery suggests that it was the earliest tomb of the 25th-26th dynasties to be excavated in that part of the cemetery. Its design and particular selection of funerary texts may have served as a template for later tombs.

Comparing the particular selection of OMR scenes found in the tomb of Harwa with the version inscribed for his employer, Amenirdis, enables us to further understand patterns of selection and transmission of OMR during the Twenty-fifth dynasty, and sheds light on some of the particular factors that influenced the selection

and layout of the ritual's various episodes during that period.

**\* Natasha Ayers (University of Chicago)**

*Ceramics and Chronology of the Late Second Intermediate Period-early 18th Dynasty at Tell Edfu*

Recent conference lectures and publications about the Tell Edfu excavations (Oriental Institute, University of Chicago) have focused primarily on the administrative building complex in use from the first half of the 12th Dynasty into the early Second Intermediate Period, as evidenced by sealings bearing the cartouches of Sobekhotep IV and the Hyksos ruler Khayan. But what happened after the abandonment of this administrative complex? The function of this area changed and an extensive silo courtyard was constructed in the late Second Intermediate Period. Once the silos ceased to be used, they were filled with large quantities of pottery deposited at different intervals from the late Second Intermediate Period through the early 18th Dynasty. This is a challenging period for ceramic studies, as evidenced by pottery from many tombs and settlement contexts being assigned the broad datation of late Second Intermediate Period to Tuthmosis III, which encompasses a period of about 100 years. During the 2012 excavation at Tell Edfu, I focused on analysis of the pottery from the late Second Intermediate Period through the early 18th Dynasty. The corpus includes Egyptian and Nubian pottery, as well as imported wares (predominantly Canaanite amphorae).

This paper will present preliminary results of the ceramic analysis and the chronological phases evident at Tell Edfu during this complicated and crucial period for ceramic studies, based on both the local pottery and the accompanying imported wares.

**Jennifer Babcock (Institute of Fine Arts, New York University)**

*Cat Shepherds and Tree Climbing Hippos: Constructing Visual Narratives in Ancient Egypt*

The papyri from the British Museum (EA10016, 1 & 2), The Egyptian Museum in Cairo (JE 10016), and the Museo Egizio in Turin (55001) depict vignettes of anthropomorphized animals engaged in various activities. The papyri's images of anthropomorphized animals are similar to those found on some figured ostraca, and one ostrakon from Stockholm (MM 14051) concretely shows that the artist responsible for it may have also drawn the British

Museum papyrus, or was at least familiar with it. This discovery renews the question as to what purpose the ostraca had in relation to the papyri and vice versa.

Because the vignettes in the papyri are laid out sequentially, Egyptologists have suggested that the papyri are visual interpretations of stories that are no longer preserved in the written record. Could the ostraca also function as visual narratives? Were the ostraca arranged sequentially or could a single ostrakon represent an entire narrative? The figured ostraca have the potential to reveal how the ancient Egyptians constructed pictorial narrative in fluid, multiple ways. While visual narrative in ancient Egyptian art is often discussed in terms of “reading” images from right to left or left to right, this paper will introduce a more complex understanding of how the ancient Egyptians told stories pictorially.

**Kathryn Bandy (University of Chicago)**

*From Workers to Institutions: Translating the Tell Edfu Ostraca*

The study of institutional administration in the late Middle Kingdom and Second Intermediate Period is often dominated by an analysis of titled officials. Recent work using sealings corpora in conjunction with archaeological remains has focused on the reconstruction of the administrative processes that took place within a given institution and the actual duties of its associated officials. The presence of different ‘branches’ of administration provide insight into the interplay between different ‘departments’ and their employees within an institution and between different institutions at large. While the activities of upper and mid-level officials have become better understood, the wider body of ‘average’ Egyptians working within a given institution is often omitted due to their frequent absence in the textual record. Questions remain as to the number of individuals employed, the roles that they played, and the compensation received for their work.

The ostraca from Tell Edfu seemingly present the opposite problem. Only a limited number of titled officials are found in the texts, raising the question as to how the institution(s) that generated them can be identified and analyzed. Drawing upon other hieratic records and sigillographic and archaeological evidence from other sites, this paper will explore the workers found in the Tell Edfu Ostraca and suggest a possible identity for the institution that employed them.

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

*ARCE Luxor APS: Archaeological Update 2014*

This talk will explain the archaeological goals and accomplishments of ARCE Luxor's West Bank program of work to date. It will discuss the progress of the Qurna Site Improvement project's second year of work recording and mapping the modern and ancient remains of the former hamlets of Sheikh Abd el Qurna and El Khokha. The archaeological facet of this initiative has been run in tandem with a large-scale effort to remove the modern building debris left by the hamlet's demolition, and to improve visitor access to the site. With the project now preparing to wind down, a tremendous amount of survey, archaeological, and ethnographic data on the area of the former hamlets has been collected and is being prepared for analysis. This talk will also explain the results of ARCE's excavations both inside and outside of TT 110, the Eighteenth Dynasty tomb of Djehuty, also located within Sheikh Abd el Qurna and El Khokha.

**D. J. Ian Begg (Trent University), Paola Zanovello (Università degli Studi di Padova), Alessandra Menegazzi (Museum of Archaeological Sciences and Arts), Carlo Urbani (Venetian Institute of Sciences Letters and Arts), and Giulia Deotto (Università degli Studi di Padova)**

*Location of the Deposit of Papyri from the Temple Library at Tebtunis Identified*

In March 1931 at Tebtunis in the Fayyum Carlo Anti (1889-1961) and Gilbert Bagnani (1900-1985) discovered the largest deposit of Egyptian literary papyri ever made. Moreover, this was arguably also the most important excavated discovery of papyri because its contents and context indicated the papyri originally derived from the library of the temple itself. The precise location of this deposit, however, has never been clear, as Carlo Anti became the Rector of the University of Padua in 1932 and Gilbert Bagnani moved to Canada in 1936, and the excavations were never published.

When Vincent Rondot published the Tebtunis sanctuary and plan in 2004, he was not aware of all of Anti's photographic material. In addition to Gilbert Bagnani's archives in Toronto and Peterborough, Canada, and Carlo Anti's in Padua, yet another archive of Anti's papers and photographs has recently been rediscovered at



the Istituto Veneto in Venice, Italy, and studied by an Italian team, which has brought additional light to the problem. Our paper will identify the precise location of the discovery of the papyri from the temple inside the sanctuary.

**Meredith Brand (University of Toronto)**

*Ancient Foodways: Examining the Lack of Specialized Cooking Pottery in the Old Kingdom*

Unlike most complex state societies, Egyptians in the Old Kingdom seemed to cook with a wide variety of pottery types rather than employ a specialized group of ceramics for this task. Given the socio-cultural, economic, and political importance of foodways, such a lack of specialized cooking wares is significant. This paper draws upon depictions of food preparation in tomb scenes and published excavation reports of pottery used for cooking activities at several sites in Egypt, including: Kom el Hisn, Giza, Dahshur, Balat, and Elephantine. This evidence demonstrates the following: (1) a wide range of pottery types used in cooking activities, (2) a high degree of intra-site variation in the types of vessels employed in cooking, and (3) little commonality between sites in these wares. Overall, the evidence suggests that in the Old Kingdom, cooking practices were variable with numerous pottery types being utilized. This diversity is in stark contrast to the highly specialized pottery used for brewing and baking activities. In search of an explanation, this paper will draw on textual, artistic, and archaeological evidence to question the predominance of cooked food (i.e. boiled food such as stews, soups, porridge, etc.) in the Old Kingdom diet. This talk will also question the long held notion in archaeology that cooking activities require specialized pottery. Socio-economic aspects of pottery production, including producer response to consumer demand will be further examined in relation to the lack of specialized cooking pottery

**Edwin Brock (Royal Ontario Museum)**

*Merenptah Sarcophagi Restoration Project - Completion and Future Goals*

After three years of work, the restoration of Merenptah's granite outer sarcophagus box has been completed, including the addition of the missing decoration on both the interior and exterior surfaces. Since the tomb's official re-opening in November 2012, efforts

need to be made to protect the painted decoration reconstruction from intentional or unintentional damage by visitors. Better means of lighting the sarcophagus box and second lid are under consideration. A more didactic approach to presenting the sarcophagi is desirable, and signage, external and internal, is being planned to inform visitors of the history of the sarcophagi from installation and demolition to reconstruction. Ultimately, an informative display for visitors in a side chamber of the tomb will highlight the reconstructed remains of the second granite sarcophagus box, the remains of the travertine anthropoid fourth sarcophagus and canopic chest and elements relating to the introduction of the sarcophagi into the tomb.

**Marina Wilding Brown (Yale University)**

*An Inscription of Dedumose at Elkab: Some New Observations on Second Intermediate Period Kingship*

The corpus of rock inscriptions from the Wadi Hilâl east of Elkab yields an inscription of particular interest. A rough, rectilinear, prepared surface reveals an inscription of the Son-of-Re, Dedumose carved in raised relief. Immediately adjoining this, carved into the same prepared surface, is an inscription naming a functionary of Dedumose, the Assistant (*imy-st-ḥ*) Khaemwaset. In addition to displaying interesting titular and prosopographical features, the inscription raises important questions about the activities of the kings of the Second Intermediate Period in the regions south of their centre at Thebes.

The rock inscription at Elkab belongs to one of two kings. Dedumose I and Dedumose II ruled during the sixteenth dynasty, although their exact chronological placement within that dynasty is unknown. This paper proposes that an examination of the career and activities of Khaemwaset will permit greater chronological specificity. Current scholarship understands the sixteenth dynasty as having a relatively circumscribed jurisdiction, centered at Thebes, the defense of which took precedence in the face of Hyksos military activity. Although a stele of Gebelein attests the presence of Dedumose II, the Elkab rock inscription represents the southernmost attestation of the Dedumosids. This paper will consider the affective function of such an inscription within the context of socio-political relations between regionally circumscribed kings such as Dedumose and his contemporaries.

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

*Labyrinthos: Greek Terminology for the Hawara Phenomenon*

This paper examines the Greek architectural term labyrinthos as it is used in classical literary and epigraphical sources to mean a physical building subdivided into multiple halls and passageways, and how that definition is confirmed in the most important application of the term outside of mythology: the pyramid complex of Amenemhet III at Hawara. In contrast to the commonly-held interpretation of a maze intended to confuse and compromise the sense of direction in a given internal or external environment, the descriptions from Herodotus, Strabo, and Pliny the Elder of what was already called the Labyrinth by Herodotus' own time all indicate a plan of such order and direction that the structure might have served as the ultimate concretization of the values inherent in Egyptian monumental architecture. Herodotus (2.148) leaves no doubt that the Labyrinth surpassed the Great Pyramids themselves; and the question to ask from the Greek point of view is "why?" On the Egyptian side, several scholars have interpreted the north-south orientation at Hawara, combining the equivalent of an enormous mortuary temple together with a more modest but highly sophisticated pyramid, as a retrospective treatment of the Djoser complex (Lerner 1997, 2008; Verner 2013). The Labyrinth, however, is remarkably open-ended and could just as readily have served as inspiration for complex temples in the New Kingdom to come, such as that of Seti I at Abydos, argued here as a downsized version of Hawara and very much a labyrinth by the Greek definition.

**Anthony Cagle (University of Washington)**

*Stratigraphic Analyses of Archaeological Research at Kom el-Hisn and a Reconstruction of Its Cultural History*

Kom el-Hisn has been studied for over a century beginning with short epigraphic surveys by W.M.F. Petrie in 1884 and E.L. Griffith in 1885. Occasional visits by other investigators continued until the first large-scale excavations in the 1940s and 1950s by Hamada, Farid, and El-Amir who excavated over a thousand burials. They dated the majority to Middle to New Kingdom times although subsequent researchers suggested many belonged to the First Intermediate Period. Overall, this work established Kom el-Hisn as a major center in the New Kingdom with additional occu-

pations covering the Middle and Old Kingdoms and First Intermediate Period. Various investigators have posited that Kom el-Hisn may represent a regional capitol known as Imu (*im3*). Also during this period an unknown amount of material was removed by the sebakhiin. Beginning in 1984 systematic excavations of primarily Old Kingdom portions of the site revealed occupations covering at least the 5th to late 6th Dynasties—and possibly the late 4th Dynasty. Areas of Middle Kingdom date were also revealed as well as ceramics characteristic of the First Intermediate Period. Our investigations indicate that the primary Old Kingdom occupations occurred during the 6th Dynasty although earlier occupations to at least the late 4th Dynasty certainly occur. Stratigraphically, we have delineated several periods in the Old Kingdom deposits that suggest abandonment and reuse of certain areas and potentially earlier dates for some of the burials.

**Kevin Cahail (University of Pennsylvania)**

*The Tomb of the Scribe, Horemheb: New Discoveries in the Temple Cemetery at South Abydos*

Since the Winter of 2012-2013, University of Pennsylvania excavations have uncovered a number of tombs belonging to a small, hitherto unknown New Kingdom non-royal necropolis called the Temple Cemetery. Ongoing excavations have examined eleven mud-brick, subterranean vaulted tomb structures thus far. Objects and coffin fragments evince a chronological range for the Temple Cemetery extending from the reign of Tutankhamun into that of Ramesses II. These tombs thus straddle the horizon between the Eighteenth and Nineteenth Dynasties.

One tomb in this group, excavated during the Summer and Winter seasons of 2013, was far larger, and better equipped than any other in the Temple Cemetery. The multi-room structure, which we have called Tomb TC.20, belonged to a man named Horemheb, who held the title of Scribe, and lived at the very end of the Eighteenth Dynasty. Though we have discovered objects belonging to other individuals buried in the tomb, the centerpiece of the assemblage is a beautifully carved sandstone sarcophagus, inscribed for Horemheb with spells from the Book of the Dead. Despite being robbed in antiquity, luxury items inside the tomb such as glass beads, and a hard-stone heart amulet demonstrate the richness and status of the tomb owners. This lecture will look at the architecture, pottery, and object assemblage recovered from

TC.20 at South Abydos in greater detail.

**\* Christian Casey (Brown University)**

*Puns in the Pyramid Texts*

Evidence for the use of wordplay as an important literary device appears in the earliest texts from the ancient Near East. In particular, authors frequently employed paronomasia for rhetorical effect. While these instances can be accurately described as puns, it should be noted that the wordplay found in ancient texts bears little similarity to the humorous puns that entertain most children and some adults today. Rather than having a comedic effect, the use of paronomasia in ancient texts serves a more profound intellectual and philosophical purpose. For example, the phonetic similarity of two words might provide an illustration for the relationship between the two ideas that those words express.

Several scholars have commented on the use of paronomasia in ancient Egyptian, often relying on the Pyramid Texts as a key source of evidence. However, there has never been a complete study of this corpus. This paper provides a comprehensive index of puns found in the Pyramid Texts, followed by a broad consideration of the nature and function of paronomasia in Old Egyptian. Though it is unlikely that we will ever fully recover the experience of ancient scribes, who were able to hear the words of these texts as they read and copied them, it is hoped that a thorough exploration of the evidence offered by this extensive source might advance our understanding of ancient Egyptian language, literature, and theology.

**Violaine Chauvet (University of Liverpool)**

*It's Not All About Sex, or Is It? Mothers in Private Tomb Decoration*

The aim of this paper is to present some preliminary results of research meant to bring together a broad range of evidence, both iconographic and textual, about the place and role of mothers in the iconography of private tombs.

The project obviously builds upon an extensive body of scholarship about the role of women in funerary contexts; the objective, here, is to focus specifically on the presence of the mother-figure to (re-)assess the nature of their presentation in the decorative programme of private tombs: Were mothers, as it has been argued,



filling the role of the spouse when no such figure existed? If so, was the iconography / text adapted in presenting the female partner as 'gestational carrier', rather than sexual partner, or was the nature of kinship a feature secondary to them being equally the source of life.

Maternal filiation which becomes a more salient iconographic as well as a textual feature in Middle Kingdom stelae, raises question about the (re-)definition the tomb owner's identity in funerary context. We will consider the extent to which the depiction of mothers (whether on their own, with their spouse or as a member of the family nucleus) can be read as a testimony of the role played by the mother-figure in the shaping of one's social standing (documented influence of mother-lineage on the acquisition of administrative functions) or one's funerary identity (birth / rebirth and the bestowal of one's name).

\* **Emily C. Cole (University of California, Los Angeles)**

*Marginal Notes: Translation in P. BM 10252*

Although the Egyptian language was remarkably long-lived, it altered sufficiently that scribes turned to a variety of techniques to continue understanding their own textual sources. However, only a handful of translated texts have been preserved from Ancient Egypt to illustrate this long-term process. Although numerous scholars have listed these sources, no one has yet attempted to discuss the processes involved in creating these multilingual manuscripts. The earliest complete example of a papyrus, which includes different phases of Egyptian, is P. British Museum 10252. It preserves a number of ritual texts, one of which is first written in Middle Egyptian and then translated into early Demotic.

In my paper, I briefly discuss the history and context of this papyrus. I then illustrate the way in which the author completed the translation by applying numerous physical markings on the text as well as additional explanatory notes, making the translation part philological exercise, part religious exegesis. In conjunction with another papyrus belonging to the same individual, I demonstrate that the scribe of P. BM 10252 used translation as a technique for understanding and expanding both the language and the religious content of his documents.

**Sara E. Cole (Yale University)**

*A Ptolemaic Glass Head in the Metropolitan Museum of Art*

This paper argues that a miniature glass portrait head in the Metropolitan Museum of Art (1973.118.176) originated in a workshop in Ptolemaic Egypt, most likely Alexandria. The object raises numerous questions about provenance, manufacture, date, identity, and function. Through a stylistic analysis, the portrait has been tentatively identified as depicting the Ptolemaic queen Arsinoe III in the guise of Isis-Aphrodite. The object, likely part of a composite statuette, may have been associated with the Ptolemaic ruler cult and served an ideological function in promoting the dynasty and the purported divinity of Ptolemaic rulers. As the only example of such an object identified as Ptolemaic, this piece serves as a possible precedent for a small number of such glass portrait sculptures from the Roman period.

The MMA head is above all an example of how a single artifact can raise a number of scholarly questions. It is an item that would have required intense time and labor to produce: its creation involved multiple manufacturing steps and perhaps collaboration between a glassmaker and a gem-cutter. This sculpture required great care and attention; its miniature size makes the quality of its manufacture all the more impressive. As a unique example of three-dimensional glass from Ptolemaic Egypt, it suggests that glass manufacture and carving reached a high level of skill during this period. In its resemblance to the sculpted glass heads produced in New Kingdom Egypt, it both heralds the return of an industry that had fallen into decline and demonstrates the ideological underpinnings of this artistic revival.

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

*The Elusive Northern Ramesside Coffin*

In my book *The Cost of Death*, I catalogued all 19th and 20th Dynasty coffins that I could find in publication records or by means of personal communication. The overwhelming majority of those body containers found their origins in the Theban region, but I did find a few coffins said to be from Northern contexts, particularly necropoleis in the Saqqara region. I am currently expanding my list of northern Ramesside coffins, including examples from recent excavations or those that have recently appeared on the art

market, I will discuss the northern Ramesside style and why we might see a North–South divide in coffin style and type during the New Kingdom, as John Taylor has already established for Third Intermediate Period body containers. I will also include a social analysis of these pieces, asking why so many of these northern body containers betray a lack of textuality or lower quality carpentry and draftsmanship.

**Lorelei H. Corcoran (University of Memphis)**

*Case Closed: The Analysis of a Repatriated Third Intermediate Period Coffin*

In March of 2010, the media was abuzz with the news of the repatriation of an ancient Egyptian coffin by U.S. Immigration and Customs Enforcement. The repatriation is now listed among the top ten repatriations in the ten-year history of this federal law enforcement agency <https://www.ice.gov/news/releases/1311/131104washingtondc.htm>

This presentation is an account of my experience as the American Egyptologist enlisted to evaluate the coffin.

In press reports, few detailed images and no overall views of the object that could be useful for Egyptologists were published. Additionally, the coffin was described in the media as a “wooden casket which contain[ed] the remains of a man named Emus.” Other media reports identified the owner as Imsi or, even, Pharaoh Ames.

My analysis of the coffin (which contained no human remains) disproved this identification and showed that the alleged reading of the owner’s name was based on a misinterpretation of a standard formulaic text and of its misassociation with an adjacent vignette. Accurate readings of the texts on the coffin, moreover, are further compounded by omissions, scribal errors and the corruption and conflation of two standard types of funerary texts: Spell 151k-n of the Book of the Dead and the *htp dj nswt* offering formula.

**Vanessa Davies (University of California, Berkeley)**

*Ideology and the Offering Scene*

Traditionally, the offering scene to the dead has been understood to magically provide sustenance for the deceased’s ka. This argument takes the depiction at face value and does not attribute any symbolic or representative meaning to the artistic motif. Using

as a theoretical basis the explanation of over-determination (über-determinierung) by V. Angenot (“A Method for Ancient Egyptian Hermeneutics (With Application to the Small Golden Shrine of Tutankhamun),” in: *Methodik und Didaktik in der Ägyptologie* [München 2011] 262), this paper offers a new interpretation of the offering scene, one that goes beyond the literal and magical. I argue that over-determination describes the use of images of concrete food and drinks, the hetepu or “offerings,” to represent the non-concrete or intangible concept also called hetep, typically translated “contentment, rest, peace.” This hetep is a particular feeling that arises in the context of a relationship founded on properly fulfilled roles. It must be emphasized that the intangible hetep represented by the offering scene is an ideological construct, not a personal sentiment. I will discuss sources that help us reconstruct this ideology, for example, passages in the Pyramid Texts that recount the offering of the eye of Horus to Osiris.

**Giulia Deotto (University degli Studi di Padova) see D. J. Ian Begg (Trent University)**

**Kelly-Anne Diamond (Villanova University)**

*The “Bone Collector”: A Prototype for Isis?*

In the course of my research on ancient Egyptian funerary ritual, I encountered the word *dmd(y)t* in four ancient sources. In an attempt to discover the meaning of this word I realized that it had been grouped, along with a number of other female titles, into a category of words, which apparently signified, “a mourning woman.” However, upon further investigation I became aware of the specific meaning of the word *dmd(y)t*.

In the cult drama, this woman (or women) was responsible for collecting the bones of the deceased in order for the body to become whole again in anticipation of its rebirth in the Afterlife. Therefore, the title *dmd(y)t* may be translated as “bone or limb collector.”

The title *dmd(y)t* refers to one of the dramatis personae in the early funerary cult drama. The term can be used in the singular and the plural and is derived from the root *dmD* “to collect or gather.” The *dmd(y)t* is not part of the Osirian cult drama since her presence predates the superimposition of the Osirian characters, namely, in the funerary liturgy that may date back to as early as the Third Dynasty. However, by the Fifth Dynasty there is evidence that the root *dmD* was directly associated with the reconstruction

of Osiris' body. The practice of dismemberment and the concept of rebirth through reconstruction existed even earlier.

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

*The Materiality of Textual Amulets in Ancient Egypt*

This paper will trace the long history of textual amulets in ancient Egypt. It will reconstruct the origin and development of this object category by discussing how choice of material determined the amulet's format and handling as well as through a close reading of the instructions contained in formularies for fashioning such amulets. A typology for textual amulets made of papyrus, which is based on physical and formal characteristics of the preserved artifacts, will be presented. The paper will offer preliminary results of a larger project on the history of textual amulets in antiquity. The main aim is to develop a methodology that provides us with the tools and vocabulary to study textual amulets not as disembodied 'magical discourse,' but rather as scribal artifacts – both as a manifestation of institutional habitus and as an expression of individual agency. Hopefully, this will enable in the future a nuanced study of the use and format of textual amulets through time and across cultures.

**Aidan Dodson (University of Bristol)**

*The Coffin Collection of the Mediterranean Museum (Medelhavsmuseet), Stockholm*

The Egyptian collection of the Mediterranean Museum (Medelhavsmuseet), Stockholm contains some two-dozen coffins and mummy-boards, ranging in date from the Middle Kingdom to the Ptolemaic Period, some of them individual pieces, some comprising complete groups. Their mode of acquisition ranges from the early finds of Giovanni Anastasi, through donations from travelers and collectors (including a Swedish Crown Prince), to gifts of material from the Deir el-Bahari Bab el-Gasus by the Egyptian Government. This paper summarises some of the results of the work of the author towards their publication as part of a catalogue of the museum's Egyptian collection.



**Denise Doxey (Museum of Fine Arts, Boston) and Susanne Gänssicke (Museum of Fine Arts, Boston)**

*A New Look at Ancient Nubian Jewelry in Boston*

As a result of its excavations in the early twentieth century, the Museum of Fine Arts, Boston, houses the largest collection of ancient Nubian jewelry outside Khartoum, with more than 5000 objects spanning a period of over 3000 years. In preparation for an exhibition and accompanying book scheduled for the summer of 2014, the museum's objects conservation laboratory conducted new scientific analysis on selected gold and enameled objects. The research sheds new light on Nubian jewelry manufacturing techniques, some of which are among the most innovative in the ancient world and were not rediscovered until centuries later. This paper will present the history and archaeological context, along with the results of the most recent study, of key pieces from the collection.

**Aly El Asfar (Ministry of State for Antiquities)**

*Risk Map after the Revolution*

In the aftermath of the Egyptian Revolution, the loss of security negatively impacted Egyptian antiquities. This paper will identify and discuss possible solutions to the following issues:

- Locate random digging in all regions of Egypt especially in desert areas such as the oasis, New Valley, Saqqara, Dahshur, Sinai and Delta.
- Encouraging and participating with World Heritage organizations to assist Egypt financially or through consultations.
- Presenting a unified vision to preserve Egyptian cultural heritage for the future.
- The role of the Foreign Missions in the conservation and protection of the archaeological sites.
- Developing security systems to be globalized for all monuments.
- Organizing site management courses in all the archaeological sites.
- Creating risk map with priorities.
- Encouraging the efforts of the police to control the sites and return the stolen artifacts.
- Working to raise the awareness of Egyptian cultural heritage among the various parts of Egyptian society.

**Hany Abo El-Azm ( Ministry of State for Antiquities)**

*Archaeological Survey of the Nawamis in South Sinai*

This paper will explain the meaning of the so-called Nawamis located in South Sinai which can be dated back to the 4th millennium BC (Early Bronze Age). There are approximately 1000 nawamis, some of which are in very good condition but most are almost destroyed.

The nawamis were usually built of long slabs of local Nubian sandstone or granite in a rounded plan, three to six meters in diameter and approximately two meters in height. They are double-walled structures, and the outer wall stands upright while the inner wall, joined at the bottom, rises in an arch to form a corbelled roof. In South Sinai, the nawamis were built from sandstone, which is considered the local stone for that area. However, in other places such as West Zalaqa, the nawamis were built from local limestone.

Archeologists from the Ministry of Antiquities have done an archaeological survey to record some of the nawamis at Ein-Huderah. Using a GPS device they were able to identify more than 37 structures about 2.30 meters in width and 1.80 meters in height. Most of these structures were roofed using the same blocks as were used in construction of the walls. Doors of these structures opened from the inside, indicating that those nawamis were inhabited by humans for protection.

Our team from the MSA, headed by Dr. Mohamed Abdel-Maq-soud, Mustafa Rizk, and myself received approval to continue the archaeological survey in order to record all the nawamis in South Sinai in 2011.

**Yasmin El Shazly (The Egyptian Museum, Cairo)**

*Divine Princes in Deir el-Medina*

Royal ancestor worship was an important component of the religious life of the inhabitants of the workmen's village, st-mAat, modern Deir el-Medina, with Amenhotep I and his mother, Ahmose-Nefertary, being its patron deities. Other deceased royal figures frequently appear on the monuments of Deir el-Medina, predominantly members of the Ahmosid line, as well as Nebhe-petre Montuhotep, who was regarded as a dynastic founder. The workmen also had deceased kings whose reign they had witnessed and kings in whose cults they had served represented on their

monuments. Queens and princesses from the Ahmosid line also appear, as well as princes, some of whom are not merely represented within long sequences of deceased royal figures, but have actual monuments dedicated to them, demonstrating that these princes were particularly revered by the members of the community of Deir el-Medina. This paper explores the different representations of princes on the monuments found at Deir el-Medina, discusses the possible identities of some of them, analyzes how they were depicted and why, and explains why some workmen chose to dedicate monuments to specific princes. The paper argues that the princes to whom monuments were dedicated had mortuary structures near the village, which the inhabitants of Deir el-Medina may have visited in processions during important religious festivals, such as the Beautiful Feast of the Valley. It is also possible that the dedicators served in the cults of these princes.

**Salah El-Masekh (Ministry of State for Antiquities)**

*The Roman Baths in Front of Karnak Temple*

In 2006, the Supreme Council of Antiquities (SCA) started excavations west of the first pylon at Karnak Temple whose aim was to plan and develop the area located between the temple and the Nile River. The excavations uncovered many ancient structures that include the port of the temple, a Late Period, Ptolemaic and Early Roman Period settlement, Ptolemaic and Roman baths and the embankment wall. This presentation will focus on the excavations of the Roman baths.

According to the pottery finds, the Roman baths were constructed during the 2nd to the 3rd century AD. The structures consist of an entrance that leads to a six columned squared hall surrounded by dressing rooms, horseshoe shaped bathing areas, heating rooms and water supply and drainage for washing areas. Many artifacts were discovered in the drainage tunnels. Examples include bracelets, necklaces and pins. Based upon the evidence, the baths were no longer used by the end of the 4th or early 5th centuries AD.

**Virginia Emery (University of Chicago)**

*Campaign Palaces and the Structure of Middle Kingdom Administration*

As “campaign palaces” of the Twelfth Dynasty, the free-standing structures at Kor and Uronarti hold a privileged place both in the history of Egyptian palace development and in the history of

Egyptian interactions in Nubia, being a specific and very specialized category of palace and the only Egyptian palace structures of the Middle Kingdom identified in Nubia. However, the spatial organization of these two buildings proves directly comparable with contemporary constructions found elsewhere in Nubia and in Egypt proper, compares that are identified as purely administrative in function. The disjunction between the palace identification on the one hand and the administrative identification on the other points to a paradox or contradiction in identifying the function or functions of such structures, a paradox of interpretation worthy of further investigation. Contrasting the two Nubian “campaign palaces” with Middle Kingdom administrative structures offers further clues as to their function and reveals the extent of standardization in Egyptian architecture of the Middle Kingdom, which in turns offers insights into the administration of the country and its growing territorial holdings.

**Sandra Gambetti (College of Staten Island – CUNY)**

*The Ptolemies and Dionysos: Dynastic Transformations under Political Pressure*

After setting a date of the Ptolemaeaia pompée of Ptolemy II at the end of his reign, this paper studies the relationship between the Ptolemaic dynasty and the god Dionysos, who figures prominently in the pompée. Through three royal generations, Dionysos acquires more and more prominence, from acting as the divine protagonist of the pompée under Ptolemy II, to becoming, through Herakles demotion, the archegetes, the founder of the Ptolemaic house, under Ptolemy IV. The reasons behind the Ptolemaic restructuring of the dynastic policy probably lays on ideological grounds related to the Ptolemies’ military and foreign politics in the 3rd c. BCE. Because of their interests in Asia, they needed to reinforce their connection with Dionysos, mythically linked to those lands; but at the same time they needed to separate from Herakles, who was being adopted as tutelary dynastic deity by the Antigonids, their endemic opponents for the control of the Aegean. This process highlights the role of royal women, who are portrayed in sculpture with Dionysiac characteristics. The rising role of Dionysos has important civic consequence, since Ptolemy IV tried to modify the structure of Alexandria by introducing a new Dionysian tribe and enrolling in it Alexandrian residents. As for the contents and image, the new dynastic cult of Dionysos may reveal aspects combin-

ing the traditional characteristic of the Greek Dionysos with those of Osiris, his syncretistic equal in Greek tradition, with emphasis of the realm of death.

**Christina Geisen (University of Toronto)**

*An Analysis of Basilophoric Personal Names - Case Studies of the Old and Middle Kingdoms*

In all cultures of the world, whether ancient or modern, the personal name is an important part of every person, identifying an individual and distinguishing him or her from their fellow human beings. Ancient Egyptian personal names provide valuable information about religious beliefs, social, cultural, and ethical values, and can thus be seen as a mirror of society.

The presentation is an introduction to my research project on ancient Egyptian basilophoric personal names and will, thus, focus on names that include the name of a king, dating to the Old and Middle Kingdoms. It will be discussed whether the inclusion of the name of a ruling or deceased king was a common feature of personal names during all periods, or if this pattern only occurred during the rule of certain kings. It will also be explored what the reasons for including a royal name were – was it, for example, a sign of self-presentation, or to highlight that the parents of the name holder were employed at a funerary cult of a certain king. A comparison with Mesopotamian basilophoric personal names is included.

A detailed analysis of this sort will, among other things, shed light on the ancient Egyptian awareness of their own history, the divinization of kings, and will underline the important role of funerary cults as well as aiding in a better understanding of cultic topography.

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

*The Ancient Egyptian Processional Oracle: A Cross-cultural Analysis*

The Processional Oracle was adopted by Egypt's close neighbours in Kush and Libya. Similar practices also existed in the Levant. Its mode of operation has also been compared to modern funeral rites in Egypt and West Africa, as well as an oracular event taking place in the African diaspora in the Americas.

However, the level of analysis, as well as the conclusions



drawn is often schematic. While it is clear that the processional oracle was introduced directly from Egypt to Kush and Libya, little attention has been paid to how it was adapted for these new environments. Similar practices in the Levant can also be seen in relationship to Mesopotamian culture. The interpretation of modern practices is particularly problematic, as modern Egyptian customs have played a key role in the reconstruction of the processional oracle, and the African and diasporic practices are indicated on the basis of this reconstruction.

This paper will attempt a cross cultural analysis, focusing on the Oracle of Ammon at Siwa Oasis, similar oracular procedures reported in Graeco-Roman Syria, in the Hebrew Bible and Carry Oracles used in Maroon societies in Suriname. It will concentrate on the social and cultural context of these particular practices, and ask if any similarities may be analogous, rather than indicative of any direct relationship. Notions of borrowing or diffusion can be questioned; it may be that analogy is actually a more helpful heuristic tool than an imaginary genealogy of influence.

**Katja Goebis (University of Toronto)**

*Mythos as Logos: Some Thoughts on Cognitive Functions and Correspondences of Egyptian Myth(eme)s*

Myth is a fundamental feature of Egyptian cultural expression. Its characters and episodes pervade both the written and the artistic record of essentially all periods for which these media are attested. Despite some arguments to the contrary, Egypt is no different in this respect than most other cultures around the globe, where myth is used to express various aspects of the world.

At the latest since the 5th century BCE, myth, or mythos, has been contrasted with logos – a scientific, logical, approach to nature and the human understanding of it. The term myth(os) hence became demoted to mean a primitive, at best pre-logical, means of expression. The current paper aims to overcome this perceived dichotomy. In relating the Egyptian mythical evidence to recent findings in the Cognitive Sciences, I suggest that myth not only plays an important role as a central feature of cultural expression, but equally as something that might be called a “cognitive tool”, which taps into the human mind’s inherent tendency and need to classify, model, and narrate. This becomes apparent in particular where a categorization of Egyptian deities can be observed – a process which, in turn, leads to the use of certain deities as meta-

phors, symbols, or icons in specific settings in which a range of other deities are not employed. A good example can be found in the category of “child gods”, which have recently attracted much scholarly attention.

**Ogden Goelet (New York University)**

*Elements of Design in Middle Kingdom Texts*

The final appearance of a text was often a significant aspect of the material that is fundamental to our knowledge of the Egyptian language. Usually when Egyptians wrote on papyrus or inscribed a text on stone, they were guided by a number of factors that determined the composition of that material. Sometimes the process would require careful planning, but often various design factors were probably almost unconsciously applied by what the scribe or the sculptor-scribe understood: attention to the physical margins of the writing surface, the placement of the signs within a word, as well as an undefinable sense of a word’s orthography. This was especially true for the didactic material that taught scribes how to produce texts according to their profession’s current standards. In this respect, the latter part of Dynasty XII stands out because there was a major shift in the writing of hieratic texts from a columnar to a horizontal format that predominated for the rest of Egyptian history with the exception of a few specialized genres such as religious and funerary subject matter. This shift in the presentational format of papyri is both striking and puzzling since private stelae of the Middle Kingdom appear to have preferred the horizontal format from the very beginning of Dynasty XII, if not earlier. This communication will examine the presentational features of *The Tale of Sinuhe*, *The Shipwrecked Sailor*, *The Eloquent Peasant*, and *The Instruction of Ptahhotep* and will make comparisons with contemporary stelae.

**Mark Gonzales (NYU Expedition to Abydos) see Alexander Makovics**

**\* Linda Gosner (Brown University)**

*Living with the Past: A Newly Discovered Coptic Hermitage in the Ancient Religious Landscape of Abydos*

During the 2012-2013 season of the Brown University Abydos Project, the remains of a two-story, multi-room Coptic hermitage

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

were uncovered in the Northern Cemetery. The dwelling was built within and on top of a substantial Ptolemaic mudbrick vaulted hypogeum originally constructed for the ritual deposit of ibis mummies. The original structure had been heavily remodeled with plastered walls, niches, benches, and stairs. Spaces for domestic and multipurpose use, cooking and storage, and religious activity were carved out of what was once a single-room vault. Elaborate paintings, inscriptions, and graffiti are still preserved on the standing walls of the oratory, including a polychrome depiction of the story of Abraham and Isaac, as well as images of other saints and animals – an important collection of vernacular Coptic art. Preliminary analysis of the amphorae and other domestic pottery, as well as parallels with hermitages in Esna and elsewhere, suggest a date as early as the late 5th or early 6th century CE. Although other examples of Coptic adaptive reuse are known from Abydos, this hermitage is remarkable both in its size and level of preservation. This new discovery provides an important testament to early Coptic monastic life around the town of Deir Sitt Damiana and adds to the expanding corpus of instances of Coptic adaptive reuse in this area and Egypt more generally. This paper reports the results of the careful excavation, conservation, and recording of the building over the course of the season and proposes preliminary interpretations of the space.

**Meg L. Gundlach (Swansea University)**

*The Identification of Artisans in Twenty-fifth Dynasty Stone Shabtis*

As works of art, Egyptian sculpture is most often analyzed in terms of its aesthetic and/or monetary value. However, with the proper analysis, these objects may reveal nearly as much historical and societal information as their textual counterparts. Furthermore, though the study of the product of artistic endeavors has long been a staple of the field of Egyptology, interest in the study of the artisans themselves is relatively recent and focuses on large-scale works. Despite being one of the most prolific artifacts to survive from Ancient Egypt, shabtis are vastly understudied outside their typological or ideological foundations. My recently completed doctoral thesis, *Typology and Artisanry in Twenty-fifth Dynasty Theban Stone Shabtis: The Chief Lector Priest Pedamenope*, established a cohesive approach to the study of small, inscribed sculpture from Ancient Egypt, considering each object as an individual piece of art. Here, the traditionally independent fields

of the study of artistic features, orthography and paleography were combined, in order to best identify individual artisan groups responsible for the production of the figures. Through the interpretation of the shabtis as a whole—rather than as either sculpture or inscription—the most complete possible picture is formed, elucidating aspects of both shabtis as a genre, as well as the specific artisan groups responsible for creating them. This talk will outline the many aspects of shabti creation focused on throughout the study, as well as introducing the resulting nine artistic production groups identified.

**Aleksandra Hallmann (University of Warsaw, Poland)**

*Textiles from Tomb II at Deir el-Bahari*

Textile material is rarely considered together with other artifacts found in the tombs, despite the fact it constitutes a significant part of burial equipment. Like other organic material, it is very susceptible to rapid decomposition and thus can quickly be lost for further research. The studies devoted to linens from burial contexts are very limited and thus, each study concerning the subject is very important.

In the 2012/2013 season, during the cleaning of Tomb II conducted to prepare it to be the further storage room for the Polish-Egyptian Archaeological and Conservation Mission of the Temple of Hatshepsut at Deir el-Bahari, a large number of textile remains from the Third Intermediate Period along with different elements of funerary equipment have been recovered. The context of these textiles was disturbed, but they all came from a funerary context in the immediate area. Some of the textiles are very good quality, up to two meters in length, and preserve their original colors. Importantly, they evidence characteristic features of pharaonic Egyptian textiles. Several pieces have inscriptions, including a fragmentary cartouche. This paper will discuss the recent finds and their historical placement.

**Monica Hanna (Humbolt University)**

*Changing Archaeological Space Identity: Case Study in al-Qurna*

The archaeology of the Theban Necropolis is usually what attracts most scholars to the area. After the political changes in Egypt, inhabitants living near or around archaeological sites have

a stronger voice in the future development of the sites around them. This might positively or negatively affect the future of archaeological fieldwork in Egypt. This paper will examine the future prospects of trying to consolidate modern Egyptian needs with their ancient neighbours. This will be carried out through discovering where both encampments can meet, benefit and protect the future of the Theban Necropolis.

**Kathryn Hansen (International Museum of the Horse)**

*Driving Pharaoh's Horses*

In 2012, the London based educational television company TV6 developed a project to reconstruct two ancient Egyptian chariots, harness, and train horses to pull them. To do so, they assembled a team of subject matter experts. Funded by a grant from NOVA, project members constructed chariots, designed harness, purchased and trained two pair of horses, and then tested their results. "Building Pharaoh's Chariot" aired February 2013, but the project returned detailed information the program was unable to include.

This presentation discusses unexpected insights into harness and chariot design. We trained horses of the ancient Egyptian type and discovered traits predisposing them to collect as shown in ancient artwork. The unplanned availability of a dorsal harness let us directly compare the effectiveness of the two ancient draught systems and assess their differing design implications. Field tests of tentative harness design based only upon ancient artwork revealed both functional and flawed assumptions. Nevertheless, we were able to experiment with different driving techniques leading to proof that the ancient Egyptian systems enabled chariots to move quickly and turn sharply. We also examined the chariots' stability and thus its suitability as an archery platform while performing such maneuvers.

The results delineated the abilities of ancient designers and trainers to create and implement unique, functional, designs. Data also answered long-standing questions discussed by Egyptologists such as the function of the spikes seen on the interiors of ancient Egyptian bits. Thus this project expands the foundation for all studies dependent upon ancient Egyptian chariot use.

**Tom Hardwick (Houston Museum of Natural Science)**

*The Houston Museum of Natural Science's New Hall of Ancient Egypt*

The Houston Museum of Natural Science is one of the southwest's most popular museums, but has until recently lacked space for a significant permanent display of pharaonic Egyptian material. The completion in 2012 of the museum's 240,000 sq. ft Dan L. Duncan wing provided the opportunity to remedy this defect, and the 12,500 sq. ft. Hall of Ancient Egypt opened to the public on Memorial Day 2013.

This paper offers a brief introduction to the creation and contents of the Hall, from the philosophy behind the displays to the practicalities of finessing a collection – including a notable quantity of loans from several institutions in the USA and Europe – at a competitive schedule. The Hall of Ancient Egypt looks forward to welcoming attendees at the 2015 ARCE Annual Meeting.

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

*The Function of Brides of the Dead*

Middle Kingdom faience female figurines categorized as “Brides of the Dead” were originally incorrectly believed to serve as sexual companions for deceased males, but are now generally accepted as female fertility figurines. Evidence will be presented that these were not votives or primarily funerary objects or even necessarily related to fertility. Instead they were most likely talismans to preserve the “maat” of the female reproductive system by protecting against abnormal bleeding, discharge or genital disease.

If they were believed to be effective for women with these problems, it is logical to believe they would be effective for men with less common, but analogous conditions such as blood in the urine from schistosomiasis, urethral discharge from chlamydia trachomatis, or the kmj't disease (genital herpes). If they were useful in life for such recurring problems, it would make sense for some of the owners to carry them into their tombs for similar protection in the afterlife.

This explanation accounts for their being found predominantly in female settings in settlements and to a lesser extent in tombs of both sexes as well as their total absence in temples and shrines.

**\* Elizabeth Hart (University of Virginia)**

*Hot Rocks: Heat-treated Lithics and the Development of Specialized Production in the Predynastic Period*

In Egypt the development of specialized production during the Predynastic period has mainly been subsumed into models of state formation. In this view, changes in production were stimulated by the need for prestige goods among emerging political elite. However, relatively recent settlement data indicates that some non-prestige goods (such as lithic blades or red ware ceramics) were produced by specialists, even earlier than prestige goods. This data suggests that the development of specialization is not fully accounted for with current models. My overall dissertation project examines whether other influences also contributed to the development of specialized production.

Here I analyze this question by looking at one subset of data collected for my dissertation research – heat-treated lithics from settlements. Despite some initial indications that ripple flaked knives (prestige goods) and some blades (more widespread goods) were heat treated, the process itself has not been well explored in Predynastic Egyptian lithic studies. This paper presents results from controlled experiments heating macroscopically different Egyptian cherts. Based on the results I discuss how heat-treated material can be identified in the archaeological record. I then assess whether the technique of heat treatment was the purview of specialists by comparing the distributions of heat-treated products and production remains at el-Mahasna, Nag el-Qarmila, and Abydos South. Additionally, I show examples of such material from el-Mahasna, where remains were identified from every stage in the process of making tools from heated chert. Finally, I discuss the implications of heat treatment for the development of specialized production.

**Stephen Harvey (Ahmose and Tetisheri Project, Abydos)**

*Modularity in Egyptian Culture: The Ten Thousand Things*

Innovations just before and during the New Kingdom reflect the rise of modularity, the employment of smaller building blocks or units of construction in art, architecture, technology, and language. The introduction during the Amarna period of talatat blocks, stones quarried in uniform scale that may be easily used to rapidly



construct temples, is but one instance of the spread of modularity. Composite sculpture represents a similar innovation that may also be credited to the Amarna period. Reliefs inlaid in stones and faience, and the use of polychrome faience inlays more broadly, reflect this trend toward modular construction and the creation of a work of art from multiple, separately fashioned components. The introduction of smaller parts of speech such as definite and indefinite articles into the formal written language, together with the trend toward analytic verb forms, may reflect not just an introduction of the vernacular, but a similar interest in standardization and refraction. A concern for accurate division of time units and their calculation is evident in the invention of the clepsydra or water clock in the early years of the 18th Dynasty. It is argued here that the transformative introduction from Western Asia of modular construction in elite war technology (evident especially in the Egyptian chariot, but also in the compound bow and other technologies) may have inspired technological innovation and intellectual trends, much as the introduction of the Jacquard loom led to intensification of mechanization in the 19th century and after.

**Lisa A. Heidorn (Oriental Institute, University of Chicago)**

*The Fortress of the Lord of Eternity*

The excavations at the fortress of Dorginarti will be published as a volume in the series Oriental Institute Nubian Expedition. Short analyses of the excavations have appeared in various articles since 1964. This paper presents current research on the phases of the fort and their dating.

Remains from this Second Cataract fort date to the Twenty-Fifth and Twenty-Sixth Dynasties, ca. 720-525 B.C. The fort's earlier levels were originally dated either to the Middle Kingdom because of the architecture, or to the late New Kingdom because of the objects and pottery. This ambiguity was due to the uncertainty in the 1960s about the dating of late New Kingdom and first millennium pottery. Earlier articles by this presenter dated the fort to the Saite and Persian Periods. Over the last two decades, advances have been made in the identification of pottery in the periods after the New Kingdom, which now allows a more precise interpretation of the site as one of the most important Napatan sites in Lower Nubia.

Dorginarti's ceramics include many handmade sherds, the most complete representation we have of the enduring Nubian tradition

as it appeared in the first millennium B.C. Egyptian wheelmade pottery is also abundant, and imports identify the later citadel's date. Dorginarti also yielded a number of crucibles and tuyères, which indicate that metalworking took place at the site. These objects are currently undergoing technical analysis by Thilo Rehren and Edgar Pusch at University College London.

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

*A Case of Previously Unrecognized Atenist Iconoclasm at Amarna?*

Akhenaten's deity, the Aten, went through several significant stages of development during the king's first decade. One sign of the theological progression was the changes to Aten's didactic name. After regnal year 9 when the third form of the didactic name appeared, a purging of many previously tolerated religious symbols, including ancient solar images occurred. In a recent article (BASOR 369 [2013], 27), Donald Redford has catalogued some of these, which includes Re-harakhty, falcon, the kheper beetle(!) and others. This paper will explore the possibility that even the ultimate Heliopolitan icon, bnbn-stone, also fell into disfavor, a victim of the quest for theological purity.

**Rachel Howes (California State University, Northridge)**

*The Great Crisis: A Study of the Egyptian Famine and Civil War of 1062-1072 CE*

Between 1062 and 1072 CE, the Fatimid state of Egypt experienced a combination of famine and civil war that devastated Egypt as a whole and the city of Fustat/Cairo in particular. These events changed forever the political structure of the Fatimid state, led to the partial destruction of Fustat, and seem to have wrought profound demographic changes on the country. Despite the apparent importance of these events, little research has been done to analyze them. Some of this neglect has to do with the fact that many of the traditional sources for the Fatimid period are written later and are not forthcoming about the events of this crisis or the people involved.

What I propose to do in this paper is to explore the impact of this crisis on the intellectual establishment of Fatimid Cairo through the lives and writings of intellectuals who lived through the 1060s. This approach allows me to avoid the problems as-

sociated with the sources for the eleventh century Fatimids by focusing on writings that are both contemporary and relatively abundant. This paper hypothesizes that the Fatimid court in the period prior to 1050 CE was a hub of intellectual activity; physicians, poets, scientists, theologians, and other thinkers lived and worked in Cairo often with the support of the Fatimid state or those attached to it. The scene was vibrant and the work was optimistic and exuberant. After the crisis, there were fewer intellectuals in Cairo and the work that they produced was more somber and morose.

**Kathryn Howley (Brown University)**

*Text and Context: The Status of Writing in Middle Napatan Culture*

The Middle Napatan kings of Kush continued to use Egyptian hieroglyphs as their sole written language, even after they lost control of Egypt at the end of the 25th Dynasty. This phenomenon has often been seen as part of a wider strategy of ‘Egyptianization’ that is also reflected in the material culture of the rulers’ pyramidal burials. Since the hieroglyphs can be read, attention on Middle Napatan writing has generally focused on the content of the texts. With a different type of analysis, however, these texts can shed more light on Middle Napatan culture and its differences with Egypt.

The recent work of Silvia Ferrara on Cypro-Minoan, an undeciphered language, has demonstrated that an ‘archaeological’ analysis of text can help elucidate the social structure and values of a culture, even if the content of the texts is unknown. Such an analysis could also be applied to a deciphered language, and since Middle Napatan texts are so limited in number and genre, the results may reveal more about Napatan culture than translation alone is able to.

An analysis of the archaeological contexts in which writing appears, the gender and social status of those with whom the writing is associated, and the genres and length of texts represented, demonstrates that writing held a very different status in Middle Napatan society than in contemporaneous Late Period Egypt. Although it possesses the appearance of an Egyptian cultural trait, the Napatan use of Egyptian writing offers evidence of an indigenous, un-Egyptian culture and social structure.

**Naglaa Hussein (Howard University)**

*Political and Literary Activism of the Nubian Egyptian Writer  
Muhammad Khalil Qasim*

After the January 25, 2011 uprising, Nubian Egyptians rose up and demanded equal rights as citizens. They have participated in the uprising in Sudan. As historical cycles repeat themselves, the present day political activism of Nubian Egyptians tells a story of their anti-British colonial resistance, and their involvement in liberation movements in the East African region. Despite the absence of their narrative from many historical texts, one can sense how Nubian Egyptians were involved in the liberation of Sudan in particular. A closer look at the life history of Nubian-Egyptian communists such as Zaki Murad (1927-1979), Muhammad Khalil Qasim (1912-1968), and Abdel-Dayem Taha (1937-1983) gives proof of this. Zaki Murad, for example, advocated for the unity of the Nile valley during his years of college activism. Qasim, on the other hand, translated a book about “The Liberation Movements in East Africa.” This paper focuses primarily on Muhammad Khalil Qasim amongst these groups of writers. In addition to his literary contributions, the details of Qasim’s lengthy imprisonment and political activism also serve as a historical documentation of what it was like for Nubians to live during a time of great social and political upheaval that characterized the 1940s through the 1970s. This paper is concerned with the intricacies of Nubian Egyptian activism during the post independence Egypt. The political activism of Nubian Egyptians correlated with their literary productions and long times in exile and jail.

**\* Amber Hutchinson (University of Toronto)**

*State Initiatives and Local Expression: Eighteenth Dynasty  
Provincial Cult Temples at Abydos and Elephantine*

Provincial town sites offer a unique opportunity to examine social organization and religious activity at the local level. Many provincial centers, such as the sites of Abydos and Elephantine, display an unquestionable degree of royal investiture during the New Kingdom, especially in relation to their cultic institutions. This is clearly indicated by the expansion and development of provincial cult temples, which reflect a high degree of state sponsored activity with little variability in temple design. However, it was often the case that rather than being completely destroyed or

replaced, earlier monuments were restored and expanded upon, so that part of their original identity must have been maintained. Only through careful interpretation of the archaeological record, can the subtleties of this local identity be revealed. This presentation attempts to determine the extent of this local expression by examining the architecture and decorative program of the Eighteenth Dynasty provincial cult temples and their associated artefacts at two sites: Abydos and Elephantine. These sites act as preliminary case studies for a broader program of research that aims to reassess the dynamic interaction between state endeavours and local initiatives associated with provincial cult temples during the Eighteenth Dynasty.

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

*Apis or Not—Two Amazing Bull Mummies from the Smithsonian Institution's Natural History Collections*

The Smithsonian Institution's Natural History Museum owns two large bull mummies from Dahshur, the only ones of their kind in North America. The museum acquired them in 1956 from the Brooklyn Museum. The mummies were originally part of the Abbott collection that made its way to New York in 1829. One of these mummies is now on display in the Natural History museum, while the other one has been removed from its long-term display and is in storage. These two mummies are the subject of this paper.

**Richard Jasnow (Johns Hopkins University), Joseph Manning (Yale University) and Kyoko Yamahana (Tokai University)**

*Demotic Papyri in the Egyptological Collection of Tokai University*

In 2011 Dr. Kyoko Yamahana (Tokai University) kindly invited Professors Richard Jasnow and Joseph Manning to work on the papyri in the Egyptological Collection of Tokaio University. After first studying digital images, Jasnow and Manning were able to examine the fragments personally during a short visit in December of 2012. Most of the several hundred fragments are in Demotic, but a number are in hieratic. There are also the shattered remains of Late Period Books of the Dead. While many of the Demotic pieces are quite small, others are of fair size and fully justify publication. In this lecture we present our provisional evaluation of the Demotic texts in the collection. Almost all the texts are economic in char-

## ARCE 65th Annual Meeting

acter, being for the most part portions of Ptolemaic accounts and contracts. Most intriguing perhaps are several early Demotic letters. Dr. Yamahana has recently received a Tokai University grant, which will make possible the proper conservation of these texts.

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

*The Egyptian Antiquities Conservation Project: Ten Years of ARCE's Cultural Heritage Conservation, 2004 -2014*

A summary will be presented of some of the experiences gained and lessons learnt from a wide range of conservation issues and challenges encountered at diverse sites in various taxing environments: in Historic Cairo (Aslam al-Silahdar Mosque), Sohag (Red Monastery), Luxor (Roman Frescos in Luxor Temple) and on the Mediterranean coast (Marina al-Alamain), to name only a selection.

The final three years, since January 2011, embraced a period of adjustment, during which many assumptions about public ownership, access and use of historic sites were questioned, often jeopardizing preservation. Heritage endangered by conflict spread to Egypt. Opportunism and nationalism came to the fore while political agendas and funding resources became unstable, offering poignant reminders of how projects must involve community needs and listen to neighborhood voices.

While everything is urgently in need of conservation, and 'sustainability' can no longer be applied as the buzz-word it once was, what have the ten years of ARCE's EAC Project achieved and how should we realistically approach the future?

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

*Those Whom the Gods Love Die Young - Children and Mortuary Practice on the Giza Plateau*

Children have often been described as being 'invisible' in the archaeological record. However, mortuary contexts offer a distinct category in archaeology where the actual physical remains of non-adults can be identified. While still problematic, as child burials offer a glimpse of how children were perceived in death rather than of how they functioned within society when alive, the remains of the youngest members of society nevertheless have the potential to add to our understanding of the place of children in ancient societies. The Wall of the Crow Cemetery in Giza offers an

opportunity to investigate how the mortuary treatment of children changed over time in the non-elite local population. The cemetery has been under excavation since 2000 by Ancient Egypt Research Associates (AERA), and to date, 348 primary burials have been recovered from the site. Of these, 112 (32%) belonged to individuals under the age of 12. A recent analysis of the pottery associated with the burials has allowed several temporal phases to be recognized in the cemetery, with the majority of the burials dating to the 25th Dynasty to Saite period, and a smaller number of burials to the early Roman period, i.e. first to second century CE, and the Old Kingdom, respectively. In all three phases, children were interred in a manner dissimilar to adults. This paper aims to look at the changes in mortuary treatment across time afforded to the Giza children, and how these changes may reflect attitudes toward premature death in Ancient Egyptian society.

**Janice Kamrin (Metropolitan Museum of Art)**

*The Pyramidion of Tjerat-Mut*

Currently on loan by a private collector to The Metropolitan Museum of Art for the exhibition, “Cleopatra’s Needle,” is a pyramidion dedicated to a Chantress of Amun named Tjerat-Mut. Said to come from Tanis, this has previously been dated to the Ramesside Period. It is of the type seen first during the New Kingdom, used primarily to crown small pyramids found in elite mortuary contexts. These pyramidia, which at first are adorned almost exclusively with solar symbolism but later include Osirian imagery as well, served to assist the deceased in his quest to participate in the eternal cycle of death and resurrection. Relatively few pyramidia are known from the Third Intermediate Period, then there is a resurgence of their use in the Late Period, with most examples thought to come from Abydos. The pyramidion of Tjerat-Mut bears a scene depicting the deceased worshipping a standing figure of Osiris on one face, with columns of text on the other three sides. There is no reference on this pyramidion to any of the solar deities so commonly seen on New Kingdom examples. This fact, coupled with its purported findspot as well as details of its decoration, suggest a later date may be more appropriate. This paper will explore the validity of the pyramidion’s provenance and attempt to establish its most likely date.



**David Klotz (Yale University)**

*Ser-Djehuty, Master Sculptor in Karnak, and Other Prominent Thebans of the Late and Ptolemaic Periods*

Regarding non-royal statues of the Late Period, Ivan Guerneur recently noted, “Il est des monuments importants que les hasards de l'égyptologie ont condamnés à l'oubli.” (BIFAO 104, 245). Scholarly interest in Late Period sculpture has grown in recent years, notably with the Karnak Cachette Database (IFAO). Nonetheless, many objects from this era grace museums and smaller collections. This lecture focuses on noteworthy Theban officials from the Late and Ptolemaic Periods, whose statues have remained unedited.

The first object, a cuboid statue from the early Ptolemaic Period (Los Angeles County Museum of Art, 48.24.8), rivals contemporaneous monuments from the Karnak Cachette, and once belonged to William Randolph Hearst. It represents Ser-Djehuty, who in addition to administrative and sacerdotal duties, held the unique title of “Overseer of Craftsmen in the Temple Studio,” and identified himself as a sculptor of divine images. His artistic résumé explains the exceptional quality of his own statues, which may have served as models for other private monuments from the Karnak Cachette.

Another monument from the Karnak Cachette, currently in the Rosenbach Museum and Library in Philadelphia, contains an interesting speech to Amun, in which the dedicant claims to have disciplined misbehaving clergy.

A third cuboid statue was once kept in the Kestner Museum Hannover, but disappeared in the chaos following World War II. The statue owner held several important Theban titles, but was also a “priest of Seth.” At this late date, open veneration of the god of chaos within the Nile Valley is exceptional.

**Arielle Kozloff (Independent Scholar)**

*An Important Statue of Sopdu from the Reign of Nectanebo I*

In April of 2013, an unusual hard stone statue of a crouching falcon was sold at Christie's London, consigned by the descendant of a French diplomat who had acquired the object in Alexandria in the early 19th century. Scholars and others offered various opinions as to the statue's identity, including Gemehesu, Khenty-khety, and, of course, as so often happens when something unusual

appears, that it is a fake. The rare stone in which this falcon is carved, an unusual feature on the top of its head, and its style combine to suggest that this falcon represents Sopdu, whose cult center at Saft el-Henna was restored by Nectanebo I in gratitude for an un-named (due to a lacuna in an inscription) miracle. The author will relate this miracle to a historical event during Nectanebo's reign, and identify the savior as Sopdu.

**Elizabeth Lang (Yale University)**

*What Makes a Home? Diverse Approaches to Investigating the Egyptian Household*

In recent decades, the concept of household studies has gained popularity, particularly in the areas of archaeology and anthropology. A household is the smallest unit of a culture that is archaeologically visible, and is vital to understanding small-scale cultural processes, multi-scalar interactions, and aspects of daily life. When applying this model of investigation to Pharaonic Egypt, an important question must be asked: what is a "household?" While the traditional concept of one family living in one dwelling may seem to be the obvious answer, this deceptively simple picture masks a complex range of household types and formation processes that were present in ancient Egypt. The goal of this paper is to pursue a more nuanced understanding of the household through an investigation of multiple lines of data: domestic architectural evidence from archaeological contexts; census returns, contrasting the limited Pharaonic sources with the extremely numerous Graeco-Roman examples; other textual sources such as stories, love poetry, and letters; house models and two-dimensional representations of idealized houses; and ethnographic evidence which can be shown to have an acceptable base of comparison. By weaving together these diverse areas of data, this paper will bridge gaps that single lines of evidence can leave, and work towards greater precision in the scholarly understanding of the Pharaonic Egyptian household.

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

*Character Titles and Epithets in Egyptian Narrative Literature*

The use of titles, epithets, and other formal social labels designating characters of Egyptian literature are an important tool in the hands of the ancient narrators and authors. As a storytell-

ing technique, title and epithet usage participates in the characterization of a narrative's major and minor characters, affects a narrated scene's degree of formality, contributes to a narrative's historicity and pragmatics, and connects the literary work to one or more traditions of Egyptian written culture. In an attempt to touch upon all these literary functions, I study and compare strategies pertaining to title and epithet usage in the whole corpus of Egyptian literary narratives, which includes stories circulating from the early Middle Kingdom to the Roman era.

**Lauren E. Lippiello (Independent Scholar)**

*The Function of Boats in the Desert*

The present work reveals the psychological foundations (i.e. the conception, designation, and function) of sacred places in ancient Egypt by investigating the material products of early Egyptian religion from a landscape perspective. Based upon recurring images and material remains of Predynastic watercraft within different environmental contexts, the author defines three distinct types of landscapes that inform the Egyptian worldview: litho-centric, agro-centric, and aqua-centric. Shared iconography and similar functionality associated with dated depictions of Predynastic watercraft and terrestrial shrines identify watercraft as the earliest manifestation of manufactured sacred space. The resulting Mobile Sacred Space Paradigm describes watercraft as ritual objects (liminal negotiators) empowered to move through and, thereby, connect ecologically distinctive landscapes as early as the Naqada IIB Period (and possibly Naqada IC). The environmental flexibility as well as diachronic endurance of core religious values associated with watercraft suggests strong ideological continuity from the Predynastic through Dynastic Periods.

**\* Andrew LoPinto (Michigan State University)**

*Mortuary Variation at Mendes in the First Intermediate Period*

Twelve interments dating to the First Intermediate Period were excavated during the 2012 and 2013 field seasons at Mendes. Seven burials contained single individuals, and the eighth was a mud brick enclosure containing five individuals. Eight individuals were classified as "adult," four as "sub-adult," and two as "infant." Very poor skeletal preservation made age estimation difficult, and sex estimation impossible. These burials do, however, offer new information

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

about health and burial strategy in a period of Egyptian history underscored by significant political, economic and social change.

These burials of Mendes generally follow patterns established by previous First Intermediate Period cemetery excavations. That there appears to be a family unit in the mud brick enclosure surrounded by satellite burials, possibly of extended family members, aligns with the pattern noted in the literature among cemeteries of this time period.

Despite similarities with this pattern, these burials show distinctions, which could be attributed to social differentiation irrespective of age. In the enclosure, an infant was interred similarly to the other individuals both within the enclosure and the wider cemetery. The infant located adjacent to the mud brick enclosure, however, received no burial accoutrement whatsoever. This demonstrates a clear difference in social position starting in infancy, even amongst the non-elite class.

The majority of information regarding health came from the teeth. Linear enamel hypoplasia (LEH) were noted among most adult individuals, and in sub-adult individuals. Contrasting the widespread appearance of LEH, one individual displayed dental calculus and no observable LEH.

### **Margaret Maitland (National Museums Scotland)**

#### *Re-visiting A.H. Rhind's Pioneering Excavation of an Intact Roman Egyptian Tomb at Thebes*

Although Sir Flinders Petrie is generally hailed as the Father of Egyptian Archaeology, Alexander Henry Rhind was probably the first person to pioneer archaeological techniques in Egypt almost thirty years earlier. This paper will present new archival research, examining his progressive approaches and re-identifying objects from his excavations now in the collection at National Museums Scotland, including recently rediscovered textiles. Particular focus will be given to Rhind's most notable discovery: the first intact tomb to be properly recorded—a Roman Egyptian burial in Sheikh Abd el-Qurna. This stunning, provenanced burial group, including a funerary canopy, gilded chaplet, and bilingual papyri, amongst other objects, is a remarkable record of the changing funerary beliefs of this era, combining decorative motifs, symbols, and practices from both the Classical and ancient Egyptian worlds. Re-assessing these objects provides a better understanding of the tomb's re-use through pharaonic times and within the Roman Egyptian family who were

its final tenants.

**Alexander Makovics (NYU Expedition to Abydos), Mark Gonzales (NYU Expedition to Abydos) and Matthew D. Adams (Institute of Fine Arts, New York University)**

*Mapping Abydos: Bridging the Gap between Legacy Data and Modern GPS Survey Methods in Egypt*

The Greater-Abydos Mapping Project was initiated with the goal of creating a highly accurate, integrated GIS system. This included incorporating all topographic and modern features, the translation and importation of previously utilized site coordinate systems, and all known archaeological data, including legacy data from the historic work of Petrie, Garstang, Peet, and others.

Constraints in past cartographic and surveying methods, compounded by the scale of Abydos at 35km<sup>2</sup>, over time caused a fracturing of spatial geodetic control. Different projects, working in separate locations, created independent reference grids that could not accurately be related to each other, and were often based upon easily damaged survey monuments.

GPS reference stations in Egypt are non-existent, inaccessible, or lack the required accuracy for establishing geodetic control monuments for baselines using post-processed GPS data. Utilizing very precise (RTK) GPS data collection was impossible without creating a reference station. Using redundant post-processing methods of static GPS data collection, the project established an accurate base station monument, broadcasting locally corrective values to a roving GPS unit, which provided the ability to map anywhere in the Abydos region with centimetric precision. This significantly enhances overall mapping capability by removing the line-of-sight total station requirement.

All previous project data and coordinate systems can now be readily translated, such that the continuity of ongoing excavations and mapping is not affected. Survey control has been standardized, and a reference point created in central Egypt. This point may now be used by other projects to post-process their own data.

**Colleen Manassa (Yale University)**

*A Woman's Debt and Curses of the Necropolis*

Among the unpublished documents in the Beinecke Rare Book and Manuscript Library of Yale University is P. CtYBR inv. 1732,

a single page document cut down from a larger sheet of papyrus, missing a small portion at the top and without any evidence of palimpsest. The recto contains a short document recording the repayment of a debt owed by a woman (Hetep) to a man (Penre), consisting primarily of a list of goods that Hetep delivers; these objects include multiple types of bread loaves, vegetables, and non-perishable items, such as cloth. The verso contains a prohibition against any “male robber” or any “female robber” of the necropolis interfering with the transaction, and an oath in the name of Re that the debt has been repaid. The mention of paired male and female robbers probably draws on the imagery of magico-religious documents and relates to the solar oath formula within the text. The paleography finds its closest parallel in Eighteenth Dynasty documents prior to the Amarna Period. Neither the prosopography nor the idioms within the letter suggest Deir el-Medina as its provenance, although P. CtYBR 1732 may relate to a corpus of texts from that site listing festival gifts, mostly foodstuffs, delivered predominately by women. P.CtYBR inv. 1732 appears to belong to the small corpus of New Kingdom documents from the Thebaid originating outside of the workmen’s village, and adds another exemplar to the small corpus of Eighteenth Dynasty letters and economic documents.

**Joseph Manning (Yale University) see Richard Jasnow (Johns Hopkins University)**

**Gregory Marouard (Oriental Institute, University of Chicago)**

*Wadi el-Jarf, The Harbor of King Khufu on the Red Sea Coast*

In 2011, a team of the University Paris-Sorbonne and the IFAO discovered an important harbor complex from the Old Kingdom at Wadi el-Jarf. Located along the Egyptian shore of the Red Sea, this strategic anchorage was used as a departure point to the Sinai Peninsula for royal expeditions, which reached by boat the copper mining areas at Serabit el-Khadim and Wadi Maghara.

The site was exclusively occupied during the beginning of the 4th Dynasty and it can now be considered the oldest harbor in the world. Five kilometers from the seashore a complex of 30 galleries used as storage facilities has been found, in addition to several camp sites and potters workshops. On the coastline a large storage building and a submerged L-shaped mole have been discovered. The use of the site as port complex has been validated with the

discovery of various pieces of boats and at least 25 anchors under water and almost 100 further anchors stored in the large building on the seashore. In 2013 the discovery of several dozens of fragments of papyrus, the oldest inscribed papyri ever unearthed in Egypt, confirms the early date of this site and revealed a final closure of this installation at the end of the reign of Khufu.

This lecture will focus on the latest results and discoveries at this site, which demonstrate the complex and extensive logistical organization of the Egyptian seafaring expeditions during Old Kingdom and its close relationship with the large funerary construction sites in the Nile valley.

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

*Book of the Dead 180 in Ramesside Queens' Tombs*

The Book of the Dead 180 vignette is a powerfully charged scene depicting the syncretistic union of the two major regenerative deities, Osiris and Re, who temporarily merge in the midst of the netherworld to become the ram-headed, mummiform Re-Osiris. The best-known version of BD 180 occurs in QV 66, the tomb of Ramesses II's most prominent wife, Nefertari. Hornung opines that this particular scene was included in QV 66 on an ad hoc basis. However, BD 180 and one other scene depicting the Solar-Osirian union also appear in the tombs of several other queens of Ramesses II (QV 60, QV 74, QV 71, and possibly QV 68), which belies the notion that BD 180 was a makeshift tableau.

The purpose of this paper is to demonstrate that BD 180 was a frequently used scene in the tomb programs of Ramesses II's royal women, to describe its cosmographic function in queens' tombs, and to explore the notion that BD 180 was developed as a "queenly" equivalent of Solar-Osirian union scenes in "kingly" netherworld books and king's tombs. To this end, I will present the different occurrences of BD 180 (and one other depiction of the Solar-Osirian union) in Ramesside queens' tombs, examine the significance of their distribution patterns, relate the locations of these scenes to their symbolic functions, describe the iconographic variations between the different versions of BD 180, and identify precursors of this scene in QV 40, an earlier Ramesside queen's tomb.



**Edmund Meltzer (Pacifica Graduate Institute)**

*Due Process in the Beyond*

The use of legal procedures and documents is a significant feature of the Beyond. In addition to the Judgment itself (Tyldesley, Judgement of the Pharaoh Ch. 12), a number of Letters to the Dead mention litigation (Wente, Meltzer ed., Letters from Ancient Egypt 210ff). The Book of Breathings (Baer: "Breathing Permit") is a legal document, a divine decree (Hornung, Books of the Afterlife 23-24). BD 6 is essentially a Power of Attorney enabling the Ushabty to act for the deceased; the translation of the opening formula sHD wsir will be discussed. A wooden stela auctioned at Christie's NY in 2005 (Ancient Egyptian Art from the Harer Family Trust Collection . . . Lot 41) contains a divine decree of Osiris, granting the deceased Tasherit(en)duai entry to the deities' presence. This is analogous to pParma 107, "a Book of Admission to the Realm of the Dead" (Books of the Afterlife 25).

The concept of hp, typically translated "law," has been closely linked to Maat (Lorton, VA 2 [1986] 53-62), though not all agree (Boochs, VA 2 [1986] 87-92; Lippert "Law (Definitions and Codification)," UCLA Encyclopedia of Egyptology). Bontty (JSSEA 27 [1997/2000] 1-8) cites Nims' definitions "order, justice, right" and considers hp fundamentally "norm, custom, convention," cf. Greek nomos. In line with the concept of the "Two Maats" and the perspective of Abt and Hornung (Knowledge for the Afterlife 25), legal procedures in the Beyond could offer the deceased security and reassurance that they were still in the realm of Maat.

**Alessandra Menegazzi (Museum of Archaeological Sciences and Arts) see D. J. Ian Begg (Trent University)**

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

*The State-founded Settlement at Lahun: A Re-evaluation of the Role of Town Planning*

This paper focuses on a new analysis and re-evaluation of the role of town planning with a specific focus on Lahun in the Fayum region. The initial foundation of the town as a pyramid town and the western extension of the settlement, which has frequently been interpreted as the segregated area for lower class housing, will be reconsidered based on the textual and archaeological data. There is conclusive evidence that this western extension was in fact a later

addition while the main part of the settlement has very close parallels in its administrative system and layout to regular towns and cities. Because of its size and orthogonal layout, Lahun has been frequently compared to the town of Wah-Sut at South Abydos, which was linked to the mortuary temple of Senwosret III. However, there are some distinct differences between these two sites. Contrary to general assumption, Lahun was originally conceptualized as an urban center near the entrance to the Fayum region, not too far from the royal residence at el-Lisht, a region which saw much development from the early 12th Dynasty onwards. There is evidence that the Middle Kingdom rulers pursued an active policy of managing agricultural land including efforts of colonization in marginal zones of the Nile Valley and Delta that might have been underutilized up to then. The measures invested in the Fayum region shows their effective policy to make use of a region with much agricultural potential.

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

*The Queen and the Graffitiists: A Theban Puzzle*

Queen Ahmose-Nefertari, as a divine patron of Thebes, is pictured on the walls of some fifty private Theban tombs; she was a focus of cult in at least one large temple (Meniset) on the West Bank and in several small cult chapels; and she appears on numerous private stelae from the mid-Eighteenth Dynasty onwards. Several exquisite votive statuettes of this queen have come down to us from the necropolis craftsmen of Deir el-Medina. Recognized by later kings as a founding figure of the Eighteenth Dynasty and foremother of the New Kingdom, Ahmose-Nefertari is shown on temple walls, joining festival processions in her barque and receiving offerings from Pharaoh.

Yet, as Michael Gitton remarked in 1975, Ahmose-Nefertari is, surprisingly, almost entirely unattested in informal Theban inscriptions, despite the fact that among her devotees in the necropolis were such prolific graffitiists as Qenherkhopeshef and Butehamun. This paper examines possible explanations for her unexpected absence from the corpus of Theban graffiti.

**Ellen Morris (Barnard College)**

*The Role of the Gods in Imperial Money Laundering*

Mario Liverani has written on the utilization of indigenous temples by Hatshepsut and Thutmose III such that the gifts these pharaohs offered to Hathor of Punt and Hathor of Byblos, respectively, could serve double-duty as payment for the incense, cedar, and other items of exotica that the monarchs had sent their envoys to obtain. This paper assembles a suite of other evidence from New Kingdom contexts that suggests that the Egyptians routinely utilized statues of deities that could be comfortably conflated with their own to act as mediums through which funds paid out by the Egyptians or received from Canaanites could be effectively masked as donations to a god. Various lines of evidence suggest that the donation of statues by Egyptians facilitated the transfer of precious metals to important allied vassals in their own divine bodies and by virtue of subsequent offerings. New evidence pertaining to the establishment of Egyptian estates in Ugarit and other northern polities also, however, may suggest that the Egyptians bought or assumed rights to land in foreign territories that then belonged to the god. Thus, as in Egypt, a statue resident in a temple would bring with it landed property. The produce from this estate could then be utilized by those that served the god (however nominally). Thus, the statues, whether they were made by the Egyptians or simply affiliated with an Egyptian god, appear as divinely inspired imperial tools—of equal use to facilitate exchange, the payment of bribes, or the extraction of taxes.

**Rasha Nasr (Ministry of State for Antiquities)**

*Faunal Remains from Heit el-Ghurab, Giza: Comparing the AA Bakery and Other Areas*

Ancient Egypt Research Associates (AERA) has been holding ARCE-AERA archaeological field-schools since 2005, in Giza, Luxor and Mit Rahina. This year AERA will publish the first field-school volume. My study of the faunal remains from the AA Bakery, an area located in Western Town of the Heit el-Ghurab (HeG) site, is included in this volume.

I will present the results of my study of the faunal remains from the 2006-2007 excavations at the AA Bakery. The AA bakery was excavated by Ministry of State for Antiquities (MSA) field-school students. The goal of this faunal study is to go beyond a descrip-

tion of the material. I will reconstruct the diet of the occupants of the AA Bakery and compare the AA material to other excavated areas of the HeG settlement. When I compared the fish frequencies to three other areas of the HeG (the Royal Administrative Building- RAB, Gallery III.4 and the Pottery Mound) of the Heit el Ghurab settlement I found that the people who were depositing their garbage in the AA Bakery were consuming a higher quality fish than the inhabitants of the other areas. Cattle were the dominant mammalian taxa. The ratio of cattle to sheep-goat is 15.5:1 suggesting that the people in the AA bakery were eating almost only beef. Most of the cattle and sheep/goats were killed as very young animals. The data suggests that the people depositing their garbage in AA Bakery were high status individuals that were being provisioned by a central authority.

**Melinda G. Nelson-Hurst (Tulane University)**

*Women in Ancient Egyptian Elite Households: The Case of Tjat Reconsidered*

The woman named Tjat, who appears in the tomb of Khnumhotep II at Beni Hasan, is well-known to those in Middle Kingdom studies. However, despite her familiarity to scholars, Tjat and her household role have not received thorough examination outside of an article by William Ward. Thanks to Ward's work, we now understand that Tjat was a female sealer within this household and likely executed important duties related to Khnumhotep's property. At the same time, since Newberry's nineteenth-century interpretation, scholars have remained unanimous and unwavering in their interpretation of her primary role in the household: that of mistress and second wife of Khnumhotep II. This paper will examine whether we have been too quick to make the assumption that Tjat's relationship with Khnumhotep II was a sexual one and whether there are other possible explanations for her prominence in his tomb. Through reexamining the evidence for the interpretation of Tjat as a sexual partner of Khnumhotep II and evidence for other women of a similar status during the Middle Kingdom, this paper seeks to create a fuller picture of Tjat's social and administrative roles. In addition, the paper will examine how Tjat's representations fit into artistic conventions and what archaeological and textual evidence tells us about women in elite households more generally, which will help place Tjat's role in the larger contexts of ancient Egyptian women in general and women during the Middle

Kingdom in particular.

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

*The Old Kingdom Town, Buhen; an Update*

The discovery of an Old Kingdom town at Buhen, Egyptian Nubia in 1962 revolutionized our understanding of Egyptian policy; up to that time, Egypt had seemingly “colonized” Nubia via militarized, short-term expeditions, especially in Dynasty 6, but this discovery revealed permanent Egyptian settlements existed throughout Lower Nubia for much of Dynasties 4 and 5 before being abandoned. The results of the excavations (directed by W.B. Emery) will shortly be published as a monograph (written by the speaker) by the Egypt Exploration Society. In this presentation, I overview the site’s most significant features, and relate them to materials not included in the monograph, including more recent discoveries about Old Kingdom urbanism, and about the Nubian cultures also represented at the site.

**Ahmad Shukri Mohamed Omar (Ministry of State for Antiquities)**

*Main Street East - An Important Juncture of the Heit el Ghurab Settlement, Giza*

In this talk I will discuss an important area of the Heit el-Ghurab settlement at Giza. The area named ‘Main Street East’ was excavated by inspectors of the Ministry of State for Antiquities participating in the AERA - ARCE Field-school during 2006 and 2007. This year AERA publishes the first Giza field-school volume, which consists of three excavation reports, four specialist reports (faunal, flora, ceramics and burial report) and one report on the field-school itself. The ‘Main Street East’ excavations are included in this volume.

Main Street East is at the intersection of four key areas of the Old Kingdom settlement: Area EOG, Main Street, the Eastern Town, and a north-south thoroughfare along the east of the site. I will discuss how these areas interacted with each other and the flow of movement between them. We exposed the Eastern Boundary Wall, a substantial wall that separates the Galleries (workers barracks) and the EOG production yard from the Eastern Town.

The team found a row of nineteen limestone pedestals, with small sockets at their bases. Pedestals are very numerous at the site, both in production areas and in houses, but they remain a mystery.

## ARCE 65th Annual Meeting

I will describe the various occurrences of pedestals within the settlement as well as parallels from Giza and the Near East. I discuss their location, their form and their individual contexts. Finally, I explain the various ideas about the purpose of these pedestals.

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

#### *Defining Artistic Style in the Pyramid Complex of Senwosret III, Dahshur*

During the past twenty years of excavation at Dahshur, four structures built and decorated for Senwosret III have been excavated: the north chapel, pyramid temple, south temple and causeway. Thousands of relief fragments have been recovered from each of these structures. The relief decoration differs not only according to iconographic program, but also stylistic traits. In addition, the mastabas of high officials built to the north of the royal complex are also stylistically distinct.

This talk will consider the various characteristics that define the style of the complex's relief decoration, including the possibility of differentiating artists who worked on a single structure and within the complex as a whole. Also to be discussed is the question of how style can be defined in relation to fragmentary material created in a workshop environment, as individual pieces may reflect the work of artists of varying skill. How does the style of the complex develop over time and how does it stay the same? How should the stylistic characteristics of the complex be defined – by the work of the most or least skilled artist or with the acknowledgement that a wide variety of traits can exist within a single structure or complex?

### **Nicholas Picardo (Harvard University)**

#### *Houses, Soul Houses, and Offering Trays: The Lives of Mortuary Objects Before the Cemetery*

So-called “soul houses” and closely related clay offering trays of the First Intermediate Period and Middle Kingdom comprise a well-known category of artifact. All are individualized ceramic trays with modeled or applied offerings (especially food) and sometimes channels for liquids. Soul houses have the additional distinguishing feature of a building that can occupy a sizeable portion of the tray. Both are understood as burial/tomb markers that provided modest offering places at which the living could sustain

the interred deceased. Though a majority of examples were found in cemeteries, a smaller but not insignificant number have been found in settlements. Past studies have regarded the cemetery as their intended place, with a resulting implication being that settlements are somehow “other” places where some may be found, but for reasons that are difficult to explain. This paper posits a functional lifespan for soul houses and offering trays that began in these other contexts – before placement in a cemetery and including functions in the domestic setting that preceded their funerary use. Further, their probable use in household cultic practices likely reinforced meanings and identities that were intrinsic to preserving social links between the living and the dead.

**\* Melanie Louise Pitkin (Macquarie University / Powerhouse Museum)**

*New Perspectives on the First Intermediate Period through the Dating of False Doors and Stelae*

The First Intermediate Period is one of the least understood periods of Egyptian history; for its chronology, political divisions, administrative systems and internal wars, just to name a few. In order to better understand the period and its events, a comprehensive analysis of artefacts with unbroken sequence from the reigns of Pepy II - Mentuhotep II, mainly false doors and stelae, is underway. Approximately 640 examples are being examined across sites in Upper and Lower Egypt to firstly show the patterns of their distribution by nome and existing date. These patterns appear to highlight the regional transition from false doors and stele-maisons to hybrid false door-stelae and the more traditional slab-stele form.

A selection of dating criteria related to the principal figures of the owner and his/her spouse/companion (i.e. his/her posture, attire, items held, etc.) will also be discussed to show how a study of false doors and stelae across time and place can offer us the potential for establishing a dating typology and, therefore, a benchmark from which other events and material culture of the First Intermediate Period can also be examined and dated.

Finally, the paper will address some of the challenges that have been faced, to date, in conducting a study of this type – like the subjective nature of some of the dating criteria and trying to determine a relative chronological order of the existing dated material by site.



**Jeremy Pope (The College of William & Mary)**

*Psamtik II's Nubian Campaign and the "Land of Shas"*

The account of Psamtik II's Nubian campaign inscribed upon his Tanis stela specifies that "His Majesty sent an army to the Land of Shas." The location of "Shas" is consequently one of the most important pieces of evidence for the geographic extent of Psamtik II's campaign. Yet very few texts mentioning the toponym "Shas" have survived from the period of rivalry between the Kushites and Saïtes, and one of those texts (Taharqo's Sanam Historical Inscription) was published only within the past year. This paper will combine my editio princeps of the Sanam Historical Inscription together with Meroitic and Coptic toponymy in order to re-evaluate the various theories regarding the location of "Shas" and the ultimate destination of Psamtik II's Nubian campaign.

**Mary-Ann Pouls Wegner (University of Toronto)**

*Tracing the Development of a Sacred Landscape: The Toronto Abydos Votive Zone Project*

This paper will present research findings from the archaeological fieldwork carried out in the North Abydos Votive Zone during the summer of 2011 under the auspices of the Penn-Yale-IFA Expedition to Abydos. The program of research sought to articulate aspects of the site's development as a locus of votive activity from the Middle Kingdom through the Third Intermediate Period. Excavations recovered evidence of continuity in the boundaries of the processional route associated with the Osiris cult institution, and produced important indications of the incorporation of a Middle Kingdom offering chapel into the built environment of the site during subsequent periods. The persistence of this chapel as a focal point for votive activity provides evidence of the use of older monuments in the ritual landscape of North Abydos and forms a clear example of the mobilization of the past as a legitimating strategy for elites that established linkages with ancestors and thereby contributed to social identity.

The fieldwork also began systematic excavation and recording of a monumental structure located near the 'Portal Temple' of Seti I/Ramesses II. A number of highly significant finds were recovered from disturbed deposits associated with this structure, including components of a processional barque of Horus or Sokar and a wooden royal statue of New Kingdom date. The paper will de-

scribe these rare survivals of ancient ritual equipment and discuss their significance for the understanding of ancient performative activity and the settings within which rituals celebrating post-mortem transformation were enacted in the ancient Egyptian context.

**Tara Prakash (Institute of Fine Arts, New York University)**

*Effective Furniture: A Consideration of the Bound Captive Statuary in the Pyramid Complex of Raneferef*

In the image world of the ancient Egyptian pharaoh, the motif of the foreign kneeling bound captive was ubiquitous. However, three-dimensional representations of this motif were more limited. In this preliminary analysis, I will suggest that these figures can be divided into three form-based categories: free-standing stone statues from architectural contexts; kneeling bound captives that embellished utilitarian objects, such as furniture or cosmetic items; and small-scale statuettes.

Then, I will focus my analysis on nine captive figures that Miroslav Verner discovered inside the funerary temple of Raneferef at Abusir, which serve to exemplify the complicated uses of this motif. Although discussions concerning the Old Kingdom free-standing, limestone prisoner statues often include these wooden ones, the excavators concluded that they might have originally adorned a royal throne or naos, which would instead place them in my second category. Here, I will present comparative archaeological artifacts and parallel objects depicted in two-dimensional art in order to evaluate and help reconstruct their original function. Moreover, a close examination of the Raneferef statuary also facilitates a critical and expanded analysis of this particular category of kneeling bound figures, which did not simply decorate the various practical items to which they could be attached. The strategically affixed captive did more than visually symbolize the king's dominion over foreign enemies. By utilizing the article of furniture or the cosmetic item, the pharaoh actively manipulated the representation of the captive, thus reinforcing the king's effectiveness and making the object as a whole active and imbued with power.

**Richard Redding (University of Michigan and AERA)**

*Old Kingdom Animal Economy; the Infrastructure of Pyramid Construction: A View from the Nile Delta*

production area that supplied cattle, sheep and goats to the central authority. The harvested animals were redistributed to consumption sites such as the Heit el-Ghurab at Giza. Using a scalable number of 10,000 workers and the faunal data from these two sites I have created a model of the Old Kingdom animal economy. The protein and energy requirements of 10,000 workers are used to estimate the number of animals consumed. The static model yields estimates of number of size and composition of the herd needed to supply the pyramid builders, the number of hectares needed to graze these herds, the numbers of herders needed and the number and placement of villages in the Nile Delta. The next step in this process is the production of a dynamic model that will allow us to monitor change in the system and determine pressures that might result in its collapse.

**Nicholas Reeves (Metropolitan Museum of Art)**

*The Gold Throne of Tutankhamun*

The “Gold Throne” (Carter object no. 91; Cairo JE 62028) is one of the best-known objects from the tomb of Tutankhamun (KV62). It is also one of the more intriguing, in that several details of the principal scene show evidence of having been altered in antiquity. This paper will seek to establish the precise nature of these changes, and assess their significance.

**Robert K. Ritner (The Oriental Institute, The University of Chicago)**

*Distinctive Features on a Third Intermediate Period Coffin of Neskhonsu*

The “yellow” coffin of Neskhonsu, formerly Western Reserve Historical Society inventory 42.192, was sold through the New York auction house Christie’s in 2006 after years on loan to the McClung Museum in Knoxville, Tennessee. Following the sale, the coffin was displayed in two Houston museums (Museum of Fine Arts, Houston and Houston Museum of Natural Sciences) but is now being sold abroad. As I have had the opportunity to record the texts and imagery in detail when it was in Houston, I would like to offer some observations on the singular characteristics of the coffin of Neskhonsu.

The sale catalogue offers the most complete description of the piece, supplementing a brief discussion by John Cooney in the

“Historical Society News” of July 1969. The names of three owners appear in the texts, with a single panel naming a wab-priest of Amon, Djedkhonsuiuefankh, with the remainder of the coffin dedicated to two individuals (female and male) named Neskhonsu, one a chantress of Amon and the other a god’s father of Amon. The heart scarab was designed for another female chantress of Amon, Isetemkheb. It is now clear that the chain of owners went from Djedkhonsuiuefankh to the female and finally male Nekhonsu, and the transition between the last two dedications is evident. The coffin’s multiple peculiarities include the owner being “revered before” (imakhu kher) divine offerings instead of gods and a rare epithet of the deified Amenhotep I “of the palm tree” — otherwise attested only in a single relief at Karnak.

**Joshua A. Roberson (Camden County College)**

*Intimations of a Female Horus: Decorum and Gender Adaptation in an Early Saite Underworld Book*

The bi-partite Underworld book referred to usually as The Awakening of Osiris offers one of the most explicit and compact representations of the relationship between the living king as Horus, his deceased father Osiris, and the sun god, as the vital link sustaining the cosmos in which they rule. In the early Twenty-Sixth Dynasty, this book was incorporated into the tomb of Mutirdis, a private, female priestess at Thebes. At that time, alterations to the original template became necessary, in order to accommodate the tomb owner’s social status and gender, in the context of an otherwise explicitly royal and masculine constellation of divinities. This paper will explore previously unrecognized innovations in the iconography and texts from The Awakening of Osiris. The evidence will demonstrate that, while any iconographic connection between the priestess and the living Horus or the sun god was studiously avoided, the use of hieroglyphic cryptography permitted a linguistic association with those deities, in evident accord with the decorum of the early Saite period.

**Gay Robins (Emory University)**

*Exploring the Scenes that Occur on Focal Walls in 18th Dynasty Private T-shaped Theban Tombs*

The decorative programs in 18th Dynasty Theban tomb chapels were designed to make visible the various functions of the space

within them, and a repertory of scenes and texts was therefore developed for this purpose. The trends that guide the placement of scene types on particular walls within the chapels are well known, but for any given wall location there are often several possible scene types that might be placed there. This is true of those scenes occurring on the so-called focal walls that lie opposite the entrance into the chapel and either side of the inner doorway. These walls were the first to be seen by visitors entering the chapel, as they are directly in their line of sight and lit by the light coming through the doorway; thus it seems probable that their decoration was particularly important within the decorative program. Using the corpus of tombs dating from the reigns of Thutmose I to Amenhotep III listed by Porter and Moss, I examine the types of scenes that can appear on the focal walls of T-shaped tomb chapels, explore whether it can be determined why a particular scene type was selected from among the various possibilities in any given tomb, and demonstrate the various ways in which the scenes often reveal important aspects of the tomb owner's identity to visitors as they enter the chapel.

**Ann Macy Roth (New York University)**

*Passivity and Power in Egyptian Art*

Peasants and craftspeople are often shown working in Egyptian tomb chapels, winnowing wheat, straining beer, pouring metal ingots, carving statues. Towering over them, the tomb owner stands passively watching. Like the hierarchy of scale (and in many ways equally problematic), the contrast between people who are represented in Egyptian art as actively going about their lives and those who merely observe is normally seen by Egyptologists as an indication of status difference. The person passively watching is assumed to be more powerful and higher in status. There are obvious exceptions to this rule, however. One of these is the frequent depiction of a king with foreigners. In such contexts, the king is most often shown smiting the enemy with a mace, a scimitar, or both, or he is driving his chariot against them. The foreigners, in contrast, are depicted kneeling on the ground, cringing, with their arms raised in passive supplication, or even floating dead in a river, the ultimate in passive inaction.

This paper will examine and critique the general principal equating inactivity with superior status and passivity with subordination. It will be proposed that this cultural value was rooted in

gender relations, and that the working out of questions of activity and passivity in representations of human society, including status including relations in which age and economic status vary, can suggest new ways of understanding of Egyptian art.

**Emily Russo (Brown University)**

*Completing Maat: A Tentative Reconstruction of the Rhode Island School of Design Museum's Bronze Maat*

Despite the abstract nature of the role of Maat in Egyptian society, artisans sought to capture the physical manifestation of the goddess, fashioning three-dimensional images of Maat in various materials and forms: standing as an anthropomorphic deity, crouching upon an altar, or being donated by a larger figure as an offering. A bronze statuette of Maat in the Rhode Island School of Design (RISD) Museum of Art (1989.088), dated to the Saite Period, depicts the goddess sitting gracefully on an openwork altar with a straight back and tucked up knees, presenting a masterfully executed image of eternal balance and order.

While the quality and size of the object speaks to its status, the context of the figure is unclear: the statue is unprovenanced, and its original pedestal or base, which may have included a dedicatory inscription, is absent. Cartouches on the shorter sides of the altar once bore the name of the king who commissioned the bronze sculpture, but these names have been erased, possibly by a later ruler. Additionally, similar bronzes of the goddess indicate that the RISD piece may have formed part of a composite group statue. Based on visual analysis of the RISD Maat and extant comparanda from the Third Intermediate Period and Late Period, this paper will seek to reconstruct the missing elements of the sculpture, in order to fill in the blanks of our understanding of this sacred object and to relocate it within its original royal, cultic, and perhaps geographical context.

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

*Who was Really Buried in KV 60?*

“KV 60” in the Valley of the Kings remains somewhat of an enigma. The crudely-constructed, undecorated tomb was first encountered in modern times in 1903 by Howard Carter, who found its contents, including two female mummies, of little interest. One of the mummies, in a coffin bearing the name of a royal nurse, was removed to Cairo in 1906 and the tomb was covered over to be

rediscovered by the Pacific Lutheran University expedition in 1989. With no conclusive evidence in the tomb regarding her specific identity, the second mummy was transferred to Cairo in 2007 and determined by an Egyptian investigation to be that of the female pharaoh, Hatshepsut. During 2008, the Pacific Lutheran University expedition uncovered evidence of yet a third woman associated with KV 60. Several questions remain. For example, were there three women interred in KV 60 or only two? And if only two, who were they?

**Foy Scalf (University of Chicago)**

*The Book of the Dead in Demotic: Scribal Strategies for Textual Transmission*

The Book of the Dead manuscript tradition based on the well-examined models of the late New Kingdom had nearly ceased to exist by the end of the Ptolemaic Period in Egypt. Yet, several Book of the Dead spells were transmitted through Demotic as late as the second half of the first century CE. None of the known examples represent the “classical” Book of the Dead model, as the spells are isolated and lack vignettes of any sort. A Demotic copy of BD 15a is preserved on stela BM 711 following a hieroglyphic text. Papyrus Bibliothèque Nationale 149 preserves Demotic versions of BD 125 and 128 along with other funerary compositions. Pleyte’s BD 171 is preserved in two Demotic copies, pStrasbourg 3 and p Bodl. MS. Egypt. a. 3(P), both of which contain a selection of additional funerary compositions.

The attestations of BD 15a and Pleyte’s BD 171 are primarily transcriptions into Demotic script, retaining the Middle Egyptian grammar of their originals and resulting in a very difficult to read Demotic text full of unusual spellings and unexpected sign combinations. A single manuscript containing both BD 125 and 128 preserves an attempt to translate the Middle Egyptian original into Demotic grammar. This paper will examine these scribal strategies and critically review current hypotheses of their origin and purpose. It will be shown that evidence exists to connect some of these Demotic texts to known hieratic manuscript traditions, thereby situating these methods of transmission within the broader textual culture of ancient Egypt.



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

*The Ritual of the Night of Passover: An Egyptological Approach*

The received text of Exodus 12 describes the last plague brought onto Egypt by Yahweh – the killing of Pharaoh’s firstborn son and the firstlings of the country’s livestock – by Yahweh or alternatively, his “destroyer” who strikes the Egyptians but spares the homes of the Israelites. Several aspects of the Passover protection ritual have not yet been explained in a satisfactory way. After giving an overview of the intricate exegetical situation, this paper proposes a new approach to the text by drawing on parallels from Egyptian rituals, which could have been appropriated by the text’s authors for the Israelite cause. Particular attention will be given to Pap. Cairo 58027, a ritual for the protection of Pharaoh at night, and rituals aimed at the “Plague of the Year”.

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

*ARCE Luxor Update on the 3rd Season of the APS project and the 7th Season of the EAC Project*

The final field season of ARCE’s involvement in the APS and EAC Projects consists of continuation of the site improvements and conservation field schools for Qurna, Deir el Shelwit, Mut Temple and Karnak Temple.

The presentation will briefly review and update the ongoing projects financed by two USAID grants. The projects involve job creation, site improvements and conservation field schools at the Isis Temple (Deir el Shelwit), TT110 (Qurna) and Mut Temple.

**Cynthia Sheikholeslami (Independent Scholar, Cairo, Egypt)**

*Priests and Rebels in Third Intermediate Period Thebes*

The Bubastite Portal at Karnak records donations made by the High Priest of Amun Osorkon B, son of Takelot II (and later himself pharaoh as Osorkon III), to the temples at Karnak to counter the effects of a rebellion by certain Theban officials. Payraudeau (2003) showed that the rebels were scribes from the great Theban families of Nebnetjeru and Nesperamun, supporters of a rival ruler, Pedubast I, and High Priest of Amun, Harsiese B. A reference in the prayer to Montu-Re lord of the Theban nome on the statue of the fourth prophet of Amun Djeddjehutyiuefankh B (called Nakhtefmut A)

discovered in the Karnak North cachette (T 35=JE 91720) suggests that this priest, whose mother was a grand-daughter of Shoshenq I, founder of the Twenty-second Dynasty, was among the supporters of the dynasty during this conflict. His descendants, who dedicated the statue in the reign of Osorkon III (Payraudeau 2008), retained the position of fourth prophet of Amun until it was assumed by Karabasken (TT 391) at the beginning of Kushite rule, and later in the 25th Dynasty brought back under Theban control by Montuemhat, whose father Nesptah A was a prophet of Montu. The association of the Karnak North statue and the position of fourth prophet of Amun with the temple and cult of Montu (alongside members of the Nebnetjeru family who also officiated in the cult of Montu) in the Third Intermediate Period will be discussed in terms of a propaganda campaign of genealogies and statuary at Karnak.

**\* Oren Siegel (University of Chicago)**

*Third Millennium BCE Citadel Walls and the Emergence of an "Early Formal" Egyptian Military Architecture*

The objective of this presentation is to communicate the results of a comprehensive and comparative analysis of Egyptian settlement enclosure walls and internal wall systems from the Early Dynastic, Old Kingdom, and First Intermediate Period. While this presentation will also attempt to briefly address the multifaceted functional and symbolic roles of settlement enclosure walls, its primary focus will be to investigate specific citadel and settlement enclosure walls as antecedents of more sophisticated and explicitly military architecture known from the 12th Dynasty. To accomplish this, the citadel walls from Elephantine and Balat will be compared and contrasted with later exemplars of a more mature Egyptian military building tradition—the plains-style fortresses at Buhen and Mirgissa. A variety of other 3rd Millennium B.C.E. settlement walls from sites like Tell es-Sakan, Elephantine, Heit el-Gurob, El-Kab, Balat, 'Ain Gazzareen, and Edfu will be examined in an effort to further this analysis and illustrate the potential that settlement enclosure walls hold for future research. Specifically, this corpus will be used to demonstrate how Egyptian settlement enclosure walls and internal wall systems often accomplished a multitude of practical and symbolic aims, at times serving as markers of identity, defining important administrative or religious enclaves, or in some cases helping to perpetuate social distinctions.

**David Silverman (Penn Museum, University of Pennsylvania)**

*Pendants, Pectorals, and Seals on a Chain*

The ancient Egyptians supplemented their wardrobes with a variety of accessories. These items could have practical functions with a particular garment; they could also have decorative purposes; some had religious and/or political associations; and others could relate to a trade or position. A few of these adornments could serve more than one purpose. This presentation will focus on those items that were worn mainly around the neck, and it will investigate assumptions that have been made in the past about the interpretation of some of these objects and the dating of others.

**Lucy-Anne Skinner (SUNY Buffalo State)**

*Conservation and Excavation of Two Middle Kingdom Bodies at Abydos*

During the Pennsylvania-Yale, Institute of Fine Arts 2012 season at Abydos, a number of human burials were excavated, many of them with articulated bones, flesh and sinew, well-preserved hair and dried skin. To enable future scientific analysis and study, application of permanent resins was minimized during the conservation treatment. However, due of the quality of organic preservation and a desire to preserve the bodies in close to the condition in which they were discovered in the ground, two of these burials have been largely retained whole and block-lifted, rather than being subjected to the more common practice at Abydos of dis-articulation and placing the separated bones in a box for bio-archaeological study.

This paper will describe the progressive stages of the conservation treatment from cleaning of the burials, recording and on-site investigation and stabilization of the remains, through to the block-lifting and transport of the large blocks back to the on site bio-archaeology storage magazine. The whole process involved a great deal of planning, co-ordination, discussion, compromise and teamwork with local Egyptian craftsmen, the Abydos workmen, archaeologists and the conservation team.

The practical and philosophical issues involved with excavating and conserving human remains in Egypt will also be discussed as well as future plans for conservation and study of the two burials – using a recently attained Antiquities Endowment Fund, ARCE grant.

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

*Colonial Gatherings: The New Kingdom Presentation of Inu and the British Imperial Durbar, a Comparison*

A large assembly echoing a traditional Durbar was held in India in 1877 in order to proclaim Queen Victoria Empress of India. The event was a carefully scripted enactment of an imperial political and social hierarchy performed through ceremonies, costume, and the exchange of gifts and favors. The Egyptian ceremony of ‘presenting Inu’ involved a similar colonial gathering of Egyptians and foreigners in the context of a grand ceremony that was held annually at the Egyptian capital of Thebes during the New Kingdom. Egyptologists have often equated the two events by calling the Inu ceremony a ‘Durbar.’ The exchange of gifts, military displays, feasting and entertainments did play a role in each, but there were also a number of differences that call into question a direct analogy. One common theme, however, was the use of ‘native’ costume, which has sometimes been seen as reflecting a respect for native traditions that helped to integrate local into imperial hierarchies. But to what extent was this ‘nativeness’ a matter of cultural pride or a carefully constructed element embedded in an imperial narrative of self and other? This paper explores the political, ideological and social dynamics underlying these important events through a comparison between the better documented British colonial assembly with its ancient Egyptian counterpart, demonstrating how both gatherings created tableaux of self and other that inscribed an imagined political and cultural hierarchy into the memories of participants and onlookers.

**Paul Stanwick (Independent Scholar)**

*Elite Statues from Alexandria*

Innumerable statues of elite men and woman were commissioned in Alexandria over the course of its more than 500 years of Ptolemaic and Roman history. The uneven and limited record of preservation has improved somewhat in recent years with underwater excavations of the city and its surrounding districts. Both Greek and Egyptian statues have been found. This paper will overview the epigraphic and sculptural evidence to construct a picture of the development of these elite commissions and their place in the city.

As in other Hellenistic centers, Alexandrian statues were created to honor a person for their civic, military, and religious roles and responsibilities. These sculptures likely had temple, tomb and urban contexts. In most cases, these original settings are not preserved, but often the statue type and inscription, where available, can provide some clues. Additionally, other major Hellenistic sites outside of Egypt provide comparative examples to help improve our understanding.

Of particular importance are the honorific statues of men and women that are known throughout the Hellenistic world and continue through Roman times. Greek statues of this type are mostly not preserved in Egypt, perhaps owing in part to their being made of bronze. Nevertheless, evidence from other media as well as evidence from related Egyptian statuary can be used to partly reconstruct this record.

About 10 statues will be examined to provide representative examples of types commissioned for different purposes and settings in Ptolemaic and Roman Alexandria and its surrounding sites.

**Sarah L. Sterling (Portland State University)**

*Analyses of Dimensional Variations in Meidum Bowls from Kom el-Hisn and Other Sites*

By examining variation in one type of widely distributed Old Kingdom ceramic, the bevel-rimmed “Meidum” bowl, I demonstrate that Kom el-Hisn’s assemblage of these objects is anomalous relative to Old Kingdom assemblages of similar types from other locations. Analysts working with Old Kingdom ceramics have observed a degree of variability in apparently standardized Old Kingdom types; a pattern consistent with local scale manufacture, rather than a shift in the spatial scale of pottery manufacture toward centralized mass production. This quality of Old Kingdom ceramics has two potential benefits. First, by studying attributes of these types as being more or less free to vary (rather than as bundled packages) Old Kingdom ceramics can be used to illustrate the direction and scale of communication between craftsmen, because in the absence of “national” scale factors integrating the economy, similarity in vessel manufacture should track spatial proximity between communities, such that the closer one assemblage is to another in space, the more similar they should be. Second, deviations from the expectation that similarities should track proximity can be used as evidence of “national” scale factors sorting

variation. Variation in rim construction of “Meidum” bowls from Kom el-Hisn relative to other Old Kingdom assemblages indicates local manufacture, for the most part. However, vessel diameters (a rough indicator of volume) show changes over time consistent with regional scale standards, suggesting that vessel volume was important at a more integrated national scale. This work encourages further “deconstruction” of standard Old Kingdom types as a tool for measuring community interaction.

**Nigel Strudwick (University of Memphis)**

*Who were the Tomb-robbers of Thebes?*

Last year at Cincinnati I presented a survey of the varying types and degrees of robbery in the tombs of Thebes from the 18th Dynasty to modern times. Tomb robbery opens up many lines of research; the most fruitful are probably to be found in the remarkable group of Tomb Robbery papyri from the end of the 20th Dynasty. Early New Kingdom robbers remain anonymous, but in these later texts we can identify by name and profession some of the many persons who are implicated in the spate of robberies at that time; these people form a different prosopographical set of individuals to those in the elite and those from Deir el-Medina, and they, their activities, and their social context are deserving of more detailed study. This paper will present an introduction to these people, and, from what the papyri tell us, attempt to find out more about who they were and what they did before and after tomb-robbery intruded on their lives. I shall also attempt an overview of what they stole and how it might have entered into circulation in Thebes. The most difficult issue is to identify where they might have lived, as no clear archaeological traces of settlements other than the famous ones are known, and there are precious few hints in the texts themselves.

**Elaine Sullivan (University of California, Santa Cruz)**

*3D Saqqara: Reconstructing Landscape and Meaning at the Memphite Necropolis*

The site of Saqqara served as a cemetery and cult location from the earliest periods of the Egyptian state in the 1st Dynasty through Roman rule in Egypt. The 3D Saqqara project uses the digital capabilities of 3D modeling and GIS to create a truly four-dimensional investigation of this necropolis, visualizing the chang-

ing ritual space over time. By simulating the original built and natural landscape at distinct temporal periods, the project demonstrates how the nexus between landscape, memory and identity can be examined in innovative ways.

**Sarah Symons (McMaster University) and Robert Cockcroft (McMaster University)**

*Re-evaluating Middle Kingdom Diagonal Star Tables*

In the last forty years, the number of published diagonal star tables has doubled. These tables, painted on the inside of Middle Kingdom wooden coffins, are significant documents within the field of history of astronomy, but their meaning and purpose within the corpus of Egyptian funerary literature is still uncertain.

We review the twenty-five sources, commenting on recent updates and new tables we have published. We note how this new information has modified our understanding of the astronomical thinking behind the tables. Finally, we describe how the sources and related data can be accessed by researchers in the fields of Egyptology, history of astronomy, and archaeoastronomy in a way that addresses the challenges of this interdisciplinary field.

**Kasia Szpakowska (Swansea University, Wales)**

*Inscribed Clay Cobra Figurines of Abydos: Finally Unhooded*

Over 700 clay figurines of rearing cobras that have been found in Late Bronze Age settlements and forts in Egypt and along the Mediterranean Coast: nearly all are un-inscribed. However, six unfired mud cobras from Abydos feature cursive hieroglyphic inscriptions that are still legible. These magical texts provide clues to their use and indeed may provide an identity for those beings whose essence was channelled through the figurines. While the Abydene figurines differ from the others in terms of their material, size, and their context (temple vs. domestic), their essential characteristics are strikingly similar. Their inscriptions suggest that they represent a local manifestation of a long tradition essentially based on the fundamental belief and premise that the ultimate weapon for defense against demonic agents of chaos was the uraeus. Because they are found with figurines of Osiris, rams, and vultures, they may also play a role in the realm of temple rituals. This interpretation also serves to draw attention to the fuzziness of the boundary that separates “temple” practices from “private.”



The individual variation apparent in their paleography (no two are precisely the same) allows them to be interpreted as productions of workshops as well—though the small numbers limit the extent to which firm conclusions can be drawn. This presentation will offer translations, interpretations, and analyses of these tantalizing texts.

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

*A New Monument of Qenherkhepshef: OIM E14315*

A limestone stela, OIM E14315, was excavated by the Oriental Institute at Medinet Habu in February 1928. Until recently, it lay unstudied in the reserve collections of the Oriental Institute Museum. The stela features the well-known scribe of Deir el Medina in the 19th Dynasty, Qenherkhepshef. Indeed, this stela is notable as being the only known representation of him. The texts and other representations on the front, back, and sides of the stela document the relationship of Qenherkhepshef to another family at Deir el Medina, that of Khaemtir (I), son of Nebenmaat (I). The text allows us to add previously unknown sons and grandsons to the genealogy of the family of Khaemtir. This paper will give a description of the stela, attempt to suggest why Qenherkhepshef, who is not related to Khaemtir, is so prominently portrayed on the stela, and how the monument may have been displayed in antiquity.

**Francesco Tiradritti (Kore University of Enna)**

*Aegean and Egypt. Just a Matter of Temporal Perspective*

At the beginning of the Nineties of the last century a thousand fragments of painting were recovered in association with a palace building in Tell el-Daaba (Egyptian Delta). They showed men and bulls, griffins and other scenes that reminded their finder Manfred Bietak of the decoration of the Palace of Knossos in Crete. The discovery enflamed the enthusiasm of many scholars and gave room to the hypothesis of a direct contact between the Aegean and Egypt. Among the other theories Manfred Bietak aired the idea that the exceptional finding was the proof of some Minoan artists presence on the Egyptian soil.

In the following years other Aegean artists were spotted in several sites of the Near East (like Alalakh and Tell Kabri) too.

This paper intends to bring a further contribution to the discussion about the existence of possible connections between Egypt

and the Aegean. The approach to the problem is based on a reassessment of the temporal perspective in which the analysis of the data should be placed. Several discoveries on the topic will be revised in that light since the excavation of the Palace of Knossos by Sir Arthur Evans.

**Carlo Urbani (Venetian Institute of Sciences Letters and Arts)  
see D. J. Ian Begg (Trent University)**

**Elizabeth Waraksa (Loyola Marymount University)**

*Loosening the Knots: Material Manifestations of Spell P of the  
Zaubersprüche für Mutter und Kind*

A close inspection of the material culture that has thus far been associated with Spell P of the *Zaubersprüche für Mutter und Kind* (P. Berlin 3027) reveals a number of trends deserving of further exploration. Two material practices can be identified, one of which shows much greater longevity than the other: individual amulets in the shape of the required icons strung together with beads, and scarab seals incised with the required icons. These two practices are informative not only in their compositional variation, but also their material variation, both of which signal a rather fluid interpretation of the spell in the practical realm. Apparently, the actual practice of creating or compiling a piece of amuletic jewelry to be ritually activated, such as the one prescribed in Spell P, was flexible with respect to both the materials and the forms utilized, whereas the words preserved in the papyrus can be understood as static and indeed, unalterable, being critical for the spell's efficacy. This presentation will detail the two classes of amuletic jewelry that have been associated with Spell P of the *Zaubersprüche*, tracing their excavated contexts, (dis)appearance through time, and varied materials and modes of representation in order to both illuminate the longevity of Spell P's ritual practice, and come to a deeper understanding of the ways in which objects to be activated through magico-medical rites have been – and can continue to be – identified and interpreted in the archaeological record.

**Leslie Anne Warden (Roanoke College)**

*Socioeconomic Relationships in Meidum's Private Cemeteries*

The Old Kingdom private cemeteries at Meidum have tended to be overshadowed by Snefru's pyramid and scholarship's ten-

dency to discuss royalty and monumentality. This trend is further exacerbated by the fact that the best-published excavations of the site took place over one hundred years ago, under W.M.F. Petrie. Further excavations at the private cemeteries were conducted by A. Rowe in the 1920s and 30s but remain unpublished. Using archival material and museum objects from Rowe's excavation, held by the University of Pennsylvania Museum of Archaeology and Anthropology, this paper presents a broad socioeconomic view of Meidum's private cemeteries, with most focus on the Northern Cemetery. The presence of poorer shaft tombs interspersed between mastabas suggests Snefru's model for the new royal necropolis at least partially embraced older, provincial models for a non-royal cemetery, where tombs were integrated by class. Furthermore, the pottery from these tombs – characterized by the introduction of miniature vessels, but also by other forms – suggests a unification and integration of ritual across classes.

**Josef W. Wegner (University of Pennsylvania)**

*A Newly Discovered Late Middle Kingdom Royal Sarcophagus Chamber at South Abydos*

During the summer of 2013 excavations near the mortuary complex of Senwosret III revealed a massive, royal sarcophagus chamber. The chamber weighs ca. sixty tons and is composed of quartzite that originated from the quarries of Gebel Ahmar. The chamber is a distinctive type in which a single monolithic block is cut with recesses for the sarcophagus and canopic chest. This type of chamber appears in the pyramid of Amenemhat III at Hawara, and is adapted thereafter in royal pyramids through the end of Dynasty 13. The newly excavated burial chamber belongs to a form of royal tomb known from the late Middle Kingdom in the Memphite region, but in this case built at South Abydos. The sarcophagus chamber was found removed from its original tomb but it derives originally from a nearby tomb 'S10' –one of two of similar design built adjacent to the earlier subterranean tomb of Senwosret III. The discovery raises questions of ownership: which kings during the post-Amenemhat III timeframe may have constructed a royal burial at South Abydos? The paper examines the evidence for the dating, and ownership of the sarcophagus chamber, and the nature of the royal tomb to which it belongs.

**Willeke Wendrich (University of California, Los Angeles)**

*Ancient Egyptian Architecture Online (Aegaron)*

The Aegaron project is a cooperation between UCLA and the German Archaeological Institute in Cairo. Purpose of the project is to create high quality standardized Egyptian architectural plans and to allow comparison of these within their geographical context. By presenting the georeferenced plans in a viewer, which allows the user to zoom in, it is possible to look at buildings in great detail. The research value of the project lies in the detailed comparison of published and unpublished plans in combination with ground truthing (checking of the actual building remains against the plans). Analysis of published plans shows that it is often unclear what information and whose original drawings these are based on. Extensive drawing logs provided with each drawing enable users to trace the creation of the plans and the relative precision and accuracy of each of the original sources. Drawings are presented at various scales and print formats. All Aegaron drawings are available for free download and published under a Creative Commons license, so that colleagues are at liberty to use and share them online, in lectures and in publications.

**Robert J. Wenke (Kelsey Museum, University of Michigan)**

*New Perspectives on Kom el-Hisn*

The objectives and implications of research at Kom el-Hisn on occupations of the 5th-11th Dynasties (c. 2500 – 1900 BC) are described and discussed. Data and interpretations, drawn from our recent Summary Report (2013) are considered in terms of Kom el-Hisn's relationship to Old Kingdom Giza and Saqqara, and to communities elsewhere in Egypt during this period. The central focus of this presentation is Kom el-Hisn's role in the socio-economic and political landscape of the late Old Kingdom and the transitional period to the Middle Kingdom. Hypotheses – drawn from ancient documents – about Kom el-Hisn's structures and functions in various periods are compared to the archaeological data. Some epistemological issues relevant to our research design are also considered.

**Jennifer Westerfeld (University of Louisville)**

*Golden Calves and Sacred Snakes: Signs of Idolatry in Late Antique Egypt*

When writing about Egyptian hieroglyphs, Greek and Roman authors frequently gave pride of place to the range of hieroglyphic signs which depict Egyptian fauna, a trend exemplified by Tacitus' claim that "the Egyptians, in their animal-pictures, were the first people to represent thought by symbols" (Annals, 11.4). Some three centuries after Tacitus, this view was echoed in a seemingly unlikely context—a sermon delivered by the Egyptian monastic leader Shenoute of Atripe, which describes in considerable detail the animal hieroglyphs adorning the walls of a local temple. In Shenoute's rhetoric, however, these "animal-pictures" are unmistakable signs of idolatry, to be literally wiped from the walls and replaced with Christian texts and images. This paper will examine the use of animal imagery in the works of Shenoute and his late antique Christian contemporaries, considering in particular the ways in which these references are used to construct a picture of traditional Egyptian polytheism that corresponds to the idolatry condemned in the Old and New Testaments.

**Wilma Wetterstrom (Harvard Botanical Museum and AERA)**

*Fueling Village Hearths, Feeding the State: Plant Remains from an Old Kingdom Delta Settlement*

Plant remains, consisting of barley, wheat, cereal chaff, field weeds, and wild plants, were recovered by flotation at the Old Kingdom town of Kom el-Hisn during three excavation seasons. The contents of the flotation samples—all charred remains—were surprisingly uniform across the site, suggesting that they derived from the same everyday activities. The bulk of the material appears to be from cattle dung burned as fuel for cooking and heating, having first passed through the bovine gut. Hearths and dung bring to mind a simple agricultural village, but texts and archaeological evidence suggests Kom el-Hisn was a specialized community with close ties to the state. We believe the settlement raised cattle for major centers, while relying on the state for some manufactured goods. The state may also have supplied Kom el-Hisn with cereals. The proportion of chaff in the samples is far less than what would be expected if the residents harvested and processed cereals themselves. The field weeds, contaminants of

the harvest, likewise support the view that cereals were processed elsewhere. None of them are varieties removed in the early stages of grain cleaning. Nearly all would have been extracted through fine-sieving or hand-picking when grains were readied for grinding into flour. The weeds and chaff may have been fed to cattle when they were kept in the village. The relatively high proportion of wild grasses and sedges in the samples suggest grazing in meadows and marshland.

**Bruce Williams (Oriental Institute, University of Chicago)**

*Serra East, Town of the Nubian Middle Ages*

Between 1000 and 1200 AD, the town of Cerre Matto nestled in and around the ruined Middle Kingdom fort at Serra East, Sudan, which the inhabitants altered and adapted to suit new security needs. Its four churches, strongly-built two-story residential structures, and even a churchyard make up a full record of life in Medieval Nubia. Although the mudbrick architecture appears simple and rustic at first glance, it is actually quite complex, being a development of metropolitan traditions. The churches' architecture may have some relationship with middle Byzantine churches, and they were embellished with paintings and some unusual stone relief. According to texts in the British Library and Berlin Museum, the churches of Serra became repositories for documents, some written locally; the longest text in Old Nubian was found deposited under a house by the Oriental Institute Nubian Expedition (OINE). The town had some official status, for an eparch and navarch named Philoxenos apparently resided there. Serra town also had industry. Unfired pots used as foundation deposits, and kilns show that Cerre Matto was a center for producing the superb painted pottery of Christian Nubia.

The OINE excavated Cerre Matto in 1961-62 and 1963-64, but limited resources long deferred a project to complete publication. This is now under way thanks to grants from the American Research Center in Egypt/Antiquities Endowment Fund, Michela Schiff-Giorgini Foundation and the Shelby White/Leon Levy Program for Archaeological Publications. The OINE initiative also includes Qasr el-Wizz and Dorginarti.

**Caroline Williams (Independent Scholar)**

*A 19th Century Artistic Portrait of Egypt: From the Orientalist Collection of Shafik Gabr*

Orientalist paintings—images created by Western artists who visited Egypt in the 19th century—are now premium artifacts for Middle Eastern collectors. Shafik Gabr, an Egyptian entrepreneur, over the past twenty years, has created one of the best of such collections. This presentation will introduce some of these paintings chronologically, thematically, stylistically and by groups of artists. These images provide a portrait of Egypt—land, people, monuments, faith and customs—that are not only valuable and interesting in themselves, but also fine documentary and teaching tools. They provide a colorful dialogue between West and East, between creator and subject, and between viewer and painting.

**Jacquelyn Williamson (Harvard University)**

*Offerings for the Dead at Kom el-Nana, Tell el-Amarna*

Inscriptions from the Tomb of Ay and Kom el-Nana at Tell el-Amarna will be reviewed for their funerary nuances. Ay indicates in his Amarna tomb that his continued existence is sustained by receiving offerings from the king in a structure newly discovered at Kom el-Nana. Likely the Sunshade of Re temple of Nefertiti, Kom el-Nana may have played an active role in the maintenance of the funerary cults of the elite at Tell el-Amarna. The site's association with rebirth and regeneration are likely the reason a cult for the deceased was located there.

**Andreas Winkler (University of California, Berkeley)**

*A Lease of a Cart from Early Roman Thebes*

Although the most common way of transporting commodities in ancient Egypt might have been on boats or on the back of pack animals, some of the goods were hauled by vehicles, wagons with four wheels or more and carts. There are few textual sources that record this and provide more detailed information. This presentation will discuss a newly discovered text, which relates to the wheeled transport in ancient Egypt: a Demotic lease contract for a cart from early Roman Thebes. As such this text is unique and has its closest parallels in later Greek and Coptic texts from Late Antiquity. The



paper will focus on the new insights that the document may offer regarding wagons, their technical terminology, and how they were used.

**Kyoko Yamahana (Tokai University) see Richard Jasnow (Johns Hopkins University)**

**Paola Zanovello (Universita degli Studi di Padova) see D. J. Ian Begg (Trent University)**

**Eman H. Zedan (The Egyptian Museum, Cairo)**

*Impacts of Climate Changes and Environmental Pollution on the Egyptian Museum, Cairo*

The Egyptian Museum became an improbable backdrop to Egypt's ongoing revolution and witnessed changes not only in the realm of politics but also in environmental and climatic factors. The Egyptian Museum is located at the all-famous El-Tahrir Square, and is characterized by a high concentration of air-pollutants.

This study examines—case study for one year—the internal and external conditions of the museum building and its collectable archaeological treasures inside and outside, by taking into account the micro climatic conditions of the region.

The toxic air emissions of vehicles are among the main causative agents of decay. Soot and metallic particles, act in catalytic oxidation, which increases the superficial erosion of the artifacts and causes various cases of deterioration and alterations for organic and in-organic artifacts, as well.

Vibrations generated from the underground metro, seepage of groundwater from capillary action, with salt crystallizations and dissolutions, temperature and humidity, and biological contamination threaten our cultural heritage. The natural ventilation allows dust, pollution, gases and non-filtered light that come from the diffused glass panels on the ceiling and from the windows to enter into the museum.

A new renovation plan has been suggested to overcome the above-mentioned problems. There should be increased pressure from the government to control building environments in a globally sustainable manner. Correctly installed and maintained

## ARCE 65th Annual Meeting

mechanical ventilation should allocate air quality, gaseous Hepa filters should be used to reduce most air-pollutants. Serious environmental preservation plans should be considered for the square area outside in order to protect the museum.

**POSTER ABSTRACTS**

**Caroline Arbuckle (University of California, Los Angeles)**

*Petrie's Tip-Cats: The Biography of a Pointed Stick*

In 1889, W.M.F. Petrie began excavations at Lahun. During this process, he found a number of objects that he labeled 'tip-cats'. These artifacts can now be found in the Petrie Museum in London, the Manchester Museum, and the Pitt Rivers Museum in Oxford, where they still retain their original designation. By association with this label, these seemingly innocuous objects have become entangled in the complicated social history of Petrie's London. These tip-cats reveal just as much about their excavator and early archaeological techniques as they do about the ancient Egyptian town and its inhabitants. Although remarkable for his time, the work of Petrie has been critiqued, and his interpretations and discussions have been questioned and re-examined. When his analysis enters modern scholarship, it is often hardly recognizable due to decades of alterations; however, his 'tip-cats' continue to be displayed in museums and modern publications, their label and identification unaltered. This poster presents the fascinating biography of these objects from their ancient through to modern context. It provides a commentary on the importance of labels in both scholarship and museums, and the need to think more critically about objects that may appear less significant. A new interpretation is ultimately suggested, adding another chapter to the rich history of the 'tip-cat'.

**Roselyn Campbell (University of California, Los Angeles) and Kathryn J. Hunt (Durham University)**

*Cancer in Egypt: A Survey of the Literary and Bioarchaeological Evidence*

Despite a common preconception that cancer is primarily a disease of modern populations, increasing evidence has suggested that cancer did, in fact, afflict ancient populations. The emerging field of paleo-oncology, which approaches the study of cancer in antiquity from multiple disciplines including classics, linguistics, history, clinical medicine, medical anthropology and bioarchaeology, promises to shed new light on this disease.

A study of ancient Egyptian literary and bioarchaeological evidence may offer significant insights into cancer in antiquity and

contribute to the growing body of scholarly literature in the field of paleo-oncology. Ancient Egyptian medical literature remains among the oldest literary evidence of cancer in the ancient world. Extensive research has addressed the recognition of potential herbal medicine, medicinal practices and pharmacopoeia described in ancient Egyptian papyri. This research will address possible evidence for cancer in ancient Egypt by examining literary evidence in the Edwin Smith, Eber's, and Kahun papyri (e.g., references to tumors or other symptoms of cancer) and bioarchaeological evidence in mummified and skeletal remains (e.g., evidence of malignant growths or metastatic indications).

**Rebecca Caroli (University of Arizona)**

*Dendrochronology and Ancient Egypt: A Survey of Commonly Used Tree Species*

As a result of a favorable preservation and the ancient Egyptian practice of ritually provisioning individuals for the afterlife, hundreds of tons of wood have been recovered from archaeological excavations in Egypt. Ancient ships, coffins, furniture and architectural timbers provide a potentially robust source of material for dendrochronological investigations. As early as 1932, the preeminent dendrochronologist A.E. Douglass was in contact with prominent Egyptologists, exploring the possibility of constructing a dendrochronology for Egypt. He concluded that a sufficient volume of material existed even then to make substantial progress. This poster surveys the most common species of wood that were exploited in sufficient quantities from the Predynastic to the Late Period (c. 3100-664 BC) to be dendrochronologically useful. An evaluation of the commonly used species is provided (e.g. *Cedrus libani*, *Ficus sycomoros*, *Hyphaene thebaica*) with summary statements about each species' potential utility in building a chronology for ancient Egypt.

**Lucia Daniela Flores (University of California, Berkeley)**

*Female Musicians in the Old and New Kingdoms of Ancient Egypt*

In a society where women had more liberties and privileges than in other parts of the ancient world, it is particularly interesting to examine the role of female musicians in Ancient Egypt because many seem to have held a respected, and dominant position in their society. It has been theorized that music provided by female

musicians in New Kingdom banquet scenes assisted deceased individuals in their rebirth into the afterlife, but there are factors that demonstrate this theory should be extended to the Old Kingdom as well. This poster will explore the changing role of female musicians, and the diversity of their instruments played within the funerary sphere in relation to how music assisted deceased individuals in their rebirth into the afterlife between the Old and New Kingdoms. The rich depictions from the tombs of Mereruka and Waatetkhethor, Ihy, Nebamun, and Kheruef were chosen to demonstrate such changes and serve as representative examples of the changing roles of female musicians between the Old and New Kingdoms. The presence of female musicians and the role they played within these tombs alludes to their importance within the funerary sphere.

**Kathryn McBride (Brown University)**

*Mummies, Monks, and Murals: Use and Reuse of a Ptolemaic Hypogeum at Abydos*

Since 2008 the Brown University Abydos Project (BUAP) has excavated within a small portion of the Northern Cemetery at Abydos, uncovering a range of buildings and burials dating from the Old Kingdom to the Coptic Period. Most remarkably, we discovered a large underground mudbrick structure with at least fourteen vaults arranged in parallel along a central corridor. This building, which dates to the Ptolemaic period, was filled with an enormous quantity of jars containing mummified ibises and ibis eggs from cultic activity in its primary use phase. It also had significant evidence of reuse in Late Antiquity. Over the past several years the Brown team has thoroughly investigated the nuances of this structure's life cycle.

This poster will detail the outcome of the past two seasons' work completed by BUAP. Included in this will be the results of selective test trenches excavated within several of the hypogeum vaults and a quantitative and stylistic analysis of the pottery from those test trenches. It will also highlight the excavation and preservation of the remodeled architecture and colorful Coptic paintings from the Late Antique period. This work has helped us learn more about religious activity in the Northern Cemetery in these later phases of Egyptian history. Additionally, the mapping and recording of this complex structure has presented a number of methodological questions and challenges. The poster will outline some of

## ARCE 65th Annual Meeting

our recording strategies, including a presentation of the 2- and 3-D models built through our systematic mapping process.

### **Rachel Moy (University of California, Los Angeles, Cotsen Institute of Archaeology)**

#### *Exploring Economic Movement in the Greco-Roman Fayum: Integrating Text and Archaeology*

This poster discusses how agricultural products, particularly grain, moved within the Fayum region and helped support the Ptolemaic and Roman empires. During the Middle Kingdom (2055 BCE -1650 BCE), and again in the early Ptolemaic and Roman periods (332 BCE-641 CE), the Fayum was a homogeneous landscape characterized by regular patterns of canals, irrigation ditches, plotted fields, and roads designed for agricultural production and transport. I investigate the Greco-Roman settlement, field, and transportation patterns supplemented with the large corpus of papyrological material from the Fayum. Many of these papyri discuss the production and movement of agricultural products throughout the Fayum region. I investigate the physical reality of their movement through a detailed examination of the administrative network deduced through the content and deposition of the papyri. This study examines how patterns of the movement of people, goods, and agricultural produce can be used to reconstruct the functioning of the imperial economic administration of Egypt during the Greco-Roman period.

### **Robyn Sophia Price (University of Memphis)**

#### *Ptolemaic Foundation Deposits: A Correlation Between Language and Material*

Foundation deposits represent an understudied facet of archaeology. James Weinstein, author of a 1973 dissertation entitled “Egyptian Foundation Deposits,” represents one of the few scholars to conduct a comprehensive study of these artifacts. The corpus he compiled of all excavated foundation deposits up until the time of his publication offers the reader a clear description of the evolution of the Ancient Egyptian foundation deposit. The current paper draws its corpus from the Ptolemaic Period foundation deposits listed in Weinstein’s dissertation. These deposits are divided into two groups. Group I includes small plaques, some of which are inscribed in hieroglyphic script. Group II deposits also contain small plaques, but these are inscribed in both the Egyptian hiero-

glyphic script and in Greek. An analysis of these plaques reveals a correlation between the chosen language for the inscription and the material on which these scripts are inscribed. Group I inscribed plaques occur most commonly on faience, while group II bilingual plaques are inscribed mostly on glass. This paper suggests that these foundation deposits represent communication between the administration and the traditional Egyptian priesthood. That the deposits of this period can be divided based on both inscription language and material signifies divergent practices of these two ruling bodies. A discussion of material symbolism, diglossia, and contemporary foreign foundation deposits affirms that these two groups of foundation deposits served complementary functions within their environment.

**Marissa Stevens (University of California, Los Angeles)**

*Understanding Agency in Funerary Iconography: An Analysis of a Group of 21st Dynasty Funerary Papyri*

The use of funerary papyri greatly expanded at the onset of the 21st Dynasty as a means of defensive, group burial practice. Without the availability of monumental tomb architecture or decorative space, the funerary iconography that was standard in the New Kingdom had to be incorporated into the assemblages of the Theban elite in new, innovative ways. Close to 500 of these documents, which incorporate the standard spells and chapters of the Book of the Dead and the Book of the Amduat into a single document, are preserved from the funerary assemblages of the elite. Their choice in specific scenes and chapters included on these papyri has gone understudied. When space is limited to that of a papyrus roll, what funerary scenes are being included in an individual's assemblage, and why? Going beyond the current literature that defines these papyri as indicators of broad religious trends of the time, an analysis of these documents as they relate to family, gender, and title has the possibility to reveal the second layer of meaning of these motifs. This additional meaning has the potential to socially define the individual for which each papyrus was made and speak to the issue of agency regarding their commissioning. A study of a select group of these papyri, linked by family lineage, connected by professional titles, and stratified by gender, will show that the choices made in the creation of the papyri were not random, but representational of the deceased for which they were commissione



**Jennifer Thum (Brown University)**

*A Rediscovery with RTI: Reading an Old Kingdom Relief in the Haffenreffer Museum, Brown University*

For almost 20 years, a limestone block from a private tomb sat quietly in the Haffenreffer Museum storage facility in Bristol, Rhode Island. The block is irreparably damaged in some areas and badly worn throughout. Owing to its condition, nobody attempted to research or read it—because it was assumed that nobody could.

This poster presents the contents of the block as revealed through Reflectance Transformation Imaging (RTI) and digital epigraphy. The author applied these technologies as part of a proctorship at the Haffenreffer Museum and a digital epigraphy class at Harvard University. The technical study of this object is complimented by an investigation into its provenance and its modern history as an artifact, which are both unclear.

RTI of the block confirmed that it is from the 5th or 6th Dynasty, and revealed that it consists of two registers: one with a procession of offering bearers, the other with a butchering scene and accompanying text. A preliminary reading is presented for the inscriptions, along with speculation about the origins of the object, which came to the Museum through two high-profile donors associated with the Middle East peace process in the 1970s.

**Faith Marie Wilsted (Three Rivers Charter School, Portland)**

*Chariots and King Tut: Could his Death have been Helped?*

Egyptologists have a new theory about how King Tut died. Their theory is that he was riding in a chariot and may have fallen off and the horses trampled him, crushing many of his internal organs, including his heart. Could it be that the way they made chariots caused this horrific accident?

This poster will show information about the history of chariots. Their size, use, and how they were made will be included. I will also explore King Tut's experience with chariots and the theory about his death. I use personal interviews, books and online sources, (including the ARCE sponsored project to rebuild an ancient chariot), for my research.

This poster will give people a better idea about ancient Egyptian chariots and on how King Tut may have died. My conclusion shows that modern equipment could have made all chariots much safer.







8700 Crownhill Blvd.  
Suite 507  
San Antonio, TX 78209  
[www.arce.org](http://www.arce.org)