



The 66th
Annual Meeting
of the

American
Research
Center in
Egypt

April 24-26, 2015
DoubleTree Hilton
Downtown Hotel
Houston, TX

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Photo Credits

Cover: Painted wooden stela of a woman named Shauamunimes, showing her worshipping the god Re-Horakhty. Third Intermediate Period, about 900 BC. Image courtesy of the Houston Museum of Natural Science.

Photo opposite: Mummy mask with gilded face and inlaid eyes. Roman Period, about 100 AD. Image courtesy of the Houston Museum of Natural Science.

Photo spread pages 12-13: Mummy bandage inscribed in Demotic with spells to protect the dead person (detail). Ptolemaic Period, about 200 BC. Image courtesy of the Houston Museum of Natural Science.

Photo page 19: Bronze statue of Amun, king of the gods. Third Intermediate Period, about 700 BC. Image courtesy of the Houston Museum of Natural Science.

Abstracts title page: Painted and plastered linen mummy case of a woman called Bakenrenes. Third Intermediate Period, about 650 BC. Image courtesy of the Houston Museum of Natural Science.

ARCE receives operating
support from USAID.





A Special Thank You to

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for providing a complimentary evening of events on
Saturday, April 25

- | | |
|------------------------|---|
| 5:30 | Buses begin loading from the hotel lobby |
| 6:00-9:00 | Hall of Ancient Egypt open |
| 6:30 | Welcome comments in IMAX
& Best Student Paper Awards |
| 7:00-9:00 | Food and bar available |
| 7:00 & 8:00 | ARCE PBS documentary in IMAX Theater |
| 8:00 & 8:30 | Stars of the Pharaohs in Burke Baker
Planetarium |
| 9:00 | Last bus departs for the hotel |

In 2013, the Houston Museum of Natural Science opened its 10,000 sq ft Hall of Ancient Egypt. Partnering with national and international museums, the installation houses more than 500 objects spanning more than 5,000 years, creating one of the most in-depth Egyptian exhibits in the Southwest. Don't miss the reconstructed room from Chiddingstone Castle illustrating Denys Eyre Bower's collection.

The ARCE Chapter Council will be presenting First, Second, and Third Place awards for the Best Student Paper. The presentation will follow the opening remarks in the IMAX Theater.

Be among the first to screen the ARCE documentary produced by THE VISIONARIES. Filmed over four non-stop days in Egypt with additional interviews conducted over the last year, the documentary showcases the collaborative efforts of Americans and Egyptians in preserving Egypt's cultural heritage. Narrated by Sam Waterston, the documentary will be airing publicly on PBS stations throughout the US in the spring.

Watch *Stars of the Pharaohs* in the Burke Baker Planetarium to see how astronomers made the first solar calendar, aligned their temples and pyramids, and told time by the stars.

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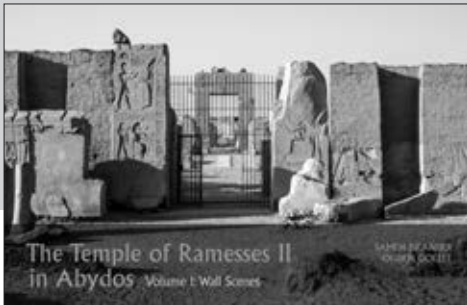
Members who made an additional \$100 contribution to help defray the costs of the Annual Meeting

ARCE is most grateful for the generosity of these organizations and individuals that have provided support for the 2015 Annual Meeting.



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Journal of the Canadian
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vol. 7 (2015)

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Brill Highlights

New Series

Harvard Egyptological Studies

Editor: **Peter Der Manuelian**, Harvard University

This monograph series was established in 2014 to present scholarly publications in the field of Egyptology. It will highlight, but is by no means limited to, aspects of the Harvard University–Boston Museum of Fine Arts Expedition (1905–1947). Invited topics include recent PhD dissertations, reports from excavations, specialized studies in ancient Egyptian language and culture, conference proceedings, and the history of the field of Egyptology.

Harvard Egyptological Studies is published by the Department of Near Eastern Languages and Civilizations, and the Department of Anthropology, both of which are in the Faculty of Arts and Sciences at Harvard University.

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The first volume in this series is forthcoming: *Towards a New History for the Egyptian Old Kingdom: Perspectives on the Pyramid Age: Papers from a Symposium at Harvard University, April 26, 2012*, edited by Peter Der Manuelian, Harvard University, and Thomas Schneider, University of British Columbia



Related Journal - Introducing New Board Members

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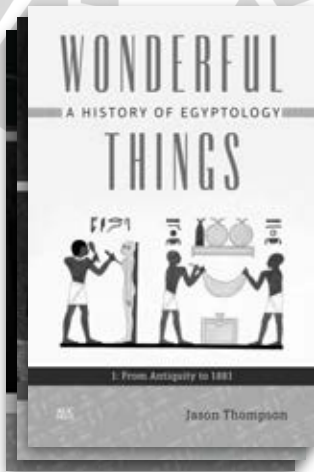
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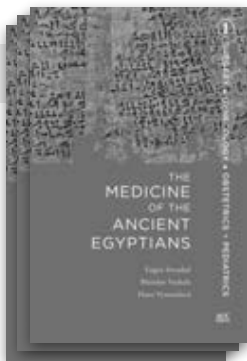


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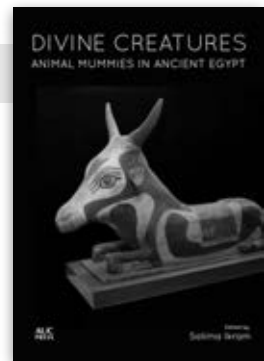


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The international Committee for Egyptology in the International Council of Museums (ICOM), a working group for museum professionals and scholars who deal with ancient Egyptian and Nubian culture.

Join your colleagues to exchange news and ideas, develop partnerships and exchanges, gain free admission to most museums throughout the world, and receive CIPEG's e-news. The next annual meeting will be in Munich, 1st - 4th September 2015. Topic: From Historism to the Multimedia age. Content - Concept - Design of Egyptian Museums and Collections.

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





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at Chiddingstone Castle
in Kent, South East England

Main collections lender to the HMNS Hall of Ancient Egypt

See the remarkable museum collections of the late antiquarian Denys Eyre Bower, set in an idyllic gothic castle in the English countryside

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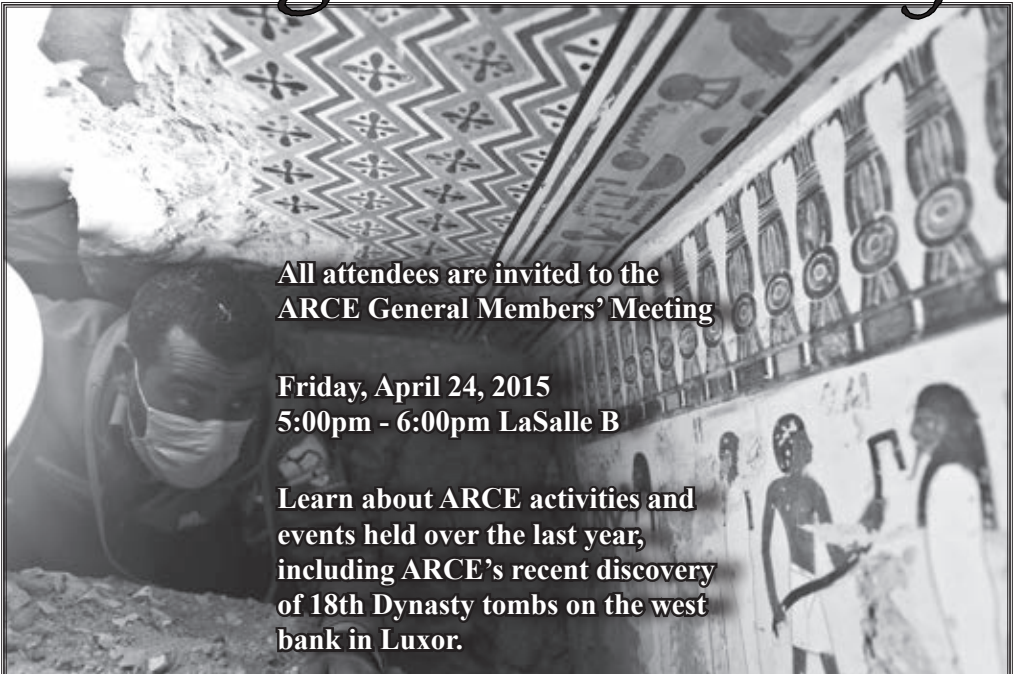
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Exciting ARCE Discovery!



**All attendees are invited to the
ARCE General Members' Meeting**

**Friday, April 24, 2015
5:00pm - 6:00pm LaSalle B**

**Learn about ARCE activities and
events held over the last year,
including ARCE's recent discovery
of 18th Dynasty tombs on the west
bank in Luxor.**

THE 2015 CHAPTER COUNCIL FUNDRAISER



Can you name this site?

Imagine yourself as an Egyptologist in the late-1800s. It was the "Wild West" era of Egyptian archaeology, with so much yet unknown. Come and relive those early years through remarkable photographs like this one!

Egypt As It Was: A Photographic History

Presented by Dr. Clair Ossian, North Texas Chapter of
ARCE

Photography began in Egypt in the early 1840s, and these premier images were selected from several thousand pre-1900 photos from as early as 1845. The photographic process at that time was so difficult and dangerous, it is surprising that so much has survived for us to enjoy. Dr. Clair Ossian offers a lively review of major Egyptian archaeological sites as they appeared before they were excavated and restored as we see them today. Among these jumbled walls and half-buried structures are even a few temples that no longer exist.

Saturday, April 25, 2015

12:15 - 1:00pm

LaSalle B Room

DoubleTree by Hilton Hotel – Houston Downtown

Tickets: \$20.00 per person*

Advanced Sales Only

*Proceeds support the "Best Student Paper" Award at the 2015 Annual Meeting.

Network. Learn. Mingle.

Student Events

Student Networking Lunch

Friday, April 24, 12:30pm – 1:30pm

Place: LaSalle A

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

Pre-registration is required.

COST: \$15 (includes sandwich or wrap, chips, cookie, and fruit)

Grad Student Pub Night

Friday, April 24, After Members Reception

Place: TBD

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

More information to come! Check the ARCE website or the Egyptology Grad Student Facebook <https://www.facebook.com/groups/EGSNA/>
Hope to see you there!

Fellowship Information Session

Saturday, April 25, 4:15pm – 5:15pm,

Place: Dezavala

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

ARCE Tour to Egypt: October 30 - November 14, 2015



Join ARCE for a unique tour that knits together the Pharaonic, Coptic, and Islamic periods of Egypt's rich cultural history with an emphasis on cultural preservation.

You will learn about efforts to preserve this magnificent history within the context of modern day Egypt.

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For more information:

- Visit www.arce.org/tour2015
- Call Dina Aboul Saad at 210-821-7000
- Email: development@arce.org

Graduate Student Poster Session, LaSalle A

Posters on view: Friday, April 24, 8:30 AM – 4:00 PM
 Saturday, April 25, 8:30 AM – 4:30 PM

Poster presenters will be on hand to discuss their research on Friday, April 24, 4:00 PM – 4:30 PM.

Please be sure to stop by to see, hear, and learn the interests of the next generation of scholars. Join the conversation, ask questions, and share your opinions.

Support for the Graduate Student Poster Session has been provided by the Egyptian Expedition at the University of Arizona.

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 in your phone browser.
ARCE Mobile will appear.
Click on Annual Meeting Abstracts.



Handwritten text in a cursive script, likely a form of Arabic or Persian calligraphy, arranged in several lines below the illustration. The text is written in a dark thread on a light-colored fabric. The script is highly stylized and difficult to decipher without specialized knowledge. The lines of text are roughly horizontal and follow the contour of the fabric.

The background of the entire page is a grayscale image of an ancient Egyptian papyrus-bundle fragment. The fragment is rectangular with frayed, fringed edges at the top and bottom. It features several horizontal lines of hieroglyphs. In the upper right section, there is a drawing of a human figure, possibly a deity or a person of high status, with arms outstretched. The overall texture is that of a woven fabric.

The 66th Annual Meeting
of the

American
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Center in
Egypt

Acknowledgments

ARCE is grateful to the many individuals and organizations whose hard work has contributed to this 66th Annual Meeting of the American Research Center in Egypt.

Thank you to ARCE's very hard working Annual Meeting Committee: Janice Kamrin, Chair; Bob Andresen; Kara Cooney; Pearce Paul Creasman; Emily Teeter; Sameh Iskander; 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 Allen, Ed Bleiberg, Violaine Chauvet, Kara Cooney, Pearce Paul Creasman, Eugene Cruz-Uribe, Tom Hardwick, Salima Ikram, Janice Kamrin, Peter Lacovara, David O'Connor, Nigel Strudwick, and Emily Teeter, who gave generously of their time to review the submissions.

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

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

- Houston Museum of Natural Science for underwriting the Saturday night reception
- ISD for underwriting the Annual Meeting bags and financial support for the Friday morning coffee break
- The Egyptian Expedition at the University of Arizona for underwriting the Graduate Student Poster Session
- The ARCE Chapter Council for underwriting 100% of the registration for each of the Best Student Paper presenters
- All the members who donated a ticket to the Chapter Council Fundraiser Event to enable a student to attend
- And, to all members who made an additional \$100 contribution to help defray the costs of the Annual Meeting

We also want to thank our exhibitors at this meeting:

- AUC Press
- Brill
- Casemate Academic
- ISD
- 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, Jeff Novak, Kathann El-Amin, Dina Aboul Saad, Jane Smythe, Djodi Deutsch, Mary Sadek, and Kathleen Scott who coordinate their efforts and talents to make ARCE's Annual Meeting a success.

ARCE 66th Annual Meeting

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ARCE 66th Annual Meeting

CONFERENCE AGENDA

THURSDAY, APRIL 23, 2015

- 12:00pm – 9:00pm Bookseller Set-up
LaSalle & Granger Foyers
- 3:00pm – 7:00pm Advance Registration & Check-In, 2nd
Level
- 4:00pm – 6:00pm Speaker Audio Visual Check-in, Lamar
- 7:00pm – 9:00pm PRESIDENT’S RECEPTION, By
Invitation

FRIDAY, APRIL 24, 2015

- 7:00am – 5:00pm Meeting Registration & Check-in, 2nd
Level
- 7:30am – 8:30am BREAKFAST HONORING MOA
INSPECTORS By Invitation
- 8:00am – 6:00pm Speaker Audio Visual Check-in, Lamar
- 8:00am – 6:00pm Book Display, LaSalle & Granger Foyers
- 8:30am – 4:00pm Graduate Student Poster Session viewing,
LaSalle A
- 8:30am – 12:15pm Concurrent Paper / Panel Sessions
LaSalle B, Dezavala, Granger A, Granger B
- 10:30am– 11:00am COFFEE BREAK LaSalle & Granger Foyers
- 12:15pm – 2:00pm LUNCH (on your own)
- 12:30pm – 1:30pm STUDENT NETWORKING LUNCH,
LaSalle A
- 2:00pm – 4:00pm Concurrent Paper / Panel Sessions
LaSalle B, Dezavala, Granger A, Granger B
- 4:00pm – 4:30pm GRADUATE STUDENT POSTER
DISCUSSION, LaSalle A
- 5:00pm – 6:00pm ARCE GENERAL MEMBERS’
MEETING, LaSalle B
- 6:00pm Cash Bar open, LaSalle Foyer
- 7:00pm – 9:00pm ARCE MEMBERS’ DINNER
RECEPTION
LaSalle Ballroom (Buffet provided)

ARCE 66th Annual Meeting

SATURDAY, APRIL 25, 2015

- 7:00am – 4:00pm Registration & Information Desk, 2nd Level
- 8:00am – 5:00pm Speaker Audio Visual Check-in, Lamar
- 8:00am – 5:30pm Book Display, LaSalle & Granger Foyers
- 8:30am – 4:30pm Graduate Student Poster Session viewing, LaSalle A
- 8:30am – 12:15pm Concurrent Paper / Panel Sessions
LaSalle B, Dezavala, Granger A, Granger B
- 10:30am– 11:00am COFFEE BREAK LaSalle & Granger Foyers
- 12:15pm – 1:00pm Chapter Council Fundraiser, LaSalle B
EGYPT AS IT WAS:
A PHOTOGRAPHIC HISTORY
- 12:15pm – 1:45pm LUNCH (on your own)
- 1:45pm – 4:15pm Concurrent Paper / Panel Sessions
LaSalle B, Dezavala, Granger A,
and Granger B
- 4:15pm – 5:15pm FELLOWSHIP INFORMATION
SESSION, Dezavala
- 5:30pm Buses begin loading for HMNS Reception
- 6:00pm – 9:00pm HOUSTON MUSEUM OF NATURAL
SCIENCE RECEPTION

SUNDAY, APRIL 26, 2015

- 8:00am – 12:00pm Registration & Information Desk, 2nd Level
- 8:00am – 12:00pm Speaker Audio Visual Check-in, Lamar
- 8:00am – 1:00pm Book Display, LaSalle & Granger Foyers
- 9:00am – 12:45pm Concurrent Paper / Panel Sessions
LaSalle B, Dezavala, Granger A, Granger B
- 10:30am– 11:00am COFFEE BREAK LaSalle & Granger Foyers

ARCE 66th Annual Meeting

AFFILIATED MEETINGS

WEDNESDAY, APRIL 22, 2015

- | | |
|-------------------|---------------------------------------|
| 9:00am – 11:00am | Finance and Audit Committee
Austin |
| 11:00am – 12:00pm | Major Gifts Committee, Travis II |
| 12:00pm – 1:30pm | LUNCH (on your own) |
| 1:30pm – 2:30pm | Governance Committee, Austin |
| 2:30pm – 5:30pm | AEF Committee, Travis II |

THURSDAY, APRIL 23, 2015

- | | |
|-------------------|---|
| 9:00am – 10:00am | Archaeological & Research Expedition
Committee, Austin |
| 9:00am – 10:00am | By-Laws Committee, Travis I |
| 10:00am – 12:00pm | RSM Council, Travis I & II |
| 12:00pm – 1:00pm | LUNCH (on your own) |
| 1:00pm – 5:30pm | ARCE Board Orientation and
Board of Governors Meeting, Travis I & II |

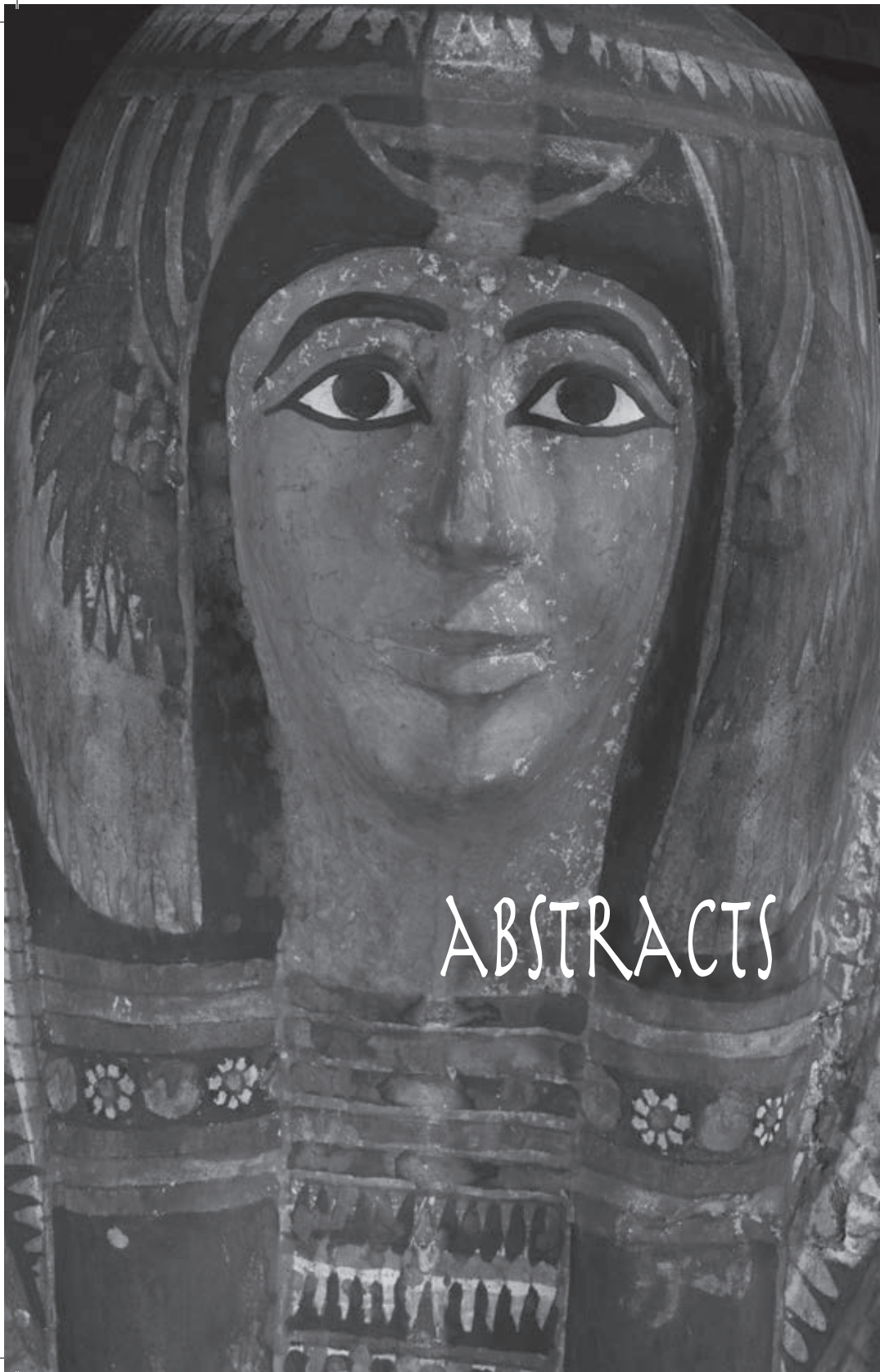
SATURDAY, APRIL 25, 2015

- | | |
|-----------------|--|
| 7:30am – 8:30am | Expedition Leader Breakfast
By Invitation |
| 4:15pm – 5:15pm | Chapter Officers' Meeting, Travis I & II |

SUNDAY, APRIL 26, 2015

- | | |
|-----------------|----------------------------------|
| 1:00pm – 2:00pm | Annual Meeting Committee, Austin |
|-----------------|----------------------------------|





ABSTRACTS

Poster abstracts are grouped beginning on page 96

Mostafa Ahmed Abdel-Fatah (Ministry of Antiquities, Egypt)

Djoser Pyramid at Saqqara: The Current Restoration Work Between Reality and Claims

The Step Pyramid, a world-heritage site listed by UNESCO, was built in the 26th century BC by Imhotep to house the mummy of Djoser. The Djoser complex stood untouched until the 17th century. Systematic research on the Djoser complex was first conducted in the 1920s by the British archaeologist Cecil Firth. Firth was joined by the French architect Philippe Lauer, who undertook the excavation and restoration work of the complex. Regretfully, the sands of time have taken their toll on the Step Pyramid, as most of the outer casing is gone, the core of the masonry has disappeared in some places, and deep cracks have spread over the walls and ceilings of the pyramid's underground corridors. For safety reasons, the pyramid is closed to visitors. The Step Pyramid underwent a complete restoration process in 2006, which was criticized by the Egyptian media. The media made claims about the current restoration work. This most recent restoration work consists of two main aspects: first, the restoration of the exterior surface of the pyramid, which includes unstable stones, deteriorated corners, cavities, etc., and second, the interior of the pyramid including the galleries, entrances, burial shaft, ceiling failure zone, burial chamber, and sarcophagus. It is worth mentioning that the project has been presented to engineering, archaeological, and restoring committees for their critical or technical comments before project approval.

Khadiga Adam (American Research Center in Egypt)

ARCE-Luxor Theban Tomb 110 Conservation Project

As part of the APS Qurna Site Improvement Project, ARCE started a conservation field school in February 2013 at Theban Tomb 110 (TT110) located on Luxor's west bank at the Nobles Tombs area in Sheik Abd el Qurna. It is a New Kingdom tomb of Djehuty who was the Royal Cupbearer (Butler) during the reigns of Hatshepsut and Thutmose III. Both rulers are represented in the tomb.

The badly damaged tomb gives the trainees a wonderful oppor-

tunity in learning the treatment and restoration of many types of decay and damage that they will encounter during their career. To date, ARCE has trained 24 Ministry of Antiquities (MoA) supervisors, conservators and technicians. Each season, ARCE introduces new advanced techniques in the step-by-step learning process with special emphasis on the MoA's capacity to continue to support the trainees with available materials and methods.

The presentation will focus on two main themes. The first part will focus on the restoration, rehabilitation and maintenance work activities applied in TT110's exterior façade, entrance jambs, transverse hall, corridor and pillared hall including characterization of decay phases, documentation system, investigation/research, and recording system. The second will focus on the trainee's progress through the ARCE conservation program in their conservation skills and teamwork with the archaeology project ongoing at the forecourt and shaft excavation of the tomb.

Niv Allon (The Metropolitan Museum of Art)

The Statue of Yuny and the Implication of Professional Connections in the Ramesside Period

A life size statue at the Metropolitan Museum of Art (MMA 33.2.1) portrays the Royal Scribe and Lector Priest Yuny with exceptionally intricate detail. The statue is exceptional, however, for more than one reason. Non-royal statues bearing dedicatory inscriptions are rather rare in ancient Egypt, and only a few extend outside the family of the beneficiary. Yuny's statue, however, was not commissioned by him or by a member of his family, but rather by his assistant, as an inscription on the statue's base states. This paper aims, therefore, to contextualize the dedication of Yuny's statue comparing it to similarly dedicated art and texts, especially of the Ramesside period.

This paper will argue that the Yuny's articulation of the relationship between the beneficiary and the benefactor through professional terms is indicative of the Ramesside Period. The elite of earlier periods mostly dedicated art within the family or expressed their relationship to the beneficiary of the statue employing kinship terms (with the exception of *hnms*, 'friends'). In contrast, Yuny's assistant, a scribe of Paser, and a few other men of the Ramesside period who commissioned statues to their superiors, described them as their lords or themselves as their assistants. Their dedication corresponds, I argue, to textual practices of their times,

of dedicating manuscripts to a superior. The statue of Yuny may reflect, therefore, the growing professionalism of the Ramesside period and relates to questions of professional patronage and to the social aspects of art.

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

A New Look At Old Bones: Faunal Remains From the Predynastic Settlement At El-Mahâsna Revisited

In the fall of 2000 extensive excavations were conducted within the Predynastic settlement area at el-Mahâsna located approximately 8 km north of the main area of Abydos. These excavations revealed typical Predynastic period domestic structures as well as the remains of what has been interpreted as an early ritual structure. From deposits associated with the structure a substantial amount of faunal remains were recovered, which suggest cultic practices. The results of new analyses of these materials will be presented as they relate to shedding light on the timing of rituals performed in the structure.

Flora Brooke Anthony (Georgia State University)

Funerary Symbolism in 18th Dynasty Tribute Scenes

In ancient Egypt, one of the primary roles of the king was to maintain order and destroy chaos. Since the beginning of Egyptian history, images of foreigners were used as symbols of chaos and thus shown as captives being bound and trampled under the king's feet. The early 18th Dynasty (1550-1372 BCE) was the height of international trade, diplomacy and Egyptian imperial expansion. During this time new images of foreigners bearing tribute became popular in the tombs of the necropolis at Thebes, the burial place of the Egyptian elite. These tribute-bearing foreigners carry luxury goods, which serve as symbols that underscore the tomb owner's wealth and access to such products. The tomb owner is thus considered a figure of prestige, as he is present in these scenes and is associated with the king and international affairs. Foreigners, who are inherently chaotic according to traditional Egyptian ideology, are represented in an orderly fashion in these scenes. This not only shows the ability of the Egyptian state to impose order on foreign lands, but these images are symbols of the tomb owner's ability to overcome the chaos of death and achieve a successful afterlife.

Ashley Fiutko Arico (Johns Hopkins University)

The Egyptian Middle Kingdom at Megiddo Revisited

During Gordon Loud's excavations at the site of Megiddo four pieces of Egyptian stone statuary dating to the Middle Kingdom were unearthed. These fragmentary statues and statuettes, now divided between the Oriental Institute Museum in Chicago and the Rockefeller Archaeological Museum in Jerusalem, provide an interesting case study for the presence of Egyptian sculpture in the Levant. This paper will review these statues from an art historical perspective as well as in light of their archaeological contexts, considering their place within the wider phenomenon of Egyptian statues in the southern Levant. Special attention will be paid to a fragmentary statue of Djehutyhotep, a nomarch of the Hare nome who is well known from his tomb at el-Bersha, and some perplexing elements to the inscriptions contained on it.

Rachel Aronin (Harvard University)

"Snakes! Why did it have to be snakes?" Serpent Determinatives in NK Books of the Dead

Snakes were a ubiquitous part of life in the fields, sands, and marshes of ancient Egypt, a fact that is amply reflected in religion and cult, as well as in the hieroglyphic system of writing. A considerable number of beneficial deities, particularly goddesses, could be represented with anguiform iconography and/or associations. However, a variety of malevolent forces could be conceptualized in serpent form as well. By the New Kingdom, many of these snake-entities (both the protective and the harmful) appear in the funerary spells and vignettes of the Book of the Dead. This talk will examine a number of different serpent determinatives appearing after the names of divine and demonic beings, who safeguard, aid, threaten, and/or hinder the deceased in his journey through the netherworld.

Determinatives, soundless classifiers appearing at the ends of words, reflected part of a cognitive system whereby the ancient Egyptians categorized and ordered their world. In New Kingdom mortuary texts, one of the most frequently encountered snake hieroglyphs is the divine cobra, which had developed into a generic determinative used after the names of many goddesses, even some who were not traditionally depicted with serpentine characteristics. Conversely, a more specific snake determinative, commonly found

after the name of Apophis, is pierced with knives in order to render harmless the evil serpent that threatens the sun's journey every day. These and other snake determinatives provide us with information on the multifaceted role(s) of serpents in ancient Egyptian beliefs about divinity and the supernatural.

Jennifer M. Babcock (Institute for the Study of the Ancient World, NYU)

The Art of Smells in New Kingdom Tomb Imagery

It is commonly known that smells are connected to memory, strong emotions, and emotional reactions. Ancient Egyptian texts indicate the importance of scents. The use of incense in sacred spaces and during rituals also attests to the importance Egyptians placed on scents.

The iconography of ancient Egyptian tomb painting and reliefs is often discussed as a way of further understanding how those paintings and reliefs functioned in the context of the tomb. Fishing and fowling, for instance, is generally interpreted as being apotropaic in nature, as it demonstrates the tomb owner's control over chaotic forces of nature. Another way of understanding the efficacy of the tomb's decorative program is to consider how its visual elements may activate senses other than sight. How could the depiction and implication of smells make the space effective for the tomb owner?

Perfumed fat cones are commonly depicted in New Kingdom tombs. While they are logical in the context of banqueting scenes, their presence in fishing and fowling and agricultural scenes is more baffling, at least when considered from a purely visual perspective. This paper will discuss how images like these evoke the sense of smell in New Kingdom tombs, and how both smells and sights benefitted the tomb owner by making the space more magically effective.

Brenda J. Baker (Arizona State University) and Christopher A. Sevara (University of Vienna)

Mortuary Landscapes at the Top of the Nile's Great Bend

The Bioarchaeology of Nubia Expedition (BONE) project area spans more than 30 km along the right (north) bank of the Nile River from the modern village of Abu Tin, at the top of the Great Bend, west to the area across from Shemkhiya. Assessment of

habitation, rock art/gong, and cemetery sites from the Mesolithic through Christian periods in the BONE project area in the region of el-Ginefab illustrates the rich archaeological record of a previously uninvestigated landscape. We use a combination of 2- and 3-dimensional historic and modern remote sensing data combined with in-field survey, geophysical prospection, and excavation results to examine topographic prominence, intervisibility, and other spatial and contextual relationships between archaeological resources and the natural environment. This work helps us understand archaeological resources in the region as interconnected components of a larger cultural dynamic with complex relationships to people and the environment in both the present and the past. Although mortuary practices in this “hinterland” show similarities to “core” sites, local practices suggest that temporal differences in grave architecture and treatment of the dead are not always as distinct over time. Grave goods indicate inclusion in far-flung exchange networks rather than isolation. Persistence of local traditions, spatial and social organization within and among cemeteries, and distinct identities marked in life (e.g., dental avulsion) or death (e.g., burial with archery equipment) from the Kerma period (c. 2500-1500 BC) through Christian periods (c. AD 550-1400) illuminate new aspects of ancient Nubian mortuary behavior and identity.

D. J. Ian Begg (Trent University), Alessandra Menegazzi (University of Padua), Paola Zanovello (University of Padua), Carlo Urbani (Istituto Veneto), and Giulia Deotto (University of Padua)

Town Planning at Tebtunis

In 1930 Carlo Anti began excavating at the site of Tebtunis in the Fayyum of Egypt. The town and its sanctuary were founded in the early Ptolemaic period and continuously occupied until late antiquity. Since Anti’s interest in that era was in understanding Graeco-Roman town planning, he resisted the temptation to search randomly for papyri but instead preferred to proceed systematically exploring the streets. He uncovered many blocks of houses, which his architect Fausto Franco drew and reconstructed on paper. For the following seasons at Tebtunis, Anti asked Gilbert Bagnani to continue excavating as his Assistant/Field Director. Bagnani uncovered more houses and streets of the town, and had two series of aerial photographs taken in 1934 and 1936 over the entire site.

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The architect's previously unpublished plans and Anti's descriptive notes on the streets and houses have only recently been rediscovered in the Carlo Anti archives at the Istituto Veneto in Venice and combined with the Anti archives in the University of Padua. Digitized versions of these plans in combination with the notes and aerial photographs are enabling the analysis of the urban planning at Graeco-Roman Tebtunis.

Lawrence Berman (Museum of Fine Arts, Boston)

The Boston Green Head: A New Look at an Old Date

Since its discovery in 1857 by Mariette in the Saqqara Serapeum, the Boston Green Head (MFA 04.1749), one of the masterpieces of late Egyptian sculpture, has been variously dated on stylistic grounds to the Twenty-sixth Dynasty (seventh-sixth centuries BC), the Thirtieth Dynasty (fourth century BC), and the mid-Ptolemaic Dynasty (third-second centuries BC). A different approach, based on a re-examination of the only published account of its discovery in the light of more recent excavations in the Sacred Animal Necropolis at North Saqqara, results in favor of one of the dates already proposed by art historians.

Louise Bertini (American University in Cairo)

How Did the Nile Water System Impact Swine Husbandry Practices in Ancient Egypt?

The flourishing landscape of the Nile Valley provided the necessary environment for the ancient Egyptians to transition from a hunter-gatherer people to a more sedentary agrarian society. More than simply providing a source of water for this burgeoning economy, the Nile's annual flood and its resultant silt deposits created an environment ideal for subsistence farming that would not have otherwise been possible. The Nile floodplain and its fertile soil proved essential for both the prosperity of the agrarian economy and the animals in this environment. One such way of estimating the full impact of the Nile, and its broader ecological effects, is by taking into account the bio-archaeological record of excavated animal remains. This paper will explore swine husbandry practices through analysis of the dental defect, Linear Enamel Hypoplasia (LEH) from eleven archaeological sites along the Nile valley as a means of evaluating the distinctive ecology of this central river system.

As LEH is caused by physiological stresses such as disease, poor nutrition, and environmental factors, it serves as a means to study the health status of animal populations. The resultant deductions about husbandry practices and the environment can relate to penning, seasonal food supply, and seasonal environmental factors. As research on this particular dental defect has never been carried out in Egypt before, this paper seeks to highlight the links between LEH and possible changes in both husbandry regime and the environment - namely the Nile valley and its seasonal flood, as well as provide a baseline for future work.

Laurel Bestock (Brown University)

Violence and Power: The Role of Images in Early Egyptian Ideology

Images of violence are some of the most canonical in Egyptian art – who cannot instantly call to mind Narmer smiting, or Ramses riding his chariot before Qadesh? Despite their common occurrence and arresting nature, such images have proved difficult to interpret. In particular, the relationships between early such images and both historical events and royal ideology are still ill-understood. This talk will examine images of violence from the Predynastic through the Old Kingdom. It approaches such images in particular for the ways they speak both to universal ideas and to specifics, whether of person, place, or time. It will suggest two main conclusions: first, that ideas about power and violence as part of a general world view were current prior to the crystallization of power into Egyptian kingship. Second, that there are multiple reasons to think that the corpus of violent imagery is not, and was not intended to be, a total reflection of the actual practice of violence and war, but rather expresses a desired tension between historical specificity and ritual universals. If imagery of violence is thus a very poor basis for writing a narrative history of Egypt, its wars of unification and against foreigners, it is an excellent lens through which to view the complexity and richness of royal ideology during the periods when kingship itself was being defined.

Peter J. Brand (University of Memphis)
See Jean Revez

Betsy Bryan (Johns Hopkins University)

Pan Graves in a New Cemetery: The 2014 and 2015 Johns Hopkins University Seasons at the Precinct of Mut

In 2012 the Johns Hopkins University mission worked behind the sacred Isheru lake of Mut where mud brick industrial and domestic installations have been excavated since 2002. In contexts largely dating to the Second Intermediate Period and within and next to walls of the early New Kingdom—and some earlier—human remains began to appear, eventually being represented in ten excavation squares by nearly 20 very impoverished individuals. The results from the removal of these remains will be reported in connection with efforts to clarify stratigraphy and context. Results of geophysical survey to be done January 2015 will also be reported. A full publication is now underway for work done until now, and some of the discoveries made and questions to be explored through analysis for publication will be summarized.

*** Maggie Bryson (Johns Hopkins University)**

Man, King, God? The Deification of Horemheb

While every pharaoh was understood to hold an elevated status with respect to the world of the divine, certain rulers seem to have achieved a special place within the Egyptian pantheon. Any king could expect to be venerated among the royal ancestors and as a transfigured being after death. Some, however, became the object of more intense and specialized worship in life, death, or both. It is often asserted that Horemheb was among the rulers of Egypt who attained this kind of extraordinary divine status, but no systematic study of the evidence for his cult has ever been carried out. This paper will examine both the scope and content of Horemheb's apparent deification, seeking to clarify the extent of his worship in life and in death as well as the attributes that may have characterized him as a divine being. The paper will also address the relationship between Horemheb's place in historical memory and his deification, asking whether his non-royal origin and the political upheaval that surrounded his reign may have played a part in the development of his cult.

Scott Bucking (DePaul University)

Beni Hasan in Late Antiquity: Towards a Regional Perspective

Beni Hasan is best known for its Middle Kingdom rock-cut tombs of the upper cemetery, which Percy Newberry systematically explored and documented in the late nineteenth century. The Coptic dipinti recorded by Newberry in his publication of the tombs only hint at the importance of the site in late antiquity, when Christian monks came to reside there. This paper will develop a regional perspective on settlement and monastic activities during the period, using the present author's recent walkover survey of the area extending south from the Beni Hasan necropolis to the wadi known as the Batn al-Baqara. Some of the dipinti and structural modifications inside the tombs of the upper cemetery will be used to shed light on monastic practices and to show how these practices can be better contextualized in light of the emerging data on regional settlement patterns in late antiquity.

Jennifer Butterworth (Emory University)

Innovation and Tradition in a C-Group Figurine from the Nubian Museum

The Nubian Museum in Aswan currently holds the head and lower body of a 14 cm high, clay female figurine from Lower Nubia. This is one of many small anthropomorphic figurines produced between approximately 1850 and 1650 BCE by a people known today simply as the C-Group – a civilization of cattle pastoralists, traders, and professional archers who inhabited the Nile Valley just south of the ancient Egyptian border near Aswan. The C-Group did not use writing but produced expressive art in several media including incised pottery, rock paintings, and clay figurines of humans and animals. Their territory now lies beneath Lake Nasser, but archaeological expeditions in advance of the Aswan Dam construction preserved much of their material culture, including over one hundred anthropomorphic figurines.

The Nubian Museum C-Group figurine was excavated from a cemetery near Aniba, where it had been deposited in a traditional manner – placed with other offerings beside the circular stone superstructure of a grave. Although described on the museum web site as a typical example of the C-Group style, this figurine is, in fact, very unusual. Working from published photographs and excavation data, my paper will explore the conventional characteristics

of this piece along with its radical compositional and stylistic deviations from C-Group artistic tradition. I will address the productive interplay of tradition and innovation evident in this figurine, asking what this unique piece might tell us about its subject matter and about the C-Group civilization.

Giorgia Cafici (Scuola Normale Superiore, Pisa)

Egyptian Elite as Cives Romani? Looking at Ptolemaic Portraiture

The Ptolemaic Period was characterized by the simultaneous presence in Egypt of two main different cultural groups: the Graeco-Roman—the culture developed in the Mediterranean from Greece and Rome—and the Egyptian. As a consequence, during this period we detect the presence, and often the integration, of economic, artistic and political features inherited from different cultures.

A visual example of this cultural blending is detected in the sculptures representing the Ptolemaic elite, notably in non-royal Ptolemaic portraiture. Some members of Egyptian Ptolemaic elite indeed chose to portray themselves showing physiognomic traits rather than typological features, according to the previous artistic patterns. The expression of the main physical and individual characteristics of a single person detectable in Ptolemaic portraits finds stylistic parallels in Late Roman Republican portraiture. This stylistic feature allows me to build a chronological stylistic framework in order to date these and other sculptures more precisely.

The purpose of my paper is to detect stylistic connections between Ptolemaic portraits and Late Roman Republican portraiture through specific case studies. I will propose some explanations of this formal feature outlining both analogies and differences.

Anthony Cagle (University of Washington)

Conservation of the Grand Bath at Karanis, 2012

The Grand Bath at the Greco-Roman site of Karanis, Fayum Province, was first excavated in 1975 by a team from Cairo University. From that time until the present, the Bath has remained open to the public and is one of the primary attractions for visitors to Karanis. In 2012 the URU Project, under the direction of Dr. Willeke Wendrich, cleared the sand and debris that had accumulated in the ensuing years in order to assess the state of the structure, compare its current condition to that in 1975, provide immediate

conservation measures to some at-risk structural components, and develop plans to maintain the long-term stability of the structure. We present our findings using current 3D images of the structure and photographs from the 1975 excavations alongside recreated photographs of the same areas made in 2012.

We show that several structural sections of the Bath have undergone severe degradation since the 1970s including the collapse of the remaining roof in the tepidarium and the loss of substantial portions of the plaster and paint on the walls of all rooms. We also document conservation work carried out in the intervening years by the Egyptian government. Immediate attention was required to remedy structural deficiencies in certain components of the building and surrounding structures including the west wall and doorway of the tepidarium. We implemented and further recommend changes to visitor access, enhancements to the visitor experience, and other modifications that will help to ensure the long-term survival of the Bath.

Edward Castle (University of Chicago)

The Sumerian Language and Writing System in Egypt

Citing evidence for Mesopotamian influence in Egypt in the Late Predynastic and Early Dynastic periods, John Wilson in 1951 pointed particularly to cylinder seals, artistic motifs of unmistakably Mesopotamian type, and distinctive mud-brick architecture with recessed paneling, all of which had a prior history of development in Mesopotamia before appearing in Egypt.

As Wilson indicated, writing appeared along with these, and already with advanced features such as the rebus-principle. To account for this, he offered two alternative theories:

- 1) Egyptian writing developed entirely independently, but earlier stages employed impermanent materials, which have not survived;
- (2) Egyptians adopted only the principles of writing (logogram, rebus-principle, phonetic complement), while employing exclusively Egyptian images.

It is notable that both of these theories implicitly reject a priori the possible existence of the Sumerian language and writing system in Egypt. Although attempts to interpret early textual evidence in the light of later Egyptian have enjoyed some success, the implicit premise of both theories seems to have discouraged examination of the data for traces of Sumerian.

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This paper presents contextually supported evidence for the existence of the Sumerian language and writing system in Predynastic Egypt, and its traces, phonological and lexical, in the Egyptian language and writing systems through the Greco-Roman period.

Lorelei H. Corcoran (University of Memphis)

A Heb Sed in Perpetuity? Tutankhamun as the Lunar Osiris

The mummy of Tutankhamun was covered with a virtual suit of armor of jewels of amuletic design that relied upon the masterful manipulation of visual images for their textual value. Such wordplays and visual puns functioned no doubt, as documented in their vital role in the more ancient Pyramid Texts, to ensure the efficacy of cultic acts that relied upon the magical power of words to transform reality.

Of three necklaces that were placed on the chest of the king's mummy, the pendant that was laid toward the body's proper right side (JE 61891) features a golden, solar hawk while the one that had lain toward the body's proper left side (JE 61887) depicts the moon and was considered by Carter to have been its ideological complement. More intriguing than the conceptual duality of their iconography, however, is the manipulation of the writing of the king's prenomen on the counterpoises of these two necklaces. Whereas one presents a traditional writing of Neb Kheperu Re, the other substitutes a full and crescent moon for the solar disk and a heb sed symbol for the neb basket.

This paper will explore the iconography of these pieces and others from the collection that reference a connection between Tutankamun and the lunar, cosmic deity, Osiris the Moon, and the possibility that this association conveyed upon the young king the divine transformational benefits of a thirty-year heb sed that he never lived to earn.

Eugene Cruz-Uribe (Indiana University East)

Nubian Religious Expansion in Philae during the Roman Period

Several years ago, Jeremy Pope presented an excellent paper at a meeting of the ARCE dealing with Demotic graffito Philae 416 (later published as an article in *Enchoria* 31 [2008-2009]). In that paper he analyzed the background of the longest Demotic graffito located at the temple of Isis on Philae Island. As part of my recording of the additional Demotic graffiti found at that temple, I had

the opportunity to re-examine the companion document GPH 417. This text was also published by Griffith (Catalogue of the Demotic Graffiti from the Dodekashoenus [Oxford, 1937], 119-21) with later re-evaluations and discussions by Burkhardt (Ägypter und Meroiten im Dodekashoenus [Berlin, 1985], 118-19) and Pierce and Török (Fontes Historiae Nubiorum III [Bergen, 1998], 1010-16). Both of these graffiti were found on the south jamb on the exterior of the Gateway of Hadrian. Both graffiti date to AD 253.

While GPH 416 provided a wealth of information on the political interactions between the Nubians and the Romans, I believe GPH 417 may be of greater importance as it provides information on a major shift of policy in the third century AD by the Roman authorities with respect to the role that Nubians could play in controlling priestly duties at Philae temple and the installation and confirmation of the priests themselves by the Nubians. This paper will examine the details of the thirteen year struggle by Tamy to become the accredited agent of the Nubians and the multitude of obstacles he faced before gaining the power to appoint priests.

Elizabeth Cummins (University of Nevada, Reno)

Depictions of Sleep in the New Kingdom

It is clear that for the ancient Egyptians there were many unseen forces perceived to be at work during the phase of sleep. The travel of the unconscious individual into the Duat was a precarious and uncertain time. The visual record does little to record this, but there are rare instances where a sleeping individual is shown. One scene from a New Kingdom chapel from Saqqara (ÄM 13297) depicts a man sleeping in a doorway, presumably on the job as doorkeeper. This state of sleep was depicted in a light and humorous way possibly because “sleeping on the job” was not considered deep enough to render the individual vulnerable to the dangers of being completely immersed in the Duat.

While these humorous scenes lighten the mood within tomb chapels, I would also turn attention to additional images of sleep—images of the deceased individual. In the written record, the terms for sleep and death were often interchangeable and I argue the image of a sleeping and/or deceased individual merged into one, as the connotations between the two concepts were so intimately entwined. Therefore, the image of a sleeping person in the earthly realm may have been considered redundant or unnecessary within the tomb context.

Colleen Manassa Darnell (Yale University) and Kathryn M. Hansen (International Museum of the Horse)

New Kingdom Chariot Terms: Interrelating Linguistics and Field Testing

The chariot played a significant role in the military strategies of New Kingdom Egypt. Its sudden appearance at the terminal 17th Dynasty and beginning of the 18th Dynasty heralded not only technological developments, but accompanying textual innovations. Military narratives describing the use of chariots on the battlefield are complemented by two other text corpora that describe the minutiae of chariot construction: “The Hymn to the Royal Panoply” and passages within the extensive corpus of the *Late Egyptian Miscellanies*. The “Hymn to the Royal Panoply” employs paronomasia to link each part of the chariot—often named with a Semitic loan-word—with its action against the enemy, transforming a list of chariot elements into a work of literature.

The key to understanding technical chariot terms, however, lies not only in textual descriptions, but also in the modern reconstructions of ancient Egyptian chariots. The re-creation and driving of such chariots (NOVA/TV6 program) provides a rare opportunity to combine textual evidence with experimental archaeology. Relating chariot terms in the “Hymn to the Royal Panoply” and the *Late Egyptian Miscellanies* to discoveries made with live horses and replica chariots can clarify and refine New Kingdom terms and definitions. This presentation provides just such integration of textual and archaeological material.

Here we explore the derivation and history of these ancient terms, and then we interpret them in light of equestrian principles. By assessing each term individually in both contexts and then providing an overview, we anchor these terms in the real world of the ancient Egyptians.

*** Katherine Davis (Johns Hopkins University)**

The Tebtunis Onomasticon: Verbs and Scribal Practice in the Greco-Roman Period

Onomastica, whether from the Middle Kingdom or the Roman Period, are organized lists of nouns. However the 2nd century AD hieratic onomasticon from Tebtunis, P. Carlsberg 180, contains an unusual section apparently devoted to verbs, a feature which

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has received little attention beyond the initial publication. The Roman Period, to which the onomasticon dates, is noteworthy for its heterogeneity of language usage, with various scripts and language stages employed to varying degrees within an elite priestly environment. The onomasticon reflects this through its diversity of scripts—hieratic, demotic, and Old Coptic—and often rare lexical choices. Moreover, the complex glossing and commentary system used throughout the Tebtunis Onomasticon and specifically in the verbal section suggests a scribal environment deeply concerned with understanding and engaging with textual material.

In this paper, I will analyze several aspects of the organization and vocabulary of the verbs and relate it to its linguistic, scribal, and religious context. While the onomasticon's treatment of verbs is virtually unparalleled, one possible parallel exists in an unpublished wooden board MS 189 in the Schøyen Collection preserving a list of verbs, most with the walking legs determinative. Using MS 189 as a point of comparison, I will show how the inclusion of verbs in the Tebtunis onomasticon illuminates the Egyptians' metalinguistic understanding of categories within their own language and how it reflects an attempt by temple scribes to grapple with a linguistically complex environment.

Giulia Deotto (University of Padua)

See **D. J. Ian Begg**

Kelly-Anne Diamond (Villanova University)

The Goddess Isis: She Who Makes Shade With Her Feathers

This paper will briefly chronicle the avian character of the goddess Isis, while challenging some of the traditional assumptions about this association. There is no agreement amongst scholars as to which bird is referred to by the Egyptian words *dr(y)t* or *ḥꜣ(ī)t*, two of the birds into which the goddess Isis transforms, despite the fact that the former is almost always translated as “kite.” A similar confusion surrounds the identification of the *ḥꜣ(ī)t*-bird.

The two goddesses Isis and Nephthys are consistently referred to as a pair who prepares the deceased king for his resurrection in the Hereafter. They perform a variety of actions such as locating, collecting, protecting, reassembling, and calling to the deceased king. These goddesses are often in bird-form while performing these deeds. Although this paper focuses on the goddess Isis, it is inevitable that Nephthys be included in the discussion as well,

since these two goddesses share many attributes and sometimes appear to be interchangeable.

As mythical relationships are flexible by nature, and the form a myth takes is dependent on the context in which it is used, the *hꜣ(i)t*-bird and the *ḏr(y)t*-bird may be two different sub-types of the same mythical figure, i.e. Isis. It is not obvious why Isis (and Nephthys) may take bird form in their role as attendants of Osiris, but there are a plethora of theories attempting to explain this connection.

Aidan Dodson (University of Bristol)

The Coffin Collection of the Manchester Museum

While the mummies in the collection of the Manchester Museum, University of Manchester, UK, have become well-known through the scientific investigations carried out on them over the past few decades, the associated coffins have received relatively little attention. They are, however, now under study in preparation for the publication of a full catalogue of the coffins and mummies in the collection; this paper presents an overview of some of the most important pieces in a group that range in date from the earliest times to the Roman Period.

Marina Escolano-Poveda (Johns Hopkins University)

Lost Papyri: Unpublished Papyri from the Montserrat Abbey and the Museu Bíblic of Mallorca (Spain)

Although Spanish scholars were latecomers to the scientific study of ancient Egypt, collections that included Egyptian antiquities arrived in Spain in the beginning of the 20th century in the context of Biblical studies. Adventurous monks such as Father Bonaventura Ubach, and collectors like Father Ramón Roca-Puig, travelled to the Middle East moved by their interest in the context of the Holy Scriptures, bringing with them to the Iberian Peninsula collections of all sorts of ancient artifacts, from mummies to papyri. Two of these Biblical collections are those of the Montserrat Abbey in Barcelona, and the Museu Bíblic of Palma de Mallorca. The Montserrat Abbey has one of the most important papyrological collections in Spain, which contains more than 1500 fragments, mostly in Greek and Coptic. In the first part of this lecture, I will present an overview of the Demotic texts at Montserrat, focusing on the preliminary editions of two texts, a literary and an astrologi-

cal fragment. The Museu Biblic of Palma de Mallorca contains only a few small fragments of papyrus, but among them there is an unpublished hieratic letter from the Middle Kingdom. In the second part of the lecture I will present a preliminary edition of this letter.

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

Getting a Handle on the Menit: The Development of the Menit Necklace to the New Kingdom

The menit was originally a necklace sacred to Hathor, used by her priestesses in ritual contexts. In the New Kingdom the use of menits expanded to include votive or amuletic purposes. While the symbolic valences of this object expanded, the form that they took crystallizes into three main parts: a heavily beaded front connected by two intermediate strands to a keyhole-shaped counterpoise. But how does the necklace come to this form, and does its physical evolution say anything about the evolution of its use? This paper will discuss the development of the menit necklace, with particular attention paid to the counterpoise. Extant examples from the New Kingdom—the only examples that can be positively identified as menit necklaces—will be considered alongside representations from the Old Kingdom through the New Kingdom. In light of this collective evidence, the conclusions of previous scholarship regarding the development of the shape of the menit counterpoise will be reexamined. Through a systematic consideration of the evidence available, I will investigate the genesis of the menit in order to contextualize later physical and ritual changes related to it.

Jennifer Gates-Foster (University of North Carolina at Chapel Hill)

Supplying the Eastern Desert: The Early Ptolemaic Pottery from Samut

The site of Samut in the Eastern Desert is the location of a well-preserved Ptolemaic fortification associated with a gold mining installation of contemporary (and possibly slightly earlier) date. Although known for several decades and recorded by archaeological survey teams as early as 1993, the site has been under excavation by the Institut français d'archéologie orientale since 2014. Located along the road connecting Edfu to the Red Sea Coast, this

small but important site offers some of the best evidence for the early Ptolemaic formalization of the Eastern Desert routes and is already providing new information about the nature and character of those activities through a range of evidence types including ostraca, organic remains and intact architecture, as well as evidence for mining activities. This paper focuses on the pottery recovered from the 2014 and 2015 excavations at the site. The ceramics at Samut offer exciting new evidence for the range of forms and fabrics in use in Upper Egypt during the earliest decades of Ptolemaic control when changing economic and political factors resulted in a transformed pottery assemblage. This material complements and significantly expands our current knowledge of the production centers involved in supplying the southern half of the Eastern Desert during the fourth and third centuries BCE, as well as the character of the pottery carried by travelers in this region.

John Gee (Brigham Young University)

The Development of the Book of the Dead in the Early Eighteenth Dynasty

The thousands of manuscripts of the ancient Egyptian Book of the Dead spread over 1500 years present an unparalleled opportunity to examine the textual history of a religious work over time. This paper will examine the growth and development of the Book of the Dead from the Fifteenth Dynasty through the reign of Tuthmosis III. The research will show how various chapters were added in a specific order over this period of time. It will also show that early Eighteenth Dynasty copies of the Book of the Dead did not have a random order as some have supposed.

Margaret Geoga (Brown University)

Filiation: Middle Kingdom Marker or Archaism?

The typically Twelfth Dynasty style of filiation, *B sꜣꜣ* “B’s son A,” appears in two literary texts of uncertain date, Neferkare and Sisene, and Khakheperreseneb. At first glance, the old style of filiation appears to be an indication of a Twelfth or Thirteenth Dynasty date of composition. However, Richard Parkinson’s argument that “any aspect of a composition can be archaistic” holds especially true for Neferkare and Sisene, set in the distant past, and Khakheperreseneb, the main theme of which is tradition. The possibility of the use of this style of filiation as an archaism suggests

that these authors had a detailed knowledge of ancient traditions—and, in the case of Neferkare and Sisene, perhaps a misunderstanding of their application, since the story is set in the Sixth Dynasty rather than the Twelfth—and were exceptionally thorough in their archaizing efforts. This paper discusses current theories, based on literary form and linguistics, about the dating of each of the texts to either the second half of the Middle Kingdom or the Eighteenth Dynasty. Next, the old style of filiation is examined in the context of each possible date. Finally, this paper explores the cultural implications of authors who used filiation as an archaizing tool and a readership who understood, accepted, and perpetuated it.

Robyn Gillam (York University, Toronto)

Ancient Egyptian Landscapes: Towards a Phenomenological Approach

For over 40 years archaeological surveys have been undertaken in every part of Egypt, greatly extending our knowledge of sites and materials. While examination and discussion of this material has focused on physical geography as well as subsistence economic and settlement patterns, landscapes have also begun to be studied through more conceptual lenses, looking for deeper, cultural significance. For example, the siting of anthropogenic structures and objects in the landscape has been studied (M. Lehner, M. Mallinson), as has the specific orientation of such structures as expressed through artistic decoration (J. Kamrin). Landscape has also been interrogated as a product of class, both in a literal and artistic sense (J. Baines). Although these approaches all address landscape archaeology, they all in varying degrees make use of textual materials. Indeed, the use of ancient cosmogonies and literary texts, as well as the study of toponyms, has long been utilized by both archaeologists and philologists.

The phenomenology of landscape is a theoretical approach that has been developed for the interpretation of Neolithic sites in Britain. It derives from the philosophical enquiry into the nature and physicality of human experience and consciousness, rooted in bodily existence. Given the nature of the enquiry, it should not rely on textual materials. This paper suggests how phenomenological orientations and practices might be adapted to provide further ways of investigating and understanding ancient Egyptian landscapes.

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Molly Gleeson (Penn Museum) and Alexis North (National Museum of African Art, Smithsonian Institution)

Conservation on the Coffin of Ahanakht

Conservators in the Penn Museum's open conservation lab, "In the Artifact Lab: Conserving Egyptian Mummies," worked on the boards from Ahanakht's outer coffin as part of its overall project. Our primary goal was to support the work of the Egyptologists who were transcribing, translating, and analyzing the texts. The work included documentation, surface cleaning and minor treatment, portable x-ray fluorescence (pXRF) analysis, multispectral imaging, and reflectance transformation imaging (RTI). Close examination of the boards using these methods enhanced our understanding of materials and technology and clarified inscriptions and surface details.

Monica Grady (The Open University) See Diane Johnson

Carl Graves (Egypt Exploration Society)

Exploring Archives: New Developments in the Egypt Exploration Society Lucy Gura Archive

After over a century of exploration, excavation, and survey in Egypt it is unsurprising that the Egypt Exploration Society now holds one of the most significant archives for Egyptology worldwide. The challenge of organizing this material (estimated at around 1 million items) was made a priority during 2014, with the aim of increasing accessibility and online engagement. Steps to realize these aims were aided by Maria Rodriguez Rubin who was awarded an internship in April 2014. With the help of Maria a unique referencing system was implemented across the archive to assist researchers when citing records and identifying them within our collections. Alongside renumbering and cataloging, a refurbishment project in 4 Doughty Mews, home of the late Prof. Ricardo Caminos, worked to provide a fully equipped Archive Research Facility for the use of scholars and volunteer projects. Expansion of our volunteering programme throughout 2014 means that a team of dedicated students, alumni, and enthusiasts now assist staff by coordinating further projects, such as Dr. Brigitte Balanda's catalogue of our Early Correspondence archive, or John Wyatt's research and digitization of Howard Carter watercolours.

The steps taken throughout the last year provide a solid foundation for launching the archive into a new web-based cataloging system integrated with our library collections. This paper will introduce the changes implemented across the EES Lucy Gura Archive as well as the challenges faced over the previous year. Focus will be placed on how these changes will benefit researchers of Egyptology in the future.

Laurel Darcy Hackley (Brown University)

Amethyst, Ivory Wands, and the Solar Eye of Re

Two specific aspects of Middle Kingdom Egyptian apotropaia, amethyst amulets and inscribed ivory wands, are connected by their religious, magical, and mythological connotations. The shared significance of these objects is made clear by iconographic similarities and textual references. The wands are shown to represent a particular mythological moment, the return of the Solar Eye of Re to Egypt. Both amethyst objects and ivory wands reference this important mythological event in ways that illustrate the multi-level importance of the myth in the cultural landscape of the Middle Kingdom Egyptians.

**Kathryn M. Hansen (International Museum of the Horse)
See Colleen Manassa Darnell**

Tom Hardwick (Houston Museum of Natural Science)

The Brummer Brothers and Egyptian Art

The Brummer Galleries, operated in Paris and New York by the brothers Joseph and Ernest Brummer, were a significant presence in the market for Egyptian antiquities in the inter-war period. This paper offers an introduction to the career of the Brummer brothers, highlighting the former and subsequent histories of some of the better known Egyptian pieces handled by them and their relationship with the rest of their galleries' stock. It also examines the links between the dealers, the collectors they supplied, and the museums with which they engaged. The role played by the Brummer Galleries in creating and sustaining a market for Egyptian objects as 'art' is also evaluated.

W. Benson Harer (Independent Scholar)

The Marijuana Myth in Ancient Egypt

Marijuana or *Cannabis sativa* was introduced into the literature of ancient Egypt by Warren Dawson in 1934. However, there is no evidence that the actual plant was introduced to Egypt prior to the Arab conquest in the 7th Century. Even then it probably was *Cannabis indica*, the really potent species that makes hashish and was used in Islamic medicine.

Dawson decided that the Egyptian word *shemshemet* must be marijuana because he found a single Old Kingdom statement that rope was made from it. Since rope is made from hemp, he reasoned that this meant they used cannabis. However, no sample of ancient Egyptian rope has been found to be made of hemp. They used flax, raffia, palm and other fibers, but no actual cannabis hemp.

Dawson also found two prescriptions in the Ebers papyrus which used *shemshemet*. Almost anything could have been considered for the meaning, but he again chose cannabis without any corroboration. Furthermore, even where the word *shemshemet* is used it is not in a context that could suggest any effect on the central nervous system.

Dawson's designation became enshrined when his interpretation was entered into the *Grundriss der Medizin der Alten Agypten*--the holy book of Egyptian philology. With that imprimatur it has become ubiquitous in literature about ancient Egypt. I have asked many authors to provide me a primary reference of cannabis actually being found in any excavation of a tomb, settlement or temple. Alas, it is only found in the literature. There is something truly beguiling to modern readers to hark back to ancient sources. This seems particularly true as marijuana is becoming legalized in our society, but the facts only confirm the marijuana in ancient Egypt is a myth.

James A. Harrell (University of Toledo)

Newly Discovered Middle Kingdom Forts in the Eastern Desert South of Aswan

In 2014, during a survey of ancient gold mines along the east side of Lake Nasser, four previously unknown forts of Middle Kingdom age were discovered. Two of them occur together at the El Hisnein site in Wadi Siali, 25 km southeast of Aswan. A third,

Dihmit-North, is in Wadi Dihmit, 37 km southeast of Aswan, with the fourth, Dihmit-South, another 6 km to the southwest in an unnamed tributary of Khor Kolesseig. All forts are built with locally available granite cobbles and boulders. The El Hisnein and Dihmit-South forts guard gold mines and, in the case of the latter, possibly also a copper mine. The Dihmit-North fort has no adjacent mine but may be associated with gold workings further up Wadi Dihmit.

Whereas the El Hisnein-West fort has a low, weak perimeter wall (1-1.2 m high and one or two stones thick), the other three forts are more substantially built with perimeter and interior walls about 2 m high (up to 2.4 m at Dihmit-South) that taper upward from about 1 m wide at the base to 0.5 m at the top. All the forts except Dihmit-North have semi-circular bastions along their perimeter walls, and these walls are pierced by loopholes at the El Hisnein-East and Dihmit-South forts. All the forts are well dated by pottery to the Middle Kingdom, and especially the 12th Dynasty, with the one at Dihmit-South also associated with several hieroglyphic inscriptions, one of which is dated to year 31 of Senusret I.

Melinda K. Hartwig (Emory University)

Neferrenpet, Senenu, and Theban Tomb 43

The tomb chapel of Neferrenpet, Theban Tomb 43, brings up more questions than answers because of its unfinished scenes and lack of descriptive texts. The only hieroglyphic caption that remains in the chapel suggests Neferrenpet worked closely with the royal household as the supervisor of magazines and processing installations. This connection to the royal household is commemorated by painted depictions of the owner offering to several unidentified kings seated in kiosks on the tomb walls. During a 2013 field project, the author applied stratigraphic visual analysis and comparanda to resurrect the identity of the kings, and thus, the date of the tomb. This project also projected ultraviolet light onto the chapel walls, which revealed faint hieratic captions above the depicted participants. A number of these captions belonged to a scribe named Senenu who, in all likelihood, painted the tomb chapel. Using a combination of art history and science, this paper will piece together Neferrenpet's life, who he served, and the painter/ scribe who created the images in his mansion of eternity. The findings presented in this paper were obtained as part of a larger

conservation and documentation project directed by the author and funded by an ARCE-Antiquities Endowment Fund grant.

Stephen P. Harvey (Ahmose and Tetisheri Project)

Ramesside Sacred Pilgrimage and Elite Patronage at South Abydos

Substantial evidence uncovered in the ruins of the temples dedicated to the cult of deified King Ahmose at Abydos points to significant Ramesside cultic activity in the southern zone of the site. An unprovenanced stela now in Cairo and purchased at nearby Balliana (Cairo J.E. 43649) has long indicated that an oracle of King Ahmose existed into the reign of Ramesses II, operating in the form of a sacred barque procession of the type better known at Deir el-Medina. Texts and scenes deriving both from the temples of Seti I and Ramesses II in central Abydos provide corroborating evidence of the use of the Ahmose barque into the Ramesside era, as revealed in Katherine Eaton's research. Importantly, however, the Ahmose and Tetisheri Project excavations have revealed numerous fragments of limestone statuary bearing inscriptions naming the High Priest of Osiris at Abydos, Wenennefer, an important official during the reign of Ramesses II who left votive material at many of the ancestral sacred places of Abydos, including the Early Dynastic sites of royal burial and commemoration at North Abydos ('Umm el-Qa'ab and Shunet es-Zebib). Taken together with the evidence of fragmentary votive stelae in Ramesside style, as well as information from mud sealings and ceramic evidence, a picture is emerging of elite patronage and private cultic activity at South Abydos well into the Ramesside era. This paper examines much of this evidence in an effort to understand the wider cultic landscape at Abydos during the Nineteenth Dynasty.

Sanda Heinz (The Metropolitan Museum of Art)

Egyptian Naophoroi at the Metropolitan Museum of Art

Large-scale stone statues of dedicants from the first millennium BC in Egypt are frequently shown offering deities. Naophoros statues, in particular, carry an image of a deity inside a protective shrine. Also at this time, extraordinarily large numbers of statuettes (Osiris, Isis, child gods, kings), usually bronze, were being dedicated to temples and animal necropoleis across Egypt. In many ways, the subjects of the statuettes and the gods of the

naophoroi share a similar audience and context. No detailed study, however, has ever compared the subjects of the figures (“statuettes”) presented by naophoroi with iconographic patterns exhibited by bronze statuettes, and the degree of overlap between these two types of dedications is unknown.

I am compiling a database of naophoroi (and related statues), a project that is ongoing. The focus of this database is on the choice of gods present inside the naoi, but it also includes information about the dedicant and any related inscriptions. By compiling and analyzing this information, in light of dedication trends among bronze statuettes, I hope to inform our understanding of larger social phenomena such as personal piety and cult developments. In this paper, I will present three naophoros statues from the Metropolitan Museum of Art as case studies, and I will address the ways in which they each exemplify trends visible in the larger research project on Egyptian naophoroi.

Jane Hill (Rowan University) and Maria Rosado (Rowan University)

The Death of King Senebkay: Forensic Anthropological Examination of a Violent End

Forensic examination of the skeletal remains of the Second Intermediate Period ruler of the Abydos Dynasty Woseribre Senebkay (ca. 1650 BC) indicates he met a violent death. Blunt force trauma, stabbing wounds, and cleaving blows were detected on the lower body and head area during the 2014-15 South Abydos season. This paper will discuss the methods used to retrieve the data and the significance of these findings in light of the osteological evidence. Possible explanations for the distribution of the wounds and the narrative of the king’s demise will be proposed based on the forensic, historical and geographic context of the Abydos Dynasty. A forensic facial reconstruction of Senebkay will also be presented.

James K. Hoffmeier (Trinity International University)

New Kingdom Burial Practices on Eastern Frontier

Excavations in north Sinai in recent decades have revealed burials associated with the military sites at Tjaru/Sile (Hebua IV) and Tell el-Borg that provide information about burial traditions in the northeastern frontier during the New Kingdom. The latter site

was investigated between 1999 and 2008 under my direction. Two cemeteries were identified on the western and eastern sides of the main “tell” area of Tell el-Borg. The mud-brick tombs in the latter area varied in size from a tiny burial for an infant, small single interments, and larger tombs. This presentation will review the ceramic remains, small finds, and the osteological data from these New Kingdom tombs. These data provide a number of valuable insights, including that entire families lived at this site (not just male soldiers!) and that there was a degree of social stratification at this fort, perhaps reflecting military rank.

Kathryn E. Howley (Brown University)

Foreign Exchange: Egyptian Objects and the Currency of Middle Napatan Royal Status

The traditional interpretation of the pyramidal burials at the Middle Napatan cemetery of Nuri in Sudan has focused on the material’s degree of similarity and/or difference to purported Egyptian models. The burials are seen to be ‘Egyptianizing,’ and to mark the Nubian kings’ desire to emulate Egyptian culture.

By focusing only on the Nuri objects’ relationship to Egypt, such an interpretation ignores the Nubian context of the burials and their function within Nubian society. By comparing the Nuri tombs with non-royal cemeteries in Nubia, it becomes clear that none of the major Egyptian object classes in the royal tombs occur at non-royal cemeteries, suggesting their use was consciously restricted to the royal sphere. Non-funerary evidence drawn from the ‘Treasury’ complex at Sanam further supports the impression that the use of Egyptian and other foreign objects was overwhelmingly controlled by the royal family in Middle Napatan Nubia.

Foreign objects therefore seem to have had a special function within Nubian society that is not adequately explained by the concept of ‘Egyptianization.’ The royal control over foreign trade routes and the use of foreign trade goods suggested by Nubian archaeological evidence can be further illuminated with reference to theories of African state organization and production, which emphasize the role of hard-to-obtain foreign goods in reinforcing elite status and power. By interpreting the Nuri objects in relation to their Nubian context rather than their Egyptian appearance, it is possible to obtain a more sophisticated understanding of Nubian royalty and its place within Nubian society.

Leah Humphrey (University of Pennsylvania)

Edge Inscriptions on the Outer Coffin of Ahanakht

The disassembled outer coffin of Ahanakht at the Penn Museum has provided us with a unique opportunity to study edge inscriptions, which are often hidden from sight. These roughly carved hieratic inscriptions can be found on all thirteen pieces of Ahanakht's outer coffin and two of these pieces are currently on display. The recent RTI (reflectance transformation imaging) project has aided the transcription and translation process and this paper shall discuss the preliminary work and analysis of these texts.

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

Royal Patronage and Private Activity at Abydos and Elephantine During the Eighteenth Dynasty

Many provincial town sites display an unquestionable degree of royal investment during the New Kingdom, especially in relation to their cultic institutions. Cult temples, which acted as the focal point of local communities, were rebuilt, augmented, and refurbished reflecting a high degree of state sponsored activity. At the same time, private religious activity and local developments had a significant impact in shaping the ritual landscape, although the subtleties of this local identity are often difficult to interpret in the archaeological record. The following presentation explores the dialectic interaction between royal initiatives and non-royal endeavours at two sites, Abydos and Elephantine, during the Eighteenth Dynasty. These sites act as preliminary case studies for a broader program of research that aims to reassess the dynamics of royal and non-royal activity associated with provincial cult temples. By examining architectural features, iconography, textual data, and material culture, this paper provides important information about the development of the built environment of provincial cults as a whole.

Salima Ikram (American University in Cairo)

Climate Change in Kharga Oasis

The North Kharga Oasis Darb Ain Amur Survey has been documenting archaeological sites, including rock art sites of all periods, for some years throughout the northern part of Kharga Oasis. This

paper addresses the issue of the role of climate in the exploitation of different parts of the oasis, the establishment of different sites, and how the changing climate might have affected the pattern of exploitation of the various oasis resources from prehistory through the Roman period. Geological as well as archaeological investigations contribute to this discussion.

Jacqueline Jay (Eastern Kentucky University)

Demotic Literature and the Phenomenon of “Memory Variants”

Multiple copies of the Demotic Myth of the Sun’s Eye and the Armor of Inaros survive; none, however, are identical, being distinguished by small variations in word choice and word order. Typically, these differences are not particularly meaningful with respect to the understanding of the text as a whole, and thus it seems unlikely that they represent conscious revisions made by the scribe during a process of direct transcription from one manuscript copy to the next. Instead, this paper proposes to explain such differences using David M. Carr’s concept of “writing-assisted memory variants” as presented in his 2011 monograph, *The Formation of the Hebrew Bible: A New Reconstruction*. According to Carr, memory variants arise in scribal traditions, like those of ancient Israel and Egypt, in which active memorization played a significant role in scribal education. In such situations, the scribe may draw on a memorized version of a text in order to reproduce it and in the process unconsciously make small changes to his base text. Carr identifies in his corpus just the same kinds of minor variation, which distinguish the extant copies of both Mythus and the Armor of Inaros and thus, as this paper will argue, his model provides an extremely useful framework for understanding the dynamics of production of these particular Demotic texts.

Diane Johnson (The Open University), Paul Thomas Nicholson (Cardiff University, Wales, U.K.), Joyce Tyldesley (University of Manchester), and Monica Grady (The Open University)

Iron from the Sky: The Presence and Perception of Iron in Ancient Egypt

The role of iron in Egypt prior to its large-scale use is broadly unknown, and the recognised evidence for its manufacture and working techniques is limited with our main sources of information being a small number of iron artefacts and occasional textual

references. Interestingly these both suggest that iron in early Egypt was a high status material linked to rebirth, kingship, and gods. This paper will explore the evidence to indicate the practical, symbolic, and theological roles of iron in early Egypt.

The earliest text references to iron are found in the Pyramid Texts; these associate iron with kings and mortal remains of gods. The early iron artefacts include beads from two graves at the Predynastic Gerzeh cemetery, and the blade of a *pesesh-kef* amulet found in the tomb of Queen Ashait (5th Dynasty). The largest group of iron objects was found in the tomb of King Tutankhamen (18th Dynasty) in the form of model blades, a model headrest, an “eye of Horus” design amulet, and an iron dagger blade. The exact origin of this iron and how it was worked into these important symbolic forms is still debated. This has implications for the development of technology in ancient Egypt, and is indicative of how iron in pre “Iron Age” Egypt was perceived. This perception could have influenced Egypt’s apparent late adoption of large scale iron smelting.

Michael Jones (American Research Center in Egypt)

Where Do We Go From Here?

This paper will review the future: furthering ARCE’s program of conservation and cultural heritage management in partnership with USAID and the Ministry of Antiquities (MoA).

ARCE has recently been awarded more funds by USAID to develop projects that respond to the funding agency’s changing agendas and to current movements in cultural heritage management and apply them in Egypt. This is an opportunity to build on the achievements and experiences of the past and advance some new approaches that will be innovative and quite ambitious in Egypt, and which, for those reasons will be worth trying.

As part of this program, further work at the Red Monastery is planned to incorporate the nave of the church and its surroundings into the already completed interior through conservation of the yet untreated wall paintings and architecture, site management, training for MoA employees and a greater striving for community involvement than was previously acknowledged. This component will capitalize on ARCE’s long-term presence and experience in conservation, training, and site management throughout Egypt by broadening both scale and scope to involve greater interaction with cultural heritage interest groups, including officials and private

people. It will focus on historic locations at Cairo, Sohag, and Luxor. Assertive participation in the reclamation of public property has been an important social trend since January 2011, although resulting in some instances in serious loss of heritage assets. The program aims to help valorize heritage by encouraging preservation rather than exposing it to harm.

Beth Ann Judas (University of Pennsylvania)

Griffins, Egyptians, and Keftiu in Early New Kingdom Egypt

The concept of liminal space or liminal people within the ancient Egyptian supernatural universe is often defined by boundaries and horizons where *ma'at* and *isfet* could potentially meet. In the physical world, it is where borders between the known and the unknown lands meet. The Keftiu, or the Late Bronze Age (LBA) Aegean population, are an example of a liminal people in early New Kingdom Egypt.

This paper investigates the evolution of the relationship between the Keftiu and the representation of Aegean-type griffins in early New Kingdom art. The use of the Aegean-type griffin, which was part of the LBA religious iconography, is introduced at the very beginning of the Eighteenth Dynasty, and is evidenced on the axe of Ahmose as well as at Tell el Dab'a. The Aegean-type griffin is depicted in addition to the standard Egyptian-type griffin in Egyptian art. The combined associations with the Aegean-type griffin and the Horus of the Keftiu may solidify the identification of Late Bronze Age Aegeans as a liminal people in the early New Kingdom Egyptian world-view. This association, however, fades as the relationship between the Bronze Age Aegean and Egypt evolves through time and Mycenaean influence in the region grows.

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

"On the Rocks": Abydos Stone Ostraca from Recent University of Pennsylvania Excavations

Ostraca served as scrap paper in ancient Egypt, documenting economic information relevant to daily life, and included receipts of transactions, which specified the responsible individuals, the goods or services, and their value. These broken pieces of pottery or stone were later discarded when the record was no longer required. Whereas, our modern equivalent of receipts and purchase

orders are tossed into the recycling bin or shredded, never to be seen again, sometimes 3,500 year-old ostraca survive, as revealed in recent University of Pennsylvania excavations of South Abydos.

Summer 2014 excavations of tombs adjacent to Senwosret III's mortuary temple revealed a limestone ostrakon with four lines of a transaction, recording land ownership and transfer, which was actually overlooked by Arthur Weigall in his turn of the century excavations. Previous excavations of the associated town site Wah-Sut uncovered another stone ostrakon with even lengthier hieratic, referencing the gold-working industry.

Analysis of these stone ostraca sheds light on the economic environment of Abydos during the early New Kingdom since they date to this period in paleography, orthography, personal names, and material though both South Abydene contexts are contemporary with Senwosret III. Their discovery and translations introduce further questions regarding the relevance of South Abydos into the New Kingdom, the individuals living within the area, and the economic activities and industries pertinent to the region. Abydos is often remembered singularly as a burial site, but these ostraca may illustrate a more thriving community.

Timothy Kendall (Qatar-Sudan Archaeological Project)

Talatat Architecture at Jebel Barkal

The earliest visible stone phases of the Great Amun Temple (B 500) at Jebel Barkal are constructed entirely with talatat blocks. Three other temples (B 300, B 1100, and B 700-sub 2) exhibit foundations of talatat, and several very small talatat structures (B 700-sub 1 and 3) seem identical to the small, one-roomed, roofless Aten shrines pictured by the dozens in the reliefs of Amenhotep IV (Akhenaten) in East Karnak. Although no examples of Akhenaten's name or distinctive relief style have yet been found at the site, two statues of his Viceroy were recovered, and at least five monuments from the site were defaced by Atenists. This paper will survey the use of talatat masonry at Jebel Barkal and suggest how the Amarna revolution may have manifested itself at this extreme upper limit of Egyptian colonial occupation in Nubia.

Deanna Kiser-Go (University of California, Berkeley)

A Tale of Two Tombs: The Relationship between Khonsu's Funerary Monument and that of Userhat

The decorated tombs peppering the cliffs of western Thebes invite study as one of the most fruitful avenues of research on Egyptian funerary (and societal) traditions. The extensive cemetery complex that served the large settlement and religious center during the New Kingdom (ca. 1550-1070 BCE) contains thousands of graves. This paper examines just two nearly contemporary, early Ramesside tombs that although commissioned to hold the burials of different men, have a great deal in common—professionally, iconographically, and perhaps even personally. Indeed, the more complete of the pair is useful in reconstructing damaged portions of the other monument. The tombs lie a short distance from one another, and their imagery follows a similar decorative program. Both of the officials memorialized and interred in Theban Tombs 31 and 51—Khonsu and Userhat, respectively—were high-ranking priests in the mortuary cults of deceased pharaohs, as well as being closely tied to the cult of Montu. I will briefly discuss the tombs' location and their decoration before turning to the manner in which the occupations of their owners likely followed administrative protocol in a tightly controlled realm of Egyptian society: tomb preparation and site assignment.

David Klotz (University of Basel)

Aspelta's Hall of Years at Jebel Barkal (B 1200)

The structure B 1200 at Jebel Barkal was partially documented by George Reisner (1918-1919), and more fully excavated recently by Timothy Kendall for the NCAM (Sudan Antiquities Department). West of the major temples B 500 and B 800, orthogonal to their axes, its architectural placement recalls New Kingdom royal temples and palaces. Inscriptions from B 1200 mention the kings Anlamani and Aspelta, Napatan contemporaries of the early Twenty-Sixth Dynasty.

In 2007, Kendall excavated a hypostyle hall originally supported by four columns (B 1213). The capitals were topped with ram heads bearing sundisks with uraei – typical for Amun of Napata. The midsections of the four columns were each decorated with six goddesses (totaling 24), all carrying the year sign (*rnp.t*). Each year-goddess bears specific names, just like the Egyptian hours. They promise Aspelta typical royal benefits, i.e. enemies will fear him and he will remain on his throne forever.

In addition, at least one column bears a more lengthy apotropaic text, only fragmentarily preserved. Remarkably, this is the

only monumental version of a rare formula, attested otherwise only in three magical papyri of the New Kingdom. The first two (pLeiden I 346, pCairo 86637) relate to the dangerous epagomenal days, offering protection from emissaries of Bastet-Sakhmet during the New Year; the third (pLeiden I 347), is an invocation to Horus-imy-shenut to guard against punishments. The architectural and ritual contexts thus reveal the function of this room: namely, confirming Aspelta's royal legitimacy and divine protection during the transition to the New Year.

Arielle P. Kozloff (Independent Scholar)

Sphinxes of Amenhotep III in Croatia

Croatia would hardly be placed on a list of the ten most likely nations to harbor sphinxes from the reign of Amenhotep III, but there they are thanks to Diocletian, a ruler of mixed historical regard. He was the last reigning Roman emperor to travel to Egypt, a voyage he made twice (298 and 302 A.D.), the first time journeying as far as Philae. His exact itinerary is unknown, but he must have stopped at Thebes to hear Memnon's sunrise aria. Every Roman tourist did. While strolling the ruins of Kom el-Hettan, he seems to have spotted some decorations for his new palace at Split (ancient Spalato). This paper illustrates and describes these monuments, which deserve to better known to Egyptologists.

*** Rachel P. Kreiter (Emory University)**

Patterns of Reuse in the Sekhmet Statuary Group from the Reign of Amenhotep III

In the late Eighteenth Dynasty, around approximately 1350 BCE, a corpus of at least 730 statues of the lion goddess Sekhmet were created under the auspices of the king Amenhotep III. Amenhotep's is the most extensive surviving sculptural program from ancient Egypt and the Sekhmet group is a major component of that legacy. It is likely that the statuary of Amenhotep was created in service of his program of self-deification, a strategy later adopted by thirteenth-century BCE king Ramses II. Examination of several examples of the Sekhmet group reveals that many of the statues bear the names of Ramses or tenth-century BCE ruler Shoshenq I. This paper examines issues in the reuse of statues within the corpus and interprets how reuse functioned within this group. While reuse in ancient Egypt has been left relatively unexamined in

scholarly literature, it has predominantly been discussed in relation to localized contexts. One such context in which reuse has been well defined is the restoration of monuments, which were attacked during the reign of Amenhotep's immediate successor, Akhenaten. It is possible that some Sekhmet statues bearing the names of Ramses II should be considered part of those restoration efforts. This and other patterns of appropriation within the corpus will be discussed and contextualized within the broader kingship practice of reuse and restoration.

Peter Lacovara (The Ancient Egyptian Heritage and Archaeology Fund)

Conservation of the Palace of Amenhotep III by the Joint Expedition to Malqata

The Palace of Amenhotep III at Malqata is one of the best-preserved ancient Egyptian royal palaces. It has been excavated principally by American missions periodically for more than a century. Despite its tremendous importance to Egyptology and its interest to tourists and the public at large, that work has seldom been fully published and the site now is in critical danger from neglect and urban and agricultural expansion. Thanks to grants from ARCE's Antiquities Endowment Fund, and others, we have begun a campaign to undertake on-site conservation, stabilization, and restoration with the ultimate goal of the conservation and restoration of the palace for proper visitation as part of a larger campaign of publication and excavation of the Metropolitan Museum's work of the last century in southwestern Thebes.

Mohamed Abdel Latif (Ministry of Antiquities, Egypt)

The Islamic and Coptic Sector: Between Reality and Dream

The Islamic and Coptic Sector changed from the Egyptian Antiquities Organization to the Supreme Council of Antiquities by Presidential Decree no. 82 in 1994. The Supreme Council of Antiquities is authorized to supervise all of the antiquities affairs throughout Egypt, including the responsibilities of the Antiquities Ministry, which oversees the Egyptian, Greek, Roman, Islamic, and Coptic sectors.

The policy of the Islamic and Coptic Sector focuses on fine architectural restoration of the ancient (Islamic, Coptic and Jewish) monuments, planning buffer zones that surround the monuments

to raise cultural awareness, and restoration of the area surrounding these sites in order to increase tourism for the local and foreign populations. The Sector oversees all registered Islamic, Coptic, and Jewish antiquities that are subject to the 1983 Antiquities Protection Law no. 117 and its 2010 amendments in Law no. 3.

The Sector is divided geographically into several central directorates and further divided by specific categories, such as General Directorate of Jewish Monuments; General Directorate of Modern Age Monuments; General Directorate of Coptic monuments; Scientific Research and Archaeological Documentation.

There are approximately 1007 Islamic, Coptic and Jewish registered monuments, in addition to land that is used as public archaeological utilities. Most Islamic, Coptic and Jewish monuments, approximately 600, are located in Cairo and include such monuments as mosques, madrasas, sabils, hammas, khans, churches, monasteries, synagogues, tombs, houses, gates, and other civic buildings.

Christine Lilyquist (Individual Scholar, Emerita Metropolitan Museum of Art), and Gary Vellenzer (database designer and programmer)

An Electronic Site Report: Carter/Carnarvon and MMA Excavations beneath Hatshepsut's Valley Temple, 1912–1916

All students of Theban archaeology know *Five Years' Explorations at Thebes*, the publication of Carter/Carnarvon's work in the lower Asasif at Thebes from 1907–11. After finishing their work for *Five Years'*, the Englishmen continued at a large courtyard tomb to the south (numbered 62, although mistakenly 41 in the literature). As it happened, the Earl's concession included only two-thirds of tomb 62, the other third was in the MMA's concession further to the south and was excavated by Ambrose Lansing of the MMA during WWI. The records of the two teams are complex and extensive. After scanning all data, so that I could integrate and hopefully comprehend it, I decided to put those records online, along with the interpretations that I and collaborating colleagues have subsequently made. In other words, the publication of the sealed Carter/Carnarvon–MMA/Lansing excavations below Hatshepsut's valley temple will be online rather than hard copy. Now that the project is coming to a close, I will show the digital format we have worked in, mention challenges of such a format, and show notable finds from this type site of the late Second Intermediate Period and early Dynasty 18.

Kate Liszka (Princeton University)

On the Edge of Egypt and Nubia at Wadi el-Hudi, Eastern Desert

Wadi el-Hudi, in the Eastern Desert, has an area of extensive amethyst mining activity. These fortified settlements were part of a wider network of establishments in the Eastern Desert to facilitate mineral extraction in the early Middle Kingdom. However, the practicalities of living 35 kilometers into the desert in an arid and rocky terrain are extremely challenging for one person let alone the 1500 estimated members of these expeditions. Recent work conducted under the auspices of Princeton University demonstrates the Egyptians' unique solutions for urbanism, mining practices, labor management, and the state supply of food. These solutions were tailored to the needs of the landscape and the use of natural resources. This talk will examine the roll of Wadi el-Hudi's Site 5 and Site 9 in these practices, as well as highlight other little known sites in this region.

Karl G. Lorenz (Shippensburg University)

Acculturation, Assimilation, or Diffusion: Testing Three Models for Egyptian Unification in the Late Predynastic Period

The ongoing debate among Egyptologists over the causes and processes responsible for the unification of Upper and Lower Egypt toward the end of the Late Predynastic period (3300-3100 BCE) has generated a wide range of competing theories. Explanatory causes for unification range from violent confrontation between two distinct culture areas (acculturation), to peaceful small-scale migrations of colonists seeking better economic opportunities (assimilation), to a peaceful peer-polity interaction requiring no population movement (diffusion). An examination of the theories for prehistoric culture change presents a clear set of testable hypotheses to help determine whether Egyptian unification was the more likely result of one of these three kinds of change. Both acculturation and assimilation can be the result of a movement of people over long distances, but each of these yields distinctively different testable archaeological correlates. In contrast, theories of culture change by diffusion require no population movement, but they nonetheless yield a set of testable correlates distinctively different from those of acculturation or assimilation. Using anthropological theories of ethnic identity and archaeological theories for prehistoric culture change, I compare the changing

temporal and geographic distribution patterns of artifact and eco-fact assemblage frequencies from a selection of Late Predynastic excavated sites in Upper, Middle, and Lower Egypt to test which of the three hypothesized processes of culture change is most consistent with the patterns revealed by the data. I argue that the data taken as a whole, offer strong support for the acculturation model.

Rita Lucarelli (University of California, Berkeley)

The Materiality of the Book of the Dead

This paper will provide an overview on a new project based at UC Berkeley dealing with digital humanities applied to the study of the ancient Egyptian Book of the Dead. Until recently, Egyptological scholarship has focused mainly on the strictly textual aspects of the Book of the Dead corpus, ignoring the modalities of textual distribution on the objects and monuments. However, the Book of the Dead spells did not exist just as an isolated and eternal textual authority, but they were deeply shaped on the objects and writing support (from papyri to tombs) where they were copied down through the centuries. The way the texts and their accompanying images were distributed on each of these objects (the media types of the time) speaks to the specific religious and magical beliefs of the ancient Egyptians and the importance they placed on covering and protecting the deceased with written and iconic magic, from the body (mummy bandages and the coffins) through the funerary equipment of the dead (papyri, magical objects) up to the area where the body was supposed to rest and receive the funerary cults (tomb, offering places, temples). By using digital humanities tools and methodologies such as 3D visualization and mapping the texts on the objects, this project aims at building up a new digital platform for an in-depth study of the materiality of the Book of the Dead texts.

Gregory Marouard (Oriental Institute, University of Chicago)

Re-excavating Dendara, Preliminary Results of the 2014 Oriental Institute-IFAO-Macquarie University Joint Mission

Since the 1930s, the sanctuary of Hathor at Dendara is one of the major concessions of the French Institute (IFAO). For 80 years, successive teams have primarily worked in the intra-mural area and focused on the architectural and textual study of the well-preserved monuments from the Early Roman and Christian

periods. But, the diachronic study of the ancient town, mostly located at the eastern part of the site has remained very limited. The resumption of excavations on these extensive settlement vestiges should clarify our understanding of the urban phenomenon in Upper Egypt, especially during the second part of the 3rd millennium B.C. Despite extensive excavations conducted by F. Petrie and C. Fisher, the archaeological potential of the necropolis is also very high.

Since 2012, a joint project of the Oriental Institute associated with the IFAO and the Macquarie University, Sydney, has been initiated in order to reassess and re-explore these two sectors of settlement and cemetery.

In December 2014, a short campaign of survey, cleanings and test trenches has been engaged in various parts of the site. Based on the preliminary result of this first season, this paper aims to reconstruct some aspects of the sanctuaries at Dendara during the dynastic periods and to highlight new data about the original phases of the settlement dating from the Early Dynastic period to the end of the Old Kingdom.

Dawn McCormack (Middle Tennessee State University)

The 2014 Excavations of “Mastaba” S9 at South Abydos

In 2014, the Middle Tennessee State University team returned to “Mastaba” S9 to continue excavations begun in 2003 and 2011. This royal tomb, which likely dates to mid Dynasty XIII, was originally excavated by Arthur Weigall in 1901-02. Weigall was not able to complete a plan of the tomb while he was at Abydos and had to reconstruct it from memory over a year later. Since he was the first to excavate a Dynasty XIII royal tomb, he did not have the benefit of parallels to consult to gain a better understanding of what he was seeing, and he misinterpreted some of the features. Additionally, it is now clear that Weigall did not always complete excavations to floor level; thus he missed some components of S9.

The 2014 excavations of S9 have allowed for a number of modifications and additions to Weigall’s plan. For example, a substantial mudbrick building affronted the tomb enclosure and was connected to its interior by a mudbrick staircase. A ramped staircase ran the full length of the first corridor, and the first “turning chamber” had a hidden corridor under the floor, creating another dead end after the first portcullis. The team also located the missing southern components of the sand hydraulic system

used to lower the mobile section of the lid onto the large quartzite sarcophagus. With these and other discoveries, we are now able to effectively compare the components of this tomb with those of the pyramids from this era in the Memphite region.

Edmund S. Meltzer (Pacifica Graduate Institute)

Generations of an 18th Dynasty Family on a Stela in the Thorvaldsen Museum, Copenhagen

This paper presents a limestone stela dating to the late 18th Dynasty in the Thorvaldsen Museum, Copenhagen. I am grateful to Kristine Bøggild Johannsen, Curator, for permission to present it and providing a photograph, and Arielle P. Kozloff, who introduced the stela to me and commented on style. The upper register shows the enthroned Osiris, who is named in a caption, and a standing man. Above the man's head, an inscription states that the stela was made by Ipty, Justified, while behind him is an offering text giving the personal name Wenennefer. The man is shown making libations over a large flower-shaped chalice. The lower register features two standing women each labeled "his daughter," named Hemet-netjer and Iat respectively, and a seated couple labeled Ken and his wife Ra'et or Redit-Re', who are accompanied by a *hṯp-di-nsw* formula. This stela was published by O. Koefoed-Petersen in *ArOr* 20 (1952) 430f with a black-and-white photo. Koefoed-Petersen dated it to the 19th-20th Dynasties and did not provide a copy of, or detailed commentary on, the inscriptions. One extremely intriguing feature of this stela is that the people named seem to span at least three, possibly four generations of a family, and this also corresponds with the style and costume of the people represented. Along with a discussion of the dating and style of the stela, I will comment in detail on the inscriptions, paying special attention to unusual phraseology and to the personal names.

Alessandra Menegazzi (University of Padua)

See D. J. Ian Begg

Ellen Morris (Barnard College, Columbia University)

Egypt, Ugarit, the God Ba'al, and the Puzzle of a Royal Rebuff

Letter RS 88.2158, sent from Merneptah to the king of Ugarit, reveals that the statue of Ba'al in Ugarit's main temple had

been dedicated by the Egyptians and also that the king of Ugarit wished the pharaoh to commission another statue, this time of himself, that could also be erected in the Ba'al temple. To this request, Merneptah replied evasively, preferring to tell a fib rather than to acquiesce to his correspondent's request. This paper examines four different aspects of statues that may have been taken into account in such negotiations. It is argued that Ugarit was considering shifting its primary loyalty from Hatti to Egypt in the reign of Merneptah and that the provision of statues played an important part in these negotiations.

Kerry Muhlestein (Brigham Young University)

Transitions in Pyramid Orientation: New Evidence from the Seila Pyramid

Snefru, first king of the Fourth Dynasty, developed the true pyramid and set a new design for pyramid complexes that would be followed closely thenceforth. The architectural elements of his pyramids represent a transition period. One of those transitions is a change from a primarily north-south orientation to that of primarily east-west. While much of the evidence for this transition has long been known, excavations from his small pyramid at Seila add more information about this transition. Much of the information about the Seila Pyramid has not been previously published. Herein we outline some of that evidence, demonstrating that the Seila Pyramid has elements of ritual activity on both the northern and eastern side of the pyramid, including a northern altar, statue and offering table, and an eastern ritual porch, stelae and causeway. In the last year we have further revealed the configuration of these ritual areas. We have also done XRF and spatial analysis that sheds light on what kind of liquid offerings were performed in the unique libation altar and how that unusual altar may have been used.

Brian Muhs (University of Chicago)

Old Kingdom Estates and Towns: Properties or Tax Districts?

Old Kingdom tomb chapels often depict processions of personified estates and towns, which Egyptologists frequently call funerary domains, and which are thought to represent revenue sources for funerary cults. The names of these estates and towns are usually compounded with the names of the kings during

whose reigns they were founded, revealing that their number steadily increased as old foundations persisted alongside newer ones. Many scholars have considered these to be royal properties established on newly reclaimed lands, representing an internal state colonization of Egypt, while others have argued that they were fictional, since the same domains appear repeatedly.

I will argue that these interpretations are anachronistic. It now seems unlikely that large sections of the Nile Valley were uncultivated and uninhabited swamps or deserts until state sponsored hydraulic projects reclaimed them for agriculture. Furthermore, it is now recognized that royal ownership can overlap with private ownership, and that royal properties frequently included individually as well as institutionally cultivated plots.

Personified estates and towns could therefore represent tax districts superimposed on existing populations and their properties, rather than royal properties carved out of newly reclaimed lands. Revenues from these tax districts could be assigned to multiple royal institutions over time, as well as to private funerary cults as an ‘offering that the king gives.’ The growing number of estates and towns would thus represent an increasingly finer administrative subdivision of the countryside developing parallel to the growing provincial administration in the Old Kingdom.

Miriam Müller (Brown University)

Founding a Household - Foundation Deposits in Egyptian Domestic Architecture

Foundation ceremonies are well-known from the Egyptian royal and sacred sphere. They mark the beginning of construction work and ensure the effectiveness and longevity of the building to which they belong. One important component of these ceremonies consists of so-called foundation deposits. These are often placed under the corners of a temple or tomb and contain various items, for instance, model tools, containers for offerings, precious materials, or faience plaques with the cartouche of a pharaoh. Although these are also attested in connection with profane architecture such as storage buildings belonging to the royal household, foundation deposits are uncommon in the non-elite sphere. Therefore little attention has been given to the presence of foundation deposits in domestic architecture. This paper will discuss the evidence of this practice from a neighborhood of

the ancient city of Avaris in the eastern Nile Delta, where many foundation deposits containing, for instance, model vessels, bronze pins, and food offerings have been discovered in connection with houses. The evidence from Avaris will be evaluated in light of comparative material from other parts of Egypt and the Near East and give insight into a new area of research in Egyptian domestic architecture.

Paul Thomas Nicholson (Cardiff University, Wales, U.K.)

The Catacombs of Anubis at North Saqqara: Some New Work

The Catacombs of Anubis, or ‘Dog Catacombs,’ at North Saqqara first appear on De Morgan’s, *Carte de la Nécropole de la Memphite*, in 1897. The date of their discovery is unknown and the plan given is at a very small scale. Their construction and the remains they hold have never been examined.

This paper discusses the results of a mission by Cardiff University (U.K.) to re-examine the catacomb and to make a complete record of a site, which has enjoyed little archaeological attention.

A re-survey of the main catacomb has found that the original plan is inaccurate and has revealed at least two phases of development as well as some modern re-working of the site. The geological structure of the catacomb has been examined in order to better understand the processes of decay of the rock into which it, and the other animal catacombs at Saqqara, are cut. This offers potential for future conservation work.

Work on the faunal remains has shown that the number of animals which were once present is well above that which might have been predicted and such numbers might have required specialised breeding arrangements in Memphis and its environs, giving a very different picture of human-animal relations than is suggested by Classical sources.

The project contributes toward providing a more complete picture of the development and day-to-day operation of the animal cults at Saqqara and of the long-term future of the subterranean monuments.

Alexis North (National Museum of African Art, Smithsonian Institution)

See Molly Gleeson

Adela Oppenheim (The Metropolitan Museum of Art)

“Middle Kingdom Egypt”: An Exhibition in the Metropolitan Museum of Art

The Metropolitan Museum of Art, New York will present a major exhibition entitled “Middle Kingdom Egypt: Grandeur and Grace” from October 5, 2015 to January 24, 2016. Arguably the least known of ancient Egypt’s major eras, the Middle Kingdom (ca. 2030-1700 B.C.) was a transformational period, during which artistic conventions, cultural principles, religious beliefs, and political systems first conceived and instituted during the Old Kingdom were revived and re-imagined. This talk will focus on the major themes of the exhibition and the objects to be displayed, many of which have never before been seen in the U.S. New insights that have emerged during the preparation of the exhibition will be presented. The exhibition will open with sections devoted to the distinctive early Middle Kingdom artistic traditions that arose in the south, the subsequent return to Egypt’s traditional capital in the north, and the renewed construction of pyramid complexes. Art created for different layers of Egyptian society will be highlighted in displays devoted to the pharaoh, the women of his family, courtiers, and the vital role of the family, including significant objects created by non-elite communities. Egypt’s relations with foreign lands will be explored. Magnificent objects created for tombs, chapels, and temples will be displayed, all of which reflect altered religious beliefs and practices such as the pilgrimage to the holy city of Abydos.

Nicholas Picardo (Harvard University)

Cultic Contexts and Figurine Fragments: Piecing Together Household Identities at South Abydos

Figurines in the shapes of people, animals, objects, and deities comprise a common component of artifact inventories of Middle Kingdom and Second Intermediate Period houses. Many are understood mainly as magico-religious objects of household religious practices, so interpretations often concentrate on characterizing cultic meanings and, where possible, reconstructing specific ritual activities. This paper considers instead the social significance of figurine assemblages within household contexts, first generally and then through a case study of the fragmentary record of an elite house in the late Middle Kingdom state-planned town of Wah-sut

at South Abydos. This analytical approach confirms that, even when aspects of cultic and ritual uses are beyond the archaeological record's ability to clarify, fragmentary remnants present revealing opportunities for distinguishing households in different buildings that appear virtually identical in ground plan, as well as successive households that occupied a single building.

Peter A. Piccione (University of Charleston, SC)

Like Father, Like Son: A Prosopographical Study of Theban Tombs 121 and 72

This paper presents an update on the author's earlier studies of the family of priests, which is documented in Theban Tombs 121 and 72 on the hill of Sheikh abd el-Qurnah in Western Thebes. These tombs date to the reigns of Thutmose III and Amenhotep II, and they were owned, respectively, by Ahmose, Second Prophet of Amun at Karnak, and his son Ra, First Prophet of Menkheperre in the mortuary temple of Thutmose III (Henket-ankh). The tombs highlight three generations of a family of priests, officials, and chantresses of Hathor not always recognized by scholars. By employing a multi-disciplinary approach that combines archaeology and epigraphy, as well as satellite mapping and Geographical Information Systems (GIS), this paper will show that the tombs' locations, their decorations and inscriptions, as well as their physical alignments to certain temples on the plain below (and perhaps tombs in the Valley of the Kings?) are factors that signal high social status and rank. They document this family's royal patronage and political connections, its rise to eminence—even access to recondit knowledge—and then, seemingly, a lapse into obscurity. Specifically, GIS-based analyses can provide explanations for the tombs' physical and historical situations that could not be accounted for completely by Helck and Engelmann von Carnap in their seminal studies on the organization of the Theban necropolis. However, the tombs' situations can amplify or corroborate certain trends detected by J. J. Shirley in her more recent socio-historical analyses of the New Kingdom necropolis.

Patricia V. Podzorski (University of Memphis)

A Catalogue of an Early Twentieth Century Egyptian Collection Referencing Theodore M. Davis and Others

As anyone who works with museum collections is aware, docu-

mentation for objects acquired through donation is often lacking. An interesting exception is a small notebook that accompanied three ceramic model vessels as part of a donation from the C. H. Sibal Family Trust to the University of Memphis's Institute of Egyptian Art and Archaeology. The vessels (2002.1.72–74) were the subject of a 2007 M.A. thesis at the University of Memphis by Ms. Erin Peters. However, until now, the notebook and its contents have not been the focus of investigation.

The handwritten notebook (2002.1.81) contains 37 entries listing more than 80 objects. A number of these are significant due to their association with known figures in the history of Egyptology or other distinctive characteristics. Three entries list items from the excavations of Theodore Davis at KV 43 (tomb of Thutmose IV), KV 20 (tomb of Hatshepsut; the three vessels in Memphis), and KV 45 (tomb of Userhat). Other entries are associated with Jeanette Buttles (a relative of Davis by marriage). Some intriguing items of unspecified provenance are also mentioned. One of the most provocative is a “fragment of a slate palette with cartouche of ... Amenhotep III.”

The presentation will begin with a brief review of the methods used to identify the likely origin of the notebook (no owner is specified) and to trace the dispersal history of the collection. The remainder of the discussion will highlight specific entries and attempt to identify additional information pertaining to a few individual objects.

Jeremy Pope (The College of William & Mary)

The Divine Adoratrice in Aspelta's Genealogy

The Enthronement Stela of Aspelta lists seven ancestresses whose names were later erased, and one of these women bore the title of “Divine Adoratrice of Amun-Re, king of the gods of Dominion.” Several interpretations of this text have been published since its discovery in 1862, and they have consistently posited Amenirdis II as the ancestress in question. Indeed, Robert Morkot has asserted that “there is no alternative” to this assumption, and Francis Breyer has likewise deemed it “die einzig plausible Möglichkeit.” Yet recent studies by Carola Koch (2012) and Laurent Coulon (2014) have concluded that Amenirdis II never assumed the title of “Divine Adoratrice” at any point during or after her career, and their arguments receive compelling new support from an unpublished statue in Hannover's August Kestner Muse-

um. As a result, the identity of Aspelta's "Divine Adoratrice" is no longer obvious. This paper will assess the possibilities and propose a different identification of the "Divine Adoratrice" named upon that Enthronement Stela.

Luigi Prada (University of Oxford)

Egyptian School Texts and Schooling in the Ptolemaic and Roman Periods

Whilst school texts from dynastic and specifically New Kingdom Egypt have received extensive scholarly attention, the same does not hold true for their counterparts from Ptolemaic and Roman Egypt. For this late time of Egypt's history, earlier studies have mainly concentrated on school texts and schooling in Greek. Yet, the wealth of material in Egyptian available from this period is surprisingly extensive, with texts written in all the indigenous scripts (demotic, hieratic, hieroglyphic) and, in some cases, in Egyptian transliterated into Greek characters. This paper will present a project for the constitution of a corpus of published and unpublished Egyptian school texts of Graeco-Roman date and the study of school training in Egypt at this time. Focusing primarily on demotic, I will discuss what the main types of school texts are, and how closely Egyptian schooling practices in Graeco-Roman times are related to the earlier, dynastic tradition. In the process, I will present a few unpublished school texts, in particular a fragment of a Ptolemaic schoolbook that I recently identified in the collection of the University of Michigan, Ann Arbor. This joins another fragment in Berlin, the so-called Papyrus Schulübung, and helps shed further light on the text's nature—that is, on whether this schoolbook is an advanced student's copy, as generally believed, or rather a school teacher's handbook.

Badia Rahman (Independent Scholar)

Documentation of the Nubian Monuments Before Relocation: Emphasis on the Small Temple at Abu Simbel

In 1952, the Egyptian Government accepted the proposal for the construction of the Aswan High Dam. The work began in 1960 and the dam was completed by 1970. The subsequent creation of Lake Nasser would be an increasing threat to the 19 monuments in the area that would be covered by water.

The two temples at Abu Simbel in Upper Egypt were among

those monuments to be submerged. The photographic documentation of these two temples prior to their relocation was from 1956 to 1962. Most of the abundant literature regarding these two temples focuses on the time period of the cutting of the temples into blocks of stone and the relocation itself.

This proposed presentation will focus on the documentation of the Small Temple at Abu Simbel before the relocation.

UNESCO and the Egyptian Government shared responsibility for documenting and saving the Nubian monuments. Information on the creation of the Center of Documentation of Ancient Egypt will be presented: purpose, structure, medium techniques and technology, with visuals taken from the publication: *Le Petit Temple, A'bou Simbel*, Volume I and Volume II, a publication of the Ministry of Culture of Ancient Egypt, Cairo, 1968.

This proposed presentation will add to the body of interest regarding these two monuments as the presenter was the Director of the Photographic Department for the Nubian Monuments Project and is one of the few individuals still living who has direct experience of this project.

Carol Redmount (University of California, Berkeley)
See Robert M. Yohe, II

Jean Revez (Université du Québec à Montréal) and Peter J. Brand (University of Memphis)

Interpreting Discrepancies in the Stereotyped Decoration inside the Hypostyle Hall at Karnak

Small anomalies can periodically interrupt the monotonous layout and sequential frequency of the stereotyped decoration of any given monument. Such peculiarities can be quite easily spotted inside the Hypostyle Hall where redundancy is a key feature of a generally very standardized and often seemingly lackluster decoration. Such deviations from the normal or common pattern of artistic motifs (as best illustrated by the royal cartouches and plant ornaments) could be understood as unimportant inconsistencies (and thus the product of human error) in the implementation of a decorative program applied on a huge scale. On the other hand, one sometimes has the distinct feeling that these irregularities are not always the result of sheer accidents, but are, in fact, deliberate variations that are meant to convey subtle messages to knowledgeable viewers (the nature of which today is not easy to determine). In which direction one ought to interpret the evidence at hand can

definitely be tricky and often depends on the context. Should an anomaly within a continuous sequence of motifs be interpreted as accidental or intentional? Can it be ascribed to the personal choice on the part of the scribe or sculptor? Was it merely an oversight? Or, were such anomalies the product of deliberate intentions that now often escape us? This question cannot be answered definitively, even though it is, at times, possible to make a case for various interpretations, as this paper will try to illustrate.

Janet Richards (University of Michigan)

An 18th Dynasty Terracotta Figurine from the Abydos Middle Cemetery

Research on a terracotta female figurine excavated in the Abydos Middle Cemetery in 2013 has yielded evidence for the activities of at least one 18th Dynasty individual moving about in this Old to Middle Kingdom burial and cultic landscape. The work has also provided new insights into the ideology underlying the form and stylistic details this figurine shares with a small group of comparable artifacts in the mid 18th-early 19th Dynasties, and the purpose for which these figures were created. Our understanding of this corpus, numbering fewer than 20 known examples and thoughtfully considered in a brief synthesis by Lawrence Berman in 1999, has been limited through the lack of secure provenance for most of the figurines. This paper incorporates the contextual implications of the Middle Cemetery figurine and another excavated example from Abydos, as well as evidence from contemporary visual and textual data, in a reconsideration of this unusual group of artifacts.

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

Becoming Osiris

In a series of recent articles, Mark Smith has rejected the traditional interpretation of the status of the vindicated deceased as “Osiris so-and-so.” Long considered to indicate a direct identification between the blessed dead and the god, the epithet is reinterpreted by Smith on the basis of a relatively rare variant attested from the Third Intermediate Period to the Greco-Roman eras: “*Wsir n NN*.” Translated by Smith as “the Osiris of so-and-so,” the later epithet supposedly indicates a “liturgical union,” not “a personal, individual union with a deity, but rather adherence to that

deity's sphere" as a member admitted to cultic celebrations for the god in the afterlife. Any personal deification with Osiris would be secondary and strictly as a result of inclusion with other adoring deities via a sort of reflected glory. Smith goes further and argues that all earlier cases of "Osiris so-and-so" must be reanalyzed as "Osiris of so-and-so," regardless of the spelling or era.

Such a reinterpretation of earlier evidence is problematic on the basis of sculptural representations and texts and ignores critical examples of New Kingdom royal deifications expressed in similar terms and for different deities. The royal New Kingdom antecedents will be surveyed, in addition to New Kingdom and Third Intermediate Period examples that can only be understood as the "Osiris so-and-so" and not "the Osiris of so-and-so." A suggestion will be offered for the variant tradition that appears inconsistently from the Third Intermediate Period onward.

Gay Robins (Emory University)

Nefertiti Pours a Drink for Akhenaten in the Tomb of her Steward Merira

In the Amarna tomb of Merira, the steward and overseer of the royal quarters of the king's principal wife Nefertiti, there is a scene that shows Nefertiti standing, facing toward a seated figure of Akhenaten, pouring a drink for him. The scene's composition is unique among surviving tomb scenes at Amarna, in that the figures of the king and queen are depicted in different poses facing each other, rather than being shown in similar poses with their bodies facing in the same direction. Thus it is the only scene where the queen is shown acting independently of the king, and where he is the recipient of her action. The scene is shown to be located in the palace by the activities depicted in the sub-register placed below it, and such a setting must have been intended to emphasize to potential viewers Merira's high status role in the palace as Nefertiti's steward and overseer of the royal quarters. But was this the only reason for including this unique scene in Merira's tomb? In this paper, I explore whether the scene might have had a deeper significance within the Aten belief system, and why it would have been appropriate in a funerary context, given ideas about the after-life current at Amarna.

Maria Rosado (Rowan University)

See Jane Hill

Ann Macy Roth (New York University)

Porters and Offering Bearers in Old Kingdom Tomb Chapels

Seemingly endless files of men and (more rarely) women carrying food offerings and other goods are almost ubiquitous in Old Kingdom tomb chapels. Such processions are widely regarded as these chapels' most boring and repetitive decorative elements, essentially animated variants of the piles of food often shown in the registers above them and noteworthy only as measures of the Egyptians' fear of hunger in the afterlife. As a result, these processions are generally disregarded in favor of the more lively and varied "daily life" scenes, and little analytical work has been done on them, despite the fact that Helen Jacquet-Gordon's work on a subset of the group, personified estates, has yielded so much useful information.

In fact, significant diversity can be found among these bearers of good things, both in what they carry and how they carry it, and interesting patterns can be detected in their spatial and chronological distribution, with implications for mortuary religion, social roles, and the dating of chapels in the Old Kingdom. This paper is an initial attempt at understanding what these monotonous files of porters and offering bearers can tell us, by examining their patterns of occurrence both within and between Old Kingdom tomb chapels.

*** Patrick Charles Salland (Institute of Fine Arts, New York University)**

The Egyptian World at Dawn: The Flora and Fauna of New Kingdom Palatial Paintings

In the New Kingdom the Egyptian palace operated as an embodiment of the institution of kingship and the place of the living king within the created universe. An integral aspect of conveying these symbolic meanings onto the structure was the myriad visual programs found on the walls, floors, ceilings, and furniture of the royal palace. The painted scenes found in royal palaces of the Eighteenth and Nineteenth Dynasties are famous for representations of Nilotic motifs, scenes of both animals and plants native to pharaonic Egypt. While scholars have often identified these scenes as representations of papyrus marshes, the flora and fauna of these scenes have never been studied in detail. This presentation will systematically examine the behavior and life cycles of the

eighteen distinct species of plants and seven species of animals the author has identified in palatial scenes. This analysis will demonstrate that the flora and fauna were chosen by the ancient Egyptian artist with great intent. This purposeful selection focused not on providing an accurate representation of a location, the focus of previous analysis of these scenes, but rather of a moment in time, specifically the first two hours after sunrise on a winter day. The components of time, as well as place, will be discussed in order to demonstrate that these scenes were not depictions of a real world event or location, but rather one associated with solar cosmogonies and cosmologies. Conclusions will then be drawn on how the living king fits within this otherworldly location.

Sarah Schellinger (University of Toronto)

Non-Kushite Influences on Napatan and Meroitic Architecture

As with most civilizations in the ancient world, Nubia had contact with its neighbors. These connections can be seen through objects and architectural designs imported into Nubia, as well as exported Nubian objects found at foreign sites. According to László Török, “The philosopher distinguishes three elementary types of historical encounter: comprehensive acceptance of the other as ‘other,’ transformation of the self through the other, finally, becoming self through the other (or, simply, awakening)” (Meroitica 10 1989: 52). Through contact with other ancient civilizations, the Kushites were exposed to additional artistic and architectural designs that they incorporated into their culture, and adapted, to express their culture in its own right. This presentation will illustrate contact between Nubia and her neighbors, particularly, Egypt, the Aksumite Empire in Ethiopia and Eritrea, and the Mediterranean World.

Will Schenck (Freelance Archaeological Illustrator)
See JJ Shirley

Thomas Schneider (University of British Columbia)

Egyptian History: Why Do We Need a New Narrative and What Could It Look Like?

Throughout the 20th century, Egyptological historiography has not seen any significant reception of trends and debates in general historiography. At the same time, and while the discipline

as such has kept its formal integrity, sub-disciplines of Egyptology devoted to the later periods of Egypt's literary and cultural production and peripheral areas have been on a significant uprise. Existing histories of Egypt do not normally account for epistemological considerations, and continue to underestimate diversity and complexity. They are also conservative in that they frequently re-emulate political storylines from earlier, 20th century histories of ancient Egypt rather than to integrate more radically new evidence and new scholarly paradigms. As is stated in the preface of Bruce G. Trigger et al., *Ancient Egypt: A Social History*, Cambridge, "Ancient Egypt has proved remarkably resistant to the writing of history which is not traditional in character; which is not, in other words, concerned primarily with the ordering of kings and the chronicling of their deeds," but also, "The difficulties of writing 'alternative' histories of Egypt are, however, enormous" (p. xi). This paper outlines the concept for a reconceptualization of Egyptian history that is based on the emergence of a new paradigm, the acknowledgment of the Nile River as the fundamental driver of Egyptian history. This new paradigm perceives Egypt not so much as the Herodotean gracious present of the Nile, susceptible to human agency, but as a social cage for its inhabitants, created by the Nile as the country's "true despot" (J.G. Manning).

Christopher A. Sevara (University of Vienna)
See Brenda J. Baker

Sarah Kristine Sharp (Howard University)

A Theoretical Foundation as a Dynamic Perspective: Modernism Explicated by Farouk Hosni and Mostapha El-Razzaz's

This paper asks what is the practical application of modernism in artistic transformations in art production, exhibition, and institutionalism in Egypt during Mubarak's rule through the analysis of the work of artist and former Minister of Culture Farouk Hosni and artist and art educator Mostapha El-Razzaz. Modernism frames and explicates the abstract concept of cultural clarity that develops through exchange, identity, innovation and transformation, and it is exercised as a means of socio-political and aesthetic disclosure. In former colonies, modern art is correlated with western intervention, and the history of modern art in Egypt, which commenced in 1908 (during British occupation, but prior to formal colonization in 1914) with the opening of Prince Yusuf

Kamal's School of Fine Arts, is no exception. The Free Officers revolt of 1952, the overthrow of the monarchy, the withdrawal of the last British troops, and the development of Nasser's cultural policy redirected artistic thought, and artists overlooked grand modernity's cultural severance, which is cautioned by Elizabeth Harney as not "broad enough to address the vexed, contingent, and multiple moments and geographies" (Harney 109). A perception is artists and cultural policy makers' correlate or appropriate Egypt's extensive history of intervention with changing opinion, concern, ambition, and ideology. Mubarak's cultural policy and process of acculturation is explicated upon in the plastic arts, and it is displayed in conceptual and technical transformations in the work of Farouk Hosni and Mostapha El-Razazz.

Harney, Elizabeth. "The Densities of Modernism." *The South Atlantic Quarterly* 109.3 (2010).

John Shearman (American Research Center in Egypt)

ARCE-Luxor Update: APS Job Creation-Site Improvement Project and APS Cultural Heritage Project (including the discovery of a new 18th Dynasty tombs)

The final field season of ARCE's involvement in the APS Job Creation and Site Improvement Project, that was completed on December 31, 2014, consisted of fulfilling the targeted goals for Qurna, Deir el Shelwit, and Mut Temple projects. The new APS Cultural Heritage project consists of job creation and site improvements at Dra Abu Naga and Qurnet Muari and continuing our conservation work at Theban Tomb 110 and Khonsu Temple in Karnak.

The presentation will briefly review and update the completed and ongoing projects financed by USAID grants. The projects involve job creation, site improvements in Dra Abu Naga and Qurnet Muari, and conservation training at TT 110 in Qurna and the side chapels at Khonsu Temple. Included in this talk will be a preview of the newly discovered 18th Dynasty tombs found during our work at TT110.

Cynthia May Sheikholeslami (Independent Scholar)

Two 23rd Dynasty Theban Wooden Stelae from Liverpool and Paris

One category of round-topped funerary stelae from the Third Intermediate Period is characterized by a figure of the goddess Nut poised on her fingertips and toes with her arched body following the curve of the stela. This type of stela has been categorized by Munro (1973, 187-188) as Theben 1B, and discussed by El-Leithy (2004). Among the stelae of this type are the double-sided stelae of Tamiw (Liverpool N.24.11.81.17, not fully published heretofore) and Taperet (Louvre E.52 [N.3663]), probably from the same workshop, and sharing some unusual iconography in addition to the Nut figure. The sources and interpretation of the iconography of the stelae will be discussed. The Liverpool stela also contains a variant cartouche of a king Takelot, which serves to date the pair rather closely.

Andrew James Shilling (University of Memphis) and Peter J. Brand (University of Memphis)

Preliminary Report on the Karnak Hypostyle Hall Project's 2013 and 2014-15 Field Seasons

With funding from ARCE-AEF; the National Endowment for the Humanities; Canada's Social Sciences and Humanities Research Council; and the University of Memphis, the joint University of Memphis-Université de Québec à Montréal mission to the Karnak Hypostyle Hall conducted two field seasons in 2013 and 2014-2015. In summer 2013, we collected hand copies, notations and photographic data on hundreds of stereotyped inscriptions on the standing columns in the Great Hypostyle Hall. We also refined typologies for the format, paleography and orthography of these complex arrays of inscriptions and decorative motifs on each section of the columns' intricate decorative programs. These include floral designs, *rekhyet*-bird motifs, horizontal bandeau texts and cartouche friezes of Sety I, Ramesses II, Ramesses IV and Ramesses VI. Many of these are palimpsests with as many as three or four iterations. In our Fall 2014-Winter 2015 season, we collated Ramesses II's large bandeau inscriptions and made paleographic and interpretative studies of their decorative program.

In 2013 we successfully tested a photogrammetric method to create flat, high-resolution images of the column scenes using a process of orthophotographic "unrollings" of column decoration pioneered by our French colleagues Yves Égels and Emmanuel Laroze. In 2014-2015, they trained our graduate students in the method, who began processing the images and with generous

funding from ARCE-AEF, we systematically photographed most of the roughly 350 scenes on the 130 existing columns.

JJ Shirley (University of Pennsylvania / Brill Publishers) and Will Schenck (Freelance Archaeological Illustrator)

Theban Tomb 110: Report on An Epigraphy and Research Field School

This paper will report on the work undertaken in Theban Tomb 110, which belonged to the 18th Dynasty royal butler and royal herald Djehuty. Thanks to an ARCE AEF grant, a field school was conducted in February-March 2015 to train Egyptian Inspectors in epigraphic recording. Under the direction of Will Schenck, each Inspector was given a section of the transverse hall on which to work, and the results will be presented here. As part of this school, and under my direction, each Inspector was also assigned an 18th Dynasty tomb to research, with the opportunity to present their findings to the group. The goals of this second part of the project were to find comparanda for the artistic styles used in Theban Tomb 110, and to provide each Inspector with the research tools needed to conduct their own investigations in the future.

David P. Silverman (University of Pennsylvania Museum)

The Funerary Equipment of Ahanakht

Two inscribed wooden coffins, one inner and one outer, belonging to the Bersheh nobleman, Ahanakht, became part of the collection of Penn Museum at the advent of the Twentieth Century. On the exterior, both have a band of hieroglyphs with a typical offering formula that ends with designations and the name of the deceased. Only the outer coffin has inner walls with imagery and text: a *frieze d'objets* and columns of very cursive hieratic written in retrograde that record spells of the Coffin Texts. While working on this material, we came across four wooden boards. One of these additional fragments has hieratic text similar to that on the Ahanakht coffins, but its size, shape, and narrower thickness preclude its being part of either of the other two coffins. Is it perhaps a third coffin of the same individual? The other board fragments, three in total, also do not belong to either coffin; they are clearly parts of three of the four walls of a canopic box. Although no owner's name survives, it is possible that it, too, belongs to Ahanakht.

Alice Stevenson (University College London, Petrie Museum of Egyptian Archaeology)

Artefacts of Excavation: The International Distribution of Finds from British Excavations in Egypt, 1880s-1980s

From the 1880s to the 1980s British excavations at sites across Egypt resulted in the discovery of tens of thousands of objects. Re-examination of this past fieldwork has entailed countless hours of research either tracking down objects from particular excavations or else building up histories of specific museum collections. What there has never been, however, is a holistic or critical examination of the practice as a historical phenomenon: how it impacted upon the development of—and relationships between—archaeology, Egyptology, and museums. This paper will introduce the current ‘Artefacts of Excavation’ project, a three-year programme of research funded by the U.K.’s Arts and Humanities Research Council (AHRC), which is addressing these dispersals more comprehensively than ever before.

As part of the project the team is creating an online resource to share and give guidance on archival data, so that researchers, museum professionals, and the public might be able to re-connect distributed objects with their histories. This is not, however, simply an information gathering or disseminating exercise to virtually reunite artefacts groups. Rather, as will be discussed, we are additionally interested in the local, national, international, and colonial identities that were constructed through competing claims upon ancient Egyptian material. Similarly, by exploring the complex afterlives of objects, as they continue to be circulated both commercially and institutionally, we aim to follow shifting attitudes to archaeological heritage through to the present day. These issues will be explored with specific reference to assemblages distributed throughout the U.S. between the 1880s and the 1980s.

Nigel Strudwick (University of Memphis) and Helen Strudwick (Fitzwilliam Museum, Cambridge)

Burial, Robbery and Disturbance in TT99

As part of the completion of the publication of the 18th Dynasty use and reuse of the Theban tomb of Senneferi (TT99), it has been necessary to examine the history of the ancient and modern entries into the original burial chambers. Senneferi and members of his family were buried in three chambers at the end of a 20m long

corridor accessed from a 15m deep vertical shaft in the courtyard. This paper will begin by further examining the occupants of the chamber, and consider on how many separate occasions the tomb was opened in the 18th Dynasty. From research on the mechanics and practices of tomb robbery (Strudwick, ARCE meetings at Cincinnati and Portland, and papers in the *Festschriften* for Mysliwiec and Wilkinson), evidence for openings of the tomb for robbery in the remainder of the New Kingdom will be considered.

The chambers were then likely to have remained without further significant disturbance until the arrival of European explorers, when burials were (re-)robbed in the hunt for antiquities. The final ingress into the tomb before the arrival of the University of Cambridge Mission in 1992 was probably that of Robert Mond in 1903, and the extent to which he undertook work in these chambers will be discussed. Particular attention is paid to the likely level of disturbance to the burials each time, and how considerable quantities of broken limestone debris found their way into chambers some 20m from the vertical shaft.

Margaret Swaney (Johns Hopkins University)

Barking Up the Wrong Tree: Surprising Identity of a Jackal-Headed Figurine at the JHUAM

Object 2006 D at the Johns Hopkins Archaeological Museum represents a small, jackal-headed figure wearing a pleated, fringed robe. It has been variously identified as a 19th Dynasty terracotta figurine of Anubis for a canopic jar and conversely as a wooden figurine of Duamutef with similar funerary associations. However, a technical analysis of the object's composition and production method utilizing UV radiation, X-ray fluorescence, and X-radiography as well as an art historical study of its unique iconographic form revealed the figure may not in fact be funerary in nature. These analyses suggest 2006 D is a Greco-Roman terracotta figurine of an Anubis priest that would have functioned as a cult image in a domestic shrine embodying the ritual efficacy of an Isiac festival. This identification places 2006 D within a small corpus of terracotta figurines associated with the god Anubis, the internal groupings of which provide additional evidence for the regional specificity of certain iconographic types of mold-made terracotta figurines made during the Greco-Roman period in Egypt. An examination of this group also elaborates Anubis' role in the Greco-Roman pantheon, both within the cult of Isis and as the syncretic

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Hermanubis, and reveals the most accessible forms of the deity as well as the most important concerns of the ethnically mixed population during this period.

Sarah Symons (McMaster University, Ontario)

“Triangle Decans” in Diagonal Star Tables on Four Middle Kingdom Coffin Lids: Questions and Consequences

Tables of star names (“decans”) appear on the inside of some Egyptian rectangular coffin lids, particularly those from the Asyut area, at the beginning of the Middle Kingdom. These tables are currently being re-assessed as part of the McMaster Ancient Egyptian Astronomical Tables Project. Only four of the twenty-four published tables are complete enough to preserve the end of the table design, which includes the so-called “triangle area.” This area contains decan names beyond the end of what might be considered the ordinary list of thirty-six decans.

The existence of the triangle decans presents a difficulty in understanding the nature and origins of the diagonal star table. Any hypotheses for the purpose of the tables or their developmental path must account for the existence of the triangle decans. This paper presents a survey of the four coffin-based examples of the triangle, discusses the significance of a new reading of one triangle decan, and argues that the existence of the triangle decans can be considered vestigial evidence for an original observational process on which the tables were based.

***Agnieszka Szymanska (Temple University)**

Theōria as a Mode of Spiritual Seeing in Early Byzantine Asceticism

In his *Conferences*, John Cassian spoke of divine contemplation for which he used the Greek word *theōria* (‘seeing’). In ancient Greece, *theōria* referred to a journey to a festival. Delegates who visited sacred shrines observed religious rituals that enabled them to experience deific presence. Andrea Wilson Nightingale has demonstrated that Plato used the model of festival *theōria* to define philosophy as a quest for divinely inspired wisdom residing in the metaphysical realm of the Forms. Just like Plato cast the philosopher as new *theōros*, I think that Cassian intended to present the monk as new philosopher engaged in spiritual *theōria*. In this model, the monk’s virtuous state enabled him to attain

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supreme knowledge and see God. Spectatorship of divine sights is a vital component of festival, philosophical, and spiritual *theōria*. Cassian's language abounds in phrases such as 'before our eyes' that highlight the importance of vision for divine contemplation.

Early Byzantine asceticism was a carefully shaped way of life; its spiritual goals, which ascetics pursued through bodily, visual, and cognitive exercises, took place in intentionally designed settings. Substantial remains of one such visual environment have survived inside the early Byzantine triconch sanctuary at the Red Monastery in Egypt. In this paper, I am exploring this monument through the lens of *theōria* as an expression of ascetic visuality. Other material evidence that I am also considering comes from the Monastery of Apa Apollo at Bawit and the Monastery of Apa Jeremiah at Saqqara.

Tarek Sayed Tawfik (Grand Egyptian Museum, Ministry of Antiquities, Egypt)

The Grand Egyptian Museum (GEM): A New Concept for Display of the Grand Staircase

The Grand Egyptian Museum (GEM), which is currently under construction on a 470 m² site overlooking the Pyramids of Giza, will become one of the world's most important museum complexes and very likely the largest archaeological museum in the world dealing with the archaeological remains of only one ancient civilization.

The project design aims to establish a state-of-the-art spacious museum complex that will provide visitors on the national and international level with a uniquely enjoyable, educational and cultural experience and create a harmonious connection to the surrounding landscape and the Giza Pyramids.

One of the main impressive architectural features of the GEM will be the Grand Staircase leading up to the galleries that will be displaying the golden treasures of the famous King Tutankhamun and the chronologically arranged galleries telling Egypt's ancient history through its rich archaeological finds. As the Staircase will be the magnificent welcoming gallery of the GEM, its initial concept of museological display was reviewed and a new concept was developed and approved which underlines the now clearly defined identity of the GEM.

This final identity and the new concept of display for the Grand Staircase will be introduced here for the first time on the international level.

Francesco Tiradritti (University “Kore” of Enna - Italian Archaeological Mission to Luxor)

The Four Hundred Year Stela and the Cult of Seth at Tanis

In December 1863 Auguste Mariette discovered the famous “Four Hundred Year Stela” in Tanis. The Viscount Emmanuel de Rougé accompanied him and gave a lecture about the discovery upon his return to France without informing Mariette. That brought Mariette to rebury the stela which was rediscovered only decades later by Pierre Montet.

The monument dates to the reign of Ramesses II and mentions the four hundredth year of a fictitious reign of Seth. Since the god is depicted as Baal on the lunette, the stela has always been considered the most important testimony about the settlement of oriental populations in the Delta and the beginning of Hyksos rule in Egypt.

A matter of a long, and as yet unsolved, debate has been whether Mariette reburied the stela where he found it or in a different place. A solution could be reached through the analysis of the Luigi Vassalli (1812 – 1887) manuscripts held in the Biblioteca Archeologica e Numismatica of Milan and the Bibliothèque Nationale of Paris.

Vassalli accompanied Mariette and de Rougé on their visit to Tanis and recorded the position of many monuments, among them that of the Four Hundred Year Stela. The information has shed new light on the importance of the monument and on the cult of Seth at Tanis.

Jessica Tomkins (Brown University)

The Nomarch: What's in a Title?

The term “nomarch” is used elastically in scholarship, rarely in connection to one specific title but rather as an umbrella term for high-ranking officials in the provinces. This lack of specificity has clouded the analysis of the role and demise of nomarchs. This talk investigates the office of ‘Great Overseer of the Nome,’ effective in the Sixth - Twelfth Dynasties and attested as a title for almost 90 men. During this period, at least one such nomarch is attested for each of the 1st - 16th Upper Egyptian nomes, but at no time is there evidence of every nome being concurrently headed by nomarchs. This talk maps the development of this office from its inception to its dissolution by Senwosret III, analyzing the patterns

of when and where this position was held in order to inform our understanding of the changing forms of Egyptian administration from the Old Kingdom through the Middle Kingdom. Further, it is often noted that nomarchs carried priestly titles, most prominently ‘Overseer of the Priests;’ a statistical analysis of nomarchs with this title shows a distinct increase over time in the number of nomarchs bearing this title and begs the questions of what power this gave them and why they gradually adopted this role alongside their preexisting administrative one. It is my contention that this title augmented the religious and economic duties, significance, and power of the nomarchs within their respective nomes and is one of the main contributing factors towards the devolution of their position.

*** Julia Troche (Brown University)**

On the Origins of Apotheosis in Ancient Egypt

This paper will present some of the findings from my dissertation, which investigates the origins of apotheosis—the process of divinization—in ancient Egypt. Typically this divinization occurred posthumously, often in association with mortuary cults, leading many scholars to favor identifying these figures as “saints” or “heroes” instead of “real” gods. I argue, however, that certain dead possessed markers of “real” divinity and should be understood as having undergone apotheosis. While most scholarship (e.g. Wildung 1977; von Lieven, forthcoming) focuses on the Late through Roman Periods, this paper investigates the earliest occurrences of apotheosis, from the Old through Middle Kingdoms, in order to better understand the origins of the phenomenon and its larger cultural significance.

In this paper, I will first contextualize my research by briefly describing the historical and socio-religious landscapes in which apotheosis was occurring—arguing that the growth of deified dead is directly related to the declining religious authority of Egyptian kings at the end of the Old Kingdom. Second, I will present the six markers of divinity that I have identified as part of my analytical framework. Third, I will show how these markers manifest “on the ground” through the earliest and latest known examples (for my period of study), Djedi and Heqaib. Finally, I will respond to the debate among scholars as to how we should identify these figures, concluding that they should be identified as “real” gods based on

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an emic understanding of the evidence within the cultural landscape of ancient Egypt.

Joyce Tyldesley (University of Manchester)

See Diane Johnson

Martin Uildriks (Leiden University)

Beyond the Models: The First Results of the DECOR Project

Fuelled by the desires of collectors to possess and present ancient curiosities, past archaeological practices led to dispersal of antiquities on a worldwide scale. Scholars acknowledge the resulting chaos of undisclosed artefacts in secluded locations that have become completely disconnected from their history, and they implement new strategies and digital technologies to rectify the problems.

To prevent new problems and increase the quantity and ‘quality’ of (fieldwork) data, modern archaeology heavily relies on digital technologies to record new data in digital format and follow 3D-fashions in archaeology, unsuspectingly adding new layers of complexity to the discipline. Meanwhile, museums attempt to utilize the same techniques to showcase and contextualize their collection following techniques of digital archaeology. However, at the moment archaeologists and museums seemingly amass digital data with one objective in mind: the creation of 3D-models for presentational purposes. By recognizing this tendency of ‘amassing,’ we are in the unique position to avert situations similar to a century ago.

To this end, the author initiated the Decorated Egyptian Ceramics Online Repository (DECOR) project. In a first instance, this project aims at (1) providing a platform for central registration of collections, currently only those holding decorated Egyptian ceramics. Secondly, it looks for ways to digitally analyze the contents of these collections, at the moment limited to 3D-models. This paper presents DECOR’s further aims, data, and first results, as well as possibilities and problems when trying to look beyond the present-day purpose of 3D-models as sole devices for presentation.

Carlo Urbani (Istituto Veneto)

See D. J. Ian Begg

*** Paul Sanford Verhelst (University of Pennsylvania)**

The Malih: Evidence Supporting the Location of the Sacred Lake of Osiris at Abydos

A feature of the landscape of Abydos into the 20th century CE was an area locally called the Malih, which consisted of two water bodies along the south side of the Kom es-Sultan. This water feature was filled sometime in the 1950's and eventually covered by housing in the 1970's, removing it visually from the landscape of Abydos. However, the Malih is an important part of the landscape of Abydos since it appears to represent the remnants of a manmade lake associated with the Osiris temple and is likely to have been involved in the water-borne components of the annual Osiris procession that led across the desert to Umm el-Qa'ab. Using 19th century maps, plans and photographs, aerial photographs and satellite imagery from the 1960's onwards, and ancient textual evidence, the Malih is analyzed and then reintroduced as an important feature to the landscape of Abydos.

Alba Maria Villar (Universidad Autónoma de Madrid, Spain)

The Theban Personnel of Khonsu During the 21st Dynasty: Some Remarks of a Prosopographical Study

Considered as the legitimate son and heir of Amun, Khonsu, the child god of the Theban triad, gained importance from the Ramesside Period in parallel to the birth of the naissance doctrine, which progressively increased the attention paid to child gods. This prominence is reflected in the biographical and genealogical information, which documents a substantial increase in the number of individuals performing administrative and religious functions in connection with Khonsu by the 21st Dynasty at Thebes. However, an in-depth compilation and study of the personnel in service of this deity and their sources has never been undertaken.

In this presentation, I want to summarize some of the results of my doctoral research, which fills this gap in the studies and offers clarification of the growing importance of the servants of Khonsu at the beginning of the Third Intermediate Period. The complete prosopography of Khonsu's personnel reveals a complex scene composed by high and lower-ranking male and female servants who borne numerous specialized functions and titles connected to the service of the different forms of the god. This innovative

reconstruction presents new insights into a collective, subordinated to the clergy of Amun and active in more than one cult thought the Karnak complex, that fulfilled a significant role in the ancient religious capital par excellence and builds solid foundations for a better understanding of the Theban cultic and administrative domains during the 21st Dynasty.

Steve Vinson (Indiana University, Bloomington)

The “First Tale of Setne Khaemwas” and the African-American Reception of Ancient Egypt, 1939-1988

Studies of the reception of the Demotic “First Tale of Setne Khaemwas” have typically focused on its resonance with Gothic and horror fiction, or its adaptation by mid-twentieth century European novelists like Mika Waltari or Thomas Mann. The place of “First Setne” in the African-American reception of ancient Egypt in the same period has hardly been touched on, but it is extensive. Via the translation that had appeared in Flinders Petrie’s anthology of Egyptian tales (1895), “First Setne” was adapted by Harlem Renaissance author Zora Neale Hurston in her novel “Moses: Man of the Mountain” (1939). In this novel, Naneferkaptah is replaced by Moses, who hopes to use the power of the Magic Book of Thoth to free the Hebrew slaves of Egypt. “Moses: Man of the Mountain” was itself adapted and parodied by MacArthur Fellowship-winning author Ishmael Reed in his novel “Mumbo Jumbo” (1971), in which the Magic Book of Thoth is the object of competing searches in 1920s-era Harlem. “First Setne” also figures—albeit indirectly—in the scholarship of Harvard University theorist of African-American literature Henry Louis Gates. Via his analysis (1988) of Reed’s “Mumbo Jumbo,” Gates hints at resonances between “First Setne” and Plato’s “Phaidros” and its myth of the invention of hieroglyphs by Thoth. “First Setne” and the “Phaidros” had been explicitly linked in the 1970s by Jacques Derrida, and consideration of this juxtaposition brings us back to Egyptological interpretations of “First Setne,” particularly its resonances with the historic “Book of Thoth.”

Cory L. Wade (Santa Clara University)

Ambivalent Characteristics of Cobras and Cobra Goddesses

Among the deities most closely associated with the king are the cobra goddesses. They show markedly ambivalent characteristics:

protective and nurturing, yet aggressive and threatening. Though female, they have attributes that cross into the male gender.

In the Pyramid Texts the king himself is identified with the Eye of Re and the Uraeus. The image of the cobra nursing the king is found with Renenutet and also others, such as the “Great Enchantress” on Tutankhamun’s small golden shrine. (Likewise biologically incongruous to us is the Tree Goddess nursing the king.) The statement that the Uraeus nurses the king already appears in Pyramid Text Utterance 508.

In zoological terms, cobras make nests and guard their eggs. In her 2012 paper on Renenutet, Linda Evans also notes a parallel apparently observed by the Egyptians between the cobra’s emission of venom and the mammalian “milk ejection reflex.” The word for “venom,” *mtwt*, also means “semen,” a life-giving substance and also an element of gender boundary crossing. Late texts state that the semen originates in the bones, especially the spine, an influential idea in the history of medical theory. This association is reinforced by the nature of the snake as being in essence a living spinal column.

The Shipwrecked Sailor’s snake, though grammatically masculine, shows caring or maternal as well as very threatening behaviour, and thus embodies the essential ambivalences of his goddess counterparts.

Jill S. Waller (Johns Hopkins University)

Pyramidia, Priests and Puzzles: A Faience Pyramidion Fragment

Pyramidia are often one of the many artifacts that come from New Kingdom tombs in the Theban region. These pyramidia are most often made of stone to be placed at the apex of a pyramidal tomb chapel, as famously seen at Deir el Medina. The fragment presented here, from the Johns Hopkins Archaeological Museum, however, is made of faience—a material used for only a handful of other pyramidia. This paper will discuss the use and meaning of faience in New Kingdom pyramidia and how they may have been used for tombs in the Theban region. In addition, it will discuss the iconography of the piece and what the decoration and inscription may reveal about the original owner. Although the fragment does not bear a name, it does give us one clue: the owner was a priest of Amenhotep I. This tantalizing pyramidion fragment presents many

puzzles, yet it opens the door to a discussion of an interesting aspect of Theban funerary culture during the New Kingdom.

Josef Wegner (University of Pennsylvania)

Senebkay and His Contemporaries: 2014-15 Excavations in the Second Intermediate Period Necropolis at South Abydos

The tomb of king Woseribre-Senebkay discovered in 2014 is one of a series of similarly designed tombs dating to the Second Intermediate Period located near the tomb enclosure of Senwosret III at South Abydos. Fieldwork in 2014 and 2015 has expanded the examination of this tomb cluster. The cemetery includes eight tombs, which can be ascribed to Second Intermediate Period kings. Senebkay is the only one of this group who can be identified by name. However, the anonymous tombs provide additional evidence on these rulers. Human remains of adult males retrieved in four of the eight tombs belong to the original occupants and provide evidence on the life and death of these individuals. One of the largest tombs, excavated in the summer of 2014 appears to belong to a successor of Senebkay. The remains of Senebkay and the owner of this anonymous tomb provide significant insight into these Second Intermediate Period kings. Senebkay died violently in battle or in an ambush, possibly while on horseback, while the remains of both he and his anonymous contemporary show diagnostic skeletal evidence for having spent a considerable amount of their adult life as horse riders. The evidence from South Abydos suggests a short-lived dynasty with military associations that rose and fell contemporary with the Hyksos and the Theban 16th Dynasties.

Eric Wells (University of California, Los Angeles)

Piety, Patronage and Provincial Society: A Study of Votive Stelae from New Kingdom Asyut

My analysis of four hundred and ninety-four votive stelae from New Kingdom Asyut reveals the presence of multiple social groups at this provincial site. By examining the forms of capital displayed by each group, it is possible to identify these social groups and reconstruct the social hierarchy of the site. I will demonstrate how religious demonstration was appropriated by men as a vehicle to engage in competitive displays of individual identity and capital, while simultaneously serving as a means of reinforc-

ing their place in local society and the patronage structure. Women at Asyut also donated votive stelae and displayed more independent social power and agency than women from any other New Kingdom site. However, women were usually not public figures and mostly gained their social capital by highlighting family connections. Men, on the other hand, often emphasized their public personas, and did not display any family identity or connections.

The presence of multiple social groups engaged in state religious practices at Asyut shows that individuals from all levels of society actively participated in aspects of formal Egyptian religious practices. This challenges the divide that often presented divisions between so-called ‘popular religion’ and state religious practice and complicates the perception that belief in a personal connection to the divine and participation in formal religious experiences was limited to elite members of society. Furthermore, a comparative analysis of stelae from other sites shows that individuals favored displaying a connection to local gods, challenging the so-called transcendence of Amun in the New Kingdom.

Jennifer Taylor Westerfeld (University of Louisville)

The Ankh and the Cross: Hieroglyphs in the Patristic Sources

The late antique period saw both a decline in genuine knowledge of the hieroglyphic writing system and a proliferation of attempts to explicate the nature and meaning of the ancient script. Although the allegorical mode of “reading” hieroglyphs promoted by Neoplatonist philosophers like Iamblichus has tended to dominate modern scholarship on the history of decipherment, late antique Christian leaders and ecclesiastical historians were also developing their own methods of interpreting Egyptian hieroglyphs—and these interpretations were frequently shaped by the theological and political needs of their communities. This paper will consider the argument, advanced by Clement of Alexandria (Stromateis V & VI) and revisited by Eusebius (Praeparatio Evangelica X), that hieroglyphs might conceal Christian revelations, a claim which drew strength from the authors’ shared belief in what would later be known as the *prisca theologia*, a unifying theological principle underlying all pre-Christian traditions and pointing the way toward Christianity. Fifth century historians Socrates and Sozomen, in their continuations of Eusebius’ *Ecclesiastical History*, make use of a similar principle in explaining how Egyptian Christians interpreted the hieroglyphic ankh-sign as a form of

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the Christian cross, and one of the objectives of this paper is to explore how this exegetical methodology was used to bolster the early Egyptian Church's claim to be the rightful heir to the material legacy of Pharaonic Egypt.

Donald Whitcomb (University of Chicago)

A Cosmopolitan City: Muslims, Christians, and Jews in Old Cairo

This year marks fifty years since George Scanlon began new excavations at Fustat. To commemorate this research, an exhibition of artifacts from the excavations will be shown for the first time at the Oriental Institute. They will be complemented by manuscripts from the Geniza re-discovered in the Oriental Institute collection as well as Qur'anic and Christian documents representing the different ethnic communities.

These artifacts will illustrate the commonalities of daily life in Old Cairo while exploring the vibrant multi-cultural community of this early Islamic city.

Terry G. Wilfong (University of Michigan)

Changing Dog-Gods: The Egyptian Jackal Gods under Roman Rule

Classical authors were both fascinated and revolted by the Egyptians' worship of "dogs" and "dog-faced" gods—they recognized these deities as quintessentially Egyptian but were repelled by the elevation of lowly canines to divine status and symbol. These jackal gods, especially Anubis, were funerary gods with deep roots in Egyptian prehistory, and their worship in Egypt continued through the Ptolemaic and Roman periods, while the worship of Anubis spread beyond Egypt to Greece and Rome. The Roman period sees significant shifts in the cults and roles of Anubis in Egypt, as well as changes in perceptions of Anubis outside of Egypt. In particular, Anubis' role as psychopomp of the dead increases and develops in the Roman period, and can be seen in a range of funerary art and textual evidence. Using both published and unpublished material from the University of Michigan excavations at Karanis and Terenouthis, this paper will examine the changing roles of Anubis and the presence of other jackal gods at these sites. This paper will present new evidence for a cult of Anubis at Karanis (as well as new material for Wepwawet and Duamutef at the site), while re-evaluating the roles and perceptions of

the jackal gods as seen in the funerary monuments of Terenouthis.

Bruce Williams (Oriental Institute, University of Chicago)

Afro-Byzantinica in the Medieval Pottery of Serra East, Nubia

Nubia's conversion to Christianity was rapidly reflected in its cultures, with the arrival of ecclesiastical and funerary architectural forms and practices that are quite easily traced. As often, the Nubians developed their own versions of the forms they received. The same could be said about decorated pottery whose widespread use had been an outstanding feature of culture in Nubia for millennia. Soon after conversion, decoration incorporated explicitly and implicitly Christian motifs and designs. The development of this decoration did not proceed in a strictly idiosyncratic manner, but it reflected a continuing relationship with the wider Christian world. During the eleventh, twelfth, and thirteenth centuries, a number of features from contemporary Byzantine ceramics appear in Nubia. These include a general structure of designs, specific specialized motifs, and details. The relationship is remarkable because the Byzantine pottery is glazed sgraffito and the Nubian pottery in question is painted. The features seem to be related to selected Byzantine wares rather than the full range of decorated pottery and it is also of interest that the glazed pottery of Egypt and the Near East affected this decoration very little although imports were quite common. Despite the strong Christian orientation of this pottery decoration, much in the design was affected by African cultural production, perhaps including gourd decoration.

Elsbeth van der Wilt (School of Archaeology, University of Oxford)

A Weighted Perspective from Thonis-Heracleion

A remarkable group of lead and bronze weights was found at Thonis-Heracleion, 30 km east of Alexandria, a port city that functioned as a customs post in the first millennium BC. The weights are an important discovery for ancient metrology in the Eastern Mediterranean for two reasons. First, their deposition underwater has ensured that the majority of weights are in excellent condition, which is a requisite to correctly identify the weight standards. Second, the number is significant: the assemblage of 120 lead weights nearly doubles the known lead weights from Egypt. The first part of this paper explores the weight standards and the archaeologi-

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cal context of the weights. I demonstrate that they are mainly on a Greek standard and that they are found in contexts predominantly associated with ritual activity.

The final part of this paper compares this assemblage to the weights from Naucratis and Tell Dafana, which Petrie published in his 1926 volume on ancient weights and measures. I will draw out the similarities and differences between them, offering a fresh perspective on other weight assemblages in the Egyptian delta.

Andreas Filip Winkler (Brown University)

Priests in Roman Period Papyri from Tebtunis

Although Greek was the main language of the administration in Roman Egypt, the priesthood still could employ the indigenous script, Demotic, for business documents pertaining to the temple. Often the Demotic and the Greek documentation supplement each other, shedding light on different spheres of the temple's organization. My presentation concerns part of the Demotic documentation from the Tebtunis temple in this period and what insights it provides on the organizational structure of the priesthood and its fiscal status in the first two centuries CE. I will also discuss some of the priestly administrator's engagement in the production of literary and paraliterary texts in the temple scriptorium and how, for instance, the bilingual administrative documentation can help us understand more about the status of the astrologers active at the temple.

Jonathan Winnerman (University of Chicago)

The Royal Ka, The King's Two Bodies, and the Redemption of Myt

This paper is intended to offer a new perspective on the categories of "Egyptian" and "Western thought" and the potential biases inherent in them. In order to do this, the focus will be a new analysis of the discourse surrounding The Royal Ka, which has dominated theories of Egyptian kingship since it was proposed by Lanny Bell in 1985. When outlining the function of this divine ka spirit, Bell cites Ernst Kantorowicz's *The King's Two Bodies: A Study in Medieval Political Theology* as a parallel and source of inspiration. In his book, Kantorowicz outlined how mythic "fictions" legitimized medieval sacred kingship. Recently, scholars have argued that Kantorowicz's political theology was a response to that of Karl Schmitt, whose demystified, authoritarian theory was embraced

by the Third Reich. By promoting the importance of “fictions,” Kantorowicz challenged Schmitt and redeemed myth as a means to combat totalitarianism.

I will argue that the theory of The Royal Ka reveals a similar goal. Detectable in the subtext of Bell’s argument is a response to John Wilson’s somewhat Orientalist reception of *The King’s Two Bodies*. By promoting the idea that Egyptian and western patterns of thought were actually very similar, Bell’s Royal Ka attempts to redeem myth, showing how Egyptian theories of kingship had more in common with western scholarly traditions than stereotypes of Oriental Despotism. This raises important questions regarding the category of “Egyptian thought.” Does it only create arbitrary divisions based on western biases, or can it too be redeemed?

Kei Yamamoto (The Metropolitan Museum of Art)

Additional Thoughts on the Head of a Queen Wearing the Vulture Headdress

Displayed in the Metropolitan Museum of Art is a fragmentary statue representing the right side of a queen’s head (MMA 2001.585), a study of which was published by Dorothea Arnold in 2006. This paper proposes that this New York piece belongs with the left side of a queen’s head which is stored in the Egyptian Museum in Cairo (JE 39407A) and now slated for the Grand Egyptian Museum. Because the Cairo piece is more complete and has a separate object history, it provides a new set of data in analyzing the New York statue.

It has been suggested that the Cairo statue was found in 1907 and might originate from the Karnak Cachette. A review of the relevant registration documents at the Egyptian Museum in Cairo, however, reveals that the object was not entered in the museum registration book until sometime between 1931 and 1948. The excavation date of 1907 and Theban provenance are probably correct, but the more specific association with the Karnak Cachette is far from certain.

Dorothea Arnold dated the queen’s head in New York to the middle of the Twelfth Dynasty, although some scholars may prefer much later dates. Facial features preserved on the Cairo piece but not on the New York piece, such as the eye and the eye brow, allow further analysis on the dating of the statue. Although the result is inconclusive, the presenter is in support of mid-late Twelfth Dynasty date.

Robert M. Yohe, II (California State University) and Carol Redmount (University of California, Berkeley)

Historical Implications of Radiocarbon Dates from El Hibeh, Middle Egypt

In 2007, the El Hibeh Project obtained two radiocarbon dates from shrouds belonging to Coptic mummies excavated outside of the “north gate” of the El Hibeh ancient town mound. More recently, radiocarbon dates were obtained from four further samples of organic material, in this case matting placed between mud bricks. Matting was among the organic material originally excavated by the 1980 University of Washington expedition to El Hibeh and now curated at California State University, Bakersfield. The matting tested came from the north town wall of the site, which we suspected was later in construction than the more southern town wall structure with its stamped bricks of the High Priests of Amun Pinudjem I and Menkheperre. The calibrated (at one sigma) radiocarbon dates from the matting range between 940 and 810 BCE, confirming that the northern wall was constructed later than the southern, presumably reflecting an increase of size in the Third Intermediate Period town in the later Libyan Period.

Paola Zanovello (University of Padua)
See D. J. Ian Begg

Poster Abstracts

Caroline Arbuckle (University of California, Los Angeles)

Personal Piety and the Depiction of Osiris

The question of personal piety has long been at the center of debates concerning ancient Egyptian religion. It was once suggested that this piety emerged abruptly after the Amarna Period, as a reaction to the deeds of the heretic king (Breasted 1912). This was the only explanation for the sudden appearance of gods in private tombs. It has since been suggested that the change was not in the piety of the Egyptian people, but in the strength of the rules of “decorum” (Baines 1985). Evidence that the latter interpretation is correct has been growing, but the nature of the shift and its underlying causes are still not well understood. This is partially because of a misrepresentation of the depiction of Osiris in tombs predating the Amarna Period. This poster shows that, contrary to popular belief, gods, especially Osiris, were displayed prominently in a number of private tombs before the rule of Akhenaten, suggesting that the subsequent changes in decorum were not nearly as sudden, or as drastic, as is currently believed. With the addition of this evidence, it is possible to reevaluate religious as well as social and economic data, and reconsider the underlying causes for the changes in the rules of decorum in the New Kingdom.

Ashleigh Breske (Virginia Tech)

Cultural Tourism as a Tool for Stability in Egypt

The prioritization of the return of cultural tourism in Egypt would have two positive features: 1) the restoration of national identity and 2) economic advantages to rebuild security for the people. Looting has been a short-term solution, but a restoration of the tourism model would aid in securing the archaeological sites and cultural heritage of the country.

Unrest and political turmoil in Egypt caused declines in tourism and increases in the looting of archaeological sites and museums. The resulting economic problems allowed looting to become a viable option worth the risk for some. Backlash over looting continues today with harsh punishments for theft and a call for stricter international laws concerning the importation of stolen artifacts. And yet, this is not curbing violations to a degree at which sites

and collections remain secure.

In the past, cooption of ancient Egyptian societies has aided in the tourism industry and led to economic stability for many in the country. A strong national identity established on recognition and promotion of past civilizations united Egyptians. Cultural tourism was a lucrative market based on the legacy of past societies. Unfortunately, once regulations and power structures disintegrated after the political unrest in 2011, the looting of archaeological sites and museums has replaced a portion of the tourism market. Making cultural tourism a main concern again would help multiple sectors in Egyptian society and aid in the salvation of ancient artifacts and historical sites.

Michael Chen (University of California, Los Angeles)

Reading the Amarna Boundary Stelae Within a Comparative Context

The Amarna boundary stelae have been published by the earliest archaeologists (e.g., Petrie, Lepsius, Daressy) and re-edited and re-translated in 1993 by William Murnane and C. C. Van Siclen III in *The Boundary Stelae of Akhenaten*. Murnane and Van Siclen III's work was formative for our understanding of the Amarna Period, because they treat the stelae as historical documents, from which the timeline of events can be drawn. However, as the authors themselves lament, the fragmentary nature of the texts and the uniqueness the boundary stelae in the Nile Valley have made it difficult to answer larger questions about the stelae's importance for Akhenaten and his people.

In this research, I investigate one aspect of the stelae's importance by concentrating on how the texts were used to establish the sacredness of the city. I focus my work on re-examining other available examples of Egyptian boundary stela by comparing the descriptors used for the cities. In addition, I also draw upon comparative examples from other ancient cities to offer a new perspective on the Amarna data.

Katlyn Anne Greiner (University of Memphis)



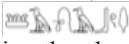
Undressing a Coptic Textile from the University of Memphis IEAA

Ancient Egypt has been known for its high quality production of plain white linen, but from the New Kingdom on, the style and production of Egyptian cloth begins to change. The foreign influ-

ence over textile production develops into a unique style, categorized as Coptic or late antique textiles. The University of Memphis Art Museum is home to a small collection of these Coptic textiles ranging in style and date. One of these fragments in particular contains abstract imagery, which when further analyzed has been identified as pomegranates. As a popular motif in Coptic textiles the pomegranate shows the change in style caused by the influence of foreigners in Egypt from the time of Alexander the Great to the Arab conquest of 649 A.D. To better understand the foreign influence over the style of this particular fragment, as well as dating the object, I will analyze the history of textile production in Egypt, and the important role of Coptic textiles in ancient Near Eastern society. By looking at this particular fragment and other textiles that contain a similar pomegranate motif, I can begin to understand the foreign influence on design and establish a chronological dating of style.

MaryAnn Marazzi (University of Birmingham, UK)

Was There a Real Tree in the Performance of the Ritual of the Ished-Tree

What is an Ished-Tree and was There a Real Tree in the Ritual of the Ished-Tree? For more than a century Egyptologists have debated the identity of the ished-tree. Some have called it the perseae; others have argued that the perseae was a different tree. Botanists have analysed the floral remains in tombs from the Old Kingdom through the Late Period by comparing them with living examples and called these “perseae” remains by two names: *Mimusops schimperi* and the more correct *Mimusops laurifolia*. Some have tentatively identified the desert date, *Balanites aegyptiaca*, as the ished-tree, while others disagree. Scholars have translated  as both “ished” and “perseae” seemingly interchangeably. From textual evidence, the Egyptians did not. In ancient texts  is *isd*, and  is *swb*, what many scholars call the perseae. Comparing the physical and taxonomic descriptions of *B. aegyptiaca* and *M. laurifolia* with the ished-tree scenes, this presentation addresses the possible identity of the sacred ished-tree as depicted in those scenes as neither *B. aegyptiaca* nor *M. laurifolia*. In addition, a description of the needs of each species for survival and a description of temple gardens will be used to discuss whether or not there was an actual tree used in the ritual of the ished-tree as it is recounted in the Festal Wall Stela of Ramesses IV and extant ished-tree scenes in Upper Egypt, also determining that there probably was not one.

Michael Moore (University of California, Los Angeles)

Honey Acquisition and Use in Deir el-Medina

Textual, artistic, and archaeological evidence from Deir el-Medina reveals that honey was produced by temples in Thebes and provided to the workmen of the village as part of their rations. This honey was used for medicinal, culinary, magical, and funerary purposes, and the relatively small quantities of honey mentioned in texts suggest that it was a valued commodity in the village.

This study first examines the Ramesside letters and supply lists from Deir el-Medina to ascertain the use of honey in medicine in the village. Five ostraca recording bartering transactions reveal the circumstances in which honey could be bought and sold and give an approximate economic value of honey. An additional three documents record the gifting of honey between parents and offspring. Ration lists from the reign of Ramesses IV reveal which workmen received honey, the intervals at which honey was distributed, and the typical quantities of honey provided to the workmen. At least two texts (P. Turin 1891 and P. Turin 1907) refer to honey provided by temples in western Thebes, and a fragmentary letter (P. Ashmolean 1958.111) references beekeepers. This study concludes by examining the important role of honey in village religion, functioning as a sweetening agent for dedicatory cakes, food for the dead, and an ingredient in magical and protective rituals.

In a comparative analysis, references to honey in Linear B and Hittite sources are briefly examined to contrast the use of honey among the contemporary Mycenaeans and Hittites.

Amr Khalaf Shahat (University of Memphis) and Rosa E. Feleg, (University of Memphis)

Large Palimpsest Cartouches of Ramesses IV Usurped by Ramesses VI in the Karnak Hypostyle Hall

As one of the greatest New Kingdom monuments, the importance of the Karnak Hypostyle Hall is indicated by the many inscriptions later kings added to the decoration of its 134 giant columns after Seti I and Ramesses II built and inscribed them.

The next king to inscribe the columns was Ramesses IV who undertook a massive campaign of new decoration on parts of them left blank by his predecessors. In addition to new scenes and five layers of stereotyped texts on the upper parts of the columns,

Ramesses IV carved hundreds of large cartouches over the papyrus leaf motifs at the base of the column shafts.

Unlike his other column decoration, many of Ramesses IV's large cartouches underwent a second phase when he re-cut them to change the form or spelling of his name on columns along both processional axes. He changed his nomen epithet from *ḥkꜣ mꜣꜣt*, "ruler of Truth" to *Mꜣꜣty*, "the legitimate one." Later, Ramesses VI usurped some of these cartouches, but again, only those on columns facing the processional ways. Our aim is to examine the techniques sculptors used to re-carve these cartouches and to disguise earlier phases with plaster. We also seek to discover what motivated Ramesses IV and Ramesses VI to alter only those large cartouches on the processional ways.

Marissa Ashley Stevens (University of California, Los Angeles)

Shifting Social Identity and Self-Presentation: The Growing Emphasis on Family in New Kingdom Theban Tombs

Each of the dynasties that comprise the New Kingdom is marked with distinct changes to Egyptian culture and society. Several of these shifts can be witnessed through the designs of tomb architecture and decoration. While some of these transitions—such as evolving floor plans and decorative motifs—are easier to discern, some changes are more nuanced, difficult to detect, and even more difficult to interpret. One such iconographic theme that warrants temporal study is the depiction of and reference to family members within tomb space. Does the representation of family members change throughout the New Kingdom? If so, what does this change imply with regard to the agency of each individual tomb owner? Finally, what can be extrapolated from this data in order to address the broader social implications of expressed family relationships in mortuary contexts? The proposed poster would showcase a study of a select subset of Theban family tomb depictions from the 18th, 19th, and 20th Dynasties, as well as the general corresponding information of each tomb owner. Through this study, patterns emerge that speak to the changing social mindset from the beginning to the end of the New Kingdom. These changes reflect an increasing importance placed on family connections and an inversely downplayed importance on the deceased's relationship with the king. Emphasis on family connections can be seen as a mechanism used by the tomb owner to establish himself within society in a meaningful way when an intimate relationship to the throne loses its prestige.

Suzanne Marie Vukobratovich (University of Arizona)

Climate Change: Its Contribution to the Fall of the Old, Middle and New Kingdoms

In 1970 Barbara Bell wrote a seminal paper “The Oldest Records of the Nile Floods” showing that climate change contributed to the fall of the Old Kingdom. By measuring the historic silt levels of the Nile and textural evidence recorded on the Palermo Stone, Bell was able to provide strong evidence that the Old Kingdom collapse was directly linked to climate change. By using proxy evidence this poster will show that climate change is one of several factors that not only affected the Old Kingdom but the Middle and New Kingdoms as well; thus sending Egypt into the chaotic Intermediate periods. Confirmation comes from multi-proxy evidence, radio carbon dating, pollen levels and lake levels, information found not only in Egypt, but around the Levant. The evidence for the fall of the Middle Kingdom is not as strong as the fall of the New Kingdom. It appears to be a more localized event. However, the evidence for the fall of the New Kingdom is very strong and is also evident throughout the Levant because it coincides with the end of the Bronze Age. Textual evidence from Egypt further backs up the proxy evidence.

Jennifer Willoughby (University of Western Ontario), Kathryn J. Hunt (Pacific Lutheran University, Paleo-oncology Research Organization), Roselyn A. Campbell (University of California Los Angeles) and Casey L. Kirkpatrick (University of Western Ontario)

Paleoradiology of Egyptian Mummies: A CT Imaging Survey of Cancer in Ancient Remains

The study of cancer in antiquity, or paleo-oncology, has revealed over forty cases of probable cancer in ancient Egypt, mostly in skeletal remains (Hunt 2012). In 2011, a study by Prates et al. used CT imaging to identify a case of probable metastatic cancer in a Ptolemaic Egyptian mummy, demonstrating the value of non-invasive medical imaging techniques in mummy studies.

This poster details the methods and samples in a paleo-oncological study; a large-scale survey of cancer in ancient Egypt through the use of CT imaging technology and the IMPACT Radiological Mummy Database. Until recently, large-scale investigations into the prevalence of cancer in antiquity were limited due to a variety of factors. Contributions to the field of paleo-oncology have thus

predominantly consisted of individual case studies, with little focus on the broader impact of cancer on ancient populations. CT imaging is ideal for the non-invasive analysis of natural and anthropogenic mummified human remains, in which both bone and soft tissue are preserved, increasing the range of cancers that may be detected.

This study will demonstrate the usefulness of paleoradiological diagnosis for the survey of ancient pathologies, such as cancer. Furthermore, knowledge gained through this study will contribute to the general paleopathological knowledge of Egyptian mummies without compromising the integrity of existing wrappings, human remains, and other artifacts of mummification. Lastly, this study will contribute to the field of paleo-oncology through the expansion of knowledge regarding the presence and impact of cancer in ancient Egypt, and by extension, the ancient world.



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