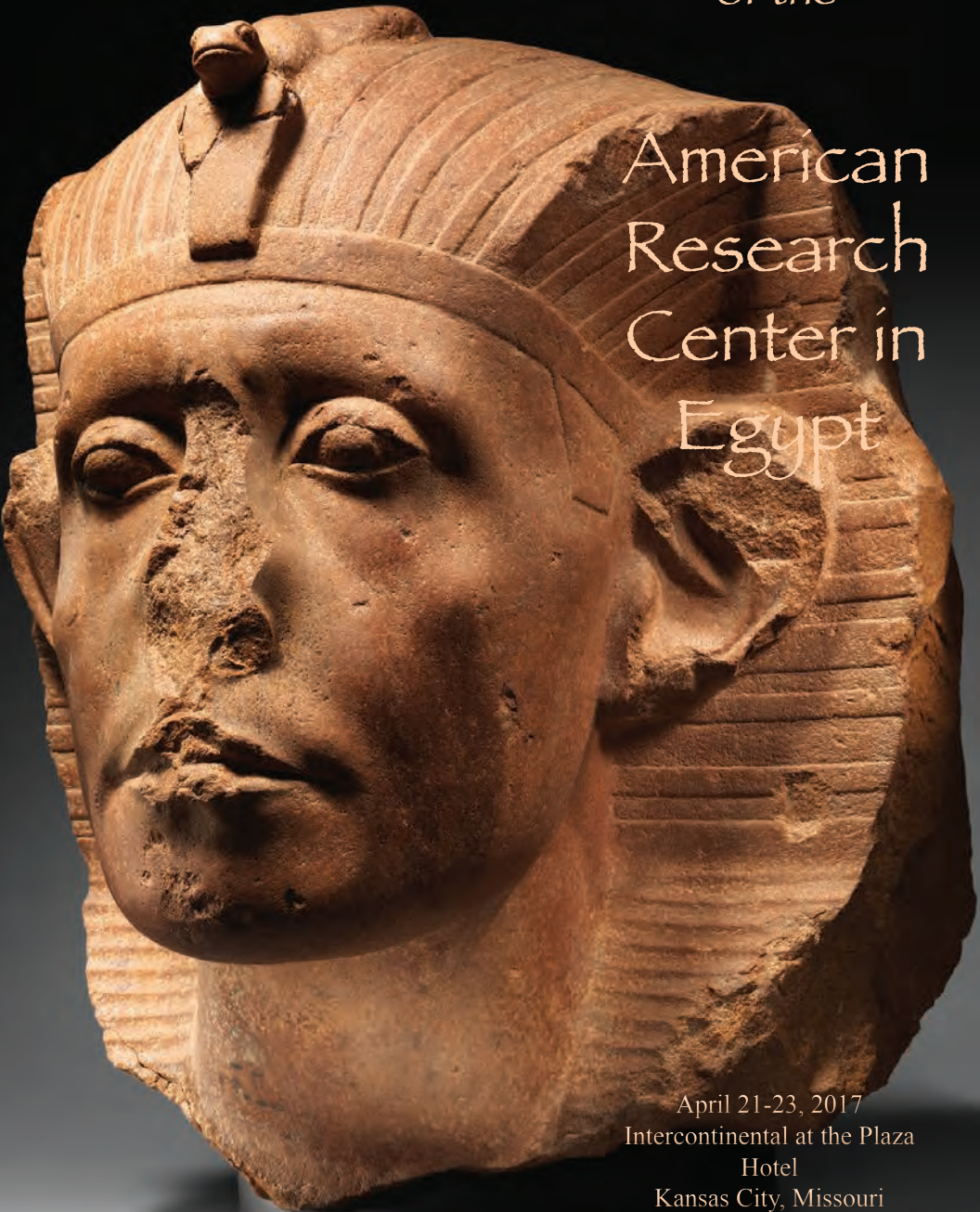


The 68th  
Annual Meeting  
of the

American  
Research  
Center in  
Egypt

April 21-23, 2017  
Intercontinental at the Plaza  
Hotel  
Kansas City, Missouri



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Cover: Head of Sen-useret III, Egyptian, Middle Kingdom, 12th Dynasty, ca. 1874-1855 B.C.E. Yellow quartzite, 17 3/4 x 13 1/2 x 17 inches. The Nelson-Atkins Museum of Art, Kansas City, Missouri. Purchase: William Rockhill Nelson Trust, 62-11. Photo courtesy of The Metropolitan Museum of Art.

Photo opposite: Relief of Mentu-em-hat and Anubis, Egyptian (Thebes), Late Period, late 25th to early 26th Dynasty, 665-650 B.C.E. Limestone with paint. 20 5/16 x 15 13/16 inches. The Nelson-Atkins Museum of Art, Kansas City, Missouri. Purchase: William Rockhill Nelson Trust, 48-28/2.

Photo spread pages 10-11: Wall painting inside TT 286, tomb of Niay. Taken during conservation work by ARCE in November 2016. Photo by Kathleen Scott.

Abstracts title page: Statue of Metjetji, Egyptian (Sakkara), 2371-2350 B.C.E. Wood and gesso with paint, copper, alabaster, and obsidian, 31 5/8 x 6 3/8 x 15 5/16 inches. The Nelson-Atkins Museum of Art, Kansas City, Missouri. Purchase: William Rockhill Nelson Trust, 51-1.

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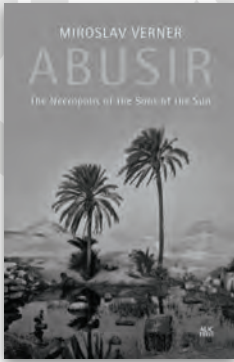
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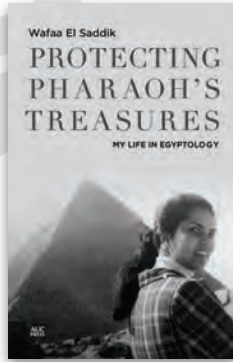
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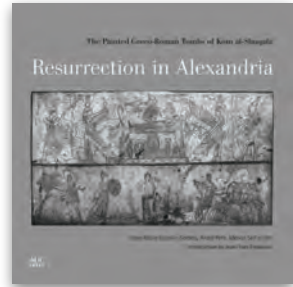
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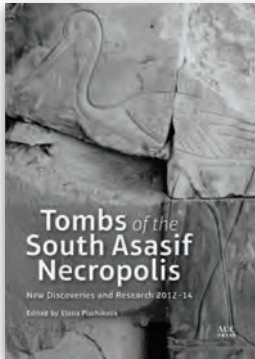
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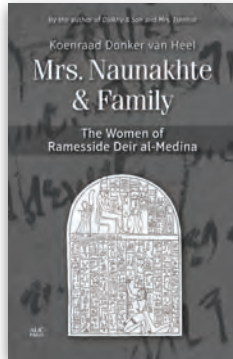
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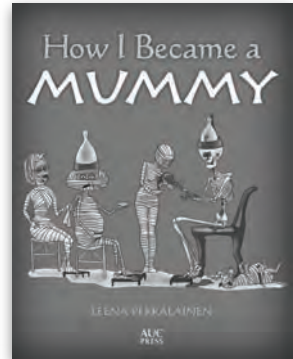
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# SPECIAL GUEST LECTURE AT THE NELSON-ATKINS MUSEUM OF ART

SUNDAY, APRIL 23, 2017  
AT 2:00PM  
FREE

DR. PIERRE TALLET

## *The Great Pyramid and a Discovery near the Red Sea*



In 2013, hundreds of fragments of papyrus dating from the reign of the Pharaoh Khufu were collected at the entrance to a storage gallery at Wadi el-Jarf, along the Red Sea. This papyrus archive, currently the oldest ever found in Egypt, includes a surprising document recording the transport of limestone blocks to Giza, where Khufu was constructing his Great Pyramid. Dr. Pierre Tallet, Egyptologist at the Université-Paris Sorbonne (Paris IV), discusses this remarkable discovery and its impact on our understanding of Egyptian history.

*Offered in connection with the American Research Center  
in Egypt's 2017 Annual Meeting in Kansas City.*

## Mobile Access to the Abstracts

From your smart phone, you can access the Annual Meeting abstracts in a mobile friendly format.

Just go to [www.arce.org](http://www.arce.org) in your phone browser.  
ARCE Mobile will appear.  
Click on Annual Meeting Abstracts.

ARCE is grateful for the generosity of these organizations and individuals that have provided support for the 2017 Annual Meeting

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Brown University

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The Nelson Atkins Museum of Art

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Members who have made an additional \$100 contribution to help defray costs of the Annual Meeting

# Chapter Council Fundraiser

## Saturday, April 22

### 12:15pm to 1:00pm

### Salon III

## Hidden Rooms and a Missing Mummy-in-Law: Tut, Tut, What is Really Going On?

A panel discussion moderated by Dr. Kara Cooney



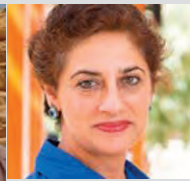
#### Panelists:

**Dr. James P. Allen**, is the Charles Edwin Wilbour Professor of Egyptology, Professor of Egyptology and Assyriology, and Chair of Egyptology and Assyriology at Brown University.

**Dr. Aidan Dodson**, is Senior Research Fellow and Senior Associate Teacher in the Department of Archaeology and Anthropology at the University of Bristol.

**Dr. Salima Ikram**, is Professor of Egyptology at the American University in Cairo and Director of the Animal Mummy Project at the Egyptian Museum.

**Moderator: Dr. Kara Cooney** is Associate Professor of Egyptian Art and Architecture at UCLA. She specializes in craft production, coffin studies, and economies in the ancient world.



Tickets: \$20, advanced sales only

Proceeds from the Chapter Council Fundraiser support the Best Student Paper and Poster Awards.



# Network. Learn. Mingle. Student Events.

## Student Networking Lunch

**Friday, April 21, 12:30pm – 1:30pm** *Place: Pavilion I*

Pre-registration is required.

Make the most of meeting fellow students and professors in an informal environment and expand your professional network. Professors specializing in diverse areas of Egyptology, such as archaeology, art history, philology, religion, museums and publications will be present. Be ready to discuss research, career options or just chat with peers and colleagues over lunch. Undergraduates interested in graduate programs are also welcome.

**COST: \$15** (includes pizza, brownie, and a drink)

## Graduate Student Poster Discussion

**Friday, April 21- 4:00-4:45 pm**

*Place: Ballroom Foyer*

Poster presenters will be on hand to discuss their research. Join the conversation - ask questions, share your views.

## Fellowship Information Session

**Saturday, April 22, 4:15pm – 5:15pm**, *Place: Salon 1B*

Wondering about funding or have a specific project in mind? An ARCE Fellowship might be just what you need. Join the ARCE Academic Programs Coordinator and former ARCE fellows to hear about opportunities for graduate, postdoctoral and faculty research in Egypt. The application process and general logistics will be covered.

## Grad Student Pub Night

**Saturday, April 22, 9:00 – 11:00 pm** *Place: Granfalloon, Country Club Plaza*

This is a night just for grad students to meet and get to know one another in a relaxed, casual environment. Hang out and unwind from the day at this nearby sports bar. It's a great chance to meet other students. Come and stay as long as you want. For more information about the venue check their webpage: [www.thegransfalloon.com](http://www.thegransfalloon.com)

Hope to see you there!



The 68th Annual

American Research



al Meeting of the

ch Center in Egypt

## Acknowledgments

ARCE wishes to express its gratitude to the many individuals and organizations whose hard work has contributed to this 68th Annual Meeting of the American Research Center in Egypt.

Thank you to ARCE's very hard working Annual Meeting Committee: Pearce Paul Creasman, Chair, James Allen, Stephanie Denkowicz, Nadine Moeller, Rick Moran, Emily Teeter, Melinda Hartwig, Betsy Bryan, Gerry Scott, and Rachel Mauldin. Subcommittees of scholars vetted the abstract submissions, lending their specific expertise in the various fields of academic study that ARCE supports. Thanks to James P. Allen, Stephanie Denkowicz, Noreen Doyle, Renee Friedman, Maria C. Gatto, Kathryn Howley, Kate Liszka, Alan Mikhail, Elizabeth Minor, Nadine Moeller, Kerry Muhlestein, Robert Ritner, Thomas Schneider, and Emily Teeter who all gave generously of their time to review the submissions.

Thank you to all ARCE Chapters for supporting and encouraging new talent with the annual Best Student Paper Awards and the Best Graduate Student Poster Awards. 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:

- The Nelson-Atkins Museum of Art
- ISD for underwriting the Annual Meeting bags and for underwriting the Friday coffee break
- Brill for financial support for the Saturday coffee break
- Brown University Department of Egyptology and Assyriology for underwriting the Graduate Student Poster Session
- Walbridge for financial support
- The ARCE Chapter Council for underwriting 100% of the registration for each of the Best Student Paper and Best Graduate Student Poster 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 help defray the costs of the Annual Meeting

We also want to thank our exhibitors at this meeting:

- AUC Press
- Brill
- Casemate Academic
- ISD
- Museum Tours
- Peeters Publishing
- The Scholar's Choice

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, Kathann El-Amin, Maribeth Kalfoglou, Jane Smythe, Djodi Deutsch, Mary Sadek, and Kathleen Scott who coordinate their efforts and talents to make ARCE's Annual Meeting a success.

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**CONFERENCE AGENDA****THURSDAY, APRIL 20, 2017**

1:00pm – 9:00pm	Bookseller Set-up	Ballroom Foyer
3:00pm – 7:00pm	Advance Registration & Check-In	Ballroom Foyer
4:00pm – 6:00pm	Speaker Audio Visual Check-in	Pavilion Two

**FRIDAY, APRIL 21, 2017**

7:00am – 5:00pm	Meeting Registration & Check-in	Ballroom Foyer
8:00am – 6:00pm	Speaker Audio Visual Check-in	Pavilion Two
8:00am – 6:00pm	Book Display	Ballroom Foyer
8:00am – 8:30am	Graduate Student Poster Set-up	Ballroom Foyer
8:30am – 4:00pm	Graduate Student Poster Display	Ballroom Foyer
8:30am – 12:15pm	Concurrent Paper / Panel Sessions	Salon 1A Salon 1B Salon 2 Salon 3
12:15pm – 2:00pm	LUNCH	(on your own)
12:30pm – 1:30pm	STUDENT NETWORKING LUNCH (Advance ticket purchase required)	Pavilion One
2:00pm – 4:00pm	Concurrent Paper / Panel Sessions	Salon 1A Salon 1B Salon 2 Salon 3
4:00pm – 4:45pm	GRADUATE STUDENT POSTER DISCUSSION (Students required to be with their poster)	Ballroom Foyer

# ARCE 68th Annual Meeting

## FRIDAY, continued

- 5:00pm – 6:30pm ARCE GENERAL MEMBERS' MEETING Salon 2, 3
- 7:00pm – 9:00pm Offsite Reception – Nelson Atkins Museum of Art  
Buses will load from Hotel's Ballroom Level  
(Advance ticket purchase required)

## SATURDAY, APRIL 22, 2017

- 7:00am – 4:00pm Registration & Information Desk Ballroom Foyer
- 8:00am – 5:00pm Speaker Audio Visual Check-in Pavilion Two
- 8:00am – 5:30pm Book Display Ballroom Foyer
- 8:30am – 4:30pm Graduate Student Poster Display Ballroom Foyer
- 8:30am – 12:15pm Concurrent Paper / Panel Sessions Salon 1A  
Salon 1B  
Salon 2  
Salon 3
- 12:15pm – 1:00pm CHAPTER COUNCIL FUNDRAISER Salon 3  
(Advance ticket purchase required)
- 12:15pm – 1:45pm LUNCH (on your own)
- 1:45pm – 4:15pm Concurrent Paper / Panel Sessions Salon 1A  
Salon 1B  
Salon 2  
Salon 3
- 4:15pm – 5:15pm FELLOWSHIP INFORMATION SESSION Salon 1B
- 6:30pm – 8:30pm ARCE MEMBERS' DINNER RECEPTION (Buffet) Salon 2, 3
- BEST STUDENT PAPER & BEST STUDENT POSTER AWARDS  
(Buffet included in conference registration; cash bar available)

# ARCE 68th Annual Meeting

## SUNDAY, APRIL 23, 2017

8:00am – 12:00pm	Registration & Information Desk	Ballroom Foyer
8:00am – 12:00pm	Speaker Audio Visual Check-in	Pavilion Two
8:00am – 1:00pm	Book Display	Ballroom Foyer
9:00am – 1:00pm	Graduate Student Poster Display	Ballroom Foyer
9:00am – 12:45pm	Concurrent Paper / Panel Sessions	Salon 1A Salon 1B Salon 2 Salon 3
2:00pm	Special Public Lecture Nelson Atkins Museum of Art Museum Auditorium Dr. Pierre Tallet speaking: “Discoveries at Wadi el-Jarf”	

## AFFILIATED MEETINGS

### WEDNESDAY, APRIL 19, 2017

11:00am – 12:00am	Development Committee Meeting	Pavilion Seven
12:00pm – 1:30pm	LUNCH	(on your own)
1:30pm – 2:30pm	Governance Committee Meeting	Pavilion Seven
2:30pm – 5:30pm	AEF Committee	Pavilion One

### THURSDAY, APRIL 20, 2017

8:00am – 9:00am	Annual Meeting Committee	Pavilion One
9:00am – 11:00am	Finance & Audit Committee Meeting	Pavilion Three
9:00am – 10:00am	Archaeological & Research Expedition Committee	Pavilion Seven



**THURSDAY, continued**

10:00am – 12:00pm	RSM Council Meeting	Pavilion One
12:00pm – 1:00pm	LUNCH	(on your own)
1:00pm – 5:30pm	Board of Governors Meeting	Pavilion One

**FRIDAY, APRIL 21, 2017**

7:30am – 8:30am	Breakfast for MOA Representatives (Invitation only)	Pavilion One
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**SATURDAY, APRIL 22, 2017**

7:30am – 8:30am	Expedition Leaders' Breakfast (Invitation only)	Pavilion One
4:15pm – 5:45pm	Chapter Officers' Meeting	Pavilion One

# ABSTRACTS



*Poster sessions begin on page 93*

**\* Heba Abdelsalam (Middle Tennessee State University)**

*Implementing Public History Methods in Egyptology: Case Study at Mallawi Museum in Minya*

It is essential to engage stakeholders with their Egyptian heritage to protect invaluable antiquities for future generations. Since many Egyptian communities do not understand the value of their cultural heritage, the threat to archaeological sites and antiquities has increased especially after the revolution. The interdisciplinary methods of the Public History field can play a major role in developing programs to improve the attitudes of Egyptians toward their heritage. In 2013 the Mallawi Museum was looted, and objects were destroyed. After the reopening of the museum in August of 2017, I created a community engagement project to educate local neighborhoods about the importance of the museum and the surrounding archaeological sites. For example, participants visited tombs at Beni Hasan and Tuna el-Gebel and looked at craft scenes. Then, they returned to the museum and learned to make baskets, pottery, jewelry, and textiles using ancient Egyptian techniques. By the end of this project, people learned that the museum is not only a place for displaying artefacts, but it is a place to learn about their history and culture. The reaction of the people to this project was positive; surveys indicated they would like to participate in more programs like this, and they now appreciate their cultural heritage. This case study demonstrates that the use of public outreach programs is a beneficial method for preserving cultural heritage in Egypt. Techniques discussed in Public History literature help to successfully educate people from diverse backgrounds and incorporate them as stakeholders to protect their cultural heritage.

**Iman R. Abdulfattah (University of Bonn)**

*Conspicuous Consumption: Adaptive Reuse in the Complex of Qalāwīn in Cairo*

One of the most interesting and long-standing architectural traditions is the spoliation of elements from sites erected during earlier periods as adornment, apotropaia, and material in newer structures. This type of reuse was ubiquitous throughout Egypt's history, and played a significant role in the formation of its built environment. Depending on the circumstance, a reused element

was a form of appropriation or usurpation: in the case of the former, material was “reused” in order to economize on time and reduce expenses; another incentive was to demonstrate the superiority of one political regime over another, although there were other motivations too.

Given the chronological and material diversity of spolia in Egypt, a look at examples in one building makes for a more nuanced discussion on the topic. The Complex of Qalāwūn (1284-1285)—most known to specialists for its rich decoration and monumentality—is a good case study. Carved woodwork from an earlier 10th century Fatimid palace built on the site were incorporated into the complex, which has been the subject of exhaustive studies because their figural representations are unique in the medieval Egyptian landscape; however, a comprehensive look at the breadth and scope of reuse (including Pharaonic and Crusader) in this building has never been carried out. What can be learned from such a focused examination? Close inspection into the specific history of a building provides insight into the logistics behind this phenomenon, as well as a synchronic reading of the building processes, and the architectural and social history of medieval Cairo.

### **Khadija Adam (American Research Center in Egypt)**

*ARCE - Luxor Conservation School Update: APS Cultural Heritage Tourism Project - Year 2*

The American Research Center in Egypt Conservation Field School in Luxor continues the training program for Egyptian Ministry of Antiquities funded by USAID. The program balances the educational aspects with the development of historic sites to be opened to tourists and the general public.

ARCE focuses on sustainable conservation documentation and methodology along with introduction of new technology. The training allows students the opportunity to learn and practice many skills associated with conservation professionalism. The various ongoing projects allow trainees to document and treat the many types of decay and damage associated with tombs and temples that will provide valuable lessons for their career within the ministry.

This presentation will focus on the data collection research prior to conservation activity, planning, documentation, materials investigation, restoration, rehabilitation, maintenance and epigraphy associated with the best practices of conservation. The study of the tomb and temple materials provides a multitude of informa-

tion that facilitates the development of reconstructive and conservation solutions. The use of natural materials in the conservation process is encouraged to reduce the use of manufactured materials so as to create a harmony between the original material and restoration material.

The presentation will focus on the ongoing work associated with Theban Tomb 286 and 159 along with Khonsu Temple in the Karnak Complex.

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

*Rethinking the  $s\bar{d}mw.f$*

Five years ago, I published an article in *Lingua Aegyptia* arguing for the existence of only a single form of the  $s\bar{d}m.f$  under the various written forms of Earlier Egyptian. This included examples of what Edel called the  $s\bar{d}mw.f$ , for which I suggested that the ending  $-w$  might only be an optional means of indicating the final stressed vowel of the  $s\bar{d}m.f$  (\*[ $s\bar{a}d\bar{m}\acute{a}f$ ]). In the course of preparing the first volume of a new grammar of the Pyramid Texts, I have revised my thinking on that point, and I now accept the existence of a second form alongside the unmarked  $s\bar{d}m.f$ : active  $s\bar{d}mw.f/s\bar{d}m.f$  (depending on root class) and passive  $s\bar{d}mw.f/s\bar{d}mm.f$ , as I initially proposed in my 1981 *Inflection*. I will argue, however, that this form is not “prospective” but rather a means of conveying another semantic marking, already archaic in the Pyramid Texts and there being replaced by a different verbal construction.

**Niv Allon (The Metropolitan Museum of Art)**

*The Rod and the Pen: Violence and Administration in Ancient Egypt*

Violence often accompanies writing in elite tombs of the New Kingdom. Scenes on tomb walls depict men with rods standing side by side with scribes engaged in writing. The visual association between the two points to a nexus that fascinated ancient and modern thinkers alike. While considering their views on the matter, this paper will focus on the relationship between force and writing as it appears in ancient Egyptian texts and images, among them scenes in non-royal tombs as well as relevant passages from ancient Egyptian literary texts. These, I argue, reveal a far more complex approach to literacy and violence, one that touches upon discourses of state and power, but alludes nevertheless to a notion

of accountability, which breaks away from rigid dichotomies of powerful and powerless, in which many discussions of literacy are still entrenched. They, furthermore, reveal important voices regarding force and coercion, inviting us to reflect on the conceptualization of violence in ancient Egypt.

**Victoria Almansa-Villatoro (Brown University)**

*The East in the West: Four Egyptian Scarabs from Ayamonte (Spain)*

This paper sets out to study the four Egyptian-like scarabs that have been found in Ayamonte (Huelva province, Southwestern Spain) during the first archaeological season in 2010. Five Phoenician tombs have been uncovered in the site of la Hoya de los Rastros with four burials each containing one Egyptian scarab dating to the eighth/seventh century B.C. The first scarab bears the Late Period private name of Ptahhotep; the second has a carved human figure wearing an atef crown in an advancing position with a flail and a scepter (maybe a Levantine deity or a king wearing the atef?) without close parallels; the third has the inscription *sꜥnḫ-rꜥ* “Ra makes live” as a good-wishes scarab; and the fourth bears the name of the Old Kingdom king Khabra.

The study of the rare case of four scarabs found in a securely-dated context is an important contribution to the chronology of the first-millennium Egyptian(izing) scarabs. Furthermore, it sheds light on the perception of Egyptian objects in the Mediterranean world, and especially in the Phoenician colonies: they were probably seen as exotic luxury items, mainly belonging to the Phoenicians themselves rather than traded with native people. The Ptahhotep scarab is especially interesting due to the extreme rarity of Late Period private name scarabs outside of Egypt, attesting to its use as status-marker regardless of the meaning of the inscription; the appearance of a Khabra scarab is striking since his name was not widespread outside of Egypt as opposed to others such as Tuthmosis III.

**Magda Bahloul Abdelhady Aly (Cairo University)**

*The Official Daily Life of Aurelius Leontas, Strategus of Elephantine: Evidence for an Elephantine Papyri*

Elephantine Island is one of the most ancient sites in Egypt, with artifacts dating to the Pre-Dynastic Period. Due to its location

at the first Cataract of the Nile, it provided a natural hinge between Egypt and Nubia. The ancient town located in the southern part of the island was a fortress through much of its history. At one time, there was a bridge from the mainland to the island.

Through the nineteenth century and into the beginning of the twentieth, a collection of papyri was found at and near Aswan and Elephantine. The discoveries include papyri written in Egyptian, Greek, and Aramaic. The documents contain a great deal with a variety of materials ranging from political to religious, family, business, and literary concerns. Among these texts are letters (both official and personal), contracts, lists, literary works, and accounts. My paper is concerned with one papyrus from Elephantine about the official daily life of Aurelius Leontas, strategus of the Ombite nome and of Elephantine.

The paper includes an analysis of this papyrus and connects it with other papyrus from the same time period in a way that illustrates daily life in Elephantine as well as the life of important persons and officials in Elephantine in a manner that may distinguish it from the rest of Egypt.

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

*Documenting Space: The Application of Digital 3D  
Photogrammetry to Egyptology*

The three-dimensional documentation of Egyptian monuments can be traced back to the earliest days of Egyptology with the use of stereographic photography for the production of stereo views. Methods to digitally scan and document objects and spaces in three dimensions have been available to Egyptology since the late 1990s. However, until recently scanning objects, buildings and excavations required specialized equipment and was complex and costly in terms of both money and time. With an increase in computer processing power, resolution of digital cameras, and improved algorithms, the process of capturing and documenting archaeological materials and cultural monuments is now an accessible and inexpensive process available to anyone with a digital camera and a laptop computer. This paper will discuss the application of 3D digital photogrammetry to the field of Egyptology. Using a series of case studies, the 3D documentation process will be reviewed from the taking of digital photographs, to processing images, reconstructing the three-dimensional data and producing a detailed, accurate 3D model. Software options, prices, capabili-

ties, and accuracy will be reviewed, with a focus on Agisoft's Photoscan software package. Case studies will include rapid and accurate recording of excavations and monuments and the production of detailed two-dimensional maps and drawings for publication; creating 3D models of artifacts and skeletal remains for later analyses and publication; documenting existing conditions prior to conservation; and the production of accurate 3D reproductions for teaching and outreach.

**\* Caroline Joan Arbuckle MacLeod (University of California, Los Angeles)**

*Art, Politics, Chaos, and Wood: The Significance of Second Intermediate Period Rishi Coffins*

The intermediate periods of ancient Egyptian history have traditionally been viewed as eras of artistic decay and political turmoil. Object types such as wooden rishi coffins, popular during the Second Intermediate Period (c. 1650-1550 BCE), are often used as examples of the Egyptians' inability to create fine art at a time when Egypt was divided by Theban rule in the South, and Hyksos rule in the North. While more recent studies are beginning to demonstrate a much more complex understanding of intermediate artwork, local rule, and social networks, rishi coffins continue to be dismissed due to their lack of aesthetic appeal; however, it is important to examine these objects in their social context. As Egypt struggled to adapt to multiple rulers, trade networks changed and valuable resources from the Levant were no longer available for the wealthy elite. New methods for displaying status were necessary. Rare, large pieces of local wood replaced imported cedar, and gold was used in unprecedented amounts. In this light, it becomes clear that these coffins demonstrate a rapid shift in artistic traditions and aesthetic values, not the sudden disappearance of order and talent from Egypt. This paper uses rishi coffins to explore the ways in which large-scale political transitions can have an immediate effect on technologies and style, and how these changes can impact royal as well as individual choices made by subsequent generations.



**Ashley Fiutko Arico (Johns Hopkins University)**

*Migrating Images: Reconstructing the Lives of Ancient Egyptian Statues in the Levant*

To date roughly 150 Egyptian stone statues or statuary fragments have been excavated or otherwise discovered at sites throughout the Levant. These works of sculpture range in date from the Old Kingdom through the end of pharaonic history and portray a wide variety of subjects, including Egyptian deities, monarchs, and private individuals. Just as the sculptural works differ in subject matter and date, so too do their individual biographies, with each possessing a unique history of creation, use, burial and rediscovery. This paper will trace the varied life trajectories of several works from the Levantine Egyptian statuary corpus, considering pivotal points in their use and development, including their utilization in contexts outside of the Nile Valley during antiquity and their interpretation in modern times. In doing so it will present new observations on works such as the Beth Shean statue of Ramesses III carved in the Levant and the trio of 22nd Dynasty royal statues reported to come from Byblos. Investigation of these individual “case studies” will reveal the true diversity of methods via which ancient Egyptian statuary came to be in these foreign contexts.

**Rachel Aronin (Harvard University)**

*Digital Giza: A Preliminary “Site” Report*

The Giza Project, a collaborative international initiative based at Harvard University, has as its ultimate goals the comprehensive collection, electronic preservation, scholarly study, and public presentation of data on the world’s most famous archaeological site: the Giza Plateau. Having reached a stage where exciting new forms of outreach and education are possible, the Project has just completed a small-scale prototype of its forthcoming innovative public website, Digital Giza, combining immense amounts of Giza-related archival data from over a dozen individual museum collections worldwide with an immersive 3D virtual model interface.

Recent trends in archival and heritage activity have stressed two priorities: digitization of archival collections for long-term preservation, and making those collections more broadly accessible to all audiences, not just the specialized few. Full construction

of the new website will provide unprecedented access to Giza in ways unavailable even at the physical site in Egypt today, through a groundbreaking blend of traditional and new approaches to digital archaeology and data management.

Consistent with the Giza Project's mission and the evolution of digital/virtual visualizations of information, this introduction to the Digital Giza prototype demonstrates the wide-ranging functionality of integrating the Project's 3D graphic models and data holdings for the Khafre Pyramid Complex (including the Pyramid, Pyramid Temple, Valley Temple, Sphinx, and Sphinx Temple). It is the blueprint for a unique next-generation tool for education and research, the finished product of which will be available for classroom use, scholarly inquiry, and edu-tourism, suitable for amateurs and experts alike.

**Jennifer Miyuki Babcock (Fashion Institute of Technology, State University of New York)**

*The Nudity of Cats and What It Reveals*

The New Kingdom ostraca and papyri depicting anthropomorphized animals are perhaps most notable for their depictions of cats and mice in a so-called “topsy-turvy” world. These images, which are similar to banqueting scenes found in New Kingdom tomb imagery, depict cats who are almost always nude, serving mice, who are frequently shown wearing elite clothing. The ubiquitous nudity of the cats in the ostraca and papyri may have allowed the viewer to understand them as belonging to a lower social status when compared to the mice. These visual role reversals have led some to believe that the images of anthropomorphized cats and mice were intended to be satirical, as a way of mocking the high elite class. However, one ostrakon (Louvre E32954) deviates from these “topsy-turvy” images and complicates the assumption that they were intended to be derisive; it shows clothed, elite cats serving one another.

Focusing on a possible interpretation of the Louvre ostrakon, this paper will discuss the imagery of the anthropomorphized world of cats and mice and how they may relate to ancient Egyptian literature, including *The Prophecies of Neferti* and *The Admonitions of an Egyptian Sage*, which both portray social turmoil but also concludes with a world brought back to order. These stories of social upheaval returned to natural order may allow us to better understand the depictions of anthropomorphized cats and

mice, while also supporting the argument that these images were not necessarily expressions of resentment toward the high elite or royalty.

**Rozenn Bailleul-LeSuer (The Oriental Institute, University of Chicago)**

*In the Footsteps of Lortet and Gaillard: The Re-Examination of the Musée des Confluences' Raptor Mummies*

The collection of animal mummies held in the Musée des Confluences, Lyon, is an exceptional resource for the study of the ancient Egyptian sacred animal cults, in particular the various cults involving the mummification of birds of prey. The remains of a wide variety of raptors feature prominently in this collection in the form of approximately 600 wrapped and unwrapped specimens, representing a quarter of the mummified animals in Lyon.

For the first time since their acquisition by the museum, this large dataset of Egyptian raptorial remains is considered as a whole as part of the MAHES (Momies Animales et Humaines Égyptiennes) research project. The first stage of the project consists of revisiting the skeletal remains originally examined by L. Lortet and C. Gaillard, two pioneers in the study of the ancient Egyptian fauna. Their findings will be updated in view of the current knowledge of ornithological taxonomy and avian distributions. Another major component of the project involves the use of medical imaging (X-Ray and CT) and, in a few instances, synchrotron tomography to not only ascertain the contents of these bundles but also to observe the methods and materials employed to manufacture the mummies. Thanks to the well documented provenience of a majority of these specimens, it will become possible to propose mummy manufacturing trends associated with a specific site and cult center. Finally, we will conduct statistical analyses of the birds' species and development stage (neonate, juvenile, or adult) to potentially identify seasonal patterns of capture.

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

See Sarah M. Schellinger (San Antonio Museum of Art)

**D. J. Ian Begg (Trent University), Paola Zanovello (University of Padua), Giulia Deotto (University of Padua), Alessia Fassone (Museo Egizio di Torino), Andrea Maleri (University of Padua), Carlo Urbani (Istituto Veneto), Alessandra Menegazzi (University of Padua) and Giuseppe Salemi (University of Padua)**

*Discovering Coptic Churches at Tebtunis*

In 1931 Carlo Anti and Gilbert Bagnani excavated two Coptic churches at Tebtunis in the Fayyum. None of this was published but it has only recently come to light that reports, photos and plans survive in the Istituto Veneto, and that some of the artifacts were sent first to Rome and later transferred to the Turin Museum. In 1933 Bagnani excavated and recorded in a notebook a third church and its attached monastic outbuildings; significantly, the walls of its nave were covered with wall paintings. Above and below these representational scenes were depicted patterns presumably representing hanging tapestries, some of which were copied as watercolors by Gilbert's wife, Stewart. In 1934 and in 1936, Bagnani had a series of aerial photos taken over the entire site.

Through analysis of archival documents, historical photos and artifacts, coming from Anti's and Bagnani's campaigns in Egypt (1930-1936), which are now in Italy and Canada, an international team has begun working on the Coptic period in Tebtunis. The team has been able to discover the positions of the three churches, reconstruct their interior design, shed new light on the wall paintings preserved only in black and white photos, and to see the Coptic textile artifacts, now preserved in the Egyptian Museum in Turin, in comparison with the watercolor drawings of Stewart Bagnani.

**Laurel Bestock (Brown University)**

*Picturing Warfare: Context, Continuity, and Change in Images of Battle from Ancient Egypt*

Both content and context are critical for our understanding of what any document recording violence says about the actual practice of violence in the past, as well as the way that violence was understood at the time. This is never more clear than with imagery. While a variety of forms of violence are depicted in Egyptian art, the relationship of content, context, and communicated message is nowhere more critical than for images of battle. The best pre-

served and most widely known of these, from the early Ramesside period, have always been recognized as simultaneously historical and ideological, as both incorporating elements of “fact” about particular battles and “myth” about the role of the king. This paper compares images of battle from the New Kingdom with the more fragmentary remains of earlier battle scenes to ask what in the content of images of war changed; what of their context and thus their means of communication changed; and finally if these changes can be understood as reflecting shifts either in the ways war was fought and/or in the ideology of royal violence. In particular, the fact that we have no preserved examples of kings participating in battle scenes prior to the New Kingdom, and that private use of scenes of war ceased in the New Kingdom though autobiographies of that time often glorified elite participation in battle, will be used to argue that the ideological shift was substantial.

**Betsy M. Bryan (Johns Hopkins University)**

*Aspects of Sakhmet in Thebes*

The temples of Mut of Isheru and of Amenhotep III on the west bank of Thebes house numerous statues of the goddess Sakhmet produced in the reign of Amenhotep III. A complicated deity associated with numerous ritual environments, Sakhmet continues to provide opportunities for research. In Thebes her connection with Mut who develops as the consort of Amun-Re of Karnak adds layers to be carefully sifted in order to understand the intention of her involvement in any specific environment.

This paper seeks to provide some theological and ritual contexts for the Sakhmet statues within their architectural settings. This is part of a larger study of the Sakhmet statuary being undertaken together with Dr. Hourig Sourouzian and her team at Kom el Hettan.

**Scott Bucking (DePaul University)**

*The Beni Hassan in Late Antiquity Project: Report on the 2015 Field Season*

The Beni Hassan in Late Antiquity Project (<http://www.beni-hassan.org>) is an ARCE-affiliated project that aims to systematically document the architectural and epigraphic evidence of Byzantine monastic activity at and around the well-known pharaonic site of Beni Hassan in Middle Egypt. This evidence derives from the monks' adaptive reuse of tomb, temple, and quarry spaces in

the project's concession area, bounded on the north by the Beni Hassan necropolis and on the south by the wadi referred to as the Batn al-Baqara, which contains the Speos Artemidos and a series of tombs to the west of the Speos. The paper will discuss the results of the project's 2015 field season and how they are helping to define regional patterns of monastic settlement in late antiquity.

**\* Amy Butner (Emory University)**

*Where the Sun Doesn't Shine: Creation of Ritual Space at Amarna*

Like the non-royal tombs at Thebes, the private tombs of Amarna display the traditional dual-purpose of providing a means of self-presentation and a mechanism for establishing perpetual life after death. Through architecture, decoration, and text Amarna private tombs served to express the identity of the tomb owner, his relationship to the king and society, and to ensure he lived on after death. Though the visual vocabulary chosen to express these concerns changed drastically in the move from Thebes to Amarna, the layout and decoration of these tombs reflect similar concepts of what constituted an ideal situation after death.

This paper will focus on the interaction of the architecture and decoration of Amarna private tombs in order to address the creation of ritual space and illuminate transformations in funerary practices. It will approach the Egyptian tomb as the visual manifestation of religious thought and of social and individual identity in order to investigate how the religious, political, and artistic changes that characterize the Amarna period impacted tomb design.

**Jennifer Butterworth (Independent Scholar)**

*Second Intermediate Period Female Figurines*

This paper examines a pivotal corpus of female figurines produced during the Second Intermediate Period, assessing the formal and stylistic properties against earlier and later Egyptian figurine corpora as well as figurines from neighboring foreign cultures. Figurines of this type were the last Egyptian type to be entirely hand modeled, and the earliest type deposited in official temples in Egypt proper. Their beak-like noses and large eyes formed by parallel, incised lines deviate markedly from Egyptian representational attitudes evident in the more naturalizing faces of Middle Kingdom truncated and New Kingdom mold-formed figurines. I

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

propose that the impetus and guiding aesthetic for this type of 2IP figurine was Levantine in origin, although the objects themselves were integrated and adapted into existing Egyptian ritual practices.

A scholarly backlash against Mother Goddess theories has produced an intellectual atmosphere that tends to inhibit suggestions of foreign influence on Egyptian figurines, despite the circulation of figurines throughout the larger Mediterranean region in communities linked by trade, immigration, or colonization. Surviving Egyptian literary and artistic evidence, moreover, fails to address this object class adequately, even though figurines were at times associated with official cult. This lacuna in official Egyptian sources suggests the possibility that the cultural institution that authorized figurine use extended further than Egypt's boundaries and functioned independently of official religion or ritual practice. This paper argues that we look to regional institutions (analogous to initiation systems) with autonomously organized local actors to understand the widely-understood yet culturally specific figurine iterations.

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

*The “Circle of Poets” on the Dromos at Saqqara: Egypt and Greece at Right Angles*

This paper reexamines one of the most important and yet underrated monuments at Saqqara: the group of Hellenistic statues known as the Circle of Poets located at the eastern end of the last leg of the dromos leading to the famed Serapieion. As Miroslav Verner remarks, “Today most of the tourists hardly notice it as they hurry past it on their way to the more attractive mastaba of Ti” (2013, 132). Even at the time of the Serapieion's excavation in 1851, the statues, despite their need, were not a conservation priority for Auguste Mariette; this included the dominant statue in the middle, undoubtedly Homer. Dated to the Ptolemaic period, the positioning of the statues vis-à-vis the dromos has been amply discussed but not the meaning of their group orientation, which is north/south, the same as the great complex of Djoser 350m to the southeast behind them. The paper argues that this location is deliberate, interrupting the east/west directional of the processional route from Memphis, and transforming the dromos with its additional Dionysiac iconography and the Serapieion beyond. Another point of reevaluation is the presumed date of the statues. While Verner gives the “standard” date of Ptolemy I or II, Dorothy

Thompson considers Ptolemy IV Philopator the most likely patron (2012, 109). The paper argues the viability of this later attribution and makes new connections with the Arkhelaos Relief, a significant product of the Alexandrine School, depicting the deification of Homer with personifications of Ptolemy IV and Arsinoe III in attendance.

**Federico Carò (The Metropolitan Museum of Art)**

See Deborah Schorsch (The Metropolitan Museum of Art)

**Violaine Chauvet (University of Liverpool)**

*The jm<sup>3</sup>h-Status—Language and Concepts*

Holding *jm<sup>3</sup>h*-status (being *jm<sup>3</sup>hw*) is one of the most common, therefore vital, aspects of elite funerary identity in the Old Kingdom.

Helck's (MDAIK 1956) article which deconstructed the social and economic dimension of the *jm<sup>3</sup>h*-equation—one placing the tomb owner in a socially sanctioned patron-client relation with the king /god, who in turn provides financially for him—remains influential. Yet, the broadly adopted French translation 'pensionné' for *jm<sup>3</sup>hw*, as well as the view that the king was provider of the tomb of officials 'jm<sup>3</sup>hw before him' (Jansen-Winkel, BSEG 1996) demonstrate an oversimplification and a dangerous distortion of key concepts over time.

This paper discusses the impact of 'translation' (modern language specific construct) on our understanding of the *jm<sup>3</sup>h*-status, and explores possible 'trans-lation' (natural equivalent) of the concept in terms of funerary beliefs and practices.

**Emily Cole (New York University)**

*Reevaluating Reinscribing: Violence and the Removal of Displayed Text*

With the linguistic history of Egypt writ large on objects and monuments, individuals of the Ptolemaic period were constantly confronted by a visual record of the past. Moreover, they were also faced with the difficult task of consistently reinterpreting and thus reinscribing those same spaces. Although defacing text could leave a physically negative mark, subtler alterations might not be viewed as inherently destructive, but still bear witness to violent intent. As a case study, this talk examines the context for first creating



and then carving over the Ptolemaic Decrees that were placed directly onto the temple walls at Philae. Two priestly decrees were carved in Hieroglyphs and Demotic on the exterior of the Mam-misi at Philae in 186 and 185 BCE during the reign of Ptolemy V. However, the texts were carved over with religious scenes under Ptolemy VIII (145-116 BCE). In discussing the placement, layout, and social value of both the original text and the temple decoration program that replaced it, I hope to address what it means to commit violence against text and how that relates to practices of violence in society.

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

*Coffin Reuse in the 21st Dynasty Coffins of the Royal Cache Deir el Bahari 320*

Twenty-first Dynasty coffins are important social documents, but they are difficult to document, photograph, and analyze. Robust scholarship has advanced our understanding of these objects and their social contexts, including studies by Andrej Niwinski, John H. Taylor, Nicholas Reeves, and Karl Janssen-Winkel. For the past seven years, I have been systematically examining human reactions to social crises, specifically focusing on material adaptations evident within an ideological context, but also documenting the 21st Dynasty coffin corpus (see my article in *JARCE* 47 (2011)). This research is the first systematic study of funerary arts reuse and theft within the field of Egyptology, but the work also allows the first thorough photographic documentation of these coffins. I am working through a massive and scattered dataset—more than 800 21st Dynasty coffins spread about dozens of institutions around the world. Thanks to a grant from the Antiquities Endowment Fund, I hope to document and analyze the 21st Dynasty coffins found in the Deir el Bahari 320 royal cache on display in the Egyptian Museum in Cairo in December of 2016. Although the coffins from the royal cache were recorded by Daressy in the *Catalogue Général*, none of these coffins have benefitted from a comprehensive photographic analysis. There are eleven 21st Dynasty coffin sets made up of 30 discrete coffin pieces from the royal cache. Anthropoid coffins are very complicated three-dimensional objects, and the 21st Dynasty coffins from the royal cache, in particular, include micro-scale painted decoration or purposeful destruction that demands close attention.

**Jennifer Cromwell (University of Copenhagen)***'We ate food': A Coptic Attestation from Ikhmindi of an Old Nubian Practice*

An unpublished leather manuscript in the British Library bears a land sale from Ikhmindi (Coptic Mohande), located on the western bank of the Nile, just south of el-Maharraqa in Nubia. Only two Greek inscriptions are known from the site, together with another Coptic legal document, which was described by Krall in 1900 but is now lost. This London manuscript is therefore of immediate interest for the history of the site, which is named several times among the witness statements: its provenance is certain. In terms of its contents, while much of the body of the text is lost, what survives preserves a practice hitherto unattested in Coptic texts, which is instead known from 10th/11th century Old Nubian texts: the tradition of providing food for witnesses. This paper will discuss the contents of the document, its date, and its importance not only for the history of Ikhmindi, but for the history of this social act and legal tradition in Nubia.

**Katherine Davis (University of Michigan)***Myth and Metaphor: Metalanguage in Greco-Roman Egypt*

Texts from the Greco-Roman period display both a diversity in language forms and a concern for the structure and functioning of those forms. Handbooks, such as the Tebtunis Onomasticon and the Tanis Sign Papyrus; texts with translations from earlier Egyptian to later Egyptian, such as the Rhind papyri or the Book of Nut; and even temple inscriptions with complex wordplay all attest to elite scribes' critical engagement with the various native language stages—Middle Egyptian and Demotic—and scripts—hieroglyphs, hieratic, and demotic. In this paper, I will argue that, as part of this heterogeneous linguistic environment, a metalinguistic discourse within elite priestly scribal circles existed and that this discourse was expressed through metaphorical and mythological descriptions of writing and language. In particular, I will focus on allusions to hieroglyphs as animals in the Book of Thoth and divine epithets that reference the creation of language and writing in temple inscriptions. I will show that these metaphors and myths illuminate the Egyptians' metalinguistic understanding of their own language and, furthermore, that they are connected to specific scribal practices of the period.

**Brenan Dew (Macquarie University)**

*The Cosmography of New Kingdom Egypt*

It is well established that in ancient Egyptian belief, when the king died and passed from this world to the next, he would join the sun-god on a journey through the Egyptian cosmos. The details of this journey were subject to the speculation of the ancient theologians (or “religious astronomers”) as they tried to come to terms with, and attempted to explain, the world beyond their own physical borders. Where did the sun physically go between its disappearance beyond the western horizon in the evening and its reappearance in the east the following morning?

This paper presents results from my doctoral research into Egyptian cosmography through a discussion of the landscapes of the Afterlife as described in the Amduat, the Book of the Gates, the Book of the Caverns. Each text follows the central premise of a journey from west to east; however, cataloguing and comparing cosmographic terminology in each of these texts highlights the largely varying descriptions of their constituent cosmographic elements. Additionally, although the staggered emergence of individual texts within this corpus throughout the New Kingdom suggests an evolution of cosmographical ideas, the continued use of ‘earlier’ texts such as the Amduat suggests some adherence to tradition. By investigating the cosmographic nature of these texts, this paper will help to demonstrate the ancient Egyptian understanding of the cosmos and the scope of this early scientific, or religio-scientific, thought.

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

*The Gdoad in an Apotropaic Incantation (pMMA 26.3.225)*

In 1922-23, the Egyptian Expedition of the Metropolitan Museum of Art at Deir el-Bahari discovered and cleared the Middle Kingdom tomb of Henenu (TT 313; MMA Excav. No. 510; PM I.1 388-89). The tomb had been robbed and reused in antiquity. Among fragments of Late Period funerary equipment, the excavators found a small, folded and tied packet of papyrus. William Barrett, Senior Restorer of the Department of Egyptian Art at The Metropolitan Museum of Art in New York, disassembled and unfolded the packet in 1979. The papyrus sheet appeared to be inscribed with an apotropaic incantation in hieratic cursive and

a drawing of two crocodiles. The papyrus has been on display in the museum ever since, but remained undeciphered and unedited until now. In this presentation, I will discuss the results of a detailed study of the amuletic papyrus. I will focus on aspects of manufacture, the translation and interpretation of the incantation, which is a request for assistance to the Ogdoad, and the meaning of the apotropaic drawing.

**Aidan Dodson (University of Bristol)**

*Egypt-on-Avon: The Clifton Suspension Bridge*

The Clifton Suspension Bridge (completed in 1864) spans the eponymous gorge in Bristol, UK, and was the subject of a protracted gestation period, during which a number of disparate designs were considered. Ultimately, a scheme by the celebrated engineer Isambard Kingdom Brunel was chosen, featuring towers and other elements in an elaborate Egyptian style. This paper explores the history of the structure and the direct and indirect inspirations for its intended form in the context of nineteenth century British Egyptomania, as well considering the way in which its final realisation omitted many of the more overt ‘Egyptian’ features, yet remained an unmistakable transplantation of the fundamentals of Egyptian architecture to the South West of England.

**Peter Dorman (American University of Beirut)**

*The Emergence of the Book of the Dead within a Theban Cultural Idiom*

As already well recognized, the Book of the Dead developed its textual roots in centuries that long precede that period of Egyptian history with which it is often associated: the New Kingdom. Several Middle Kingdom coffins from Abydos, Lisht, and Asyut contain early versions of BD spells 33, 102, 123, 139, 148, and 149, that are somewhat akin to CT counterparts but not in the final form they would later achieve in the Book of the Dead. A distinction must be drawn, however, between the first appearance of individual spells on coffins from Middle Egypt and the codification of spell sequences that first appear in Thebes and herald a canonical tradition that would become fully manifest in later Books of the Dead.

This paper addresses the development of early spell sequences,

several of which have been previously identified by Günter Lapp, as well as two others unique to a formative group of Theban sources to be found on coffins, linen shrouds, papyri, and leather rolls. These sources not only bridge the evolution between the earliest individual BD spells and the full-blown “Theban rescension,” but, in diverging from northern traditions, also proceed hand in glove with other developments traceable to Thebes beginning as early as the second half of Dynasty 13, in the preferred practices of burials, anthropoid coffin styles, and a distinctive pottery corpus. The essential coherence of these southern innovations was to gain universal pre-eminence with the success of Kamose and Ahmose II’s armies.

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

*All the King’s Horses: Cemetery 200 at el-Kurru*

Horses figure prominently in Pianky’s accounts and depictions of his conquest of Egypt. In addition, he and three of his four successors buried teams of elaborately bedecked horses in the royal cemetery at el-Kurru, near the tombs of the kings and their wives. This paper discusses the equine burials and their contents in the context of the significance of horses in the early Napatan Period. The horse trappings will also be studied in relation to funerary customs in Egypt and Nubia during the time of the 25th Dynasty.

**Katherine Eaton (University of Sydney)**

*Bodily Decay in Ancient Egyptian Mortuary and Medical Thought*

The ancient Egyptians were clearly interested in preventing the decay of human flesh. Of course, they made great improvements in mummification over time. But this interest also related to concerns of the living body, such as healing wounds and preventing or reversing aging. Many of the methods used on living bodies also would have been effective, including the application of bandages, oils, salts and honey. Moreover, the mortuary and medical realms overlapped significantly (but not completely). Bandages, oils and salts were also used in mummification. Honey, on the other hand was considered “...sweet to people, but bitter to the ones yonder” (i.e. the dead, pBerlin 3027 2, 4-5). Partial overlap also occurs in terminology.

Dozens of ancient Egyptian words were used to describe the deterioration of flesh. Many were poetic or metaphorical (e.g. sweat,

dust). Others had broad meanings, being used to describe both bodily decay and other forms of decay, such as rotting wood (*rpw*), or collapsing buildings (*whn*). A few, although clearly derived from common words, appear to be more specialized terms in contexts describing bodily decay primarily in mortuary contexts (e.g. *rdw*), medical contexts (e.g. *whdw*), or commonly in both contexts (e.g. *hw3*). A comprehensive lexicographical study of such words has the potential to deepen our understanding of the role of rot and decay in ancient Egyptian medical thought; change over time in terminology surrounding mummification; and the nature of the relationship between healing and embalming.

**Yasmin El Shazly (Ministry of Antiquities, Egypt)**

See Janice Kamrin (Metropolitan Museum of Art)

**Linda Evans (Macquarie University) and Anna-Latifa Mourad (Macquarie University)**

*DStretch and Digital Epigraphy: Case Studies from Beni Hassan*

A federally funded project (2016-2018) has been initiated at the Middle Kingdom cemetery of Beni Hassan, which has the long-term goal of re-recording and publishing all of the decorated tombs at the site. The wall paintings at Beni Hassan are unusually well preserved, however, loss of paint in some sections hampers recording and limits the interpretation of scene content. Here we present the results of a trial application of DStretch, a freely available programme for enhancing digital photographs. DStretch enables details that are otherwise invisible to the naked eye to be viewed by artificially highlighting traces of remaining pigment. Case studies to be presented include recently discovered images of pigs and bats, a highly unusual depiction of a vulture, and new insights regarding the operation of bird traps represented at the site.

To date, DStretch has been employed primarily by rock art researchers, but we hope to alert the Egyptology community to the benefits of this free programme for the analysis of wall paintings, which, if used in conjunction with traditional epigraphic methods (digital epigraphy or 1:1 tracing), offers an invaluable tool for achieving a more complete record of Egypt's artistic legacy.

**David A. Falk (University of British Columbia)**

*Groundhog: Preliminary Results of a Computational Method for Validating Chronologies*

Groundhog is a digital humanities project designed to validate specific questions regarding chronology. The importance of this work is that it establishes a new methodological baseline from which chronology can be performed by showing that chronological theories are indeed falsifiable when placed in a broad historical context. Groundhog has the ability to take king lists and synchronisms from across the ancient Near East and apply pattern-fitting algorithms to show whether such hypotheses are valid. Chronological hypotheses can finally be tested in accordance with the interdependent nature of the known data.

Prior to the Groundhog project, the formulating of new chronologies had escaped scientific scrutiny because of the difficulties inherent to negating chronologies on the basis of internal consistency. The reason why these hypotheses have escaped scientific testing can be ascribed to the fact that the data points are now so plentiful that human researchers can no longer explore every implication, let alone piece together a consistent chronology that spans across the ancient Near East. The increase of available data has compelled chronologists to engage sets of data that deprecates historical synchronistic correlation, e.g., radiometric dendrochronology. Yet, the historical data cannot simply be ignored en passant. Rather the development of new computer technologies can assist with engaging complex historical data. This paper is a preliminary report of a project begun in 2014 and will describe the methodology and technology used, and Groundhog's potential impact upon Egyptology.

**Alessia Fassone (Museo Egizio di Torino)**

See **D. J. Ian Begg (Trent University)**

**Elissa Ferguson (Penn State)**

*His Mother, Whom He Loves: Depictions of Women in the Tombs of their Sons*

This study analyzes the function of women in the wall art of their sons' tombs, and how these depictions reflect their roles in elite Egyptian society and mortuary tradition during the New Kingdom. Current studies of tomb art largely view the mother as a

wifely substitute, responsible for sexually arousing the tomb owner and acting as a vessel of rebirth. Others suggest her presence is due to high-ranking titles or family connection that legitimizes the tomb owner's social position. A careful study of extant depictions of mothers, however, reveals few patterns in her placement, prominence, or relationship vis-à-vis her son to substantiate these conclusions. By considering this visual evidence in conjunction with contemporary archaeological and textual data, this study reveals that a woman's influence and merit were not universal constants in Egyptian society, nor were they inexorably tied to her reproductive abilities or elite titles. Sons were able to use their mother's unique attributes to strengthen their own mortuary cult and their posthumous social status on earth and in the underworld. This project provides new insight into the potential social influence of Egyptian women in their post child-rearing years and how this influence was utilized in male-dominated spaces.

**Tori L. Finlayson (University of Arizona)**

*Bound Within a Box: Examination of Excretion Figurines of the Cairo Museum*

Many groups of objects deposited in the performance of ancient Egyptian excretion rites and the related texts have been studied at some length. However, the gaps in knowledge about the ritual, and the potential sources that must remain unexcavated in the field or unrecognized in museum storerooms have been lamented by scholars. Often overlooked in storage or even on display, many excretion figures in museum collections were purchased during the early history of the institutions and consequently lack the definitive provenance that might make them more appealing to researchers. This is the case even for the Egyptian Museum in Cairo.

The Egyptian Museum holds a significant collection of excretion figurines derived from many different ritual interments from a wide variety of locations and historical periods. The present contribution is the result of independent research undertaken at the Egyptian Museum in Cairo concerning three groups of excretion figurines and associated objects. The three groups feature one or more excretion figurines contained inside a distinctively shaped travertine container, thus making them unique among excretion deposits. This paper aims to place the excretion material studied within the larger scope of excretion figurines in general through a detailed examination of possible dating, locations, parallels, and



symbolism behind the figurines and associated objects.

**Meredith A. Fraser (Johns Hopkins University)**

*A Study in Faience: The Case of the Missing Royal Names*

Once standardized, the menit necklace counterpoise could be decorated with a variety of iconographic motifs, patterns, or text. Menit counterpoises decorated primarily with inscriptions bearing royal names and titulary are well attested in the New Kingdom, being found in large caches of votive offerings discovered at the sites of Deir el-Bahari, Serabit el-Khadim, and Timna. By the rise of the Third Intermediate Period, however, very few examples of menit counterpoises bear royal names at all, let alone those where the royal name and epithets are the primary decoration. Is the shift in decoration merely a product of evolving taste, or does it reflect changes within Egyptian religion, economy, and political structure? This paper will use an object agency approach, with the understanding that objects are imbued with the values of the society that created them and reflect those values back onto the people who use them. Thus the menit, though a single object type, could hold clues to larger societal changes. Since it reflects values back to those who interact with it, we may further ask if the menit not only reinforced, but also had some small part to play in the development of those changes.

**Ahmed Mohamed Gabr (Ministry of Antiquities, Egypt)**

*New Discoveries at Gebel el-Nour; Bani Sweif*

Gebel el-Nour is a small modern village located 25 km to the south of Bani Sweif. The excavation area is located about 500 m to the south of this village and approximately 600 m to the east of the Nile. An illegal activity of looting in September 2013 led to the discovery of the remains of limestone monumental walls in an area locally known as “el-Perba”. The first excavation season was carried out in April to June 2014. The second season was carried out from December 2015 to March 2016.

Both seasons in 2014 and 2015/2016 revealed remains of a limestone temple erected by Ptolemy II. The conditions of the temple, such as its destroyed walls and ceiling, are evidence of the large and systematic destruction of the buildings, which suggests that it might have fallen victim to stone quarrying in the later phases. In addition, the temple had been modified and reused in later phases.

This hypothesis is supported by the existence of Byzantine facilities around and inside the temple. In the 2015/2016 season the excavation was able to uncover the entrance of the temple which is located in the west facing the Nile. The temple extends 24.5 meters North South and 28 meters East West, and starts with a narrow rectangular hall decorated with six columns, followed by three main rooms, each one leading to a series of small rooms. The outer face of the eastern wall of the temple had been decorated with hieroglyphic texts which record that the temple had been erected by Ptolemy II Philadelphos and dedicated to the cult of Isis, Osiris and Horus.

### **Mohamed Gabr (Ministry of Antiquities, Egypt)**

#### *New Casemate Discovered in Tell-Tebilla*

In the spring of 2015 a team of Ministry of Antiquities archaeologists rescued three main features in Tell-Tebilla, which is located in the northeastern of the Nile Delta in Daqahliya governorate, Mansoura inspectorate.

One of the features was a casemate, which was found south in the south east corner of the Osiris temple mud brick enclosure wall. The casemate is defined by a group of small compartments with different scales, built from mud bricks of different sizes. The preliminary study of the ceramic could be dated from the 27th Dynasty to the early Ptolemaic period.

### **Rania Galal (Johns Hopkins University)**

#### *Historical Aspects of the Practice of Female Circumcision: An Overview*

Many of the Greek and Latin works on foreign customs refer to female circumcision as an indigenous Egyptian practice that was widely common among the ancient Egyptians. Subsequently, many modern researchers—merely because today in Egypt female genital mutilation (FGM) is common— have decided to view this practice as another ancient Egyptian case of cultural continuity. Further, if one looks at various medical journals and publications of researchers studying modern African customs, one would find scholars often referring to the practice as something borrowed from Egypt. Additionally, researchers keep using the term “pharaonic” to describe one of the most extreme forms of circumcision, especially when they discuss the different types of FGM. By

representing the evidence found in those classical sources and indicating places where thorough interpretation is lacking, it is the purpose of this paper to question the conclusions made by those classical authors. This paper also intends to systematically analyze the reasons given for practicing FGM in modern Egypt. In light of the absence of comparable material from Dynastic and Graeco-Roman Egypt, the paper concludes that there is no certainty that FGM is an indigenous Egyptian practice.

**Kathleen Marie Garland (The Nelson-Atkins Museum of Art)**

*The Conservation of Senwosret III at the Nelson-Atkins Museum of Art*

The monumental quartzite head of Senwosret III, recently conserved at the Nelson-Atkins Museum, is regarded as one of the most remarkable sculptures of the Middle Kingdom. Acquired in 1962 from the Parisian dealer Paul Mallon, it had been heavily restored in the nose, chin, mouth, eyes and uraeus. The restorations were removed in 1962 at the Museum of Fine Arts, Boston, but the uraeus was left untouched. In 2014 the head was re-examined in order to lightly clean the stone, and further investigate the restorations on the uraeus. Infrared radiation revealed microscopic traces of Egyptian blue pigment in the nemes. More traces of the old restorations were discovered and removed, as was a dark brown wax applied to the face. The unusual looking cobra head was also coated with wax and found to be made of several broken fragments of quartzite. The stone fragments were taken apart to determine if the pieces of quartzite were similar and how much recarving might have occurred. The stone fragments fit quite tightly together once the old restoration was removed, and the quartzite is very similar to that on the head. There is no evidence of recarving of the stone, even though the uraeus looks more like a frog than a cobra. It seems likely that the uraeus is a rare survival on a nemes of this period, and furthermore, that the nemes had blue horizontal stripes.

**Christina Geisen (Yale University)**

*A Royal Commemoration Ritual Staged: P. BM EA 10610.1-5*

It is well known that Senwosret I was venerated in different parts of ancient Egypt after his death. The adoration of the deceased king is especially linked to Thebes, and in particular

to Karnak temple. He is seen as the founder of the 12th Dynasty complex in said sacred precinct, which was later copied by Thutmosis III in the Akhmenu. Senwosret I was also fundamental in the implementing of the syncretism of Amun and Ra, which eventually led to the emerging of what became the state god of ancient Egypt par excellence.

The paper will briefly outline Senwosret I's contribution to Karnak temple and it will present evidence for that king's posthumous veneration at the site. Yet, the main focus of the presentation will be the performance of a statue ritual in commemoration of Senwosret I, as it is featured in the so-called Ramesseum Dramatic Papyrus based on a new interpretation of the text by the presenter. The ritual's aim is to remember the ground-breaking innovations introduced by the king not only with regard to temple architecture at Thebes, but also concerning the implementation of the new state god Amun and his merging with the Heliopolitan god Ra. A possible venue for the festivities within the Karnak precinct will also be suggested, and the performance of rituals in ancient Egypt in general will be discussed. Thus, the paper will provide new insight not only into the veneration of deceased kings, but also into the performance and the stage of rituals in general.

**Robyn Adams Gillam (York University)**

*Topographies of Mutual Experience: Animal Lives and Human Spaces in the Ancient Nile Valley*

The study of ancient Egyptian toponyms provides evidence for agricultural activities, cultural developments, environmental change and religious practices. However, they can also refer to animals as well as the activities and meanings associated with them. This paper will examine material provided by place names for understanding human-animal interaction in environments in and around the Nile valley using perspectives and methodologies from the field of Human-Animal Studies (HAS). Toponyms from various historical periods will be considered, with a geographic focus on the Nile valley, rather than the Delta and remote desert locations. HAS specific concepts, such as the definition of animals in relation to places they occupy in the landscape, how human society is structured by its interaction with animals and their use in the construction of cultural meaning, will be applied to toponyms. The results will be considered in relation to textual and artistic materials as well as animal remains at sites of human activity and

surrounding environments. This presentation will conclude with a comparison of the conceptual frameworks and methodological approaches of HAS with those used in archaeology and Egyptology, with the aim of suggesting new approaches to toponymic studies.

**Allan E. Gluck (Archaeological Photography Exchange),  
Robert Wickland (Archaeological Photography Exchange) and  
Greg Pena (PenaTech)**

*The Archaeological Photography Exchange as a Resource for  
Researchers and Instructors*

APE-Egypt.org (the Archaeological Photography Exchange) is a website providing a centralized location where researchers, institutions, and the public can share and search photographs of Egyptological objects, commenting on them. Users can upload a photograph of an object where they seek information from others and search the database for photographs of objects of interest to them. The database contains about 40,000 photographs of about 10,000 objects. The site is moderated to insure the integrity of the information.

A user uploads a photograph along with information on 6 fields: type of object, material, where permanently housed, photographer's name, provenance, and estimated date made. Each field has a pull-down menu with standardized elements, with these from abbreviated Authorities Lists of the Egyptian Museum Cairo. The fields are used as search parameters. The search results can be displayed in a two dimensional matrix identifying relationships.

It is possible to upload more than one photograph on an object, with these grouped together. A person uploading photographs has a MyPage, establishing a unique identity including all photographs they posted, and, if desired, their CV, a photograph of themselves, and a narrative. Registered users can create a public or private topical "Group" incorporating photographs and narrative dialogue. An instructor can create a "Group" for a class where the instructor tracks their students as students research and upload photographs.

APE provides a centralized database of photographs facilitating communication between individuals and institutions, and providing recognition to them. It is about building communities where like-minded individuals can communicate through public and private messaging.

**Krzysztof Grzymiski (Royal Ontario Museum)***The Temple of Amun at Meroe*

The Amun Temple at Meroe is the second largest Kushite temple, surpassed in size only by temple B 500 at Jebel Barkal. It was excavated over a century ago by John Garstang in a somewhat hurried manner obscuring the clarity of the layout. In recent years the joint Sudanese – Canadian team cleared parts of the temple and excavated a few trenches in selected areas. This allowed us to draw the correct plan of the core of the temple. Additionally, small trial trenches were excavated near the northwest and southwest corners of the temple and charcoal samples associated with the foundation layer were collected. The radiocarbon dating suggests that the building was likely constructed in the first century BC.

**\* Brendan Hainline (University of Chicago)***Terminology of the Tomb in the Pyramid Texts as a Criterion for Dating*

Since the beginning of the study of the Pyramid Texts, scholars have recognized that some spells already displayed signs of age, suggesting they had a pre-monumental history of use, but how far back certain spells can be dated is a much-debated topic, and it has been proposed that some spells were composed quite early. This paper will focus on two spells, PT 355 and PT 662, that several authors have identified as dating to the Pre- or Early Dynastic, based on lines in the spells interpreted as describing a tomb-form that is pre-pyramid, specifically a mudbrick mastaba or sand grave. This paper evaluates these claims, and the assumptions upon which they are based, and treats this question as a case study to examine the complex interaction between lexical semantics, religious beliefs, and material culture.

By analyzing these two spells, bringing in archaeological and philological evidence, including classifiers used and parallels in related spells, I will show that the terminology of the tomb is not a definitive indicator of an early date of composition of these spells or others with similar features, but can instead be explained in a variety of ways. Attempts to date these and other spells to an early period based on direct association of lexemes with specific archaeological objects or building-types are problematized by innovations in language, religion, and architecture that were occurring in the early Old Kingdom, as well as by cultural differences

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

between modern scholars and the ancient Egyptians with regard to categories of meaning.

**\* Lisa Saladino Haney (University of Pennsylvania)**

*The Coregency Style of Senwosret III and Amenemhet III: A Case Study*

During the early 12th Dynasty a shift began in the mode of royal self-representation in statuary that peaked under Senwosret III. Texts including the Hymns to Senwosret III and Semna Stelae indicate that the royal statuary of the late 12th Dynasty served as a means to visually express the style of kingship being conveyed in writing. While many scholars have examined this material, few have looked to the controversial period of co-rule between Senwosret III and Amenemhet III as an impetus for their distinctive artistic style.

A series of at least three over-life-size granite shrines from the funerary complex of Amenemhet III at Hawara offer an interesting case study for examining the traits of a possible coregency style. The shrines depict two royal figures within a large naos, one wearing a khat headdress handing an ankh to the other, who is wearing the nemes. They have been interpreted variously as a god giving life to Amenemhet III, a double representation of Amenemhet III, or a depiction of the king and his ka.

However, certain details including the headgear of each figure suggest that the shrines may date to the period of co-rule. Through a comparison with similar naoi including those of Niuserre and Neferhotep I, I aim to show that in this instance the sculptor intended to portray two different kings. Further, a brief overview of the sequence of royal funerary complexes dating to this period will help to situate these shrines chronologically, towards the end of the coregency period.

**Kathryn Hansen (Independent Researcher)**

*Tutankhamun's Golden Horse Harness*

Carter discovered six chariots in Tutankhamun's tomb, but unfortunately its dampness had melted the associated harness and created "a black, unpleasant-looking glue." However, Carter noted that many of these leather parts were "plated in gold . . . which was well preserved," and his team salvaged these pieces. While a few were obvious such as the bridle blinkers (winkers), most were

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

not specifically identified. Catalogued as miscellaneous harness, they were described as sheets of gold covered leather and scraps of harness. Thus, unlike the chariots, archeologists have had no model depicting harness.

Using these gold pieces, Carter hoped “to make a reconstruction of the harness.” Although artwork can provide general design, it lacks detail. Not until the harness had been recreated did the position of the more esoteric pieces become apparent. While constructing the full-scale harness for the Kentucky chariot model, the author viewed these gold and leather scraps and, due to seeing the actual size and shape, was able to immediately identify several. More placements emerged as the harness evolved.

Due to this involvement, the author embarked on a study to separate the several harnesses and identify their parts. Because harness evolved throughout the New Kingdom, this study used materials from the tomb such as the painted casket, fan, etc. As a result, a number of parts such as the roundels and triangular pieces can now be identified and fitted onto the harness. Finally we can glimpse Carter’s ideal of recreating Tutankhamun’s harness using the gold decorations.

### **Tom Hardwick (The Atkinson Art Gallery, UK)**

#### *Mrs. Goodison’s Objects and Friends: Touring and Collecting Egypt in the Late Nineteenth Century*

The paper will provide an overview of an exhibition to be held at the Atkinson Art Gallery in Southport Lancashire (UK), September 2017 - April 2018.

The Atkinson houses a significant, largely intact, and largely unstudied ancient Egyptian collection. This was formed by Mrs. Anne Goodison, the wife of a well-to-do civil engineer, during the course of a couple of visits to Egypt in the 1880s and 1890s; it was sold to a public collection after her death.

Mrs. Goodison’s Egyptian collection will form the focus of the exhibition at the Atkinson. It involves loans from both British and international collections—some pieces being reunited for the first time in over a hundred years—and draws on newly-commissioned research to place Mrs. Goodison’s collection in the context of late nineteenth century collecting and travelling. The exhibition—the first on the history of collecting Egyptian art to be held in the United Kingdom in nearly thirty years—and associated research aim to draw attention to Mrs. Goodison’s professional and social



contacts, and compare them to the standards being set by Egyptophiles and excavators in both public and private spheres at the time.

**James A. Harrell (University of Toledo)**

*New Discoveries in Ancient Limestone Quarries at Fatira, Hatnub and Tura-Masara*

An ongoing survey of ancient Egyptian limestone quarries has resulted in new discoveries at Fatira near Gebel el-Silsila, Hatnub near Amarna, and Tura-Masara near Cairo. (1) After the rediscovery of a lost New Kingdom temple in the Gebel el-Silsila sandstone quarry, the source of the temple's limestone columns was sought and found flooded by the Nile near Fatira village. (2) A hard, white, marble-like rock was used at Amarna for royal statuary and architectural elements in temples. The source of this unusual rock, a siliceous crystalline limestone, has been found near the famous Hatnub quarry for travertine (or Egyptian Alabaster). Within the 18th Dynasty limestone quarry are partially roughed-out standing and sitting statues as well as rectangular and enigmatic bracket-shaped blocks. (3) Vastly greater in size and importance are the Tura-Masara limestone quarries. These supplied stone to the Old and Middle Kingdom pyramid complexes of the Memphite necropolis and also for many later temples throughout the Nile Valley and Delta. The gallery-like, subterranean workings were previously known to Egyptology mainly from their many inscriptions and were thought to be unmapped. Recently, however, maps showing detailed plans (with surface areas) of nearly all of the galleries were discovered in the British Library. These were prepared at the beginning of WWII for the British military in order to facilitate its occupation of the bomb-proof galleries. These maps provide both much-needed documentation as well as new insights into the quarrying process at Tura-Masara.

**Elizabeth Hart (University of Virginia)**

*Beyond Prestige: Ritual Activities and the Making of the Ancient Egyptian Economy*

The prevailing theory for the development of specialized production during the Predynastic period is that elites sponsored others to make prestige goods used for displaying and promoting status. Through an analysis of stone tools, this research explores

the possibility that, in addition to prestige, non-elites increased their economic production in order to make items needed for ritual activities, such as life cycle events (e.g., birth, marriage, death) and community-encompassing rituals. Recent excavations of settlement sites provide the opportunity to take into account production sites and living areas which provide data on the activities of a larger range of social statuses, not just the ones that have left ample material records in their graves. Lithic artifacts from el-Mahâsna, Abydos, and Nag el-Qarmila were analyzed and compared to published data from other sites and online museum databases.

Patterns of spatial distribution, raw material choice, production locations, and the contexts of stone tools showed that there was an array of ways that lithic production was organized, and that full-time attached specialization emerged among an already complex milieu of production strategies. Moreover, many of the specialist-produced tools were used by a large cross-section of the population, and found in ritually significant contexts such as early temples, offering deposits, and tombs, along with everyday contexts such as houses, storage areas, and middens. These findings are significant because they show that the ritual activities of other people besides the elite were involved in the processes of change that occurred during the 4th millennium B.C.E.

**Stephen P. Harvey (Ahmose and Tetisheri Project) and Elizabeth Hart (University of Virginia)**

*In the Shadow of the Last Pyramid: Predynastic Finds Beneath Ahmose's Monuments at Abydos*

Since earliest investigation, the area at the base of the monumental pyramid constructed by pharaoh Ahmose at south Abydos has revealed significant traces of Predynastic activity. In 1900, Arthur Mace observed Predynastic ceramics beneath the 18th Dynasty remains, while a regional survey carried out in 1983 by Diana Craig Patch suggested a large area of settlement. Excavation since 1993 by the Ahmose and Tetisheri Project has revealed extensive Predynastic activity areas beneath New Kingdom levels, including features, pot emplacements, and caches of fine and rough ware Naqada I-II ceramics, intact basketry, and stone tools, among other finds. An overview of the results to date will be followed by a look at the analysis of a portion of the site's stone tools and debitage.

Analysis of the lithic assemblages in comparison with the contemporary Predynastic sites of el-Mahasna and Nag el-Qarmila provides insight into raw material use, heat treatment, and importation of finished tools. The raw materials study shows that chert use was not homogeneous in Predynastic Egypt—some sites primarily used local raw materials, while others had to import them. Moreover, even among sites in close proximity, the local materials used could vary substantially. These findings also aid in identifying which tools were imported into the settlements, thereby giving insights into the structure of Predynastic economy. The ongoing close study of the South Abydos Predynastic settlement promises to complement recent analyses of Predynastic finds from ‘Umm el-Qa’ab, el Amrah, el-Mahasna, and sites beyond the Abydos region.

**Allison Hedges (University of Maryland)**

*Poetics in The Triumph of Horus: Ritual Drama from an Aristotelian Perspective*

For 2300 years one name has pervaded all discourse on theatre history, theory, and practice in the Western world: Aristotle. Theatre scholars have agreed and disagreed over his *Poetics*, but have nevertheless touted the work as an appropriate gauge for evaluating theatre. Meanwhile, Egyptologists, classicists, and theatre historians alike have argued for and against the theatrical merits of ancient Egyptian drama: was it theatre, ritual, or both? The winning argument has often been in favor of dramatic ritual, with little or no connection to Greek drama and the foundation of modern theatre as we know it. Aristotle used Greek tragedy as his benchmark for the literary and artistic qualifications that make up the *Poetics*. What if his theory were used to evaluate an important ritual drama from ancient Egypt? Those in favor of an ancient Egyptian theatrical tradition might regard *The Triumph of Horus* as the oldest play in existence. The text itself, etched into the outer enclosure walls of the Temple of Horus at Edfu, dates to approximately 107-80 BCE. However, this play represents characters, dialogue, and a sequence of events that date much earlier. Dramatic reenactments of the mythical battle between the forces of Horus and the forces of Seth took place annually in Egypt, starting as early as the second millennium BCE. This paper will evaluate *The Triumph of Horus* and its dramatic forerunners using Aristotle’s theatrical theory in the *Poetics*, with the intention of shedding new light on the nature of theatre in ancient Egypt.

\* **Oliver A. Hersey (Trinity International University)***The Significance of a Diplomatic Marriage According to Pharaoh Ramesses II*

Ramesses II, as his predecessors did, married several foreign brides during his tenure as pharaoh. Two of these marriages were to daughters of Hattušili III in the years following the peace treaty forged between the two empires in Ramesses' 21st regnal year. The first marriage is described in a lengthy hieroglyphic inscription preserved on at least five stelae found throughout Egypt at Karnak (9th pylon), Elephantine, Abu Simbel, Aksha, and Amarah West. There is also an abridged version of this marriage that was found at Karnak on broken pieces of an alabaster stela. While diplomatic marriages in the ancient Near East and Egypt are mentioned in correspondences exchanged between foreign powers, treaties, and military annals, this is the only extant narrative account that details events surrounding such a marriage. In this paper, I examine the historiography of the marriage narrative in the context of what is known concerning the general diplomatic marriage process in the 14th and 13th centuries B.C. and the correspondences exchanged between Ramesses and the Hittite Queen. It will be argued that Ramesses offered the Egyptian subjects an account laden with propaganda undermining his northern rival to reaffirm the longstanding ideology that Egypt was more powerful than any other kingdom in the ancient world despite what reality may have been. The diplomatic marriage to Maat-Hor-Neferu-Re, according to Ramesses II, was not a product of standard negotiations between equals, rather it was a direct result birthed out of Hatti-land's demise.

**Rebecca Marie Hodgin (University of Cambridge) and John Richard Ward (Lund University)***Preliminary Excavation Report from the Gebel el Silsila Necropolis: Osteology, Architecture, and Quarried Mortuary Landscape*

This paper aims to explore the developments within the newly discovered Thutmoside necropolis of Gebel el Silsila and how this has changed the context of the landscape and our knowledge of ancient quarry workers. The wealth of material and number of tombs unearthed during the 2016/2017 season has provided a reevalua-

tion of the site's function as a labor intensive quarryscape, and the interred individuals and their relationship within the socio-political classes.

The initial analysis of osteological remains has revealed intriguing results, supporting the hypothesis that the individuals entombed were quarry workers and possibly, the ancient Egyptian temple builders; entombed together with their families. Who were they? What was their relation with the Theban elite? Trauma and musculoskeletal markers indicate occupational hazards, chronic injuries, and muscle growth correlating with activities expected in 18th Dynasty quarrying. The study of pathological, traumatic, and nutritional indicators suggests most individuals had a balanced diet and medical care. However, some enthralling examples of infection and disease will be discussed.

We will consider the new insights in relation to architecture and use of the quarryscape as a symbolic attribute to the aesthetic usage of the environment within a burial context, including the spatial relation with the contemporaneous Temple of Sobek and cenotaphs. Finally, the paper will highlight the overall impact the necropolis has on our interpretation of Silsila and how these new conceptions of material culture and environment will guide our future analysis—in particular, the importance and role that Kheny played within the ancient Egyptian landscape.

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

*The Problem of Locating the East Frontier Site of Migdol Menmaatre*

The Fortress “Migdol of Menmaatre,” part of the east frontier defense system of the New Kingdom, has been difficult to locate. Indeed textual evidence shows that a fort with this name is attested in NW Sinai from the New Kingdom through the Roman era. However, no one site exists that could possibly be Migdol over 1500 years. Excavations at Tell el-Herr and Tell Qedua make it clear that neither of these is the New Kingdom site. This paper will propose a new location for “Migdol of Menmaatre.” And an explanation will be offered for why three different sites in NW Sinai were call Migdol at different times in history.

**Kathryn Howley (University of Cambridge)**

*Does Size Matter? The Materiality of Shabtis*

Shabtis were one of the most enduring forms of ancient Egyptian visual culture, used over millennia, and are now a mainstay of museum collections. However, their popularity on the antiquities market has contributed to their status among Egyptologists as the domain of collectors, of limited interest to archaeology.

The popularity of shabtis among collectors is based on their material qualities as small, personified objects, exhibiting minor variations on a common form. This aesthetic appeal is not confined to modern collectors, but can be traced back to accounts of 17th century travelers in Egypt. The appeal of shabtis is also cross-cultural: archaeological evidence demonstrates that shabtis travelled across the ancient Mediterranean world, where they were acquired for reasons other than provisioning work in the afterlife.

The aesthetic appeal of shabtis is therefore not restricted to modern collectors, but shared by people from a wide range of cultures and time periods. We might therefore expect that the material form of shabtis also had meaning for the Egyptians. Utilizing art historical theory on the appeal of miniatures and collections, this paper will argue that one of the reasons for shabtis' enduring importance in Egyptian funerary religion, and for their stylistic development, is due to their material qualities, which over time were exploited by Egyptian craftsmen. The cross-cultural, cross-temporal appeal of shabtis should not be dismissed by scholars, but embraced as evidence of what a material approach to these ubiquitous objects can tell us about shabtis' visual impact on ancient Egyptians.

**Ibrahim Mustafa Ibrahim (Ministry of Antiquities, Egypt)**

*New Discoveries in Alexandria Eastern Cemetery*

The recent excavations in the eastern region of Alexandria have led to the discovery of parts of the eastern cemetery of the ancient Egyptian city from different periods. It has helped to improve our understanding of the nature of the societies that inhabited the city through the ages, especially Non-Egyptians, who preferred the eastern cemetery to bury their dead.

The site known as El-Abd theater, is the most important one of these discovered parts, in terms of its area, conservation status and number of elements that were discovered in it. The site is located

on the coast of Alexandria and occupies an area of about 1300 m<sup>2</sup>.

A salvage excavation project was carried out at the site by an Egyptian team of the Ministry of Antiquities during the period from March 2012 - March 2015. This excavation has resulted in the discovery of a cemetery in two phases, one upon the other.

The upper phase dates to the Late Roman period and consists of tombs that were built of irregular limestone blocks and red bricks in two floors, the upper one of it was non-roofed. The burial slots at this phase were vaulted and a water cistern was attached to each tomb.

The lower phase dates back to the early Hellenistic period, 3rd century B.C. and consists of a multi-storey cemetery hewn in the rock, where the dead were buried inside burial slots “loculus,” Kline, or ash vases made of pottery or alabaster (Hydria Vases).

### **Mahmood Ibrahim (Cal Poly Pomona)**

#### *Tales of the Miraculous and Early Mamluk Society*

Shams al-Din Muhammad b. Ibrahim al-Jazari follows the convention of early Mamluk chroniclers in that he divided his opus into two sections: events and obituaries. However, he is unique in his use of colloquial Arabic and his choice of notable subject matter. He thus allows us a uniquely detailed view of Mamluk society and daily life. Among the contributions of al-Jazari is a collection of tales, hikayat, that he included in the obituaries of various individuals. Some of these hikayat were told to him by his father or brother. I have translated these tales into English with the aim of having them published with illustrations.

Mixing fantasy with reality, the tales include various subjects and locations. For the most part, they affirm the dogma of qada' wa qadar, fate is inescapable. Destiny, as written by the pairing angels, will be fulfilled. Two of these tales involve Alexandria and purport to explain the origin of some “known” olive oil and other merchant families in town. A third involves a mystic who dove into the Nile to produce fresh fever-reducing cucumbers as told by al-Ikhmimi (d. 1285 C. E.), a noted Egyptian mystic and himself a swimmer.

For this presentation, I will read three tales and briefly discuss the relevant cultural practices and attitudes that they seem to emphasize and support, especially a worldview heavily influenced by Sufi attitudes and beliefs in miracles and the power of holy men.

**Salima Ikram (American University in Cairo)***Back in the Valley: An Update on KV10 and KV63*

The excavations at KV10, under the direction of Otto Schaden, were interrupted by the discovery and work on KV63 in 2006. The work on KV10 has resumed, and this paper provides an update on the excavations of both KV10 and KV63, the current ideas about these two tombs, and plans for future work therein, and their publication.

**Sameh Iskander (New York University)***Recent Excavations, Restorations and Documentation at the Temple of Ramesses II in Abydos*

This paper will offer a report on the 2017 field season excavations by the joint teams of the ISAW-New York University, and the Ministry of Antiquities in an area 35mx35m directly west of the temple of Ramesses II in Abydos. The implications of the results of this work in expanding our knowledge of the role of the temple and its relationship to the rituals within Abydos will be presented.

Furthermore, this talk will review the continuing documentation and restoration work performed in the temple during the seasons 2015-2017 by the ISAW-New York University mission. The results will appear in the forthcoming second publication volume currently underway. Aspects of this work include restoration of the Osiris chapel; photographic and epigraphic documentation of the pillars; an updated translation of all the texts in the temple with analysis. A chapter is devoted to the documentation and translation of the graffiti and their placement within the temple shedding important light on the rituals, use and accessibility to the temple after the reign of Ramesses II.

**Mark D. Janzen (Tandy Institute at Southwestern)***The First Season of Epigraphic Work at the Cour de la Cachette, Western Exterior Wall*

One of the longstanding goals of the Great Hypostyle Hall Project is to scientifically reproduce and date the reliefs inscribed on the western exterior wall of the Cour de la Cachette, which connects to the south wall of the Hypostyle Hall.

These reliefs depict a pharaoh attacking fortified settlements in scenes flanking the famous Hittite Peace Treaty of Ramesses II.



There has been much debate about the original authorship of these scenes due to evidence of usurpation in the cartouches and the presence to several palimpsests.

Epigraphic examination of the western wall began in November 2016 with the goal of scientifically examining and accurately reproducing the scenes in order to determine their original author and to better understand the internal history of the Nineteenth Dynasty, the usurpations of Sety II and Amenmesse, and the ideology behind the decorations. It is also vital that the western wall receive full recordation owing to its exposure to weathering and other natural sources of damage.

This presentation will share the tentative results and initial impression from the first season as well as future goals for the project.

**Richard Jasnow (Johns Hopkins University)**

*Gleanings from the Book of Thoth*

As work continues on the next volume of the Book of Thoth I present here thoughts on the first sections of the composition, which describe the initiation of the disciple into the House of Life (R. Jasnow and K.-Th. Zauzich, *Conversations in the House of Life* [Wiesbaden, 2014], pp. 55-87). These passages emphasize asceticism. The disciple declares, for example, that he does not drink wine and is not sexually active. How does this fit in with what is otherwise known about Egyptian priestly modes of life in the Graeco-Roman Period? I will also deal with newly discovered fragments of the composition and points raised in recent discussions of the Book of Thoth.

**Jordan Clare Johansen (University of Chicago)**

*The Medinet Madi Paradox: The δεκάτη in the Hymns of Isidorus*

This paper analyzes one aspect of the festival procedure of Isidorus' epigraphic hymns at Medinet Madi in the Fayum dated to c. 96 BCE, namely the δεκάτη or "tenth," a contribution to the temple in kind or, arguably, in money. While many neighboring temples in the Fayum were being shuttered and were dilapidated (e.g. Rigsby (1996) #224), the Renenutet-Hermouthis temple at Medinet Madi was creating additional festivals (e.g. the panegyris of Hymn II) and funding large-scale building projects (Arnold (1999), Bernand (1981); Bresciani & Giammarusti (2012); and

Moyer (2016)). This paper argues that this paradox was an effect of innovations concerning the δεκάτη/“tenth” at Medinet Madi. While previous scholarship on the hymns has cursorily dealt with this topic (Vanderlip 1972), this paper studies the δεκάτη/“tenth” in Greek religious sources, pre-Ptolemaic Egyptian sources, and Ptolemaic documentary papyri and inscriptions in Greek and Demotic in order to analyze this seeming paradox of Medinet Madi. Furthermore, this paper contextualizes the temple and its festivals within the breakdown of the syntax system in the late Ptolemaic period (Manning (2010); OGIS I 190 ll. 14-16 (Rosetta Stone, 196 BCE); p.tebt.1.5. (Amnesty Decree, 118 BCE)) and argues that the temple at Medinet Madi took an innovative, multicultural approach to raising revenues that was recognizable to both a Greek and an Egyptian audience and allowed the temple to flourish with a measure of localized, self-sufficiency.

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

#### *Risk Management: Archaeological Support for USAID-funded Groundwater Lowering Projects*

This presentation will discuss archaeology in the context of USAID’s work in groundwater lowering engineering works at historic sites in Egypt. Currently, ARCE, engineers Camp Dresser & McKie Smith, the Ministry of Antiquities and USAID are collaborating to document and record archaeology encountered at Kom Ombo and Kom el-Shuqafa (Alexandria).

Since the 1980s, USAID has been funding engineering works to control wastewater and groundwater at or close to sites of major archaeological significance. These began in Giza where former villages were expanding into dense urban environments.

With the creation of the Egyptian Antiquities Project at ARCE in 1994, USAID began to provide funds for ARCE to implement heritage conservation work. At the same time, a change in policy meant that engineering works to control groundwater around major historic sites could be understood as a conservation method. During the late 1990s, USAID funded groundwater control works to support the ARCE conservation projects at the Bab Zuwaila.

Subsequently, USAID funded groundwater projects at several other sites. ARCE was able to provide archaeological recording and documentation at Old Cairo, where documentation, recording and publication provided a new understanding of the Roman and earlier occupation in the area.

More recently, two more groundwater lowering projects have been developed at Kom Ombo and Kom el-Shuqafa. ARCE carried out archaeological desk based assessments in the design stages of both projects in collaboration with the designing engineers CDM Smith. These projects are currently close to mobilization on site.

**\* Shelby Justl (University of Pennsylvania)**

*Buzzworthy: Administration of Beekeeping and the Honey Industry*

Without sugarcane until 710 AD, honey was the major sweetener for ancient Egyptian food and wines, an important ingredient in medicine, and a valuable tribute commodity. Illustrations of apiculture are surprisingly rare and a lack of representation may indicate honey was a royal prerogative at least in the Old and Middle Kingdoms. However, honey production appears to be a more expansive industry from the New Kingdom onwards.

This paper assesses the industrialization of Egyptian honey production and the extent of royal and temple control over beekeeping from the New Kingdom to the Ptolemaic Period through beekeeping titles, New Kingdom letters, the Wilbour Papyrus, Abydos Stela of Sheshonq, and Zenon archives. Location and size of beekeepers' land-holdings and hives, productivity levels, and evidence of honey grading, transport, and the taxation of beekeepers may suggest honey production as a larger scale industry than previously thought. A snapshot of the archaeological site of Abydos and excavated honey pots may also indicate the extent of state level production facilities and the industrial scale of honey gathering, storage, and use.

**Janice Kamrin (The Metropolitan Museum of Art) and Yasmin El Shazly (Ministry of Antiquities, Egypt)**

*The Coffins of Imhotep from Meir*

One of the highlights of the Ptolemaic galleries at The Metropolitan Museum of Art is a 72-foot long "Book of the Dead" belonging to a priest of Horus of Hebenu named Imhotep (MMA 35.9.20a-w). This papyrus, and a set of Osiris liturgies inscribed for the same man (MMA 35.9.21a-o), were purchased in Cairo in 1923 by Edward Harkness and given to the Museum in 1935. The titles and filiation of this Imhotep correspond to those on a wooden outer coffin with a gilded face found in the southern part of the necropolis at Meir in 1913-14 by Ahmed Kamal, for which he pub-

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

lished a brief description and facsimile versions of the inscriptions in 1915-16. Imhotep's outer coffin appears in a 1979 catalogue of the Mallawi Museum (no. 559), along with his inner coffin (no. 560). This presentation will offer new photography and analysis of this remarkable coffin set of the early Ptolemaic era.

**Andreas Kostopoulos (American Research Center in Egypt)  
and Andy Rutkowski (University of California, Los Angeles)**

*Out of the Box and onto the Web – ARCE's Conservation Archive Goes Online*

Since 1994 ARCE has maintained an archive in Cairo derived from some seventy conservation and documentation projects funded by USAID. The archive comprises important collections of reports, images and graphics of Egyptian cultural heritage spanning virtually all the country's historical and cultural phases while representing an intensive and sustained international contribution to this field.

Articles and monographs have appeared as well as eleven books published jointly by ARCE with Yale University Press and the American University in Cairo (AUC) Press. However, original data and the majority of holdings remain inaccessible to anyone lacking physical access to ARCE in Cairo.

In July 2015, following discussions with Dr. Willeke Wendrich and members of the Digital Library at UCLA about hosting ARCE's archive collection, ARCE signed an agreement with UCLA to participate in the International Digital Ephemera Project (IDEP), sponsored by the Arcadia Fund. The IDEP collection will initially publish materials on five conservation projects carried out by ARCE. The digital version of the archive will fulfill an important obligation of scholarship by disseminating the research, recording and documentation that accompanied project implementation to the widest possible audience thereby expanding current knowledge. It will also satisfy a current objective of the funding agency by promoting Egyptian heritage to a wide public.

This paper, jointly presented by an ARCE staff member and a member of the UCLA Digital Library, will include an overview of the physical archive, as well as a data show of the first projects to be uploaded on the IDEP website.

**Dimitri Laboury (F.R.S.-FNRS - University of Liège, Belgium)  
and Maud Mulliez (Archeovision - UMS 3657 of the CNRS -  
University of Bordeaux)**

*3D Investigation into the Bust of Akhenaten in the Louvre Museum*

Purchased in 1905 by G. Bénédite from the Antiquity market, the unprovenanced limestone bust of Akhenaten now kept in the Louvre Museum (under the inventory number E 11076) is world-famous but, in the end, rather poorly studied.

In the context of an international research project entitled RetroColor 3D (funded by the Région Nouvelle Aquitaine, France, and the University of Bordeaux Montaigne, at Archeovision - UMS 3657 of the CNRS), this exceptional piece of sculpture was investigated anew with the help of 3D reconstruction as a methodological tool. Reporting on this transdisciplinary analysis, the paper will explain how this led to a better understanding of the bust's original function in the creation of royal portraiture during the so-called Amarna period.

**Peter Lacovara (The Ancient Egyptian Heritage and  
Archaeology Fund)**

*2017 Survey at Deir el-Ballas*

The Second Intermediate Period and early Eighteenth Dynasty site of Deir el-Ballas was originally excavated by the Phoebe A. Hearst Expedition of the University of California under the direction of George A. Reisner in the years 1900 to 1901. During the season's work he uncovered the remains of a large royal palace, a series of cemeteries, and a settlement. Unfortunately, the excavations were never published and the field notes were so brief that any in-depth study of the excavation was impossible. In order to clarify the records of the expedition four seasons of survey and clearance were undertaken between 1980 and 1986 under the sponsorship of the American Research Center and the Museum of Fine Arts, Boston. During this work detailed maps were made of the site and plans of the North Palace and a number of the houses excavated by Reisner. During the course of survey work we realized that there were many areas of the site which Reisner had only partially excavated or not cleared at all.

The recent growth of the modern village, sporadic looting and the construction of a number of roads along the desert edge now threatens to destroy significant parts of the site and a new cam-

paign of survey and fieldwork is being undertaken to develop a strategy for site protection, conservation and site management.

**Nicolle Leary (Macquarie University)**

*Animal Figures and the Canon of Proportion in Old and Middle Kingdom Scenes at Meir*

Animal figures are an abundant feature of Egyptian wall scenes, however they have been left in the shadows of their human counterparts when it comes to artistic analysis. The presented research aimed to shed new light on methods used by Egyptian artisans to represent animals during the Old and Middle Kingdom periods by investigating an artistic convention known as the ‘canon of proportion,’ which, thus far, has only been examined in relation to human figures. In order to investigate the existence of a proportional guide when rendering animal figures in wall scenes, the study focused on elite tombs from the Upper Egyptian site of Meir, where existing grid systems survive. Hypothetical grids were developed based on those associated with three animal types at the site, and were then used to analyse a corpus of fifty-eight examples comprised of standing cattle, standing and swimming ducks and standing oryx dating from the 6th to 12th Dynasties. Results of the examination revealed consistent body measurements across the entire test group, indicating that a proportional guide was used in the rendering of all three figure types at the site. Investigating the existence of a proportional guide for the representation of animal figures at Meir has generated new information about the practices used by Egyptian artisans when rendering subjects in two-dimensional form. The methodology employed for the current study will subsequently provide a platform for testing further sites across Egypt in order to determine whether the same phenomena occurred uniformly or if regional diversity existed.

**Christine Lilyquist (The Metropolitan Museum of Art, Emerita)**

*Establishing Absolute Chronology for Egypt and her Northern Neighbors during the 2nd Millennium BC*

Late Middle Kingdom and Second Intermediate Period texts and material culture have seen many advances in recent years. At the same time, new radiocarbon analyses from Egypt, the Levant, and the Aegean have brought more precision to studies of

relative chronology. Taken together, texts, material culture, and radiocarbon have the potential to create something that approaches absolute chronology; however, certain gaps in data need to be filled. Early Carnarvon/MMA excavations at Thebes now provide a wealth of textual and archeological information from the Second Intermediate Period through the first decade of Hatshepsut's joint rule with Thutmose III. Present are a significant number of "leading types" that have been used at other sites to establish relative chronology; these types appear at Thebes in a much tighter context. Which foreign or foreign-inspired items occur, and which do not, are subjects of interest—keeping in mind the differences that regional centers may exhibit. The paper will also summarize what has yet to be learned from the Theban excavations.

**Kate Liszka (California State University, San Bernardino)**

*The Lost Amethyst Mining Settlement: Site 4 at Wadi el-Hudi*

Nestled in the Eastern Desert approximately two kilometers away from Sites 5 and 9 at Wadi el-Hudi hides a little-studied archaeological site: Site 4. Ahmed Fakhry was the first to identify Roman remains there in the late 1940s. Due to its remoteness, no one else has studied this site since his time. Until recently, it has remained like a time capsule on the landscape.

Due to illegal mining and new modern gold mines working a mere 600 kilometers away, Site 4 is under extreme threat. With the help of the Antiquities Endowment Fund Emergency Grant from ARCE, the Wadi el-Hudi Expedition was able to take the first look at Site 4 in more than 50 years. Our knowledge of the site has changed tremendously.

Site 4 was a massive settlement and administrative hub for amethyst mining during the Middle Kingdom. Officials left many stelae, seal impressions, and evidence for daily life. They utilized the hills around it, and networked this site with the better documented Sites 5 and 9.

Interestingly, we also found the only evidence from the New Kingdom at Wadi el-Hudi at Site 4, a stela dedicated by the Viceroy of Kush, Usersatet.

During the Late Ptolemaic and early Roman periods, Site 4 was then renovated and rebuilt on a large scale for new mining expeditions. At that time, it was again a central administrative hub for expeditions to Wadi el-Hudi. In our excavations at Site 4 we found accounts, letters, and other inscriptions that occur in Demotic and

Greek.

**Rita Lucarelli (University of California, Berkeley)**

*Baba and the Demonic Aspects of the Baboon*

Among the minor deities of the Egyptian pantheon is the god Baba (or Bebon), who is attested from the Pyramid Texts through the temple texts of the Graeco-Roman period. Although never depicted, a few texts suggest that this god manifests himself as a baboon with a rather dangerous and dreadful character and function towards other gods and humankind; however, Baba's whereabouts in relation to his baboon manifestation have not been thoroughly investigated yet. This paper will review the existing sources on baboons with demonic aspects attested in magical and mortuary texts and illustrations of Pharaonic and Graeco-Roman Egypt, at the same time attempting to better define the role of Baba within the ancient Egyptian pantheon.

**Andrea Maleri (University of Padua)**

See D. J. Ian Begg (Trent University)

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

*In the Shadow of Hathor: New Discoveries at Dendara*

Since 2014, recent archaeological fieldwork at Dendara has focused on the exploration of the origins of the sanctuaries and settlement located within the later temple precinct. Various sectors located intra-muros and in the immediate vicinity of the Greco-Roman temples of Hathor and Isis have shown a succession of light occupation and activities since the Naqada II c-d period (so far the earliest occupation ever attested at Dendara) until the late 3rd Dynasty. This marks a turning point, which marks a radical change in the function of the area discernable by the apparition of a wide enclosure wall, multiple mudbrick installations and massive trash deposits which correspond to administrative activities from the beginning of the 4th Dynasty. For the first time, those early Old Kingdom contexts confirm, from an archaeological point of view, the emergence of an early religious and urban center in the landscape of Upper Egypt at the time when the site acquired its status as a nome capital.

During the 2016 season, the long-term evolution of the 3rd mil-



lennium town was investigated further with a specific focus on the large settlement that extends along the eastern side of the exterior of the large mudbrick temenos wall. This part of the ancient city, founded onto the natural sand, shows a fast, significant and well structured expansion of the domestic areas during the late Old Kingdom/First Intermediate Period transition, a phenomenon which can also be observed at other provincial centers in Upper Egypt.

**Alice McClymont (Macquarie University)**

*Restoration, Reuse, and Reconsecration: The Treatment of Theban Tomb Erasures Following the Amarna Period*

The reign of Akhenaten made a physical impact on many Egyptian monuments through the frequent erasure of certain words and images that were apparently considered oppositional to this king's new religious program. Official erasure restoration activity carried out by subsequent rulers in state temples, often labeled as a *smꜣwy mn.w* 'renewal of monument,' suggest politically-motivated desires for visible displays of rehabilitation. Less realised is the extent to which restoration occurred in non-royal monuments and the varied circumstances under which such work was executed. The tombs of the Theban necropolis that were targeted during the Amarna Period offer a case-study to explore the various motivations and techniques of the erasure restoration carried out in some of these private monuments, and how this differed from or complemented state activities. Factors such as the distribution of restorations, ancestral involvement, and the systemic reuse of tombs speak to multiple scenarios. In addition, the evidence from this site provides the opportunity to further consider the ideological impact of erasure within a mortuary context and the cultural desire to 'renew' what has been damaged. This paper will present initial findings and observations that contribute not only to Amarna Period and early 19th Dynasty studies, but also to broader considerations of the diachronic use of sacred space.

**Alessandra Menegazzi (University of Padua)**

See D. J. Ian Begg (Trent University)

**Elizabeth Joanna Minor (Wellesley College)***Beer, Sacrifice and Commemoration in Ancient Nubian Burials of the Classic Kerma Period*

The funerary equipment of the Classic Kerma elite community included sets of ceramic vessels accompanying the primary deceased and sacrificed individuals. Stacks of beakers were placed in communal areas of graves, suggesting that the vessels were intended for group use in the afterlife. Graves with extraordinary organic preservation include woven giraffe-hair implements placed near the vessels. In comparison with ethnographic examples, these tools are beer strainers. Two graves also had vessels with preserved beer mash. Beer provided an important source of nutrition in Nubia, as in Egypt, and ancient Nubian beer is notable for containing natural tetracycline.

The placement of communal beer vessels and drinking equipment in elite graves demonstrates the social nature of imbibing alcoholic beverages in the Classic Kerma culture. The beer stored in larger vessels was strained and then served to others in smaller beakers. This process of consumption acted to reinforce the social relationships between the participants. In death, these relationships were manifested through the coercion of individuals to be sacrificed to accompany the burial of the primary deceased individual. The carefully arranged beer equipment was brought into the mortuary context, ready to be tapped to continue to commemorate these relationships in perpetuity.

**Nadine Moeller (The Oriental Institute, The University of Chicago)***A New Settlement Quarter of the Late 5th Dynasty at Tell Edfu*

This lecture will present the recent discoveries at Tell Edfu where the current fieldwork has focused on a settlement quarter dating to the Old Kingdom. The ex-nihilo foundation in this part of the ancient city is characterized by two large building complexes, which were established directly onto the natural Nile sand deposits. A sealing naming Djedkare-Isesi, which has been found in association with this newly created phase of occupation, firmly dates the buildings to the late part of the 5th Dynasty. One of the buildings is marked by exceptionally thick walls showing a distinct slope on the exterior, which is so far unparalleled. The size and quality of these structures indicate an official and administra-

tive function. Later on, during the 6th Dynasty, these buildings fell out of use and a thick abandonment and destruction layer covers the whole zone after which a gradual re-occupation occurred that is characterized by smaller domestic courtyards. This indicates a complete change in function between the 5th Dynasty installations and those dating to the very end of the Old Kingdom. Settlement remains dating to the 3rd millennium BCE are rare outside the Memphite region and the new evidence from Tell Edfu provides insight into the evolution of this nome capital from its foundation until the end of the Old Kingdom.

**Aya Mohamed (Indiana University)**

*Natural Causes and Supernatural Curses: Howard Carter's Death and the Epistemology Behind Myth Debunking Narratives*

The last few decades have witnessed a foregrounding of cancer advocacy and an avid cultural interest in the “illness narratives” of cancer patients. Even so, activists and cultural theorists argue that a cancer diagnosis continues to activate the dynamic of victim-blaming, a corollary of the just-world bias. Equally perpetual is the deductive inferential trope that Carter’s death in 1939 due to untreated Hodgkin’s lymphoma integrally invalidates the “Tutankhamun curse.” Moreover, the circumstances of his demise are typically characterized as natural, expected, and generally uneventful. This trope pervades both scholarly (often in the form of a side remark) and non-scholarly works, particularly the non-fiction sub-genre of “myth-debunking” that departs from a foundation of scientific skepticism. As such, this study argues that the representations of Carter’s death lie at the juncture of several unwittingly interlaced cultural constructs in which there may appear an epistemological dichotomy between scientific empiricism as logical ontology and myth as its ontological antipode. Close analysis, however, reveals an essential correlation between these seemingly irreconcilable positions. While, in contemporary times, the trivialization of the eventfulness of Carter’s death comes through as a callous refutation of the physical suffering concomitant with systemic malignancy, it simultaneously takes a staunch stance against the perpetuating notion of cancer as a self-caused disease. Correspondingly, with regards the concept of epistemic authority, while newspapers often receive the blame for the hoax of “Tutankhamun’s curse,” the trope that Carter’s death is its ultimate debunker is also fascinatingly traceable to the newspaper obituar-

ies of Howard Carter.

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

*Theban Graffito 1372: A Sortie of the God on the Western Path?*

Over the course of more than three centuries, throughout the Ramesside Period and the Twenty-first Dynasty, members of the necropolis workmen's community left thousands of graffiti scattered over the valleys of the Theban west bank, from the Vallée des Carrieres in the east to the Wadi el-Gharby in the west. Most of these informal inscriptions consist of the author's name, his title (if any) and sometimes a filiation. Rarely does a graffito make reference to a god or inform us of a special event: a cloudburst, the inundation, the inspection of a tomb, or a visit from some high official.

One such record is Graffito 1372, published by Cerný in facsimile and transcription. Located along the narrow footpath ("Sentier de l'Ouest") that leads from the "village du col" to the West Valley of the Kings, this graffito lacks a signature. Neither is there any indication of a date. The text, which appears to commemorate a ritual procession of the deified Amenhotep I in a rugged and isolated area, includes a verb that may be a hapax legomenon and employs the toponym "Heliopolis of the gods." This study examines Graffito 1372 and its environment for clues to its date, possible author, and historical significance.

**Alexandra Francesca Morris (New York University)**

*Tutankhamun and the Golden Age of Acceptance and Accessibility*

Tutankhamun, an 18th Dynasty Egyptian pharaoh and the most iconic figure in ancient Egypt recognized for the extreme beauty of his funerary goods and tomb by nearly everyone world wide, remains largely misinterpreted. He is now known to have been disabled with clubbed foot, Kohler's disease, and cleft palate; several potentially severely painful disabling conditions. There has been little to no recognition in the Egyptology and archaeology communities of how his disability factored into his personal, political, religious, and social roles within Egyptian society. Additionally, almost no recognition of his disability is mentioned in contemporary materials made for the general public. He remains the perfect face of a pharaoh, despite his very real, and very severe disabilities. There has also been no research on how his tomb was

adapted to fit his needs as a disabled man until now. This presentation will show how Tutankhamun's tomb was indeed modified to fit his needs as a disabled person. Through an examination of the tomb layout, certain artifacts, botanical materials, artwork, and other grave goods, this presentation will also show how his tomb is perhaps the pinnacle of disability acceptance that existed within the various facets of ancient Egyptian society.

**Ellen Morris (Barnard College, Columbia University)**

*Prevention Through Deterrence along Egypt's Northeastern Border Or the Politics of a Weaponized Desert*

At various times in its history, Egypt's governments were concerned at its northeastern border both to keep would-be fugitives in and to keep would-be migrants and invaders out. Adopting a system of structural violence that bears similarity to America's own policy of Prevention through Deterrence on its southern border, the easiest points of entry were fortified and policed. Beyond that, however, it secured water sources and relied upon the north Sinai desert to kill or grievously injure any intruders that ventured to cross it without permission—a tactic that proved remarkably effective. This paper considers the parallels between ancient Egyptian and United States policies of border control and argues that, with the exception of a few places at a few times, the Sinai desert should be considered a shatter zone.

**Anna-Latifa Mourad (Macquarie University)**

See Linda Evans (Macquarie University)

**Kerry Muhlestein (Brigham Young University)**

*Quantifying Burials: Learning about Life and Death in Roman Egypt from an Extensive Cemetery Database*

For years we have been compiling the information for nearly 1000 burials from the Fag el-Gamous cemetery (in the Fayoum) into a database. This database includes information about the location of a burial, its condition, textiles, hair color, grave goods, osteopathic information, Carbon dating, etc. It can create 3D models of where certain characteristics are found, and not found. As the database comes together the sheer number of data points allows us to quantify important trends and information with a high degree of reliability. We are able to start publishing on infant and juvenile

mortality rate, on the dates of burial changes that may indicate conversion to Christianity, compare female, male, and juvenile mortality and burial trends, and document changes in trends over time. As we finish the database we hope to make it available to the public, and plan to at some point allow others to add information to it for burials elsewhere, creating the ability to learn from comparison. At this point we can, and in this presentation will, provide information about infant and juvenile burials and mortality rates, comparison of male and female burials, and provide quantifiable information about burial changes that may reflect conversion, as well as give quantifiable information about the date of those burial changes.

**Brian Paul Muhs (The Oriental Institute, University of Chicago) and Jackie Jay (Eastern Kentucky University)**

*Demotic Ostraca from Early Ptolemaic Thebes in Context*

In this paper, we study an unpublished group of Demotic and Greek ostraca now in the Oriental Institute Museum, Chicago, originally from Ambrose Lansing's excavations at Deir el-Bahri in 1915-1916 for the Metropolitan Museum of Art, New York. We will briefly describe the ostraca, which date to the Early Ptolemaic Period, and bear receipts issued to and letters sent to several individuals, most frequently to the mortuary priest Thotsuthmis son of Panouphis. We will then explore potential relationships between the individuals mentioned in this new collection of ostraca and those named in the broader previously published corpus of contemporary papyri and ostraca from Thebes, many of whom were also mortuary priests. Most of those contemporary papyri and ostraca are without provenance, but because we have discovered the findspot of the Thotsuthmis material, we can compare it with the findspots for the few other excavated papyri and ostraca from Early Ptolemaic Thebes, allowing us to better define the activity areas of these mortuary priests and their associates. Our ultimate goal is to present a more nuanced picture of the community of mortuary priests active on the Theban west bank in the Early Ptolemaic Period.

**Maria Nilsson (Lund University)**

*Imperial Extraction at Gebel el Silsila: Quarrying for Tiberius*

cient site of Gebel el-Silsila has been divided into 104 individual quarries, 52 on respective side of the Nile, each one studied within their archaeological and geological landscape. Together, archaeology, epigraphy, geography and detail studies of preserved infrastructure, extraction techniques and transportation methods, provide us with an insight into the overall administration of Gebel el-Silsila, and how the ‘Mountain of the Chain’ developed into a complex quarriescape. The Roman Quarry 24 is an excellent example of how the individual quarries acted as a microcosm thriving with activity during a limited period of time; this will be explored here.

Stretching out over an area of almost 30,000 m<sup>2</sup> and exploited during the reign of Emperor Tiberius, the quarry is preserved with hundreds of epigraphic documents, including dedications to Montu and depictions of pylons indicating the intended architectural feature for the extracted blocks, animal stables, and an administration building with 13 rooms exposed so far. Since excavations begun in 2015 this building has produced over a hundred demotic ostraca, coloured textile, seal impressions, coins and beads, sandstone figurines and amulets, inscribed plaques (etc.), and over 30,000 ceramic sherds. Together material culture and epigraphic documents provide us with intriguing clues about the chronology, function and development of the site, as well as the correlated temple destination to where the stone was to be transported. This paper presents a preliminary report from the ‘Stables of Tiberius.’

**Sara E. Orel (Truman State University)**

*A Late Roman Settlement in the Ninth Nome of Upper Egypt: The Gebel el-Haridi Survey*

The Gebel Sheikh el-Haridi, an area of cliffs on the east bank of the Nile just north of modern Akhmim, was the focus of three seasons of survey sponsored by the Egypt Exploration Society in the 1990s. The Haridi Project is now in its publication phase; this presentation will focus on an area of extensive mudbrick and pottery on the slope known locally as Gebel Abu el-Nasr. This is the most likely candidate for the ancient town noted by 19th century visitors. Finding this settlement and studying the surface remains at the site in the hope of determining its ancient identity were major goals of the Gebel el-Haridi survey; the area received significant attention in each field season, and was a focus of the second.

After our project completed its third season the lower slope

settlement was excavated by the SCA in 1999 and 2000, under the direction of Yahia El-Masry, who published his work in 2009. That excavation expands our knowledge of the area. Photographs taken at the site in the winter of 2009, a decade after his investigation, show walls preserved to two stories in height, many utilizing the limestone bedrock as the foundation, and almost all with mudbrick as the primary building material. This presentation will discuss the architecture in both mudbrick and stone, as well as the pottery and small finds recovered in the survey seasons, and review the overall pattern of habitation and utilization at the site.

**Greg Pena (PenaTech)**

See **Allan E. Gluck (Archaeological Photography Exchange)**

**Luigi Prada (University of Oxford)**

*Artefacts as Revenants: Khereduankh's Stela and the Dispersal of an Early American Museum Collection*

This paper will give the first presentation of an unpublished funerary stela of Ptolemaic date, belonging to a temple musician named Khereduankh, and of its curious modern history. This perfectly preserved artefact will be discussed in terms of both its pictorial decoration and its texts. The latter mainly consist of an interesting mortuary inscription of seven lines, six in hieroglyphs and the last in demotic. Stylistic affinities between this and other Ptolemaic stelae from Akhmim will be discussed, along with Khereduankh's prosopography within Akhmim's priestly families. The modern history of this stela is entwined with the origins of American museums' interest in ancient Egypt. Discovered during French excavations in Akhmim in the 1880's, the stela was shipped to the USA shortly thereafter as part of an Egyptian collection assembled by Emile Brugsch on behalf of the recently founded Drexel Institute (now University) in Philadelphia, PA. In 1916, Drexel's fine museum collection was sold and dispersed, and Khereduankh's stela came to the collection of the Minneapolis Institute of Art (MN). Yet, when Minneapolis deaccessioned a large number of its Egyptian antiquities in 1958, Khereduankh's stela entered a private American collection, sadly disappearing from public eyes—till last summer, when it left the USA to resurface in Paris and, ultimately, found a new, permanent home in England.



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

*The Many Faces of the Prisoner Statues from the Pepi I Pyramid Complex*

Numerous Egyptologists have admired the heads of the late Old Kingdom prisoner statues since their discovery over the course of the twentieth century. The prisoner statues, which are freestanding, limestone objects, depict different foreign captives kneeling with their arms bound behind their backs. Unlike the relatively uniform bodies, the facial features and hairstyles of the prisoner statues vary significantly. Indeed, scholars have frequently described their faces as expressionistic, non-idealizing, and individualized. Others have even questioned whether the heads should be considered portraits of foreign enemy chieftains.

This paper will return to the prisoner statues from the pyramid complex of Pepi I, whose bodies I first introduced at ARCE in 2016, and focus on the sixteen head fragments that the Mission Archéologique Française de Saqqâra discovered in this complex. Using unpublished, archival photographs, I will present these heads and compare them to contemporary elite and royal statuary in order to evaluate their relationship to other Old Kingdom statues and assess the degree to which they are realistic, individualized, and examples of ancient Egyptian portraiture. In this way, I will also address the question of the statues' ethnicities and the issues associated with trying to assign each head to a specific ethnic category.

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

*Approaches to Egyptian Urbanism*

It is a truism that until recently Egyptologists generally either understudied or ignored Egyptian urbanism in favor of tombs and temples. Since Bietak's definitive 1979 rebuttal of Wilson's 1960 characterization of Egypt as a "civilization without cities," scholars have slowly begun to focus more on Egyptian towns and cities. Especially in the past ten to fifteen years, Egyptian urbanism has begun to receive the attention it deserves. This paper reviews progress in the study of Egyptian towns and cities to date and proposes additional areas of investigation for future work.

**Jean Revez (Université du Québec à Montréal)***Putting Pieces Back Together: A Reassessment of Legrain's Modern Reconstruction Inside the Hypostyle Hall at Karnak*

In the aftermath of the 1899 earthquake that caused a significant part of the northern half of the Hypostyle Hall inside the temple of Amen-Ra at Karnak to collapse, Georges Legrain, the French maître d'œuvre who was then in charge of rebuilding the massive columns that had fallen, is generally and rightly credited for having carried out this daunting task successfully. Louis A. Christophe, who published a thorough study of the columns in the 1950s, mentioned however some blatant errors that were made during the reconstruction process; during the last epigraphic mission of the Karnak Hypostyle Hall Project in November and December 2016, we were not only able to substantiate some of Christophe's observations, but also to uncover hitherto undetected errors made by Legrain, though perhaps of less obvious nature. The purpose of this paper is to highlight these mistakes, by focusing our attention on three columns located along the North-South secondary axis. Numerous faults in the reassembly of these columns could be uncovered, on the basis of the wrong orientation of some scenes, the misplacement of standard texts, the misalignment of divine and human figures and/or the inconsistent presence of palimpsest royal cartouches on some sections of these columns.

**Barbara A. Richter (University of California, Berkeley)***Rising like Ra: Creative Iconography on a Ptolemaic Child's Coffin*

This paper presents new and expanded research on the iconography of the four-poster (*krsw*) coffin of Patjenef (Hearst 6-19930). Its unusual decoration, unique among later-period coffins and sarcophagi, is a complex combination of elements originating in New Kingdom Netherworld books.

My research goal was a stylistic analysis, deciphering the coffin's iconography and placing it within a sequence of development, with the hope of securing a time and place of manufacture. Since major typological surveys of later-period *krsw* coffins are lacking, I first compiled a database of rectangular coffins and sarcophagi. Then, following Taylor, Aston, and Brech's methods of analysis, I highlighted similar iconography, layouts, and drawing styles. My comparative analysis revealed that Patjenef's coffin is a product of

tradition and innovation. Particularly intriguing is the juxtaposition of elements on the head-end lunette, where the designer employed *pars pro toto* (recalling 21st Dynasty coffins) and “interchangeability of parts” (recalling 30th Dynasty stone sarcophagi). The intersection of these two techniques creates a multivalent, but succinct, visual statement that alludes to three different scenes in the Book of the Earth, emphasizing complementary aspects of the sun god Ra’s nocturnal transformation as the Solar-Osirian unity. The coffin’s iconography works in three dimensions, creating a regenerative space where Patjenef can rise, like Ra, at dawn.

The decoration partially fits Taylor’s (26th Dynasty) Phase IIIB but has more thematic similarities with 30th Dynasty sarcophagi. My stylistic analysis thus represents a first step towards extending Taylor’s developmental sequence into the later periods, filling a gap in our knowledge of coffin decoration.

**Gay Robins (Emory University)**

*The Construction of identity and Memory in the Elite Tombs at Amarna*

During the reign of Akhenaten, some forty rock-cut tombs were begun for high officials in the eastern cliffs at Amarna, although few, if any, were completed. Of these, twenty-four tombs have some decoration, and twenty-one preserve the name of the owner. Although the city was abandoned before the tombs could be used, except perhaps for the tomb of Any (no.23), they were nevertheless designed to be functioning monuments, which would memorialize each tomb owner after his death. In this paper, I explore what we can learn about the various strategies used by tomb owners to construct their identity through text and image, present themselves to visitors, and maintain their memory among the living.

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

*Work of the 2017 Season of the Joint Expedition to Malqata*

This paper will present an update of the work to be carried out in February 2017 by the Joint Expedition to Malqata. We intend to continue with the study and restoration work at the King’s Palace with the aid of a grant from the Antiquities Endowment Fund. We will also continue work at the nearby site West of the Pavilion, where debris from the glass/faience industry has been found, and at the West Settlement, where we have been clearing

the foundations of previously unexcavated structures for the past two seasons.

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

*Dirty Pictures for a Distant (and Dangerous) Goddess: New Thoughts about Papyrus Turin 55001*

Of the two stories that have survived describing the Eye of Re, the Distant (or Dangerous) Goddess, the first tells of a (literally) bloodthirsty goddess who has to be tricked into drunkenness to give up her task of wiping out the human race, and the second describes a petulant goddess who flounces off to Nubia and has to be convinced by Aesop-like moral tales about animals to return to Egypt and her family. In her very persuasive 2003 article, “Wein, Weib, und Gesang,” Alexandra von Lieven has argued that the much-discussed pTurin 55001 (often described as “erotic” or “satirical”) depicts a ritual for placating this goddess. She points out that the images reference both myths. The anthropomorphized animals correspond to the animal fables that placated the goddess, while the scenes of sexual intercourse represent the “ritual orgies” that accompanied the “Festival of Drunkenness,” when the goddess had been placated and her worshippers felt safe to celebrate.

While von Lieven’s arguments are well-supported by textual sources, her article does not deal with pTurin 55001 itself in much detail, focusing mainly on the general nature of its scenes. This paper will attempt to argue for a slightly different relationship between the papyrus and the Distant Goddess, based on the papyrus itself. The discussion will touch on questions of gender roles in sex and the direction of desire, as well as several interesting and revealing aspects of the papyrus, and suggest a new explanation for its creation.

**Andy Rutkowski (University of California, Los Angeles)**

See **Andreas Kostopoulos (American Research Center in Egypt)**

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

*The “Monkey Tombs” Revisited*

In 1906, Theodore Davis and Edward Ayrton encountered three small undecorated tombs (KV 50, 51 and 52) while excavating in the Valley of the Kings. Each contained mummies of animals

including monkeys, baboons and a dog. The tombs were subsequently covered over and their specific locations lost. They remain somewhat of an enigma in the royal necropolis and their occupants are often interpreted as pets of Amenhotep II whose tomb (KV 35) is situated nearby. During the 2017 field season of the Pacific Lutheran University Valley of the Kings Project, all three tombs were rediscovered, documented and conserved, shedding additional light upon these fascinating burials.

**Lisa Sabbahy (American University in Cairo)**

*Griffins in Middle Kingdom Tomb Scenes: A Discussion of Iconography, Meaning, and Purpose*

The griffin first appears in ancient Egyptian stone and ivory objects of the late Predynastic. By the Old Kingdom, griffins are always in a royal context, for the most part depicted in the valley temple or beginning of the causeway in the king's pyramid complex. Griffins appear in royal jewelry in the Middle Kingdom, but are more commonly depicted on non-royal apotropaic objects, such as ivory wands. Griffins also appear in five Middle Kingdom tombs at Beni Hasan and Deir el-Bersheh, and it is these griffins, which have never been successfully explained, that are the focus of this paper. Why are griffins depicted in these tombs? What was their purpose? In particular, what is the meaning of the human head depicted between the griffin's wings in the tomb of Khnumhotep II, and also on a number of the ivory wands. An explanation will be put forth, relating these griffin scenes to the protection of birth and rebirth, as well as expressing nomarchical entitlement to the depiction of what would be royal, or state, religious myth in their tombs.

**Giuseppe Salemi (University of Padua)**

See D. J. Ian Begg (Trent University)

**Patrick Salland (Independent Scholar)**

*The Floral Headdress of New Kingdom Minor Royal Woman*

Beginning in the later 18th Dynasty, a series of young women connected in various ways to the king and the palace are represented wearing a particular headdress. This headdress is composed of a number of elements, usually including a modius, floral stalks and a diadem. Despite its depiction in several significant works of New

Kingdom art, including the thrones of Sitamun from the tomb of Yuya and Tjuyu and the Eastern High Gate of Medinet Habu, little is actually known about the headdress and its wearers. Scholarly identifications of the women who wear the headdress range from Queen to Princess to Concubine with little regularity. This presentation will first explore the identity of the wearers and the contexts in which the headdress is worn, in order to better understand its use within the New Kingdom court. The presentation will continue with an analysis of the symbolic nature of the headdress, which will examine its various components and tie these elements to contemporary objects, such as the so-called “cosmetic spoons,” jewelry as well as paintings and furniture from the palaces many of these women inhabited. This analysis, along with the study of the women who wear these headdresses, will demonstrate that the headdresses are deeply intertwined with concepts of youth, beauty, and sexuality, while also referencing cosmologic elements associated with the king.

**Brunella Santarelli (Independent Scholar)**

See Deborah Schorsch (The Metropolitan Museum of Art)

**Sarah M. Schellinger (San Antonio Museum of Art) and  
Brenda J. Baker (Arizona State University)**

*Preliminary Investigation of a Recently Discovered Fortress in the  
Fourth Cataract Region of Sudan*

In 2015, a previously unrecorded fortress was discovered through analysis of declassified 1968 CORONA satellite imagery within the Bioarchaeology of Nubia Expedition (BONE) concession. Designated Site ASU 15-13, it is referred to locally as “El Hosh.” Located at a prominent point approximately 60 m from the right bank of the Nile River within a date palm grove planted in the 1970s, this fortress sheds new light on a probable network mirroring the Late Meroitic/Post-Meroitic fortresses in the Fifth Cataract region. Portions of the El Hosh walls were dismantled for irrigation of the palm grove, impacting the building’s preservation and obscuring it from detection in more recent satellite imagery and ground surveys. The 50 x 50 m fortress is constructed of local granite and retains three of its four walls, a tower or bastion at its northeast corner, and scant remains of another bastion at its northwest corner. The plan and construction resembles other Late/Post-Meroitic fortresses in the Fourth Cataract region, and is probably contemporaneous. Preliminary excavations during the 2016

field season included two interior units (1 x 2 m each) and a larger trench (1 x 4.5 m) along the exterior eastern wall in the vicinity of a potential gateway described by the landowner as existing before he planted the palm trees. Discoveries made during the 2016 field season, including situating the fortress within the landscape of the Fourth Cataract region, its linkage with a similarly constructed desert outpost discovered during 2016 survey, and plans for future fieldwork are discussed.

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

*A Story of Two Alphabets: Reassessing the TT99 “Halaḥam” Ostrakon*

In 2015 Ben Haring published a groundbreaking article on an ostrakon found during the excavation of Theban Tomb 99 of Senneferi (Halaḥam on an Ostrakon of the Early New Kingdom? JNES 74 (2015), 189-196). He suggested that in the list of words found on the obverse of the ostrakon we are dealing with an acrostich of one of the two ancient abecedaries of the Bronze and Iron Age, the Halaḥam sequence. This article reassesses the obverse and reverse lists of words, suggesting new interpretations for many of the terms (many of them Semitic words in syllabic orthography), but confirming the presence of the Halaḥam sequence. Most importantly, I will try to demonstrate that on the reverse list, we encounter also the oldest attestation of the ʾAbgad sequence, predating the ostrakon of Izbet Sarta, so far our oldest witness, by at least 250 years. The TT99 ostrakon would thus be a ‘diptych’ of both ancient alphabet sequences and the first attestation of the Western alphabet sequence in the history of humanity.

**Deborah Schorsch (The Metropolitan Museum of Art),  
Brunella Santarelli (Independent Scholar) and Federico Carò  
(The Metropolitan Museum of Art)**

*Turquoise in Ancient Egypt*

Turquoise is a relatively rare blue-green copper-aluminum phosphate mineral closely linked with ancient Egypt, where the semi-precious stone itself and its blue-green color were associated with fertility; both color and stone were very highly valued. The geological deposits most accessible to Egyptian miners were in the southwest Sinai, and the turquoise obtained there was fashioned into small objects, such as amulets and beads, as well as inlays

mostly used for gold cloisonné inlay jewelry. Ancient turquoise mines well attested by archaeological remains have been found in two localities: Wadi Maghara and Serabit el-Khadim. At the latter, better-known site, a Middle Kingdom temple is dedicated to the goddess Hathor, who sometimes appears with epithets naming her the lady or the mistress of turquoise. Other significant Old World sources of turquoise in antiquity were central and northeastern Iran. A visual survey and a program of non-destructive elemental analyses of light blue-green stones from ancient Egyptian contexts at the Metropolitan Museum, the Brooklyn Museum, and the Museum of Fine Arts, Boston, along with geological specimens from the Sinai and Iran, has revealed interesting results about the consumption and the sources of turquoise in ancient Egypt. One significant discovery is the importation of turquoise from Iran during the later first millennium B.C. Conversely, the presence of a turquoise cabochon with a chemical profile that identifies it as from the Sinai on a gold crescent pendant dated to the eleventh century A.D., adds support to a stylistic attribution of the ornament to an Egyptian workshop.

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

*ARCE - Luxor Update: APS Cultural Heritage Tourism Project – Year 2*

The ARCE Luxor office APS Cultural Heritage Tourism Project, which started in January 2015, consists of job creation and site improvements at Dra Abu el Naga and Qurnet Muari and continues the clearance work around Theban Tomb 110. The grant also includes conservation training on Theban Tomb 159 and 286 in Dra Abu el Naga and the Khonsu Temple side chapels in Karnak that began in October 2015.

The presentation will review and update the completed and ongoing projects financed by USAID and supported by the Egyptian Ministry of Antiquities. Highlights include tombs TT 159 and TT 286 that have been prepared for visitors, conservation field school in Khonsu Temple, and interesting discoveries associated with the job creation and site improvement projects in Dra Abu el Naga and Qurnet Muari.



**Kathleen Sheppard (Missouri S & T)**

*Breaking Ground?: Shifting The View of Women's Roles in the History of Egyptology*

Too often in the historical narrative of Egyptology and Egyptian Archaeology, historians focus on the field. Focusing on fieldwork—that heroic, dirty, exciting, largely masculine place—prioritizes the contributions of excavators, most of whom are men. Therefore, when historians write about early women in the discipline, we try to bring them into the excavation narrative when, many times, they simply do not show up there often enough. There is nothing wrong with this; it is simply that early archaeology tended to be strictly gendered in its roles for men and women. Men dug; women, for the most part, did not. Historical narratives become stale and stilted when we look only for women archaeologists in the field. This paper presents a shift from that narrative of women as fieldwork innovators to women as institutional administrators and network hubs who did not necessarily do the exciting work, but who maintained the universities, museums, societies, and collections forming the center of the work. I argue, therefore, that if we focus on the jobs women did in the early days of the discipline, we will understand the reality of their undeniably ground breaking work than if we try to find them in the excavation pit. I will present case studies of two important American women in the early twentieth century, diarist Emma Andrews and curator Caroline Ransom Williams, that will illustrate that women were central, not peripheral, to Egyptian archaeology and Egyptology in crucial but nontraditional ways.

**David P. Silverman (University Museum, University of Pennsylvania)**

*New Versions of Chapter 29B of the Book of the Dead on Two Amulets*

This paper will focus on an ancient Egyptian scarab now in the collection of the Penn Museum. Originally part of a bequest of Maxwell Somerville, a colorful professor at Penn in the late 19th and early 20th century, it has, since its acquisition, remained basically unpublished. Still in fairly good condition, the stone amulet has fairly realistically carved details of the beetle's carapace, head, and legs on its top and sides. On the underside is a text consisting of seven incised horizontal lines that record a version of Chap-

ter 29 B of the Book of the Dead, a fairly rare “heart” spell that occurs in only seven other sources. While studying this example, comparing the variants, determining the likely date of the scarab, and translating and commenting on the text, I came upon an unpublished pectoral that contains some of the same text within its inscriptions. In this paper, I will compare the inscriptions that occur on these two artifacts and deal with questions that have come up during my investigation.

**Bethany Lynn Simpson (Getty Research Institute) and Emily Cole (New York University)**

*Results from the 2016 Field Season at Qarah el-Hamra, a Settlement of the Greco-Roman Fayum*

This paper presents the recent excavation findings at Qarah el-Hamra, a small Greco-Roman settlement in the Fayum region of Egypt. The site was discovered in 2004 by the UCLA Fayum Project, and is now being further excavated by a small international team headed by Dr. Emily Cole and myself. Combining traditional excavation with digital survey and recording methods, including magnetometric findings, GIS mapping and analysis, and photogrammetric modeling, our project hopes to explore the chronological development of the ancient settlement, and to examine its role in the network of towns and villages that were founded by the Ptolemies as part of their program to develop the Fayum basin into an important agricultural and economic landscape.

**Ariel Singer (University of Chicago)**

*Stela OI E5032: A Rare Example of a Middle Kingdom Stela from Hierakonpolis*

Only a handful of Middle Kingdom stelae are known from Hierakonpolis. Of these, the best-preserved and most recognizable is certainly the 13th Dynasty limestone stela of Horemkhauef, now in the Metropolitan Museum of Art. The remaining few are all heavily damaged, and none appear to have been photographed for publication. The same is certainly true of the stela E5032, now in the Oriental Institute, which was published in 1900 by Petrie only as a very rough hand copy.

As one of the rare (and aside from that of Horemkhauef, best-preserved) examples from this site, it is worthy of a closer look. By comparing it to other similar extant stelae, it is possible to

establish a more complete context, and to even suggest a possible connection with a previously unprovenanced stela fragment. Shedding light on this unique object will perhaps aid future work on Middle Kingdom funerary activity at Hierakonpolis. More specifically, it may be able to act as a template for identifying and reconstructing other stelae from Hierakonpolis in the large corpus of fragmentary, unprovenanced stelae in museums around the world.

**Kristin Thompson (The Amarna Project)**

*A Possible Royal “Family Stela” from Amarna*

Among the best-known artworks from the ancient city of Akhetaten are a small number of limestone “family stelae” showing private scenes of Akhenaten, Nefertiti, and some of the princesses interacting. (These include most notably Berlin 14145, Paris E. 11624, and Cairo 44865.) These stelae are thought to come from chapels or other devotional locations in private homes. The question remains whether these stelae were imitations of royal versions of such scene that existed in the palaces or temples. Two unpublished quartzite fragments recovered from the North House Dump (created by the Egypt Exploration Society in the mid-1930s) and probably originating in the Great Palace suggest that at least one such stela may have existed. These fragments depict a stomach of Akhenaten in a seated pose facing leftward and one of Nefertiti standing facing leftward. Using parallel images from the ancient city, this paper will discuss the composition and scale of the original stela.

**\*Jen Thum (Joukowsky Institute, Brown University)**

*Adventures in Living-Rock Stelae*

This paper is a report on the first season of fieldwork for my dissertation on royal “living-rock” stelae, a topic I introduced at the 2016 Annual Meeting in Atlanta. These stelae were inscribed directly into rocky landscapes at significant sites, mainly in the borderlands of the Egyptian empire—they occur in Lebanon and Sudan as well as in peripheral areas of Egypt.

This research, which was supported by a CAORC Fellowship, comprised non-invasive investigations of stelae at Adloun and Nahr el-Kalb in Lebanon, Tombos, Nauri, and Gebel Barkal in Sudan, and several sites in Egypt. Photogrammetry, aerial photog-

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

raphy, RTI, and GIS simulations contributed greatly to the study of their physical characteristics and settings, which supplement previous studies of their texts. This first round of fieldwork demonstrates that a consideration of the materiality of the stelae and the manner in which they were sited in the natural landscape can offer new insights into the use of living rock as a medium.

**John Twilley (Art Conservation Scientist), Kathleen Marie Garland (The Nelson-Atkins Museum of Art) and Robert Cohon (Nelson-Atkins Museum of Art)**

*Applications of Infrared Luminescence Imaging in the Egyptian Collection of the Nelson-Atkins Museum of Art*

Infrared luminescence imaging has emerged as a powerful tool for the detection of Egyptian blue pigment residues on ancient art. Three applications of this phenomenon to the study and conservation of ancient Egyptian artifacts will be addressed that employ inexpensive and widely-available tools. In the first, an example of a Middle Kingdom stela has been studied for the purpose of determining whether its paints have been reinforced. In the process, it was discovered that the original distribution of colors employing Egyptian Blue was quite different than assumed and the appearance much more colorful. Cleaning of an important quartzite portrait of Senwosret III, one of the most important sculptures in the collection of the Nelson-Atkins, was guided by the use of luminescence imaging as a means of verifying that invisible traces of Egyptian blue were not being displaced as the cleaning progressed. In a third example, polychrome decoration on the exceptional 4th century BCE coffin of Meret-it-es was studied by the same technique. The results, obtained rapidly with handheld equipment and without accessing the interior of the exhibition case, demonstrated that compositional elements that are indistinguishable in color to the eye could be resolved into two different paint classes, one of which contained Egyptian blue and the other which did not, thereby disclosing aspects of painting technique and material use rapidly across the entire funerary assemblage.

**Carlo Urbani (Istituto Veneto)**  
See D. J. Ian Begg (Trent University)

**Steve Vinson (Indiana University) and Marc Erwin Babej (Independent Artist)**

*Yesterday-Tomorrow: Reviving and Evolving Ancient Egyptian Art in Digital Photo-Realistic Media*

Since 2015, New York photographic artist Marc Babej and an international team of Egyptologists have been designing a series of digitally-created photographic tableaux created according to the principles of ancient-Egyptian art (to be premiered at Hildesheim's Roemer-und-Pelizaeus Museum in March, 2017).

Western scholars and artists have often tried to understand, even duplicate, ancient-Egyptian art. Some artists have striven for perfect fidelity to a specific ancient-Egyptian original (the University of Chicago's Epigraphic Survey). Or, nineteenth century realist painters like Alma-Tadema might include elements (reliefs, paintings) created in an authentic Egyptian style within larger compositions, which, themselves, followed the conventions of nineteenth century realism. Or, Egyptian motifs might be adapted in modernist styles (e.g. art deco). But unlike Neo-Classical art, Egyptian art has seldom in modern times been taken seriously as a medium of original expression.

We demonstrate here how digital photography can be used to create modern artistic works according to ancient Egyptian principles. In the representation of the human body, digital photography enables the combination of images taken from varying perspectives into a single composition. The rhythm and balance that are essential to Egyptian art can be generated by flipping or duplicating images. Texts and images are easily integrated. The procedures used here have great potential not only for artistic creation, but also education: the use of digital photography to create compositions according to Egyptian principles requires an artist or student to disassemble, and then reassemble, each compositional element, bringing exceptional clarity to the study of the problems that Egyptian artists faced.

**John Richard Ward (Lund University)**

See Rebecca Marie Hodgin (University of Cambridge)

**Leslie Anne Warden (Roanoke College)**

*Teaching Ancient Egypt in the Undergraduate Classroom*

In a large institution with an Egyptian collection and a gradu-

ate program, teaching ancient Egypt can make programmatic ‘sense.’ However, while most Egyptology PhDs were trained in these environments, increasingly the available teaching jobs are at smaller institutions, which often support few, in some cases only one, ancient studies specialist and accordingly offer no program in Egyptology. In such a case Egyptian classes might be awkward or fantastic, isolates or curiosities. With this push in the job market, it behooves us as a profession to think about how and why we convey material in the undergraduate classroom, removed from the support and cohesion of an Egyptology program.

In this paper, I explore the value of teaching Egyptology in a non-research environment. I suggest that we must teach with intentionality, delivering our classes not simply because the material is interesting or because we’ve earned degrees in Egyptology and understand the inherent value of the field. Such rationale can allow us to present ancient Egypt as a collection of facts or factoids, teaching ancient Egypt simply for the sake of teaching Egyptian material. This paper will discuss specific purposes, goals, and values of teaching Egyptian history, art history, and archaeology to undergraduates based on experience teaching in three different undergraduate programs and interviews with colleagues (Egyptologists and non-Egyptologists). Teaching ancient Egypt with intentionality can do what teaching any good course on a foreign culture can do: build bridges for cultural understanding and skills at interpreting and understanding a foreign culture.

**\* Lindsey Weglarz (University of Chicago)**

*A Reevaluation of Egyptianization in Lower Nubia during the 18th Dynasty*

In 1907, while excavating in Lower Nubia, George Reisner discovered what appeared to be typical Egyptian cemeteries, dating to the New Kingdom. While he first saw these cemeteries as evidence of the replacement of the Nubian population by Egyptian settlers, Reisner and subsequent scholars came to determine that after the Egyptian conquest of Nubia, the local populations had entirely abandoned their own material culture in favor of that of the Egyptians, a process Reisner termed “Egyptianization.” This theory was seemingly confirmed by the Scandinavian Joint Expedition to Sudanese Nubia, which discovered a large number of Egyptian-style cemeteries dating to the 18th Dynasty, including one especially large and relatively undisturbed cemetery, Fadrus.

As the only completely excavated, dated, analyzed, and published Egyptianized cemetery, Fadrus is frequently cited in discussions of the Egyptianization of the indigenous populations of Lower Nubia during the New Kingdom. However, more recent research on 18th Dynasty pottery, as well as new theoretical approaches to situations of cultural contact, necessitate a reconsideration of Egyptianization in Lower Nubia. Along with a revised chronology for the Fadrus cemetery, this paper presents a new analysis of Fadrus and nearby cemeteries that indicates a far more nuanced picture of the Egyptianization of Lower Nubia than previously thought.

**Jennifer Houser Wegner (Penn Museum, University of Pennsylvania)**

*A Libation Bowl in Glencairn Museum*

Glencairn Museum in Bryn Athyn, Pennsylvania has a small but impressive Egyptian collection. A highlight of the museum's collection is an inscribed black granite libation bowl (E1178) decorated with a figure of a kneeling woman, which was purchased in 1923. The text on the libation bowl's rim mentions a royal scribe named Mery-Ptah and his wife, a chantress of Amun by the name of Ruiu. The goddess Hathor is prominent on the decoration and in the text on the rim. Until now, this important example of a rather rare artifact type has been unpublished except for photographs of details of the bowl.

**Josef William Wegner (University of Pennsylvania)**

*The Newly Discovered Stela of Idudjuiker, "Foremost-One of the Chiefs of Wawat"*

Recent excavations at South Abydos have recovered the biographical stela of an Egyptianized Nubian: Idudjuiker, "foremost-one of the chiefs of Wawat." Originally measuring two meters in height the monument can be dated to the post-unification 11th Dynasty, most likely to the reign of Nebhepetre-Mentuhotep II. The extensive text includes Idudjuiker's lengthy epithets and rank titles as well as a biographical inscription that discusses Idudjuiker's activities in two regions: Wawat (Lower Nubia) and in Medjauland. The surviving text is fragmentary but records key elements of Idudjuiker's career that culminated with activities in Egypt including the dedication of monuments at Abydos. At Abydos he participated in the annual procession of Osiris. Idudjuiker's status

as a Lower Nubian (C-Group) ruler promoted into the ranks of royal administration reflects other historical sources for the crucial political and military roles held by Nubians in the reunification of Egypt under Nebhepetre Mentuhotep II, and the post-reunification 11th Dynasty.

**Jennifer Westerfeld (University of Louisville)**

*On the Frontier of the Republic of Letters: Claude Sicard in Egypt, 1712-1726*

Discussions of Egyptology's early modern roots often highlight the philological work of Athanasius Kircher and his successors in the quest to decipher the hieroglyphic script, and Kircher himself has been well-served by a number of recent biographical studies, including John Glassie's *A Man of Misconceptions* and Daniel Stolzenberg's *Egyptian Oedipus*. Less well-known is the work of the seventeenth and eighteenth-century travelers and explorers whose efforts to map the historical topography of Egypt laid much of the groundwork for the savants of the Napoleonic expedition and for the subsequent nineteenth-century flourishing of Egyptian archaeology. A key figure in this early modern exploratory activity was the French Jesuit missionary Claude Sicard, significant for being the first European explorer to correctly identify the ancient sites of Thebes and Abydos. Although Sicard's surviving writings were edited and published by Maurice Martin and Serge Sauneron in the early 1980s, appearing in the IFAO series *Bibliothèque d'Étude*, Sicard's own life story has not, to date, been the object of any major biographical study. This paper will present a preliminary overview of a new project, an intellectual biography of Sicard focused on his time in Egypt and intended to elucidate his position on the very frontier of the Republic of Letters.

**Heather Marie White (Private Practice Conservator)**

*The Baker: Conservation and Interpretation of an Old Kingdom Serving Statue*

In late 2015, the conservation of a lesser-known Egyptian work at the Nelson-Atkins Museum of Art unexpectedly brought to light the identity of an individual who likely lived in Giza 4,000+ years ago. The Old Kingdom painted limestone serving statue, titled "Servant Kneading Dough," had always been interpreted as an anonymous and generic representation of a servant meant to aid



the deceased in the afterlife. However, its conservation presented the opportunity to intimately study and research the object as never before since its acquisition, including that of deeply carved hieroglyphs on its base. First and foremost, the goals of conservation focused on the object's preservation, which involved addressing a salt burden in the stone and replacing old and inappropriate restorations with more compatible and stable materials. While performing this labor-intensive physical transformation, the work of Dr. Ann Macy Roth in the study of inscribed Old Kingdom serving statues inspired the conservator's interest in the hieroglyphs, which were long-thought illegible. A collaboration emerged between Graduate Objects Conservator Heather White and Dr. Roth, which not only translated the inscription to read "Baker Nebes," offering both a title and name to an individual, but which also opened discussions about the object's context as a mortuary cult statue, the individual's relationship with the deceased, and the labor being performed. This paper recounts the treatment, hieroglyphic translation, and interpretation of "Servant Kneading Dough."

**Robert Wickland (Archaeological Photography Exchange)**

See Allan E. Gluck (Archaeological Photography Exchange)

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

*Tenth and Eleventh Century Codices from Upper Egypt and Nubia*

Between 1907 and 1911, a substantial number of Coptic and Old Nubian Manuscripts were sold by a few dealers, mostly to the British Museum, whose keeper, Budge, had a particular interest in Coptic. Many of the documents were dated to the year, and colophons also frequently recorded not only the copyist, but the location where he worked, as well as the destination and donor.

A number of these documents had been obtained by the collector then called Rustafjaell, who described a putative origin at a monastery close to Edfu. The attribution was quickly treated with some skepticism, notably by Crum, but recently, it has been taken more seriously, culminating in a title "Esna-Edfu hoard." However, a review of the colophons indicates that the texts were intended for deposit and several different places, and some, both in Old Nubian and Coptic, were destined for Nubia, an unknown place named Illarte and Serra East, where a codex with colophon naming the town as destination was actually found. This same review identified

two major clusters of text, one written by several hands at Esna between 974 and 1005 and a second, destined for Nubia about half a century later, from 1053. Although not parts of an original hoard from Edfu, these two clusters are each major cultural landmarks in the development of Coptic and Old Nubian literature and culture.

**Jacquelyn Williamson (George Mason University) and Marc Gabolde (Université Paul Valéry, Montpellier)**

*Hieratic Inscriptions on Talatats and Other Blocks from the Khonsu Magazine at Karnak*

Starting in 2008 ARCE and USAID funded a project aimed at documenting and preserving the thousands of blocks dating to the reign of Akhenaten (called talatat) in the Khonsu magazine at Karnak Temple. Among the thousands of talatats stored in the magazine, 474 were discovered to have hieratic inscriptions. This paper will present the best-preserved inscriptions from that collection.

Similar hieratic inscriptions have already been found on talatats from the IXth Pylon at Karnak. The late Jesus Lopez published an excellent study of that corpus and we are in debt for his remarkable pioneering work on this subject. Unlike Lopez's corpus, the talatat from the Khonsu magazine are from the IIInd pylon, and although there are some similarities in layout, vocabulary, and appearance, the names of the workmen and buildings mentioned in the hieratic inscriptions are different. It appears these short texts were written after the talatat were carved out of the quarry at Gebel Silsileh, when they were either waiting for shipment to Karnak or after they were received at Karnak. One of these inscriptions provides evidence for the reuse of the Aten talatat as early as the reigns of Tutankhamun or Ay.

**Jonathan Winnerman (University of Chicago)**

*Translating Violence*

Violence has recently become a focus of Egyptological scholarship. While scholars have used the term "violence" to describe practices and to translate specific words, an Egyptian definition or equivalent remains elusive. Even words often translated as "violence," most notably *pr-ꜥ*, can only be understood this way metonymically; they all have literal translations which are just as if not more common. The choice of whether to introduce "violence" is therefore a subjective one, but one that has greater implications

for how we view Egyptian culture as a whole.

The purpose of this presentation in the context of the currently proposed panel is to outline a clear and consistent framework for discussing violence in ancient Egypt. This will be accomplished by analyzing how well our understanding of the term corresponds with that of the Egyptians. In order to do this, several Egyptian royal texts will be read as case studies alongside the modern claim that only the state has a monopoly on the legitimate use of force. A detailed philological analysis of the violent terms in these texts will then allow any distinctions between ancient Egyptian descriptions of a ruler's slaughter of enemies and our own accounts of these same actions to emerge. By highlighting these differences, this presentation aims to determine whether ancient Egyptian perspectives on violence correspond to our own, whether there truly was an ambivalent attitude towards violence, and when and how it might be appropriate to speak of "violence" in ancient Egypt.

**Silvia Zago (University of Toronto)**

*Icons for the Afterlife: The Evolution of the Concept of Duat Through the Determinatives*

Among the ideas pertaining to the Egyptian afterlife beliefs, the notion of Duat plays a major role, as it refers to the realm of the dead. Yet, there is to date no scholarly consensus on a proper definition of what the Egyptians meant as Duat, a notion that appeared first in the Pyramid Texts and underwent constant evolution for thousands of years without ever becoming a unified, crystallized whole. This paper aims to investigate what the term Duat encompassed and to determine its nature by looking at the occurrences of said term in some of the major mortuary compositions from ancient Egypt, namely the Pyramid Texts, the Coffin Texts, the Book of the Dead, and the Amduat. In particular, the significance of the determinatives accompanying the word Duat in these texts will be analyzed. Determinatives worked as "silent" iconic tools to classify the world, mirroring the organization and categorization of the collective mind of the ancient Egyptian culture. Therefore, by analyzing them, detailed insight into the process of evolution of the notion of Duat will be gained. This will allow us to build a more accurate picture of what the Egyptians meant as Duat, since this approach opens a window on a whole range of conceptual meanings that determinatives condense within themselves, thus providing exceptional clues as to how we should interpret the

ancient Egyptian collective knowledge.

**Federico Zangani (Brown University)**

*The Satirical Letter of Hori on 8 Ostraca from the Museo Egizio of Turin*

This paper sets out to present eight hieratic ostraca from Deir el-Medina bearing passages from the Satirical Letter of Hori, currently kept in the Museo Egizio of Turin. This text is known mainly from P. Anastasi I, and has received far less attention than it would deserve due to the linguistic and interpretational challenges it poses. This paper will study these ostraca philologically and assess how they relate to the main manuscript and how they contribute to our knowledge of this text. Broader considerations will be made concerning its language, content, and its cultural significance within the context of a workmen's community in the late New Kingdom.

**Paola Zanovello (University of Padua)**

see **D. J. Ian Begg (Trent University)**

## **Graduate Student Posters**

### **Christian Casey (Brown University)**

#### *Digital Demotic: New Tools and Methods*

One of the biggest hurdles to the future of language studies in Egyptology is the difficulty of encoding Egyptian texts. However, ongoing work on Unicode support for Egyptian hieroglyphs promises to eliminate that format's shortcomings and offer a quasi-universal standard for Egyptian. The study of Demotic texts faces an even bigger problem: no encoding exists whatsoever. It may seem obvious to suggest a Unicode encoding for Demotic to complement the latest developments in the encoding of Egyptian, but this is easier said than done. Despite its similarity and deep relationship to the Hieroglyphic and Hieratic scripts, Demotic presents many unique challenges to anyone attempting to codify it. As a result, an encoding of Demotic must gracefully navigate many serious pitfalls, such as the need to be useful to those who specialize in the study of palaeography and the evolution of writing, while serving primarily to represent the script in standardized manner so that data can be organized and searched.

This poster will showcase new methods and tools for encoding Demotic texts, which have been developed as part of this project. The process of collecting and organizing original manuscript data and the various algorithms that make this possible will be illustrated with a special focus on visualization. Also, several methods for inputting Demotic text and identifying Demotic signs will be presented in the hope that input from the scholarly community will identify the best solutions to this complex problem. Information for accessing these tools and source data online will be included for interested readers.

### **Pinar Durgun (Brown University)**

#### *Across the Great Green: Egyptian Objects in Anatolia*

Political and economic relations between Egypt and Anatolia were well established during the international age of the Mediterranean basin. The relationship between the two superpowers of the Late Bronze Age — Egypt and the Hittites — however, are mostly known from textual sources: from correspondences about marriage alliances, letters of gift exchange, and from political documents, amongst the most famous the Qadesh Treaty.

On the other hand, archaeological evidence for these interactions is very rare, and often limited to chance finds such as the Nefertiti seal from the Uluburun shipwreck. In this poster I present Egyptian artifacts found in Anatolia, which first appear during the Late Chalcolithic (Predynastic) period and continue throughout the Bronze Ages (Old, Middle, and New Kingdom). By comparing and contrasting the types of objects that made their way from Egypt to Anatolia, and by mapping them out, I hope to investigate the nature of the interactions that these diplomatic “brothers” had beyond what we know from textual sources.

**Laurel Darcy Hackley (Brown University)**

*The Cowrie Shell as a Protective Eye*

The significance of the cowrie-shell amulet in the Egyptian context is often said to derive from its resemblance to the female genitalia, making the cowrie an amulet to promote and protect female reproductive health. This is supported by the inclusion of the cowrie in girdles and other feminine adornments. However, cowrie shells are also worn by Egyptian men, children, and domestic animals, individuals for whom female fertility might not be a primary concern. This poster considers the resemblance of the cowrie not to the female genitalia but rather to the human eye, and the use of the shell not as a fertility charm but as an eye amulet for protection and warding off evil influences. This interpretation is supported by a high correlation in the use of cowrie shells and udjat amulets, as well as the presence in Egypt of cowrie amulets that exactly match prescriptions against the Evil Eye from the Akkadian sources. The use of the cowrie shell to represent the eye in the wider Near Eastern context, starting in the Neolithic, will be considered, as well as the effect of the cowrie’s Red Sea origin on its significance. Finally, the connection between the cowrie shell and Egyptian women’s accessories will be viewed from the perspective of the cowrie as a representation of the Solar Eye of Re.

**Kea Marie Johnston (University of California, Berkeley)**

*Naked Sons of Horus, Trees with Arms, and the Strange Case of Iwefaa*

In the first decade of the last century, George Reisner acquired a brilliantly colored coffin for Phoebe A. Hearst’s growing anthropological collection at the University of California, Berkeley.

Little information on the circumstances of the coffin's purchase was given to the museum. However, a recent examination of the coffin's texts and iconography has shed new light on its owner and his origins. The coffin 6-19928 in the Hearst Museum belonged to a man named  $\mathcal{I}w=f\text{-}^c3$ , son of  $K3i$ . It features a distinctive decorative program with vignettes depicting Osiris standing among the branches of an Ished tree, and a Judgement Scene presided over by Re. These vignettes and other features of the decorative layout of the lid allow us to place the coffin of  $\mathcal{I}w=f\text{-}^c3$  within a group of coffins created at Akhmim in the 25th Dynasty, but the layout of the decoration on the proposed outer coffin and a vignette on the inner coffin depicting the Sons of Horus as naked children with animal heads are unique amongst the Akhmimic corpus. Instead, the closest parallels are from Thebes, pointing to a connection between the funerary workshops at Thebes and at Akhmim during the Nubian Period. In this poster, issues of religious iconography and coffin production and decoration in the late First Millennium BCE will be discussed in order to contextualize this interesting piece, which is part of a new project at Berkeley aimed at creating a database of 3D models of coffins.

**Fania Kruijf (Leiden University)**

*The Brussels Collar (E.7534): Tutankhamun or Not?*

The provenance of the faience broad collar (E.7534) in the Cinquantenaire Museum in Brussels has gained much interest ever since Nicholas Reeves and Marc Gabolde have suggested the salient possibility that it might come from the tomb of Tutankhamun (KV 62). But are their arguments convincing and were all other possibilities sufficiently explored? Based on a comparison between the Brussels collar and other collars from the tomb of Tutankhamun, the arguments of Reeves and Gabolde are reconsidered. When comparing the Brussels collar with other New Kingdom faience broad collars with a (more or less) secure provenance, now preserved at the British Museum (EA59334), the Metropolitan Museum of Art (40.2.5), and the Michael C. Carlos Museum (2001.009.001), a possible link to Amarna emerges, for which the arguments are presented.

**Daniel Edwin Smith (University of Memphis)***Morphological and Syntactic Analysis of Sahidic Coptic for Automatic Glossing*

I report on the implementation of a morphological and semantic analyzer designed for the Sahidic dialect of Coptic. The system is developed in the finite-state paradigm. The main purpose of the project is provide a method by which Egyptologists, scholars and linguists can semi-automatically gloss extant texts written in Sahidic. Since a complete lexicon containing all attested forms in different manuscripts requires significant expertise in Coptic spanning almost 1,000 years, I have equipped the analyzer with a core lexicon and extended it with a ‘guesser’ ability to capture out-of-vocabulary items in any inflection. This has been complimented by the inclusion of a number of guessing features which can notice and flag features of other dialects of Coptic, for aid in identifying the dialect of previously untranslated texts. I also suggest an ASCII transliteration for the language as the current Unicode for Coptic conflicts with the program used to design the translator. A brief evaluation and demonstration is provided.

**Theresa Tiliakos (University of Chicago)***Differing Perceptions of Gender Roles in Text: From Wisdom Literature to Love Songs*

Ancient Egyptian gender roles are presented in literary and non-literary sources. Non-literary sources, including *imy.t-pr* documents and legal proceedings, present the roles in practice, providing a glimpse at how they worked in reality. Alternately, literary sources present the roles in theory, providing an idealized view of the social expectations of men and women. Wisdom literature and New Kingdom love songs offer two of the most interesting, and markedly different, presentations of gender roles in literature. While the wisdom literature abounds in clearly defined social roles, the New Kingdom love songs seem to exist in a liminal space outside of social norms.

This poster will review the constructions of gender roles in selections of wisdom literature, including The Instructions of Ptahhotep, The Instructions of Any, and The Instructions of Onchsheshonqy, and compare them with the corpus of New Kingdom love songs to accomplish three tasks. First, it will identify the different roles as they are defined, or undefined, by the works. Next,



it will discuss the ideological variations and how the purpose and intent of the works contribute to any differences. Finally, it will examine the language of the texts, looking at both the underlying grammatical structure and the vocabulary of the works to understand what they reveal about perceptions of gender roles.

**Martin Uildriks (Brown University)**

*Breaking Down the Walls: Contextualizing the Cities Palette*

In 1897, Steindorff published the bottom fragment of a schist palette that belongs to a small corpus of lavishly carved schist palettes of Late Predynastic and Early Dynastic date, allegedly from Abydos but currently in the Cairo Museum. One side shows a number of niched enclosures, topped by images of animals holding an implement. According to the most widely accepted view, these enclosures represent city walls, named by the iconography within them, while the figures atop have been identified as forms of deities or royalty. Others have advanced this iconography in discussions of emerging centralized power, kingship, and aspects of the writing system, such as the phonetic complement.

However, these interpretations are divorced from archaeological evidence and see the palette as a beginning for later developments such as writing, disregarding the earlier traditions it grew out of. In this poster, I propose an alternative reading of the Cities palette's iconography, using archaeological evidence to interpret the enclosures on this palette as large niched funerary precincts, such as those found at the Early Dynastic cemeteries of Abydos, Naqada, and Saqqara, used in large-scale mortuary festivities. To help us understand the palette and these festivities, I argue that we need to consider the Cities palette in a longer sequence of developments, drawing on evidence from the Predynastic period, the remainder of the Early Dynastic period, and the Old Kingdom, and in consequence need to break down the historical and archaeological barriers between these periods.

**Michael E. Walborn (Missouri State University)**

*Thutmose III's Combined Arms Doctrine*

One of the single greatest influences on Egypt leading up to Thutmose III's reign was the Hyksos 'invasion' (circa 1650 BCE), with an occupation lasting for the next 108 years. Before the Hyksos, the Egyptian army consisted of a part-time force of con-

scripted peasants led by local nobles, mainly organized to address civil unrest. Captured Hyksos technology and tactical doctrine, while imposing, was not alone enough to lead future Egyptian dynasties to dominance. This would require a leader with a rare convergence of cognitive awareness, an ability to direct an army with final lethal power, and the leadership to orchestrate a robust logistics system. Previous studies have primarily focused on Egyptian empire-building through diachronic surveys. Adding to this research, this synchronic study analyzes Thutmose III's military genius in terms of the modern military concept of Combined Arms Doctrine. Uniquely, this not only helps Egyptologists better understand Thutmose III's military doctrine, but contextualizes it within the larger discipline of military history. Specifically, through an examination of visual, archaeological, and textual sources, I will notably suggest that Thutmose III was unique in his ability to leave a lasting contribution to Egypt's cultural memory.











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