



The 63rd  
Annual Meeting  
of the

American  
Research  
Center in  
Egypt

April 27-29, 2012  
Renaissance Providence Hotel  
Providence, RI

### **Photo Credits**

Front cover: Egyptian, Late Period, Saite, Dynasty 26 (ca. 664-525 BCE)  
Ritual rattle

Glassy faience; h. 7 1/8 in

Helen M. Danforth Acquisition Fund 1995.050

Museum of Art Rhode Island School of Design, Providence

Photography by Erik Gould, courtesy of the Museum of Art, Rhode Island School of Design, Providence.

Photo spread pages 6-7: Conservation of Euergetes Gate

Photo: Owen Murray

Photo page 13: The late Luigi De Cesaris conserving paintings at the Red Monastery in 2011. Luigi dedicated himself with enormous energy to the success of ARCE's work in cultural heritage preservation. He died in Sohag on December 19, 2011. With his death, Egypt has lost a highly skilled conservator and ARCE a committed colleague as well as a devoted friend.

Photo: Elizabeth Bolman

Abstracts title page 14: Detail of relief on Euergetes Gate at Karnak

Photo: Owen Murray

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



# CHRONIQUE D'ÉGYPTE

The *Chronique d'Égypte* has been published annually every year since 1925 by the Association Égyptologique Reine Élisabeth. It was originally a newsletter but rapidly became an international scientific journal. In addition to articles on various aspects of Egyptology, papyrology and coptology (philology, history, archaeology and history of art), it also contains critical reviews of recently published books. The articles are written by experts of various nationalities and are in French, English or German.

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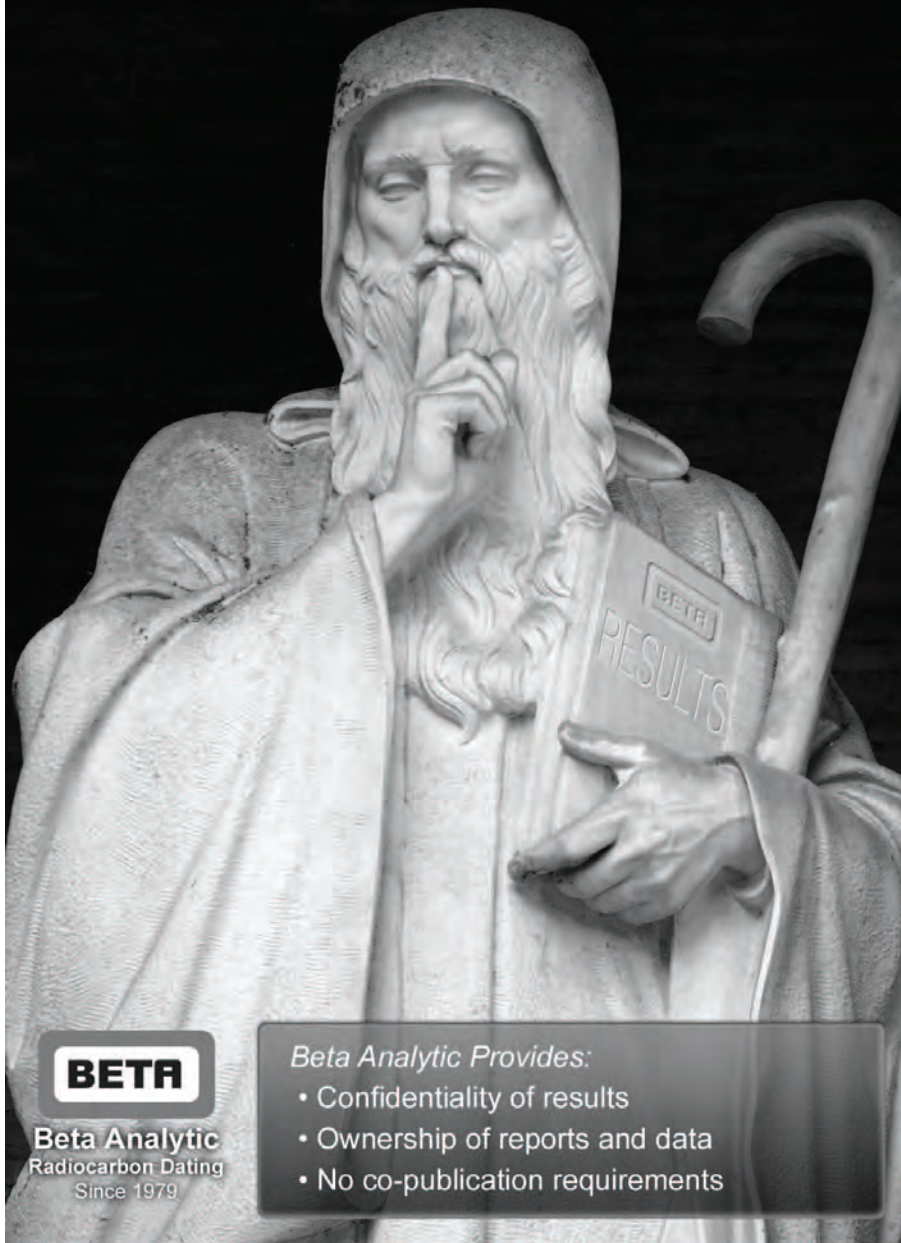
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# ARCE FELLOWSHIP FORUM

Saturday April 28, 4:30 - 5:30pm

Mozart Room/Temple Level

Join former ARCE fellows and the ARCE Academic Coordinator to hear first hand accounts about conducting research in Egypt as pre and post doctoral scholars.

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

Also Dr. Salima Ikram will discuss graduate opportunities at:



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Gain practical hands-on experience • Immerse yourself in a new culture*



## ARCE Chapter Council 2012 Fundraiser

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Stereoviews of Egypt

By

George L. Mutter and Bernard P. Fishman

3D GLASSES PROVIDED!



Egyptian monuments and ways of life have changed since the 19th Century. Mr. Fishman will first present a travelogue-style Nile tour solely using 1856-1870 wet collodion stereoview images on glass. These represent the highest artistic and technical photographic achievements of the time, and were considered wonders of their day. You will see familiar sights of Egypt before archaeology and tourism rendered them both too familiar and unrecognizable without their modern froth of crowds. We will then travel up the Nile 20 years later with Dr. Mutter to see how much tourism changed it and highlight several discoveries that are iconic events of the 19th Century (such as the discovery of the royal mummy cache in 1881).

**Saturday, April 28, 2012**

**12:15pm - 1:00pm**

**Symphony A (on Ballroom Level)**

**Renaissance Providence Hotel**

**\$15.00 per person.**

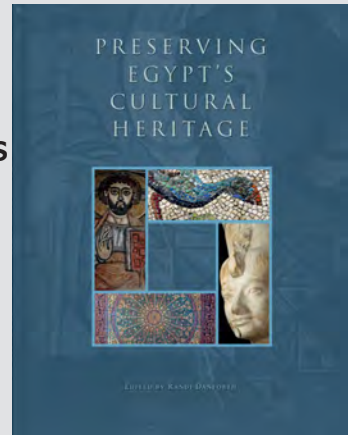
**Tickets must be purchased in advance.**

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The 63<sup>rd</sup> Annual Meeting  
of the

American  
Research  
Center in  
Egypt

# ARCE 63rd Annual Meeting

## Acknowledgments

ARCE owes a debt of gratitude to many people whose hard work has made this 63rd Annual Meeting of the American Research Center in Egypt possible. It always takes the efforts of many individuals and organizations to bring off a smoothly functioning meeting and we gratefully acknowledge all who have provided us assistance.

Thank you to ARCE's very hard working Annual Meeting Committee: Chair, Kara Cooney, Rick Moran, Emily Teeter, Gerry Scott, and Rachel Mauldin.

Kara Cooney, Violaine Chauvet and Laurel Bestock ably handled the vetting of the scholarly paper submissions.

Thank you for the support of our co-host institution - Brown University, and in particular the Department of Egyptology and Ancient Western Asian Studies. Also, our gratitude for providing a lovely reception venue goes to the Rhode Island School of Design Museum of Art, and Georgina Borromeo, Curator of Ancient Art.

We appreciate all the efforts made by Brown University faculty and ARCE members James and Susan Allen and Laurel Bestock.

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

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

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# ARCE 63rd Annual Meeting

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# ARCE 63rd Annual Meeting

THE AMERICAN RESEARCH CENTER IN EGYPT, INC.

SIXTY-THIRD ANNUAL MEETING

RENAISSANCE PROVIDENCE HOTEL

Providence, Rhode Island

April 27 – 29, 2012

## AFFILIATED MEETINGS

### WEDNESDAY, APRIL 25, 2012

- |                   |  |
|-------------------|--|
| 9:00am – 10:00am  | Governance Committee<br>Board Room, Temple Level       |
| 10:15am – 11:15am | Major Gifts Committee<br>Board Room, Temple Level      |
| 11:30am – 1:00pm  | LUNCH<br>(on your own)                                 |
| 1:00pm – 3:00pm   | Finance and Audit Committee<br>Capitol Room, 7th Floor |
| 3:00pm – 5:30pm   | AEF Committee<br>Board Room, Temple Level              |

### THURSDAY, APRIL 26, 2012

- |                   |  |
|-------------------|--|
| 9:00am – 10:00am  | Archaeological & Research Expedition Committee<br>Board Room, Temple Level |
| 10:00am – 12:00pm | RSM Council<br>Capitol Room, 7th Floor                                     |
| 12:00pm – 1:00pm  | LUNCH<br>(on your own)   |
| 1:00pm – 2:00pm   | Board Orientation<br>Handel Room, Temple Level                             |
| 2:30pm – 5:30pm   | Board of Governors Meeting<br>Haydn Room, Temple Level                     |

### SATURDAY, APRIL 28, 2012

- |                 |   |
|-----------------|---|
| 7:30am - 8:30am | Expedition Leader Breakfast<br>Haydn Room, Temple Level |
| 4:15pm – 5:45pm | Chapter Officers' Meeting<br>Haydn Room, Temple Level   |

# ARCE 63rd Annual Meeting

## SUNDAY, APRIL 29, 2012

1:00pm – 2:00pm                      Annual Meeting Committee  
Board Room, Temple Level

## CONFERENCE AGENDA

### THURSDAY, APRIL 26, 2012

12:00pm – 9:00pm                      Bookseller Set-up  
Symphony and Mezzanine Foyers

3:00pm – 7:00pm                      Advance Registration  
Lobby Foyer

4:00pm – 6:00pm                      Speaker Audio Visual Check-in  
33rd Degree Room, Temple Level

7:00pm – 9:00pm                      President's Reception  
By Invitation

### FRIDAY, APRIL 27, 2012

7:00am – 5:00pm                      Meeting Registration & Check-in  
Ballroom Level & Lobby Foyer

8:00am – 6:00pm                      Speaker Audio Visual Check-in  
33rd Degree Room, Temple Level

8:00am – 6:00pm                      Book Display  
Symphony and Mezzanine Foyers

8:30am – 12:15pm                      Concurrent Paper / Panel Sessions  
Symphony A, Ballroom Level  
Symphony B, Ballroom Level  
Mozart Room, Mezzanine Level  
Beethoven Room, Mezzanine Level

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

1:45pm – 4:30pm                      Concurrent Paper / Panel Sessions  
Symphony A, Ballroom Level  
Symphony B, Ballroom Level  
Mozart Room, Mezzanine Level  
Beethoven Room, Mezzanine Level

5:00pm – 6:30pm                      **ARCE General Members' Meeting**  
Symphony Ballroom

7:00pm – 9:00pm                      **Reception – Rhode Island School of Design  
Museum of Art**  
Buses begin leaving the hotel at 6:50PM

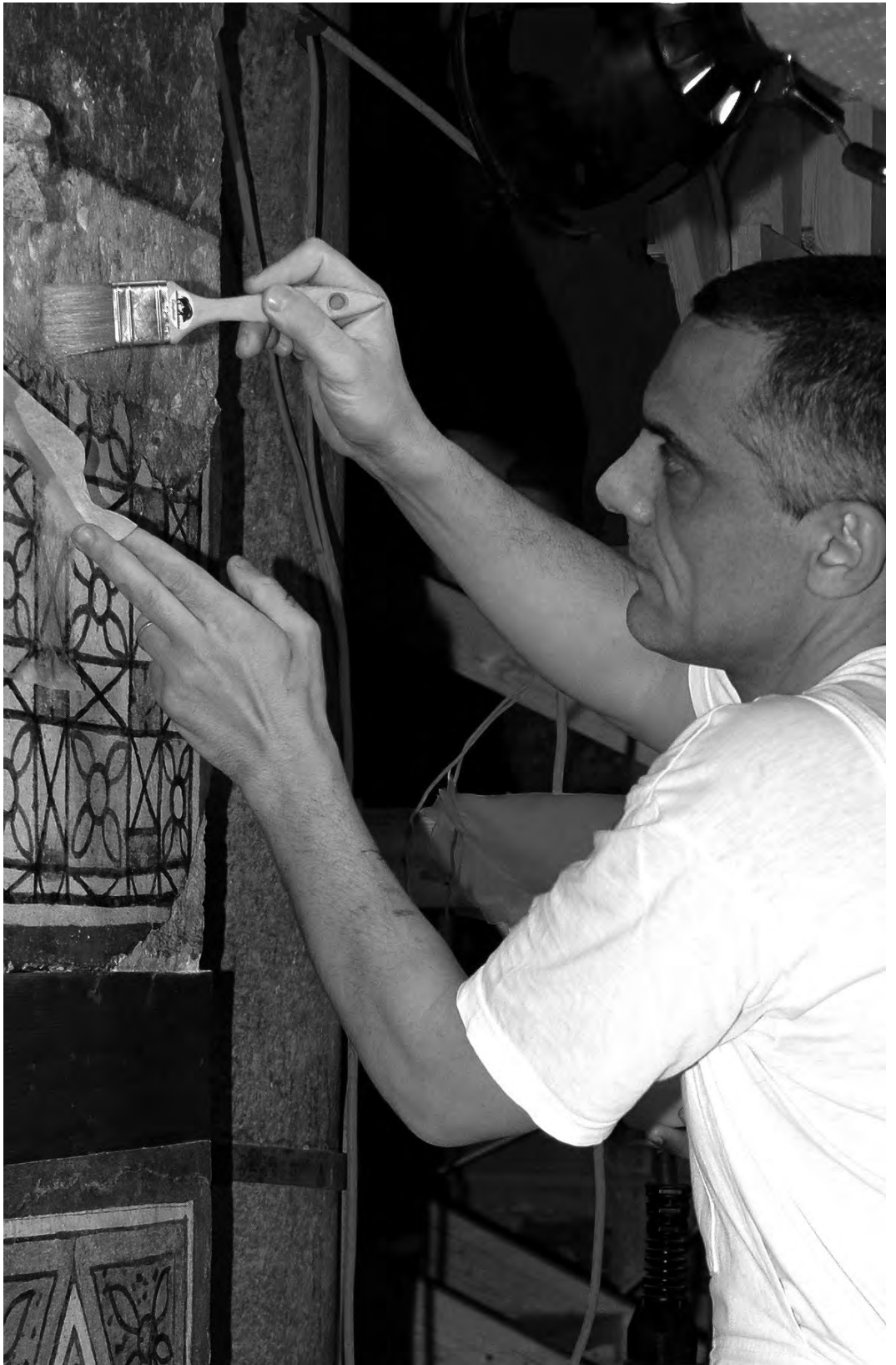
# ARCE 63rd Annual Meeting

## SATURDAY, APRIL 28, 2012

7:00am – 4:00pm	Meeting Registration & Check-in Ballroom Level
8:00am – 5:00pm	Speaker Audio Visual Check-in 33rd Degree Room, Temple Level
8:00am – 6:00pm	Book Display Symphony and Mezzanine Foyers
8:30am – 12:15pm	Concurrent Paper / Panel Sessions Symphony A, Ballroom Level Symphony B, Ballroom Level Mozart Room, Mezzanine Level Beethoven Room, Mezzanine Level
12:15pm – 1:00pm	<b>Chapter Council Fundraiser</b> Symphony A, Ballroom Level
12:15pm – 1:45pm	LUNCH (on your own)
1:45pm – 4:15pm	Concurrent Paper / Panel Sessions Symphony A, Ballroom Level Symphony B, Ballroom Level Mozart Room, Mezzanine Level Beethoven Room, Mezzanine Level
4:30pm – 5:30pm	Fellowship Forum / and AUC Study Abroad Panel Mozart Room, Mezzanine Level
6:30pm – 8:30pm	<b>ARCE Members' Reception and Best Student Paper Award</b> Symphony Ballroom

## SUNDAY, APRIL 29, 2012

8:00am – 12:00pm	Meeting Registration & Check-in Ballroom Level
8:00am – 12:00pm	Speaker Audio Visual Check-in 33rd Degree Room, Temple Level
8:00am – 1:00pm	Book Display Symphony and Mezzanine Foyers
9:00am – 12:45pm	Concurrent Paper / Panel Sessions Symphony A, Ballroom Level Symphony B, Ballroom Level Mozart Room, Mezzanine Level



The image shows a vertical section of an ancient Egyptian wall relief. It features a repeating pattern of symbols and hieroglyphs. At the top and bottom are rows of stylized symbols resembling lotus flowers or papyrus buds. Between these are horizontal bands of hieroglyphs, including birds, lotus flowers, and other symbols. The central part of the relief is dominated by a row of seated female figures, each with a lotus flower on her head and a lotus flower on her lap. The figures are arranged in a row, and the lotus flowers are positioned between them. The word "Abstracts" is overlaid in the center of the image.

Abstracts



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

*The Myth of Memphis: An Historiographical Critique of a Pharaonic City*

The status of Memphis as the earliest capital of a unified Egyptian state has gone unquestioned in Egyptology. The basic modern reconstruction of the foundation of the city follows closely the reports of the Classical visitor, Herodotus, who transmits the native tradition of Memphis as being founded by the first king of Egypt, Min. The presence of the Early Dynastic cemeteries at Saqqara and Helwan, seemingly support the veracity of the basic story, and scholars have long sought to identify Min as one of the early archaeologically attested kings (such as Narmer or Hor-Aha). The rise of the pyramid fields and the development of the greater Saqqara necropolis is generally seen as support that the administrative center of the Old Kingdom state remained at Min's great city. This historical model provides the framework in which Egyptology generally reconstructs the evolution of the Egyptian state and its administrative apparatus.

The problem with this traditional view, however, is that no clear capital city matching this historical reconstruction has emerged from the archaeological record nor is it evident in the textual record. This paper seeks to establish a history of the city of Memphis rooted in contemporary texts and archaeology independent of the Classical sources. It will trace the development of the city through the Saite period. The author takes a historical revisionist approach to Memphis and provides a historiographical framework for the development and transmission of the myth of Memphis as presented in the Classical sources.

**Niv Allon (Yale University)**

*Writing Off Scribes: The Decrease in the Representation of Texts and Scribes at Amarna*

A new examination of the Amarna Period through the lens of scribal culture sheds revealing light on Akhenaton's attitude toward texts and scribes.

The first half of the 18th Dynasty saw a rise in the importance of texts and scribal activities in the construction of social identity. Notwithstanding the attested activities of scribes at Amarna, icons of scribal activity were marginalized and even excluded from main types of representation. The religious and cultural revolution

of Akhenaten promoted new ways of defining identities. Royal icons replaced the role of other elements of self-representation and group belonging, such as depictions of scribal activities and direct evidence of literacy.

The evidence from the talatat blocks from Hermopolis, however, points to a withdrawal from scribal culture also in the royal sphere. Though numerous figures of servants, soldiers and support staff are represented, none of them engage with writing or with texts. Furthermore, these changes are concomitant with a linguistic shift in royal decrees and an emphasis on spoken teachings of the king.

The study of texts and scribes in Amarna Period Egypt aspires to contextualize the falling out of favor of icons that represent scribes and scribal activities within the theological reformation of Akhenaten. The revolutionary nature of the Amarna theology called for a break from previous religious traditions, with which scribes and ancient texts were associated. Furthermore, the desire to return to a primordial state was achieved by obliterating signs of later religious developments that post-date the nativity of the ordered world, such as the art of writing.

### **Alessia Amenta (Vatican Museums)**

#### *Vatican Museums Vatican Coffin Project*

The Department of Ancient Egyptian and Oriental Antiquities of the Vatican Museums wants to present the Vatican Coffin Project, which started in 2008 and concerns the study of coffins of the Third Intermediate Period.

It is a team project involving:

- the Diagnostic Laboratory for Conservation and Restoration (Vatican Museums)
- Giovanna Prestipino, restorer
- Victoria Asensi Amoros, wood expert
- Centre de Recherche et de Restauration des Musées de France (C2RMF)
- Rijkmuseum van Oudheden, Leiden
- Department of Ancient Egypt, Louvre Museum
- Kara Cooney (UCLA) collaborator for the study of the re-use of coffins of the 21st Dynasty.

The project's first goal is the study of coffin construction techniques (coffin carpentry, assembly of its parts, painting techniques). Our intention is to develop a database containing the data of the coffin making techniques, to be kept up-to-date and made

available internationally to researchers.

The second goal is the identification of any “ateliers” and the reconstruction of a set of homogenous coffins, with the help of the results of our analyses connected to the iconographic and textual evidence.

The paper will present the protocol of interventions set up by the Diagnostic Laboratory of the Vatican Museums, which uses a variety of non-destructive and destructive (using microsamples) analytical techniques.

Finally, a new and effective digital photographic technique will be presented. This has been made available by the Diagnostic Laboratory. It allows a two-dimensional reconstruction and ‘reading’ of a three-dimensional coffin.

**David A. Anderson (University of Wisconsin-La Crosse) and  
Dustin Peasley (University of Memphis)**

*The Predynastic Ceramic Industry at el-Mahâsna*

Excavations conducted since 1995 within the settlement at el-Mahâsna produced an extensive assemblage of ceramic material including both sherds and complete vessels. These materials originate from both typical domestic areas as well as contexts directly associated with a ritual complex. This paper will present the results of a detailed analysis of the assemblage including a discussion of the nature of the ceramics at el-Mahâsna, as well as a comparison with assemblages from other contemporaneous Upper Egyptian settlements. A brief comparison with vessels recovered by Ayrton and Loat in 1909 from el-Mahâsna’s cemetery area will also be discussed. Special attention will be given to an examination of the spatial distribution of various ceramic wares and forms within the settlement at el-Mahâsna as it relates to a reconstruction of possible elite activities and ritual practices within this Naqada I-II period community. Finally, evidence of interregional interaction between el-Mahâsna and other areas of Upper and Lower Egypt as seen in the ceramic assemblage will be presented.

**Rachel Aronin (The Giza Project, Harvard University)**

*Fit for a Queen: Experimental 3D Reconstruction of the Tomb of  
Meresankh III at Giza*

In the spring of 1927, American Egyptologist George Reisner excavated a large well-preserved mastaba (G 7530-7540) containing the burial of Queen Meresankh III, granddaughter of King Khufu

and wife of his son Khafre. This tomb, originally intended for Meresankh's mother Queen Hetepheres II, would prove to be unique amongst Old Kingdom burials at Giza in a number of important stylistic, inscriptional and architectural details. Eighty-five years later, working from primary excavation photographs and publications, the Giza Project at Harvard has created an archaeologically accurate 3D computer reconstruction of the tomb in order to better visualize and understand some of these unique features. This paper will discuss how 3D graphic modeling has been able to shine new light on original archaeological data, generating new lines of inquiry and allowing scholars to view this unparalleled monument as it would have appeared when first constructed 4,500 years ago.

**Ahmed Salah Attia (Ministry of Antiquities, Egypt)**

*Non-Destructive Testing as a New Integrated Methodology to Evaluate the Mechanical Resistance of Ancient Mortars*

The traditional mortars in ancient buildings in Pelesium (or El-farama) in north Sinai were used to provide uniform bearing between units and to bond individual blocks into a composite assemblage that will withstand the imposed conditions of loads. Formerly, we had lacked sufficient data about lime-based mortars concerning their mechanical properties and their relation to the stability of buildings in general. Because of the difficulty of working with ancient mortars and the impossibility of using intact specimens in a laboratory, we lack comprehensive ideas about the mechanical behavior of those mortars.

Nowadays, there are many devices which have been utilized in the field of ancient material science to solve all of the problems mentioned. We can use the traditional static testing methods to determine stability parameters such as compressive strength and modules of elasticity which represent the relationship between structural elements in old buildings.

Simulated ancient mortars consist of lime  $\text{Ca}(\text{OH})_2$  and different types of additives (either activated sand and pozzollanas as natural ores or ground burnt brick as an artificial one) which were utilized in the Roman era. Extensive research has been carried out by the author regarding three precast mixtures: the first group represents the type of air lime which is formed from slaked lime, sand and wood charcoal, the second group represents hydraulic lime which is formed from slaked lime, sand and fired bricks, and the third group represents a second type of hydraulic lime using volcanic ash as a natural additive or pozzollana.

All three groups were subjected to two different types of testing – one being acoustic testing using longitudinal wave velocity, by measuring the time of transition of ( $V_p$ ) across the samples according to the composition and quality of the mortar. It has been stated that the hydraulic lime group containing pozzollana has greater strength than the air lime group. The greater strength is due to the presence of pozzollana, which reacts with calcium hydroxide to produce very strong binders known as tri-calcium silicates.

The second test uses a drill energy method to evaluate the mechanical behaviour of studied mortars by measuring the energy that is dissipated to make a small hole 5 mm deep in the mortar surface. It has been stated that the mechanical resistance of the mortar is increased when there is a greater proportion of lime than additives in the mortar.

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

*Reviving Harwa: Selection & Layout of Opening of the Mouth Scenes in TT 37*

The Opening of the Mouth (OM) ceremony is arguably the most commonly attested ancient Egyptian ritual. Centrally located in the Asassif cemetery, Theban Tomb 37 (belonging to Harwa, a top-ranking official of Egypt's Twenty-fifth dynasty) contains one of the most extensive versions of the ritual. Yet, to date, Harwa's selections from the OM scenes, which survive in a poor and fragmentary state on the walls of the tomb's second pillared hall, have not been fully identified. This paper reports on the efforts to register, digitally record, and put together fragments bearing OM scenes recovered from the tomb's second pillared hall. The project, conducted over a period of three seasons at the tomb, has enabled us to identify "new" scenes, not previously attested from the tomb of Harwa. This paper outlines Harwa's selections of OM scenes and suggests a rationale for their particular placement along the walls of his second pillared hall.

**Kathryn E. Bandy (University of Chicago)**

*Recent Work on the Tell Edfu Ostraca*

Between 2005 and 2010, more than 200 hieratic ostraca and ostraca fragments have been excavated at the site of Tell Edfu in Upper Egypt. Almost all of the texts were found in the Late

Middle Kingdom Columned Hall and Second Intermediate Period Silo Court and date from the late Middle Kingdom through the early/mid Eighteenth Dynasty. The ostraca are all administrative and economic documents, and can be divided into smaller corpora based on deposition, location, and content.

During the fall 2011 field season, work on the ostraca continued in the magazine at el-Kab. This work focused on further documentation and corpus definition of the texts as well as making additional joins and restoration. Additionally, all of the hieratic ostraca were photographed with an infrared camera. This paper will offer an overview of the recent work on the hieratic ostraca from Tell Edfu and provide preliminary results of the infrared photography.

**Kathryn Bard (Boston University)**

*Excavations at the Middle Kingdom Harbor at Mersa/Wadi Gawasis, 2001-2011*

Archaeological investigations have been conducted at the Middle Kingdom harbor of Mersa/Wadi Gawasis on the Red Sea for ten field seasons, by Boston University and the University of Naples “l’Orientale”. This paper is an overview of the results of these excavations. Finds include: remains of seafaring ships, rigging and equipment; expedition supplies, including emmer wheat and barley brought from the Nile Valley; texts (on stelae and ostraca) about expeditions to Punt and Bia-Punt; and materials brought back from Punt, including ebony, obsidian and potsherds of wares from both sides of the southern Red Sea. Investigations by coastal geologists at the site have revealed a large sheltered embayment from ca. 4000 years ago, which gradually became infilled with wadi silts. The most recent excavations have uncovered the remains of five ramps/slipways next to the harbor edge where there is evidence of salvaging ship timbers after a seafaring expedition(s).

**Horst Beinlich (University of Würzburg)**

See entry under **Richard Jasnow**

**Elizabeth G. Bloxam (University College, London)**

See entry under **James A. Harrell**

**Manfred Bietak (Austrian Academy of Sciences)**

*“I brought a hand” – Archaeological Evidence from Avaris*

During the excavation campaign in autumn 2011 at Tell el-Dab’a the façade and a monumental entrance gate of a palace was revealed which dates to the time of the Hyksos Khayan (c. 1600-1580 BC). The palace seems to follow in its plan elements of palaces of the Middle Bronze Age in Syria. In front of the façade were found two pits with a right hand each. Two more pits with a total of 13 right hands were found more distant from the façade. The evidence looks like the result of presenting trophies in front of the palace, perhaps to receive a reward. This reminds us of the tomb inscription of Ahmose, son of Ibana in El-Kab who gives an account of war action against the Hyksos and against the Nubians and whenever he brought a hand of a slain enemy he received as reward the “gold of valour.” In our case, however, the evidence shows that it was the soldiers of the Hyksos who applied this gruesome custom of trophy making about 60-80 years before our warrior from El-Kab. The question is who were the adversaries of the Hyksos then?

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

*The Karnak Hypostyle Hall Project: 2011 Season Fieldwork Report*

A joint mission was organized in May-June 2011 by the Université du Québec à Montréal (Jean Revez) and the University of Memphis (Peter Brand) in order to study the 134 columns inside the Hypostyle Hall of the Amen-Re temple at Karnak. The ultimate purpose of the mission is to make facsimile copies of the columns and to advance in our understanding of their complex epigraphic history. This season’s methodological objectives were threefold: to exploit the unpublished preliminary hand-copied drawings and notes of Ricardo Caminos, Harold H. Nelson and William Murnane; these represent the only existing documentation of the column and abacus decoration; to record loose blocks originally belonging to the columns inside the Hall and that are no longer in situ; to photograph and survey parts of the abaci and columns that had been thus far only partly documented. At the end of this first fieldwork season, we were able to draw some preliminary conclusions regarding the complexity of the chronology of the decorative

program of the columns. The number of phases of recutting as well as the areas inside the Hall where Ramesside palimpsest scenes and post-pharaonic iconoclasm are evident follow a trend that can now be more readily traced.

**Bryan Brinkman (Brown University)**

*Egypt as a Symbol of Peace in Flavian Rome*

During the civil wars in 68-70 CE, the ultimate victor in the fight for primacy at Rome – Vespasian – was campaigning in the East. Indeed, the setting of Vespasian’s first acclamation as Emperor was Alexandria. This fact, and the miraculous events surrounding Vespasian’s visit to Alexandria, established a strong semantic connection between Egypt and the notion that the new dynasty established by Vespasian, the Flavians, had ‘restored peace’ in the Empire. This was a theme latent in early Flavian culture: Vespasian spent the evening before his Triumph, the manifest sign of restored peace, in the Temple of Isis on the Campus Martius in Rome, and the Temple of Peace, built to commemorate the new dynasty, contained striking Egyptianizing iconography. What is more, the actual narrative of Vespasian’s visit to Alexandria (primarily in Tacitus and Suetonius), in many ways the acme of the new dynasty’s founding story, reveals the inherent link between Egypt and the restoration of peace. Vespasian’s healing miracles, performed in concert with the god Serapis, were a metonymic performance of the idea that the new dynasty would ‘heal’ the wounds suffered as a result of civil war. Finally, Egypt had likewise played a central role in the first Emperor Augustus’ claims to have ended civil war. Under the Flavians, the use of Egypt and Egyptian culture as a symbol of restored peace played on this Augustan precedent while fundamentally shifting the terms of the association.

**Edwin Coville Brock (Royal Ontario Museum)**

*The Merenptah Sarcophagi Restoration*

The tomb of Merenptah is unique in having four stone sarcophagi for his burial equipment, consisting of three red granite boxes and lids, each of decreasing size set one within the other. The third granite box held a fourth, carved from travertine (“Egyptian alabaster”), containing the coffined and mummified remains of Merenptah. After the tomb’s robbery, a decision was made to re-use material from the stone sarcophagi. The third granite sarcophagus



was taken to Tanis for the burial of Psusennes I.

Remains of the two smashed boxes and their intact lids were discovered by Carter, while clearing flood debris in 1903. From 1982, I investigated these sarcophagi remains and found more while clearing in the tomb in 1987 and 1989. Recent clearance work in the tomb by a mission from the Louvre yielded more fragments of granite and some of alabaster from the sarcophagi, as have excavations by the SCA outside the tomb.

After the Egyptian Ministry of Antiquities granted me permission to carry out the reconstruction of the remains of the 2 sarcophagi, work began in March 2011 and continued through the end of the year. This presentation will describe the reconstruction of the outer sarcophagus box.

**Marina Wilding Brown (Yale University)**

*Agents of Construction: the Territoriality of Ancient Egyptian Graffiti and Modern Functional Parallels*

The territorial nature of ancient graffiti, recognized cross-culturally as a prime epigraphic motivator, remains poorly understood for the ancient Egyptian record, despite the vital significance of “function” to any study using graffiti as a corpus. In his examination of the Elkab rock-art record, Dirk Huyge concludes that religion and ideology were the dominant motivating factors governing rock-art production in ancient Egypt during the predynastic; however, research has yet to link predynastic motivations with those of dynastic rock-inscriptions. This paper contends that territoriality was another key motivating factor for both the predynastic and dynastic graffiti traditions in ancient Egypt.

Seeking to link figurative and inscriptional traditions, this paper extends the early use of the *serekh* to annex new territory, as established by John Darnell, to a later, parallel, dynastic use of the cartouche in remote desert regions, providing a springboard for an examination of the territorial function of dynastic rock-inscriptions and the role they played in desert exploitation and foreign policy. Casting off the modern, negative, connotations of graffiti, new research comparing ancient and modern graffiti traditions—including a proper understanding of the territorial and artistic implications of modern “gang” graffiti—illuminates certain functional parallels and provides a new framework in which graffiti do not serve merely to mark territorial boundaries but work actively to create territory. This new analysis of the interaction between graffiti and their physical context facilitates the most complete

understanding to date of the functionality of graffiti for the ancient Egyptians, one that integrated but also transcended content.

**Betsy Bryan (Johns Hopkins University)**

*Execration and Execution: A Skeleton from Mut Temple Precinct*

In January 2011 the Johns Hopkins Expedition discovered a human skeleton in the industrial sector south of the Isheru lake. The context and ceramics date the find to the late Second Intermediate Period or early 18th Dynasty. Roxie Walker began the excavation of the unummified body, but due to the Revolution she and Salima Ikram completed the removal in May.

The skeleton was of a man, perhaps 25-30 years of age. The excavation demonstrated that the find was not a burial but rather a deposit of a man executed in situ. The body was in the position of a bound captive, covered with broken pottery and sherds. Walker and Ikram have reconstructed the manner in which the execution took place.

Because it is uncommon to find human burials within early temple precincts and because this deposit was not that of body parts (e.g., skulls and fingers as were found in Tell ed Debaa or Mirgissa), the question arises as to whether it represents an execration ritual or an execution as punishment. This paper will present the skeleton's context as a contribution from Walker, Ikram, and myself and I will then offer some early thoughts on its interpretation. Despite the lack of comparative skeletons, an attempt will be made to evaluate the find and its context with execration ritual data and with sources for execution and capital punishment.

**Karen Bryson (Johns Hopkins University)**

*A New Look at the "Coronation Inscription" of Horemheb*

The aim of this paper is to reinvigorate discussion of Horemheb's accession, particularly with regard to Thebes, by means of a re-examination of his "coronation inscription," a well-known and much cited text. It has been mined for general information on the rites associated with the crowning of a new king, as well as the history of Horemheb's pre-royal career and the manner in which his kingship was legitimized. In the decades since Gardiner's edition of the text (JEA 39, 1953), however, systematic study of its pragmatic features has been relatively limited. This paper will

examine the context, both artistic and programmatic, of the pair statue on which it is inscribed, and discuss certain compositional features of the text. In so doing, it will shed light on important nuances of the text's intended message.

**Solange Ashby Bumbaugh (University of Chicago)**

*The Last Priests at Philae - Language Choice in Adoration Graffiti as an Indication of Ethnicity*

This paper will discuss the last priests who served at the temple of Philae and left their inscriptions there during the fourth and fifth centuries CE, several centuries after the closure and abandonment of temples elsewhere in Egypt. I will focus on one priestly family that left adoration inscriptions in the fifth century CE. Several of these very late inscriptions are associated with feet graffiti and are accompanied by prayers in Demotic, Greek, and Meroitic pointing to a southern origin for their authors. The feet graffiti only appear on the roofs of several structures within the temple complex. I will consider the placement of the graffiti within the temple complex as it relates to language choice to see if I can draw some conclusions as to why a particular language might have been used in a given location. Feet graffiti found elsewhere in Nubia during the Greco-Roman period will provide a context for those found at Philae.

**Roselyn A. Campbell (University of Montana)**

See entry under **Donald P. Ryan**

**Paul H. Chapman (Harvard Medical School)**

*Replicating the Mutilations of the Facial Skeleton of Djehutynakht in a Human Cadaver*

Radiographic investigation of the wrapped mummified head of Djehutynakht from Deir el-Bersha has revealed elaborate post-mortem mutilations of the jaw and facial skeleton that are thus far unique in the historical record. This Middle Kingdom head also represents perhaps the earliest example of excerebration that can be assigned to a specific time, site, and individual; however the skeletal mutilations are unrelated to brain removal and their purpose is subject to speculation. Because the skin of the face and scalp was undisturbed we previously hypothesized that removal of the facial bones was achieved entirely through the mouth. To investigate the feasibility of this as well as gain an understanding

of the technical aspects of such a procedure we replicated it in two human cadavers using instruments that were available to the ancient embalmer. The sequence of osteotomies and bone removal are rigidly dictated by the relevant anatomy and our dissection almost certainly replicated the manner in which they were actually carried out. The procedure is straightforward but does require an understanding of the relevant anatomy. We had previously speculated that the functional relationships of the anatomic structures indicate that the mutilations were carried out in order to facilitate jaw movement. The present investigation demonstrates that this is effectively accomplished. The mutilations, which were undoubtedly performed during preparation of the body for burial, may add significantly to our knowledge of the evolution of the funerary ritual as well as clarify the origins of contemporary medical knowledge.

**Violaine Chauvet (University of Liverpool)**

*Preservation, Ritual and Memory*

This paper explores the issues of preservation and permanence of the individual in the funerary context of the Old Kingdom. Beside the ritual conservation of the body through mummification, which was in its development stage – preservation of the shape (*dt*), rather than of the corporeal remains – other aspects of the tomb environment were designed to ensure the permanence of the deceased individual. The textual data, deriving for most part from the corpus of *Addresses to Visitors*, stresses the importance of preserving the integrity of the monument (‘As for any dignitary, any official, any people who will tear out any stone, any brick from this (my) tomb, (I) shall be judged with him by the great god’ Neneki Neni-pepy), but also of the name (*s<sup>c</sup>nh rn=f* Kheni) and of one’s memory (*sh3* – Remenuka Imi, Khentika).

Of particular interest are the apparent contradictions which emerge from the archaeological context which testifies to the rather common practice of re-use, dismantlement and ‘*damnatio memoriae*’ (?). This paper brings together the analysis of attested practices and funerary concepts in non-royal environment: how did the ancient Egyptian reconcile the constraints of worldly reality with the expectations of the afterlife? The evidence of funerary practices such as documented in recent excavations at Saqqara and Abusir, offers a new tangible framework in which to assess the implementation of and infringement on essential funerary concepts.

**Catherine Cobb (Johns Hopkins University)**

*An Offering of Cool Water*

Water was essential for the Egyptians, crucial for the continued existence of the living, the dead and the divine. The image of the king pouring a libation before a god is common, and essential to the repertoire of temple cult images. While the existence of funerary libations is well known, the imagery of pouring a water libation to the deceased is not. The ritual participants, the iconography, and the placement in the tomb all contribute to a proper understanding of this scene of pouring. Examples of this scene in tomb relief are especially common from the late Old Kingdom up to the 12th dynasty; the implications of this diachronic range will also be explored. This paper will examine this iconography of this private funerary ritual, with the goal of understanding the usage of the scene in its art historical and religious context.

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

*Reuse of Theban 21st Dynasty Funerary Arts: A Case Study of Coffins in Italian Collections*

Theban funerary arts of 20th and 21st Dynasties, particularly wooden nesting coffins, often show evidence of usurpation from other, older individuals, as well as obvious marks where gilding or inlay have been removed by thieves. In addition, innovative vignettes painted onto coffin surfaces reflect new religious strategies and coping mechanisms within the context of crisis. In other words, coffins and other funerary equipment of 20th and 21st Dynasty elites are an essential window into social strategies and material adaptations employed during the Bronze Age collapse and subsequent Iron Age reconsolidation.

My work on Theban 21st Dynasty coffins began in earnest in museums with Egyptian collections in Italy, including the Museo Egizio in Turin; the Museo Archeologico in Florence; the Vatican collections in Rome, and the Museo dell'Accademia in Cortona. Coffin reuse was not something a person wanted to broadcast, and most traces of this activity are vigilantly covered up, necessitating that the researcher bring a careful eye and at close proximity. During June 2011, I examined more than 35 coffin sets throughout Italy, and my evidence thus far suggests a reuse rate as high as

70% (although this is preliminary). Some coffins even seem to have been reused two or even three times. This rate of coffin reuse suggests that some Dynasty 21 coffins are a product of their construction methods and thus a mélange of dates and styles, opportunistically cobbled together by craftsman trying to recommodify older pieces.

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

*A Case for Continuity: JPGM 91.AP.6*

The results of a four-year long, multidisciplinary study of Herakleides, the red shrouded, Roman era, portrait mummy in the collection of the J. Paul Getty Museum in Malibu, CA, (JPGM 91.AP.6) are published in a co-authored monograph by Lorelei H. Corcoran and Getty associate conservator, Marie Svoboda, (*Herakleides: A Portrait Mummy from Roman Egypt* [Getty, 2010]). This paper will present highlights of the analyses of Herakleides focusing on the implications of the findings from an Egyptological perspective. Two issues in particular will be explored further that impact the significance of Roman period funerary material with respect to the question of the continuity of religious concepts from the pharaonic periods: the selection and placement of amuletic motifs as part of the decorative program of the mummy and the associative burials of animals and humans.

By comparison with contemporary examples, it can be established that the motifs selected for the shroud of Herakleides were drawn from a limited repertoire. Evidence from earlier mummies suggests that these motifs, as well as their location on a shroud, appear to have been determined as early as the Third Intermediate Period. The inclusion of a mummified ibis within the wrapped bandages of the mummy of Herakleides will be discussed in the context of an increased awareness in the archeological record of the occurrence of the contiguous burials of humans with creatures (such as dogs, snakes, baboons and birds) that had funerary functions.

**Emilia Cortes (Metropolitan Museum of Art)**

*Long Term Preservation – Recovering Contexts: Roman Mummies Excavated by the Metropolitan Museum of Art at Dahshur*

The mummies from Dahshur are one of the few Egyptian collections of textiles scientifically excavated and documented. This

group is an important reference and source of cultural information on the funerary tradition of the Roman period. Using case studies, finds are interpreted through the experience and observations of a textile conservator from a large art museum working with a major excavation in Egypt. This will include reference material that is part of the MMA Egyptian Art collection, the context of the Dahshur excavated material being compared with the MMA collection. The paper emphasizes the importance of doing preliminary research in museum collections before excavating, in order to have a clear understanding of the finds and the care this material might require. Attention is placed on how minimal intervention is crucial for long term research, as well as the relationship between excavated material and museum collections. Long term approach will help to recover the context of unidentified fragments in museums, understand more clearly how textiles were used. The paper illustrates treatments developed to stabilize the excavated textiles, and a method for lifting and transporting fragile mummies to storage. It also examines how past and present technology, excavation documentation, treatments, and comparative use of museum collections can affect, contribute, and complement not only the conservation field, but also the scientific and scholarly disciplines used to preserve and recover archaeological context. The role of ethics in excavating, handling, and storing human remains, and the use of technologies that avoid invasive and irreversible treatments are also discussed.

**Pearce Paul Creasman (University of Arizona) and Richard H. Wilkinson (University of Arizona)**

*The University of Arizona Tausret Temple Project: An Overview of Excavations and Remote Sensing*

The University of Arizona Egyptian Expedition has conducted excavation at the site of the Theban temple of the 19th Dynasty female pharaoh Tausret since 2004. This project has demonstrated that the temple site was only partially probed in 1896 by William Matthew Flinders Petrie rather than fully excavated as Petrie's report appears to suggest. The project has also demonstrated that the belief (based on Petrie's report) that the temple was unfinished in ancient times is unfounded. Clear evidence has been found that the temple was completed, or nearly so, but then destroyed by a later king or kings. Important inscriptions have also been

found showing that Tausret reigned for longer than is commonly believed, as well as other information of archaeological value regarding the construction and later history of the temple. This presentation summarizes the results of the project and covers the remote sensing season conducted in summer, 2011.

**Jennifer Cromwell (Macquarie University, Sydney)**

*Unpublished Coptic Documents in Copenhagen*

The papyrus collections of Copenhagen are best known for the extensive holdings of demotic papyri. The Coptic material is far less well known – the published material being restricted to a small number of literary manuscripts. Yet, between the Papyrus Carlsberg (Egyptology) and Papyrus Hauniensis (Classics) collections there are over 50 unpublished Coptic texts, the vast majority of which are non-literary in nature. Amongst the first documents acquired, in 1921, are a group of 12 that are labelled ‘P. Gebelein Kopt.,’ suggesting a provenance of Gebelein, in Upper Egypt. If correct, this is the most extensive corpus of Coptic texts from that site, which is otherwise so well documented for earlier phases of Egyptian history, and would thus be the most significant evidence for life there after the Roman period. The texts derive from a monastic context, and primarily concern economic affairs, including landholding and taxation. This paper will present the preliminary findings from this material, and its potential significance for the history of Gebelein in Late Antiquity.

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

*Images for Eternity: The Meroitic Offering Tables in the Egyptian Museum and the Nubia Museum*

Despite the seemingly obscure nature of Meroitic culture and the more esoteric status of Meroitic studies, investigations into iconographic tropes of Meroitic religion provide useful insights into our understanding of Nubia and the cultural interactions on the fringes of several distinct world powers (namely Egypt, the Hellenistic World, and finally, Rome). ‘Images for Eternity’ provides a first look at the culmination of my work as an ARCE ECA Fellow in 2011 at the Egyptian Museum, Cairo and at the Nubia Museum, Aswan. The study utilized art historical analysis of archaeological remains (specifically the offering table) in order to elucidate



Meroitic funerary tradition. The study first breaks down the offering tables iconographically, then places them in their geographic and socio-historic locations in order to determine the prevalence, distribution and possible origin of novel iconographic concepts.

The Meroitic offering tables now stored in the Egyptian Museum and Nubia Museum provide an invaluable resource not only for the study of the objects themselves, but also for the understanding of Meroitic funerary religion. The collections contain pieces exclusively from outside Meroë proper, affording insight into life beyond the capital and allowing for greater discussion of cultural interaction. The study conducted at the museums affirmed common elements of Meroitic funerary iconography and helped to identify variants between the capital and hinterlands. The depictions of offerings, nilotic imagery, symbols of purification, and elements indicating the presence of the king, demonstrate the importance of specific iconographic elements across the Meroitic kingdom.

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

*The Sacred District Scene in the New Kingdom Tombs at Elkab*

The Sacred District scene that appears in numerous early Eighteenth Dynasty tombs at Thebes is regularly displayed on the west wall of the passage of a T-shaped tomb. With this placement, the scene creates an artistic transition, or liminal area, that the deceased must pass through before reaching the symbolic west, and the land of the dead. This lecture explores whether or not the same holds true for the provincial rectangular chapels at Elkab where additional contemporary examples of the Sacred District scene exist. The tombs under discussion are those of Reneny, Paheri, and Setau.

The earliest tomb to include a scene of the Sacred District is the tomb of Reneny at Elkab, which dates to the very beginning of the Eighteenth Dynasty. This tomb not only provides a precursor for the numerous examples of the Sacred District that can be found in the Theban Necropolis, but also reveals a developmental stage in the artistic and architectural design of the tomb. While Reneny's tomb displays the funeral scenes on the right wall of the tomb, as opposed to the usual left wall, the events in the illustrations lead one directly to the place of burial, not to the focal point of the tomb – the symbolic west – as in the majority of examples.

**Aidan Dodson (University of Bristol)**

*The Egyptian Coffins in the Provincial Collections of the United Kingdom (ECPUK) Project*

A long-term project has been initiated to document and publish a uniform series of catalogues of coffins and related items (mummy-masks and cartonnages) housed in museums and other collections outside London, building on the principles of a catalogue of the material in National Museums Scotland, Edinburgh, published in 2010. Work is proceeding on a regional basis, with the initial focus on the South-West – including Bristol, Bournemouth, Exeter, Plymouth, Torquay, Truro and Swansea – and the North-West – Bolton, Liverpool and Manchester. While the intention is to ultimately produce print volumes, individual institutions' chapters are being posted in draft on-line as they are completed, both to give scholars access to, in many cases, long-neglected material and to elicit comments and compendia from colleagues to allow chapters to be updated as appropriate.

The first chapter – covering the Royal Cornwall Museum, Truro – went on-line in 2010, with a dedicated web-site (<http://www.bris.ac.uk/archanth/staff/dodson/ecpuk>) set up in 2011, when the Royal Albert Memorial Museum, Exeter, was added. Documentation is being undertaken and additional chapters posted as time and resources permit, and this paper will give an overview of work to date, highlighting material of particular interest – including an early 18th Dynasty coffin belonging to a child of extremely high status.

**Jonathan P. Elias (Akhmim Mummy Studies Consortium) and Carter Lupton (Milwaukee Public Museum)**

*Natural Mummification and Questions of Preferred Ritual in Dynastic Egypt*

In July 2007, the Akhmim Mummy Studies Consortium had the opportunity to study an Egyptian mummy of late Ptolemaic date owned by the Louisiana Art and Science Museum (LASM MG 64.1.1a) in Baton Rouge. The style of the cartonnage plaques still tied to the intact bundle suggests its point of origin as Thebes. The scan of this anonymous male mummy, almost fully wrapped since ancient times, revealed that it had neither been eviscerated nor undergone excerebration. Unwrapping of the head had occurred in the early 20th century, revealing a face of horrible expression

which immediately brought to mind the more famous cases of Seqenenre-Tao II and “Unknown Man E” whose mummies have fascinated the world since their recovery from DB 320 in 1881.

In considering the mummified remains of dynastic Egyptians, natural desiccation has often been seen as indicating variance from preferred ritual. Studies in recent decades have shown that a wider range of mummification methods existed at different times and locales; the possibility that variations in technique were viewed by the ancients as acceptable in a ritual sense must be entertained.

Seqenenre-Tao II and “Unknown Man E” each appear to have undergone substantial natural desiccation, and upon reflection, the interpretation of each mummy has been overly influenced by the idea that the preferred rituals of mummification were breached or avoided by those to whom the work was assigned. Scenarios developed to explain these mummies will be reviewed in light of comparison with data obtained from the LASM mummy.

**Jeffrey Paul Emanuel (Harvard University)**

*‘Šrdn of the Strongholds, Šrdn of the Sea’: The Sherden in Egyptian Society, Reassessed*

Despite a broad temporal presence in Egyptian records, the association of the Sherden with another ‘Sea Peoples’ group, the more well-known and better archaeologically attested Philistines, has led to several assumptions about this group, its members’ origin, and their role both in the events that marked the transition from the Late Bronze to the Early Iron Age and in Egyptian society as a whole. This study separates the Sherden from the Aegean migration and greater ‘Sea Peoples’ phenomenon of the Late Bronze – Early Iron Age transition in an effort to challenge long-held assumptions about their initial encounter with Ramesses II in the early years of his rule, their role in the famous land battle and naumachia of Ramesses III’s eighth year, their participation in the migrations that marked the end of the Late Bronze Age, and their status as foreigners to the Levant whose main function was to serve as mercenary soldiers and pirates. Through a close reading of the extant literary and pictorial evidence from the New Kingdom and beyond, this paper traces the role of the Sherden within Egyptian society from its adversarial origin, through a phase of combined military cooperation and social exclusion, to a final, multigenerational period that was marked by rapid and enduring acculturation and assimilation into Egyptian society.

**Virginia Emery (University of Chicago)**

*The Palace in Ancient Egypt: Toward a Definition of Form and Function*

Though somewhat underrepresented in the archaeological record, Egyptian palaces long have been of interest to Egyptologists for the wealth of information they can offer, particularly regarding the daily life of the royal family and the running of the nation. Despite long-term interest, however, the full corpus of known Egyptian palaces has never before been considered in a single, diachronic, synthetic study aimed at creating a framework outlining their architectural development, and, more fundamentally, defining what constituted a palace for ancient Egyptians, a project which I have undertaken for my dissertation. This paper will present highlights of the conclusions therefrom, offering newly synthesized material from the dissertation research, with a special emphasis on results from fieldwork undertaken during an ARCE Fellowship.

**Linda Evans (Macquarie University, Sydney)**

*Suckling Snakes! Why is Renenutet a Symbol of Abundance?*

Egyptian religious iconography can often be traced back to elements in nature, particularly the animal kingdom. The physical attributes and behaviour of certain creatures clearly determined their selection as the manifestation of specific deities. For example, the solar god, Khepri, appeared as a scarab beetle due the insect's habit of rolling a ball of dung over the ground in a manner reminiscent of the sun's movement across the sky.

The animal associations of some Egyptian deities, however, are more difficult to understand. One such conundrum is the goddess, Renenutet. Known since the Old Kingdom, Renenutet was manifested as either a snake-headed woman or a rearing cobra. She was regarded as a guardian of the king, but her primary duty was the provision of food. As 'the nourishing snake,' she was responsible for the harvest and also the nursing of infants. In this latter role she could be represented as a seated, cobra-headed woman with a child at her breast.

Why did the Egyptians associate a reptile with nursing, an exclusively mammalian trait? What did they see in venomous snakes that rendered them an appropriate symbol of fertility? A possible explanation for this curious choice was found indirectly during an examination of Old Kingdom milking scenes that reveal Egyptian

awareness of the mammalian ‘milk ejection reflex.’ I will argue that apparently similar behaviour exhibited by cobras may have led to their connection with nourishment and overflowing abundance, making them an ideal symbol of plenty.

**R. Paul Evans (Brigham Young University)**

See entry under **David M. Whitchurch**

**Florence Dunn Friedman (Brown University)**

*Evidence Suggesting Additional Menkaure Dyads*

The Boston dyad of King Menkaure (Mycerinus) and a Queen is traditionally viewed as unique among the greywacke statues from Menkaure’s valley temple –unlike the king’s smaller greywacke triads that form a series. Excavated bits from the temple attest to more greywacke statues. With the prospect of making reconstructions, Neil Gershenfeld, Director of MIT’s Center for Bits and Atoms, and his team scanned the bits. At Friedman’s request, they digitally hollowed out several scans leaving just the “skin” of the bits in print-outs, which Friedman “tried on” statues. In this presentation, Friedman presents print-outs of hollowed-out bits that, too large for any triad, fit perfectly on the Boston dyad. She suggests the existence of at least one more dyad of the same dimensions as the MFA masterwork – having earlier suggested the existence of one smaller dyad. New 3D scanning by MIT of the MFA dyad will, hopefully, confirm Friedman’s work digitally, while Eli Gershenfeld will use the new scans to model and animate a 3D view of the MFA dyad with the digitized bits inserted. This process should help evaluate where and how well the pieces fit. Friedman posits a series of dyads for the valley temple, just as there was a series of triads, and she touches on the implications of this proposal for the size and meaning of the statue program.

**Rus Gant (Harvard University)**

*Modeling the Giza Plateau in 3D*

Since the early 1980s, the availability of computer-generated illustrations, particularly in 3D, have slowly entered the archaeologist’s visualization toolkit. With their greater specificity and flexibility, and sharing aspects of technical photography and technical drawing, 3D computer-generated views have come to dominate the process of archaeological visualization, both at Giza and else-

where.

Today the Giza Project at Harvard is taking this process one step further by combining recent advances in real-time computer graphics, 3D visualization and database construction to allow for the creation of the first real-time 3D models of the Giza Plateau, directly derived from archaeological data. These data include a comprehensive GIS database of historic and modern archaeological maps, aerial and satellite photography, and the extensive excavation database of the Giza Archives from the Harvard University – Boston Museum of Fine Arts Expedition. This new dynamic visual database aims to provide high-resolution, real-time visualizations for archaeological research, publication in both traditional and electronic forums, and for teaching in a virtual reality theater at Harvard University.

This presentation will review the technologies being used to produce this next-generation visualization, and will look at how this new, archaeologically correct, 3D map of the Giza Plateau and its individual monuments changes our view of Giza in the Old Kingdom. It will also describe how such new visualization technologies may influence the way future work is carried out, both at Giza and at other archaeological sites.

**Christina Geisen (University of Toronto)**

*The Ramesseum Dramatic Papyrus - A statue Ritual in Commemoration of Senwosret I*

The text of the Ramesseum Dramatic Papyrus has been identified in the past as a representation of the Sed festival, the Accession to the Throne, or the Coronation Ritual.

This presentation will present the results of my study on the manuscript based on a revised translation of the text. In the course of the paper, the revised course of the ritual will be introduced, the main participants and their duties examined, and the depictions of the king in the accompanying Vignettes analyzed. In addition, the text will be compared to the main royal and statue rituals preserved from ancient Egypt. As a result, it will be shown that the Ramesseum Dramatic Papyrus features a statue ritual, performed in commemoration of Senwosret I's accomplishments in Karnak.

**Todd Gillen (Université de Liège)**

*The Triumph Scene of Seti I at Karnak: Cultural Reinterpretation in the Royal Monumental Context*

The so-called triumph scene, in which the familiar topos of the king smiting his enemies is combined with the figure of a god presenting the khepesh sword, is a hallmark of the Ramesside period and has been treated many times in Egyptological literature. However, the texts that accompany the scenes in the monumental Theban temple versions, speeches of Amun constituting a “minor literary triumphal tradition,” have never been investigated in a concerted manner, despite general recognition that they are directly inspired by certain 18th dynasty sources.

Drawing on the results of a larger study of this textual tradition, this paper focuses in particular on the double triumph scene of Seti I found either side of the doorway on the exterior of the North wall of the hypostyle hall in the temple of Amun at Karnak. The thorough contextualisation of the scene, taking into account epigraphic, pragmatic, and theological perspectives, reveals a uniquely Ramesside interpretation of traditional motifs that represents a considerable break with the past. It also plays a significant role as the principal reference point for the subsequent triumphal tradition that flourished at Thebes during the 19th and 20th dynasties. However, a surprising degree of textual and conceptual dependence on 18th dynasty material challenges our understanding of text and image reuse in the royal monumental context. An account of scribal practice in this environment should be able to handle intentional reworkings and reinterpretations of the available symbolic universe in the performance of highly specific expressions of cultural knowledge.

### **Jocelyn Gohary (American Research Center in Egypt)**

#### *New Light on Akhenaten at Karnak: The ARCE Talatat Project*

As part of the ARCE Khonsu Temple Conservation Project, the ARCE Talatat Project, has been documenting approximately 16,000 talatat blocks from Akhenaten’s first temple to the Aten, which are stored in the so-called ‘Pennsylvania’ magazine at Karnak. The magazine, which was constructed in the late 1950s, abuts the west wall of the Khonsu Temple, and is one of several storage areas around Karnak containing Akhenaten blocks. The talatat in this magazine were recorded between 1966 and 1975 by the Akhenaten Temple Project, which was sponsored by University Museum, Pennsylvania. However, this earlier project documented the blocks in situ, whereas the current ARCE Talatat Project, working in the magazine from 2008 to 2010, removed all of the

blocks from the magazine for cleaning, conservation, documentation and digital photography, before restacking them in the magazine. This method of documentation has made possible a more thorough examination of each of the talatat, resulting in some interesting discoveries, which will be discussed in this paper.

**Orly Goldwasser (Hebrew University Jerusalem)**

*What Are Determinatives Good For?*

This lecture attempts to answer the question: why did the Egyptian script continue to utilize a cumbersome, and actually unnecessary, system of multi-classifiers for more than 3000 years? Every Egyptologist can easily come up with examples of words in which the number of classifiers equals or even surpasses the number of signs that carry the necessary phonological information of that written word.

I contend that although the conservative answers given in Egyptology currently (e.g. 'reading aids' arguments) are correct, they are definitely insufficient.

As the Egyptian script is first and foremost a communication system, the question to be raised is: what are the "gains" brought into this system by the use of these classifiers? What caused their survival and extensive development? What factors have contributed to their retention and success on the "communication market" for thousands of years?

Moreover, considering that one classifier could have easily preformed the task of indicating both the "end" and "general idea" of the word, the rich and lively development of the "multi-determinative" word phenomenon in Egyptian certainly requires an explanation.

Some of the discourse-pragmatic and grammatical information presented by the classifiers will be analyzed. The grammar of the multi-classifier word will be presented.

**Lyn (Lynda) Green (Society for the Study of Egyptian Antiquities/Royal Ontario Museum)**

*Diagnostic Use of the Uraeus-Combination by Queens and Goddesses in the 19th Dynasty*

The use of the uraeus, either doubled or in combination with other elements, is attested throughout Egyptian history, but is particularly associated with queens and goddesses and seems



to have had its floruit in the New Kingdom. The combinations include doubled and tripled uraei, crowned uraei, and uraei in combination with the vulture head. Doubled and crowned uraei are particularly associated with the 18th Dynasty. Their usage, and the associations of feminine royalty and divinity were studied in depth by such scholars as Lana Troy and were discussed in my own doctoral dissertation. In the decades since these studies first appeared research on the iconography of crowns has continued, with new material becoming available, but many questions remain. Amongst the issues which remain to be addressed are the reasons for the more common appearance of double uraei in three dimensions during certain time periods, or the restrictions on the use of the uraeus-vulture combination in the 19th Dynasty. This paper will discuss the results of the author's survey of representations of queens and goddesses of the 19th Dynasty and the possible implications for the use of the double uraeus vs. uraeus-vulture combination in certain media and/or contexts.

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

*The Abandonment of Karanis: Debating the End through Ceramics*

The excavations of the University of Michigan in the 1930's suggested that Karanis went through economic decline in the fourth century CE and was eventually abandoned in the fifth century CE. The said period of abandonment has been under constant scrutiny and debate. Since the late 1990's there has been a call for reassessing the evidence and a reappraisal of the abandonment dates pushing it to the early sixth century CE. However, critics have labeled the miniscule evidence as being 'squatter occupation related.' Excavations of the UCLA/RUG Project since 2006 now give quantifiable evidence that lends credence to the debate regarding later abandonment being anything but squatter occupations. This paper shall examine the abandonment of Karanis in light of certain imported Late Roman amphora and fine ware along with their economic significance during the period. With new evidence it is clear that Karanis was going through economic decline in the fifth century but it certainly was not abandoned. The implications of the abandonment date seen in conjunction with the ceramic evidence are wide as they lend insight as to why certain settlements in Greco-Roman Fayum were abandoned while others continued to thrive through the Islamic period.

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

*Study of a Baby Mummy*

In the absence of modern medical care and sanitation, infant and child mortality is horrific. In ancient Egypt about 33% of babies would die in their first year. Half would be dead by age five and only 45% would survive to age 10. Obviously there were many more babies and children to be buried than there were adults, but the number mummified is vanishingly small compared to the number of adults mummified. Similarly, there are more child mummies than babies. Factors such as cost, family status, and time for bonding could account for these disparities.

Results of the study of an unpublished baby mummy is presented here. The iconography of the cartonnage decoration indicates a Greco-Roman era. Old x-rays had confirmed the presence of the baby's body. Recent computerized tomographic studies (CT) provide new and detailed information regarding the baby's status at death and the process of preservation. The CT scans indicate that the body was preserved with natron. The brain and abdominal organs were left in situ. The chest and abdomen were padded with resin soaked linen to give the illusion of a fat body. That material is now rock-hard. The lower legs were broken and bent forward along with crumpled feet to fill the area, which appears to represent the feet.

**James A. Harrell (University of Toledo) and Elizabeth G. Bloxam (University College, London)**

*The Wadi Hammamat Quarriescapes Survey*

Wadi Hammamat in Egypt's central Eastern Desert is famous for its rock-cut inscriptions and quarry for the greenish bekhen-stone. This stone is the metagreywacke of geologists, and greywacke, schist, siltstone and slate of archaeologists. The Wadi Hammamat Quarriescapes Project, with field seasons in 2010 and 2011, is directed by Elizabeth Bloxam in cooperation with the Ancient Quarries and Mines Department of the Ministry of Antiquities. The project's objective is to precisely map the ancient quarry workings, inscriptions and other archaeological features in the Wadi Hammamat area. The present paper is concerned only with the results

of the quarry survey.

Wadi Hammamat's celebrated bekhen-stone quarry, which is about midway between Bir Hammamat and Bir Umm Fawakhir, has long been recognized as an important source of ornamental stone from Old Kingdom through Roman times. The numerous quarry workings that supplied this stone have now been mapped in terms of their spatial plans, rock properties and ages, although further work on dating is needed. The survey also discovered several previously unknown Late Predynastic and Early Dynastic workings, which produced the bekhen-stone palettes and vessels so widely used in these early periods. These workings contain not only roughed-out palettes and vessels but also the stone tools used to produce them, including the familiar dolerite pounder as well as a chisel-like tool fashioned from the bekhen-stone. Other early quarry workings for palettes and vessels were discovered in the Bir Hammamat area along with Roman bekhen-stone quarries and a Late Period copper mine.

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

### *Artists & Archaeometry*

Archaeometry - defined as the application of scientific devices and techniques from natural sciences to answer specific questions about different materials in art history or archaeology – is used with increasing frequency in the examination of decorated Theban tombs. Besides offering critical information about the mineral composition of pigments and their substrates, archaeometry, when used in conjunction with visual analysis, can quantitatively record the complete painting process by highlighting patterns and techniques to pinpoint the work of anonymous workmen and painters. In this paper, special attention is given to mixtures with either a red or yellow base tone because, in eighteenth dynasty Theban tomb painting, red-brown, light brown and yellow-beige were the basic skin tones of male and female figures, and were mixed constantly to form different tonalities. As a result, red and yellow pigments offer the best means of tracking the work process of the artists. Further, a wide range of skin tonalities can also suggest a longer period of work and the presence or absence of certain valuable minerals that were used to differentiate human forms. This paper will present the archaeometric and visual analysis results garnered from the tomb of Menna (TT 69) to illustrate the “tricks” used by the painters to enhance the paintings that continue to

amaze visitors generations later.

**Stephen Phillip Harvey (Stony Brook University)**

*The Stela of Queen Tetisheri Revisited*

The 2010 field season of the Ahmose and Tetisheri Project at southern Abydos centered on the continued excavation and analysis of the remains of the memorial brick pyramid built by King Ahmose in honor of his grandmother Queen Tetisheri. In the course of excavation of the central corridor, in the location where the monumental stela of Queen Tetisheri (CG 34002) was discovered in 1902 by Charles T. Currelly, several missing fragments of the stela's text were found. Deriving from the well-known phrase in which Ahmose defines Tetisheri as the "mother of my mother, mother of my father," the rediscovery of these lost fragments executed in magnificent sunk relief raises questions about the ancient location of the stela, as well as its removal from the site in the early 20th century. The analysis of these fragments has also led to a reconsideration of the decorative lunette of the stela, revealing significant clues regarding time indication, spatial orientation, and symbolism. Additionally, close analysis of the lunette's decoration and inscription reveal the stela to have been completed by two artists working side-by-side. This paper will consider these aspects within the broader context of the late reign of Ahmose, as revealed by the work of the Ahmose and Tetisheri Project since its inception in 1993.

**Ali Bakr Hassan (Ohio State University)**

*Al-Shaykh al-Makîn (1205-1273): The Forgotten Copt Historian Whose Work Changed the Protestant World Views about Islam*

Throughout the Middle Ages Islamic history had been treated unfairly in Europe, mainly because Byzantine historians were so immersed in controversy, they were not anxious to celebrate the triumph of their enemies, the Arabs. Al-Makîn's *History: Târîkh al-Muslimîn min sâhib sharîcat al-Islâm Abî al-Qâsim Muhammad hattâ al-Dawlah al-Atâbikîyah* corrected that error. This work is a part of common heritage of Copts and Muslims alike. Known also among Western historians as Elmacinus *historia Saracenicæ*, it was of great significance in bridging the historiographical gap between Near Eastern and early modern European historians.

This paper identifies al-Makīn and his works on Islamic Studies. It examines al-Makīn's Islamic sources, and how reliable they were compared to others. Since he lived in a critical era where he witnessed the fall of the Ayyubide dynasty and the rise of the Mamluk Sultanate, the Mongol's invasion of Baghdad ending the Islamic Caliphate and the destruction of Damascus, it would be worthwhile to examine his accounts to these events.

Lastly, Thomas Erpenius (d.1624), a Leiden University Arabic scholar, translated al-Makīn's work into Latin and published it with parallel Arabic text, in 1625. It was the first work, in Arabic, to appear in movable type ever in the field of Islamic history. A new window of Islamic history for modern European historians was opened; hence, it was a turning point on how the Protestant World viewed Muslims. This paper emphasizes the significance of al-Makīn's work, bridging the intellectual gap between the Near Eastern and early modern European scholarship.

**Harold Hays (Leiden University)**

*Syntax of Ancient Egyptian Rituals*

In general, modern studies of ancient Egyptian religion have been concerned with the reconstruction of belief – narrative mythologies and (especially since World War II) systematic theologies. What is ironic is that most Egyptian religious texts are actually copies of ritual scripts. When this detail is taken into account, their informational content recedes in importance, while their syntactic, morphological, and pragmatic characteristics become historically crucial. Their meaning resided in the first place in the human event, something experienced physically in time and place. Taking this detail as its starting point, this presentation shows how the concept of 'ritual syntax,' devised by the Indologist Frits Staal, can be meaningfully applied to the study of Egyptian ritual texts. The arrangements of rites in different rituals from temple and mortuary cult are considered to show forth principles of repetition and symmetry. These are leveraged to argue that Egyptian rituals were constructed according to an aesthetic sensibility, something appreciated more so by the intuition than the intellect.

**Jane Hill (University of Pennsylvania Museum of Archaeology and Anthropology) and Maria A. Rosado (Rowan University)**

*Dead Men Do Tell Tales: Forensic Anthropology of One of Penn Museum's Oldest Mummies*

Recent inventory of the Predynastic Egyptian collection in the University of Pennsylvania Museum revealed a flexed bundle burial (E 16229), one of two Predynastic human burials donated to the Museum in 1898. Dated by J.E. Quibell to the late Predynastic period and attributed to the site of Naqada, these human remains exhibit many interesting features of the Egyptians' early experimentation with different mummification techniques. Some of these techniques include the use of different types of cloth wrapping, basketry and an exterior animal skin envelope sewn together to contain the mummy. Evidence of postmortem reconstruction, including an internal wooden support inserted along the individual's vertebral column and the packing of the body's abdominal cavity with twists of cloth soaked in resin, was also uncovered. An interdisciplinary forensic anthropology investigation utilizing minimally invasive sampling techniques and X-ray analysis was undertaken in the summer 2011 to address numerous questions about this individual including preservation, sex, age, stature, paleopathology, and diet. Using the Wavelength Dispersive X-Ray Fluorescence Spectrometer (WDXRFS), courtesy of Rowan University's Physics and Astronomy Department, researchers have obtained an elemental breakdown of human bone fragments and resins covering the body which shed light on the individual's diet and the chemical composition of the unguents with which the body was treated. Additional analysis of the cultural artifacts included in the burial and the treatment of the body as the subject and object of ritual and memory are also discussed.

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

*The Design and Origin of the New Kingdom East Frontier Defense System*

Archaeological and geological work in north Sinai over the past 15 years have resulted in providing sufficient data to reveal the design of and the rationale for the east frontier defense system. Excavations at Tell Hebua I and II and nearby Tell el-Borg have provided the archaeological information. The former sites remain under investigation, while Tell el-Borg was explored between 1999 and 2008. This paper will offer a report on the final season of excavations at Tell el-Borg, which yielded an unexpected third moat at this site. With this new feature in hand, the picture of the design

of the frontier defense system was realized. The second part of the current study will seek to identify the model for northeastern frontier.

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

*Nut Before the Pyramid Texts: An Exploration*

Although Nut appears in the Pyramid Texts more times than any other goddess and functions as a, if not the, major player in assisting the king on his journey from the sarcophagus and burial chamber to the next world, little discussion has occurred addressing her origins or roles prior to her late fifth dynasty appearance in Unas's pyramid. Certainly, like other deities and the content of these texts in general, she did not appear in this role full-blown in these texts, as is increasingly being demonstrated in discussions of the origins of the mortuary texts generally. Thus one would expect to find materials about her predating the Pyramid Texts. The current paper will seek to bring together what is known and what has been suggested about Nut with the expectation of at least beginning a conversation about her roles within the mortuary materials, roles which remain fairly consistent throughout the history of ancient Egypt. The major questions include the following: What is her history prior to the Pyramid Texts? Where did she originate? When? Why? And how did she come to have the dominant role in which she appears in the pyramids? In fact exactly from where did her roles originate?

**\* Kathryn E. Howley (Brown University)**

*A Reexamination of Early 'Sed Festival' Representations*

The sed festival is notable for its long history even in the relatively static ancient Egyptian cultural landscape. Its origins lie early in Egyptian history, and Early Dynastic sources such as labels from the tomb of Den are often cited as early representations. Since they are rarely accompanied by writing, the identification of these scenes as the sed festival is made on iconographic grounds alone. Consequently, the tendency in Egyptological literature has been to assume that iconographical elements from later sed festival representations are also indicative of the sed festival when they appear on Early Dynastic artefacts. This methodological approach leads to

the impression that a great deal of Early Dynastic art is related to the sed festival, and should be reexamined.

This paper will investigate which Early Dynastic scenes likely represent the sed festival by examining the iconography linked with inscriptions mentioning the festival. By extension, other iconographical elements linked with these 'sed festival markers' can then be associated with the festival. However, when viewed in conjunction with other evidence of early festivals such as the Palermo Stone, it appears likely that many Early Dynastic 'sed festival' scenes actually depict other festivals such as 'circling the walls' rather than the sed festival.

By rejecting the assumption that the sed festival was already in its later form during the Early Dynastic period, a more nuanced picture of the themes of Early Dynastic composition and royal festivals, and thus our understanding of Early Dynastic kingship, can be obtained.

**Julia Hsieh (Yale University)**

*The Vernacular of the Letters to the Dead*

The Letters to the Dead are a small group of private epistles written to deceased individuals. As most of these letters are contemporaneous with the Coffin Texts, they provide an important alternative avenue of insight into the ancient Egyptian perceptions of the afterlife independent of the Coffin Texts, which Egyptologists often perceive as canonical religious literature. As these Letters to the Dead were between (mostly) untitled individuals, they are essentially first-hand glimpses into the private mortuary beliefs of the non-elite Egyptian, whose funerary practices are most elusive to us today due to the paucity of written records and often ambiguous nature of archaeological material. Previous scholarship has discussed the similarities and differences between the Letters to the Dead and the Coffin Texts only in terms of the thematic, ritualistic, and general contextual framework, usually concluding that these letters appear to exhibit similar concepts to certain Coffin Text spells. However, a comprehensive analysis of the vocabulary and grammatical constructs in these letters reveals that the senders actively employed vernacular congruent to the Coffin Texts. The similarities in wording and phraseology between these seemingly curt and simple missives and the Coffin Texts indicate that aspects of the religious ideology of the Coffin Texts, once thought to be the prerogative of the elite, also resonated in the beliefs of



the private Egyptian individual. Therefore, the funerary religious beliefs and practices compiled into the Coffin Texts corpus are not representative of elite tradition only, but may well represent the tradition of a much larger portion of Egyptian society.

**\* Ruth Humphreys (The University of Leicester (UK) and The British Museum)**

*A Kerma Culture? Regional Variation in the Funerary Practice of Bronze Age Nubia c.2500-1500 B.C.E.*

The Kerma 'Kingdom' (modern Northern Sudan) represented the development of the first documented state-level society in sub-Saharan Africa. Despite its obvious significance, not least as an important neighbour, trading partner and rival of Pharaonic Egypt, we are only just beginning to be able to appreciate many fundamental aspects of its development.

Following the conclusion of Merowe Dam Archaeological Salvage Project (MDASP) in the fourth cataract region and with new work in the Kerma heartlands of the Dongola Reach it is now possible to assemble an archaeological profile representing the known extent of the Kerma 'culture' which potentially stretched from the 1st to upstream of the 4th Nile Cataracts.

In this paper I will present a chronological overview and comparison of Kerma funerary culture across a selection of large cemetery sites from Kerma's cultural 'heartlands' (2nd Cataract - Northern Dongola Reach) and adjoining areas, including the 4th Cataract periphery. I will discuss my ongoing PhD research which includes the use of ceramic data, both local and imported, to compile regional chronologies of funerary deposits for the first time in Bronze Age Nubia. This research aims to improve our general understanding of the chronological development of Kerma 'culture' as well as providing the first in depth study regarding its local variability across its extent.

**Ramadan Badry Hussein (Ministry of Antiquities, Egypt)**

*Textual Criticism or Literary Criticism? Rethinking Approaches to Studying Egyptian Religious Texts*

Since the 19th century, students of ancient Egyptian religious literature have been mainly concerned with producing translations of texts and identifying parallels, in addition to analyzing textual genres. They have also been inclined towards semiotic and analytical interpretive procedures in order to gain knowledge of

the theological and mythological concepts of Egyptian religion. Moreover, they have adhered to the traditional method of textual criticism, developed in the 17th century for the study of Old and New Testament texts, without exploring other approaches. These traditional approaches to studying ancient Egyptian religious texts have their shortcomings, which this paper will discuss.

Egyptologists studying Egyptian religious literature cannot work in isolation from those in other textual studies disciplines. There is a need for the application of interdisciplinary confluence of methods of textual studies that allow us to recognize and to analyze several aspects of the texts, such as their cultural and literary contexts, their evolution and relationship with other texts, and most importantly the processes of their production.

This paper explores the limitations of the traditional approaches currently employed in textual studies of Egyptian religious literature, and proposes broader methods for the study of these texts.

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

*Pigeon Towers, Pots, and Fine Precipitation Spots: Recent Work of the North Kharga Oasis Survey*

The most recent work of the North Kharga Oasis Survey (NKOS) from 2011-2012 will be the subject of this presentation. The focus will be on the restoration of a rare example of a mud brick pigeon tower of the Roman period, and the role it might have played in the life of the inhabitants of the oasis. The results of geological and climatological exploration in tandem with the changing rock art of the area and the different types and locations of sites will also be discussed.

**Sameh Iskander (New York University)**

*2011-2012 New York University Epigraphic and Conservation Expedition to the Temple of Ramesses II at Abydos*

In this paper, I will present the work undertaken during the 2011-2012 season by the joint expedition to the temple of Ramesses II at Abydos under the auspices of the Department of Middle Eastern Studies, New York University and the Department of Documentation of the Ministry of Antiquities.

The paper will discuss the final phase of the field epigraphic collation, which has been substantially completed this season, as well as the next phase of the project devoted to the publication of the

comprehensive epigraphic and architectural survey of the temple, which will include translations and commentaries of the texts.

The presentation will also include a description of conservation work performed during this season, which involved preparing a comprehensive Condition Report of the temple walls; surveying and cleaning the first court of the temple; identifying, collecting and cataloging fragments of the granite colossal statue of Ramesses II found both in situ and SCA storerooms for the purpose of a future reconstruction of this significant monument.

**Richard Jasnow (Johns Hopkins University) and Horst Beinlich (University of Würzburg)**

*Recovering an Ancient Egyptian “Best-Seller.” A Demotic-Hieratic Fragment of the Book of Fayum*

In 1991 Horst Beinlich published his edition of the Book of Fayum, *Das Buch vom Fayum: Zum religiösen Eigenverständnis einer ägyptischen Landschaft* (Wiesbaden, 1991). He presented therein the hieroglyphic versions of this Late Period treatise on the sacred geography of the Fayum together with a translation and commentary. Since then Beinlich has continued his study of the composition. Along with the Book of the Temple and the Book of Thoth, the Book of Fayum was a “Best-seller” in Late Period Egypt, with about 24 manuscripts and witnesses in a wide range of scripts. In one aspect of this on-going research Jasnow has collaborated with Beinlich, namely, the study of the fragments of Demotic-Hieratic versions of the Book of Fayum identified since 1991. Many initially recognized by Joachim Quack, these are in the collections of Berlin, Copenhagen, Florence, London, Oxford, and Vienna. The fragments strikingly alternate between Hieratic and Demotic. The Demotic sections are particularly interesting since they offer “translations” or glosses on the Hieratic/Hieroglyphic text. Our lecture will focus on one example of such a Demotic-Hieratic fragment of the Book of Fayum, namely, PSI Frame 30. This preserves a Demotic-Hieratic version of the concluding section of the Book of Fayum. With the kind permission of the Director of the Istituto Papirologico “G. Vitelli,” Prof. Guido Bastianini, we will discuss the significance of this imposing fragment of the Book of Fayum.

**Jacqueline Jay (Eastern Kentucky University)**

*Petese, Mythus, and the Jar Texts: Demotic “Composite Texts” and the Oral Tradition*

The stories once composed and performed orally in a long-dead language like ancient Egyptian may be some of the most intangible elements of an ancient culture; once spoken, an oral performance is lost, and although a story may be fixed and preserved in written form, the performative act itself is irretrievable. Yet, surviving written records preserve hints of an ancient Egyptian oral tradition, many of which may be discerned in the Demotic tales of Egypt’s Greco-Roman period, particularly the short stories of Petese, Mythus, and the Jar Texts. The evidence connecting these “composite texts” to an oral tradition is varied. Some of the stories they contain, for example, appear in multiple places: one of the Petese stories seems to have been heard by Herodotus in the fifth century, while one of the “Jar Text” narratives is an account of the conception and birth of the character Siosiris from the second Setna story. The Myth of the Sun’s Eye (Mythus) is a particularly intriguing compendium, mixing narrative sections with a disparate assortment of hymns, fables, and scholarly material. This paper will discuss the evidence for an Egyptian oral tradition provided by these Demotic manuscripts and explore the varied processes by which the stories they contain moved from the oral tradition into the written sphere.

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

*Cultural Heritage Conservation Through Documentation*

Since 1995, ARCE’s involvement in cultural heritage conservation projects supported by generous grants from the United States Agency for International Development (USAID) has helped to extend the lives of many of Egypt’s most important historic buildings. It has provided access for visitors to previously obscure material and through recording and publication these places are now available to the scholarly community and a wide public who may never be able to see the sites themselves.

Yet only a small sample of all heritage at risk can ever be conserved in situ and no amount of intervention can guarantee preservation of a historic building. Recent events have highlighted the vulnerability of Egypt’s cultural heritage and the need for conservation practices to keep abreast of social and political conditions.

This paper examines the important role of documentation as an effective and crucial conservation tool. Rapid changes have occurred in methods of non-destructive analyses and recording and documentation. At the beginning we were working with laboratory analyses, black and white negatives and color transparencies. Now, digital photography, micro-spectroscopy, X-ray fluorescence and advanced computer generated graphics are some of the means available.

In an age of almost perfect mechanical reproduction, these advances not only act as insurance policies against eventual loss but also contribute to stewardship of heritage sites. Furthermore, they challenge accepted notions of partnerships, authenticity and value and significance traditionally used as the bases for decisions about what future generations will be able to experience and enjoy.

**Mohsen Kamel (Ancient Egypt Research Associates)**

See entry under **Ana Tavares**

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

*Putting the Tomb of the Treasurer Khety On-line*

During the early decades of the 20th century, the Egyptian Expedition of the MMA carried out nineteen seasons of excavation in the Theban necropolis. Among the principal discoveries of 1922-23 was the tomb of the 11th Dynasty official Khety (TT 311/MMA 508), chief royal treasurer during the last decade of Nebhepetre Mentuhotep II's reign. Located in the northern cliffs above his monarch's temple at Deir el-Bahri, Khety's tomb is important as an example of a burial associated with the central court of the early Middle Kingdom. Although plundered in antiquity and its decoration badly damaged, the original sepulcher was an impressive monument, decorated with both flat painting and painted relief (including the earliest known instance of a figure of the king from a private tomb). Among the finds were a granite altar, fragments from statues of Khety, the exquisite head of a female statue, and parts of several wooden models.

This talk will preview a proposed on-line, interactive publication of Khety's tomb, which will include a searchable database and a "virtual" reconstruction of the original architecture and decoration of this important monument. In the first phase, this reconstruction will be based on plans, photographs, and drawings now housed at the MMA. It is hoped that this can then be enhanced and updated

by a projected new study of the tomb itself, during which both epigraphic and conservation work would be carried out.

**Nozomu Kawai (Waseda University)**

*The Newly Discovered Tomb Chapel of Isisnofret at Northwest Saqqara*

This paper discusses the newly discovered New Kingdom tomb chapel of Isisnofret found by Waseda University Expedition in 2009. It was uncovered on the summit of a rocky outcrop in the desert at Northwest Saqqara where a monument of Prince Khaemwaset is located. The tomb chapel consists of a pylon, a courtyard, an antechamber terminating in three cult chapels, and the base of a pyramid; a typical plan of the Ramesside tomb chapel.

Excavations near the area to the west of the tomb chapel's pyramid base exposed a vertical shaft leading to the burial chamber through the sloping passage opened on the eastern side of the bottom of the shaft. We discovered a broken sarcophagus in the burial chamber. Although the shape of the sarcophagus represents a classical *pr-nw* type, the exterior decoration is typical of the New Kingdom, and especially of the Ramesside Period.

The owner of the sarcophagus is the "noble woman, Isisnofret." The title *špst* "noble woman" is very rare in the New Kingdom and is often used for women from the royal family. In fact, Prince Khaemwaset has a daughter named Isisnofret. The location of the tomb chapel of Isisnofret, orientated perpendicular to the central axis line of the Khaemwaset monument (probably his ka-chapel) nearby, and the archaizing style of Isisnofret's sarcophagus which reflects the archaizing style of Khaemwaset's own monuments, suggest strongly that the owner of the tomb chapel may have been Khaemwaset's daughter.

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

*Pharaoh as Hunter: Micro- and Macro-Meaning in TT 143*

Throughout most of ancient Egypt's history its ruler followed a prescribed set of actions based on ideological preferences. It was the king's responsibility to uphold maat, and this burden was articulated in several roles, including shrewd, triumphant hunter -- of both animals and foreign enemies. These dangerous encounters

appear in a variety of contexts, from tomb paintings to the ornamentation on household objects. Among the former are private translations of the same kingly duty, such as the spearing of fish, crocodiles and hippopotami. Pharaoh himself dispatches hapless desert game and aggressive riverine beasts with both spear – or harpoon – and bow and arrow. Theban Tomb 143 was commissioned for unknown occupants, but contains unfinished sketches of royal personages in two important poses: spearing a lion during hand-to-hand combat and preparing to shoot an arrow at absent quarry. Scholars have previously stated that the images there depict the king hunting and teaching his son archery techniques. These are, indeed, the actions portrayed, but this paper argues for a more profound meaning for the scenes. The longstanding importance of the lion in Egyptian art has been documented by Wreszinski (Löwenjagd), especially in connection with the greater Near East, but here I also examine the symbolism implicit in the ruler dispatching prey by means of a spear or bow and arrow. Both activities must have been synonymous with fulfilling his royal obligation to maintain maat by defeating chaos.

**David Matthew Klotz (Yale University)**

*The Theological Significance of Naophorous Statues*

Naophorous and theophorous statues are ubiquitous in the Late Period, and were the subject of a recent typology by the late Herman De Meulenaere (in Fs. Luc Limme, 2009). On such monuments, private individuals hold a naos or divine statue in their arms, sometimes even carrying it upon their hands. Previous interpretations have emphasized the protective nature of this gesture (i.e. whoever guards the statue can expect reciprocal protection from the divinity), or its possible allusion to temple rituals and festival processions.

While most discussions have focused on the statue of Udjahorresnet and other well-known examples, an interesting iconographic detail appears on several recently published or still unedited monuments (from Vienna, Alexandria, Mexico City, and Kent) which associates the statue owners with the god Shu, supporter of the firmament and naophorous priest of Amun.

A new examination of inscriptions from Late Period statues and Graeco-Roman temples sheds further light on this theological concept which has precedents going back to the Coffin Texts. Just as the King could “lift up heaven” on a monumental scale, whether

on temple walls or on processional bark stands, so too could initiated priests emulate Shu and the Heh-gods by carrying their favorite divinities and protecting their shrines.

**Joan Ann Knudsen (Phoebe A. Hearst Museum of Anthropology, University of California at Berkeley)**

*Misattributed Papyrus Fragments and the Fort at El Ahaiwah*

For some years, scholars have puzzled over the unlikely provenience of papyrus fragments said to have come from tomb 5002 at Sheikh Farag, an extension of Naga ed Der. Tomb 5002 is dated to the First Intermediate Period/ Middle Kingdom while the fragments are dated to the Late Ramesside Period/Dynasty 21. This apparent discrepancy has generated considerable scholarly discussion.

Recent research into documentation pertaining to the Late Ramesside /Third Intermediate Period fort at El Ahaiwah has provided a likely resolution to this issue, as records show that number 5002 was assigned to a group of objects from the fort.

In August of 1900, his work at El Ahaiwah completed, Reisner retained possession of the small finds from the Late Ramesside / Third Intermediate Period cemetery, houses and fort, eventually taking them to Naga ed Der. In June of 1902, at Naga ed-Der, Reisner photographed these objects sorted by their find-spots at El Ahaiwah. These included plates of tomb materials, and one plate each of small finds from the houses and fort.

I believe that the papyri fragments now attributed to tomb 5002 at Sheikh Farag originally came from the fort at El Ahaiwah. Like the small finds, the papyri were also taken by Reisner to Naga ed Der for post-excavation processing and, over the years, the original connection to the fort was lost. It appears that the number 5002 associated with the papyrus fragments is a reference to the fort at El Ahaiwah rather than to the tomb at Sheikh Farag.

**\* Jared Krebsbach (University of Memphis)**

*Fact and Fiction: Achaemenid Persian Perceptions of Egypt and Nubia during the 27th Dynasty*

The Achaemenid Persians were the first ancient people to create a truly world empire. From the mountains of Bactria to the Nile Delta, the topography and geographic ranges of the Achaemenid Empire were as diverse as the over twenty different ethnic groups



who comprised the subject peoples. Those diverse subject peoples were prominently displayed in iconographic images throughout the empire, which depicted the relationship of ruler and subject, perhaps nowhere as visible as in the capital of Persepolis. The subject peoples usually were depicted in their native exotic garb, with definite ethnic features, bringing tribute to the Great King in processional lines. The reliefs present the viewer with a visual image of the distinct hierarchy of power within the Achaemenid Empire – the Great King stands in a clearly dominant position over the subject peoples. Egypt and Nubia were usually among the tribute bearing subject peoples in Achaemenid Persian inscriptions and art. This paper will examine the Achaemenid Persian primary sources, both textual and iconographical, from Persia and Egypt, which depicted Egyptians and Nubians as subject peoples, in an effort to better understand how the Persians viewed these two groups. A thorough historiographical critique of the Persian sources may help to reveal what aspects of Persian perceptions were true and which were not such as: what resources were associated with the Egyptians and Nubians, how much prestige was given to Egypt as a satrapy, and if the Achaemenid claim to Nubia was even legitimate?

**\* Elizabeth Lang (Yale University)**

*The Role of Bes on Horus-cippi*

“Horus-cippi” or “Horus-on-the-crocodile stelae” denote a group of stelae and amulets that share the common goal of preventing animal attacks, and treating dangerous bites and stings if unsuccessful in warding off the former. These apotropaic objects date primarily from the Late Period, though a few may be assigned to the late New Kingdom. Much work has been done examining the numerous Horus-cippi in public and private collections, and analyzing some aspects of these stelae. Thus far, however, no study has examined the role of the head of the god Bes, which appears just above the figure of the Horus-child on these objects. This presentation will establish new roles for Bes on these stelae, which have until now been overlooked. Although – as is occasionally mentioned when the head of Bes receives any notice in publications – Bes may appear simply as the protector of Horus, the bandy-legged deity is the only element aside from Horus himself that appears on every example of Horus-cippus. Accordingly, it seems unreasonable that such a prevalent figure would be restricted to the

role of nursemaid to only one deity. This presentation will examine the role of Bes on Horus-cippi and on other media, and propose a variety of functions that Bes performed, including the protection of the user of the stela, the role of master of animals, as establishing an historical link to the practice of magical transmission through water, and potentially in a syncretistic relationship with the Horus-child.

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

*“Cyclops, you asked my name. My name is Nobody.” Naming Characters in Egyptian Literature*

The authors of ancient Egyptian literary works employed a number of narrative techniques in an attempt to tell their stories in a meaningful and efficient way, to emphasize the stories' main messages, and to entertain their audiences. One of these techniques was the reference to historically known or fictional people as the stories' literary characters, some of which were named (such as Sinuhe, Setna, or Apophis), while others were left anonymous (such as the shipwrecked sailor or the doomed prince). In this paper I will examine such instances of eponymous and anonymous characters in the corpus of Egyptian literary narratives, which extends from the early Middle Kingdom to the Roman era, and will interpret them as literary and cultural choices that influenced significantly the telling and meaning of these stories.

**Karl G. Lorenz (Shippensburg University)**

*Late Predynastic Period Ceramic Frequency Change and the Process of Cultural Unification in Lower Egypt*

During the Late Predynastic period from 3300-3100 BCE, cultural unification of Upper and Lower Egypt preceded political unification as witnessed by the dominance of a single set of Upper Egyptian Nagadan ceramic styles. Prior to 3300 BCE, a clear geographic and material culture distinction is made between Upper and Lower Egypt. I apply an archaeological method of quantifying ceramic style frequencies of body sherds based on fabric ware type and surface treatment from the Lower Egyptian Late Predynastic period occupational levels of Sais and Buto as a test case to stratigraphically chart statistically significant style changes from the Buto-Maadi to the Nagadan styles. By identifying the exact excavation levels on each site when this process of style change

occurred I construct a chronological sequence for each site that can be used in future studies to correlate with other kinds of material culture changes over to the dominant Upper Egyptian suite of life ways, such as architectural style, dietary shifts, and burial treatment.

**Rita Lucarelli (Institute for the Study of the Ancient World, New York University)**

*Demons in Ancient Egypt and Mesopotamia*

The term “demons” (Greek daimones) is generally employed by scholars to indicate those supernatural powers and embodied creatures, which, in most religions, function as sorts of lesser gods, protectors or malevolent spirits towards humankind on earth and in the netherworld. A comparative approach, exploring analogies, differences and close interrelationships among beliefs in demons is greatly helpful in order to disclose the demons’ nature and to investigate the role they play within the hierarchy of divine and supernatural powers contemplated in ancient and modern religions. In particular, this paper will explore avenues of comparison among the demonologies of ancient Egypt and Mesopotamia, which provide sound examples of the complex and multifaceted magical practices and knowledge on demons in the pre-Christian Mediterranean world. On the basis of the textual and iconographical evidence produced during the long span of time during which these civilizations have risen and developed, but with a special focus on sources dating to the 2nd and 1st Millenniums BCE, a few main categories of demonic beings will be outlined and discussed comparatively, such as guardian-demons, female-demons, illness-demons and astral demons.

**Carter Lupton (Milwaukee Public Museum)**

See entry under **Jonathan P. Elias**

**Hanan Mahmoud (Ministry of Antiquities, Egypt)**

*Teaching Archeology at the ARCE/AERA Field School: Memphis 2011*

Since 2005 the ARCE/AERA field school program has been providing comprehensive training to MSA inspectors in archaeological field methods and techniques. The program consists of begin-

ners, advanced, publication, and salvage field schools. This paper discusses the teaching of a Beginners Field School in Memphis 2011.

The emphasis of this field school is teaching the concept of single context recording, focusing upon identifying, understanding, recording, sampling and physically removing individual stratigraphic units. Students learn the basic archaeological skills during six-day weeks, each day including eight hours of intensive work on site. At Memphis this included working with a manual drill core. In addition they rotated through the on-site lab, learning the basic skills of illustration, ceramic processing, photography, analysis of plants, animal and human bones, and conservation. Each afternoon students attended lectures by one of our team or a visitor. Once a week they gave a presentation on their work, wrote a weekly report and participated in a site tour. The program also focused on teaching students the importance of organizing and archiving the recorded information and how to write an end of season report.

The aim of this training is to provide inspectors with a range of skills and information on how to plan and carry out an excavation as well as interpret and write up their findings. This process of learning is creating a new generation of Egyptian Archaeologists who are running their own sites such as at the Khafre Valley Temple at Giza, Alexandria, Abydos and Luxor.

**Peter Der Manuelian (Harvard University)**

*Digital Access to the Giza Necropolis: Past Progress, Future Plans*

This paper will summarize the work and achievements of the Giza Archives Project over ten years (2000-2010) at the Museum of Fine Arts, Boston, thanks to grants totaling more than \$3 million from the Andrew W. Mellon Foundation. Current progress, now centered at Harvard University, includes ongoing archaeological efforts by an international Giza consortium, as well as new modes of presenting Giza in 3D as a research and teaching tool.

**Heather Lee McCarthy (New York University)**

*Ramesside Royal Women's Tombs as Mortuary Trendsetters*

In ancient Egyptian art, decorative schemes and funerary literature have sometimes “trickled down” from royal mortuary

contexts – specifically kings’ tombs – to private monuments. At other times, there is a clear “upward” flow of ideas from private contexts to royal art and monuments. However, little has been written about the place of queens’ tombs in the dissemination of motifs either upward or downward. This is largely because royal women’s tombs have been a relatively understudied group of royal monuments.

The purpose of this paper is to examine two motifs that first appear in the tombs of two Ramesside queens and were later disseminated to later kings’ tombs, private tombs, and private papyri. The first is the depiction of the sky goddess Nut on a sarcophagus chamber ceiling, which was initially employed in QV 38, the tomb of Sat-Re, the first queen of the 19th Dynasty. This pictorial device is later used in the sarcophagus chambers of late Ramesside pharaohs. The second is an unusual representation of the “Two Maats” in the BD 125 Negative Confessions chapter in QV 60, the tomb of Nebettawy, Ramesses II’s daughter-wife. In QV 60, a single male deity with two Maat-feathers on his head takes the place ordinarily occupied by twin images of the goddess Maat. This male “Maaty” figure later appears in Deir el-Medina private tombs and in a private Book of the Dead papyrus.

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

*Report of the 2003 and 2011 Seasons of the South Abydos Mastabas Project*

The South Abydos Mastabas Project, with the support of the Penn-Yale-IFA Expedition to Abydos and an AEF Student Training Grant, recently completed a second season of excavation at tomb S9. This monument and nearby S10 are likely Thirteenth Dynasty royal tombs adjacent to the Senwosret III funerary complex being excavated by Josef Wegner of the University of Pennsylvania. Thus far, limited excavations have revealed that Arthur Weigall, who worked at the tomb in 1901-02, did not fully investigate it. Thus, recent excavations have begun to indicate the significant potential these tombs have for uncovering important details regarding political and ideological changes during the Thirteenth Dynasty as well as royal cult practices in general.

In the 2003 season, we discovered the remnants of a rectilinear building to the local east of the tomb. Since this building was aligned with the subterranean burial chamber, we contemplated that it might be a poorly preserved cult structure. However, in

2011, we began to remove a large spoil heap from the top of the local eastern enclosure wall. To our surprise, we discovered a relatively well-preserved mudbrick building. We have now excavated two small rooms of this structure, which contains about 0.50 meters of intact fill and has thus far included over 70 seal impressions, fabric, resin, and ceramics, likely related either to the mummification of the king, his funeral, or his mortuary cult. The material is providing clues concerning the date of this tomb and the officials who participated in activities associated with it.

**Zoe S. McQuinn (Royal Ontario Museum)**

*Immortal Visages in the Diniacopoulos Collection: A Statue Group from Theban Tomb 318*

In the course of their collecting, the Diniacopoulos family acquired three Egyptian funerary statues that had been removed from a New Kingdom tomb in Thebes. In 2001, the statues entered the Royal Ontario Museum collections as part of a negotiated gift of the Estate of Mrs. Olga Diniacopoulos. Though heavily damaged, the provenience of these three statues can be confidently traced based on the fragmented inscriptions that remain. Specifically they were part of a four statue family group found in Theban Tomb (TT) 318. In a recent publication it has been wrongly stated that the four statues were lost; only the fate of the image of Henut is unknown. At present, these statues are undergoing restoration by senior conservator Ewa Dziadowiec, at the Royal Ontario Museum. The arrangement of these statues in the tomb as a group represents a family united in eternity. The offering prayers carved on their images guarantee an immortal afterlife for Amunmose, 'Am-mesha, and Ipu despite the disturbance of their tomb. This paper will discuss the condition of the three statues, their original location and the conservation work that was undertaken to restore their immortal visages.

**Edmund S. Meltzer (Independent Scholar) and Gonzalo M. Sanchez, MD (University of Arizona Egyptian Expedition)**

*Edwin Smith Speaks, and His Papyrus Lives*

This paper presents philological and medical findings of our new edition of the Edwin Smith Papyrus, along with highlights of

Smith's handwritten translation which we located with the help of Dr. Edward Bleiberg and his assistants in the Brooklyn Museum.

Almost all translators (except Smith himself!) have taken the *gmm.k* clauses as continuations of a conditional protasis. We take them as Manner Nominalizations, "how you find him is. . . .," indicating more advanced clinical expertise. Other grammatical discussions include *iw* + impersonal Stative/prepositional phrase, while lexical discussions include *šs3w*, *nh3w* and *fnw*.

Edwin Smith recognized the unique value of this papyrus, keeping it in his own collection and working personally on its translation. Smith's impression, later confirmed by Breasted, is now proved correct. Recognition of specific clinical patterns in patients with a particular type of injury is a criterion first established in the Edwin Smith Papyrus. Today's medical evaluation and treatment strategies in the management of head injuries are also based on the methodic search and documentation of critical clinical findings; The Edwin Smith Papyrus lives on.

We were not prepared for the tour-de-force of Smith's manuscript, which combines a remarkable breadth of vocabulary and grasp of syntax with a formidable systematic approach. Even his errors often proceed from a correct recognition of Egyptian words. On the basis of this impressive work, never before published and seldom seen, Smith deserves to be recognized as a master among early Egyptologists, as the author of the papyrus was a Master Physician.

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

*In Search of the Kerman Queen: Using Modern Archival Resources to Investigate Ancient Nubian Women*

An archival investigation into the burial of an elite Nubian woman provides hints about the role of women in religious and political life in Classic Kerma society (1700-1550 BCE). Although her silver headdress has been previously thought to be based on an Egyptian queen's vulture crown, archival evidence suggests more similarities with indigenous Nubian religious iconography, especially that of rams. Her burial goods also point to economic and religious activities; participating in the exchange of Egyptian imports and the regulation of sealings. Whether a queen, priestess, or of other high status, this woman must have held a central role in her community.

The use of advanced database search capacities facilitates the discovery of other possible high-status Kerman women, finding

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

burials with similar artifact assemblages and items of personal adornment. During this period of rapid social change and political involvement between Egypt and Nubia, Kerma women seem to have been active participants. The distribution of these women in the Classic Kerma cemetery can be compared to the prominent role of royal women known in later Nubian cultures. Although G.A. Reisner carefully documented these later royal women, his opinion of women at Kerma was rather demeaning. Tackling Reisner's extensive turn-of-the-last-century excavation archive with modern research resources opens up this previously excavated material to new interpretations and understandings.

**Rachel Mittelman (University of Memphis)**

*Ceramics as an Ethnic Identifier: Libyans in the Eastern Nile Delta during the Third Intermediate Period*

This study focuses on reclassifying Third Intermediate Period pottery from known Libyan sites in the Egyptian Delta (Memphis, Tanis, and Bubastis), and comparing them to a ceramic data set from Mendes, a possible site of Libyan occupation. This Mendesian corpus will be used as a case study for determining the settlement patterns of ethnic Libyans through the Late New Kingdom and Libyan Period (Dynasties 21-24, 1100 to 713 BCE). The goals of this study are: 1) To create a broader use of ceramic data as an ethnic marker; 2) To focus attention on Libyans as an ethnic group in the Delta during this period; and 3) To establish a baseline classification of Libyan ceramics in the Third Intermediate Period.

The ceramic corpus in the Eastern Delta during the Third Intermediate Period reflects an evolution from traditional Egyptian pottery forms to Libyan style ceramics due to the influx of Libyan settlers into the area. This is evident in the change in wares, styles, and decorations within the ceramic corpus. By comparing ceramic data from Memphis, Tanis, and Bubastis to data collected at Mendes, a suggested Libyan center, it will be possible to identify the settlement patterns of Libyans in the Eastern Nile Delta during the Third Intermediate Period.

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

*The Lords of the West in Ramesside Tombs*

Among the dozens of Theban tomb paintings devoted to the veneration of deceased kings, queens, and royal children, a few



– all of them Ramesside in date – are notable for the number of individuals and the span of time represented. In these scenes, the artists depicted a dozen or more personages, rather than the more usual two or three, as the recipients of the tomb owners' adoration and offerings. This paper will review the Eighteenth Dynasty precedents for such groupings of kings and their family members, examine the context of the scenes in question, and compare the variations in their iconography and in the selections of persons chosen.

**Kerry Muhlestein (Brigham Young University)**

*Turning Point in the Fag el-Gamous/Seila Pyramid Excavation*

For thirty years Brigham Young University has been excavating at the Graeco-Roman cemetery of Fag el-Gamous and the Seila Pyramid. During all this time the excavation director has been a specialist trained in archaeology and Early Christian Studies. As a result, most of the publication emphasis has been in circles that did not reach Egyptology in general. Thus much that is of interest to the Egyptological community has not been well known. As new leadership takes over the dig we wish to rectify this and inform our Egyptological colleagues of past, ongoing, and future research. This will include a frank admission of things we have not done well and our plans to rectify such situations. It will include a discussion of DNA analysis of royal and other mummies that has remained in the shadows. Our needs for specialists in different fields will also be addressed. We will also report on our work on a demographic study, a textile database project, dating the arrival of Christianity in the Fayoum, collaboration with other universities, and publishing the Seila pyramid. We hope to move this excavation into the general Egyptology dialogue, and believe that such an exchange will benefit both our colleagues and our excavation.

**Brian Paul Muhs (University of Chicago)**

*An Unrecognized Loan Contract From the Archive of the Choachytes, in Chicago*

In 1893 the Chicago businessman Edward Ayer acquired a demotic papyrus for the Field Museum, known at that time as the Columbian Museum. In 1936 the demoticist Nathaniel Reich of Dropsie College in Philadelphia first published the papyrus. He read most of the text and identified it as a grain loan contract, but

he thought the name of the second contractor was too damaged to read. In this paper, I will show that the traces of the name of the second contractor can be read with the help of parallels, and that the name of the contractor suggests that the papyrus belonged to one of the Second Century BCE archives of the Theban choachytes. I will then attempt to identify the specific archive to which the papyrus belonged, using acquisition information and a parallel papyrus.

**Mohamed Naguib (Ministry of Antiquities)**

*Teaching of Pottery at the ARCE/AERA Field School*

In 2005 the teaching of pottery analysis started as part of the ARCE/AERA archaeological field school for MSA inspectors of Egypt. Many of the early students are now teachers at the field school. I am now one of these teachers. In this paper I'd like to present the program of pottery teaching at this field school. The pottery course consists of two parts; one is classroom sessions and the other is hands on training in the field.

In the classroom: We talk about recording, classification of pottery, and historical background. Each student is assigned pottery of a certain period to research. At the end of the research; each student presents their project for general discussion, and as a result each student is exposed to all periods of pottery.

Field training: We start training in molding, pinching, hollowing, coiling, and working on the wheel, so each student gains basic understanding of the different processes of pottery making. The next step is working on pottery or shards from a specific site; first to sort out diagnostic from non-diagnostic; second to document the pottery. Visits are made to traditional and modern workshops for a comparison between different processes. Visits are also made to libraries to introduce the students to library research.

Students translate sections of pottery reference books into Arabic and create a glossary of pottery terms in Arabic and English. There is also training on how to prepare a comprehensive report about the pottery from a site or particular period of pottery.

**Christopher Naunton (The Egypt Exploration Society)**

*The Egypt Exploration Society's Archive and the History of Egyptology: A Progress Report*

The EES Lucy Gura Archive contains the field documentation –

photos, notes, plans, drawings, etc. – and administrative records of the Society's work in Egypt and elsewhere from 1882 to the present day. In recent years increasing numbers of scholars have made use of the collection and the Society has made much greater use of the material as a tool to promote its history and achievements. Recognizing that it has a duty to preserve and maintain the collection and to make it accessible, the Society has invested more resources into the Archive in recent years than ever before and made it the focus of a major fundraising campaign in 2009.

Several recent initiatives will be described briefly here:

- The digitization in 2007 of several thousand glass photographs (1883 to 1939)
- The creation of the first comprehensive catalogue of the collection allowing staff to address enquiries more quickly and easily, and providing a much clearer indication of the extent of the collection, and priority areas for conservation and re-housing. In the process much material of interest has been uncovered leading to the publication of a series of short articles.
- A much-expanded fourth edition of *Who Was Who in Egyptology* including many additional entries and photographs will be published in early 2012.
- Lastly, *Who Was Who...* is complemented by the Society's 'Oral History Project' which aims to record the personal histories of senior Egyptologists. Five interviews have been conducted so far and excerpts have been made available online along with complementary archival material.

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

*Succession within the Khnumhotep Family*

The question of how Middle Kingdom officials gained their positions has received relatively little study until recently. In addition, most discussions of this topic have centered on the situation of only a single family or a particular office. One such family that has drawn attention is that of the provincial rulers buried at Beni Hasan. Scholars have presented multiple approaches and outcomes related to this family – from analysis of the biography of Khnumhotep II to models of political change based on the career of his son, Khnumhotep III. However, the biography of Khnumhotep II also provides us with information about his family members' relative ages, indicating the likely level of experience

each would have had by the time of his appointment. This paper utilizes this information, along with that from complimentary sources, to examine the careers of the Khnumhotep Family in a new light and to place them in the larger context of Middle Kingdom society by providing additional examples of families from varied ranks of the administration who followed similar, though somewhat varied, patterns of office acquisition. By doing so, this study reveals an eminently practical approach to office acquisition and transfer within this nomarchal group and suggests that a power struggle between provincial ruling families and the king had less influence on this process than sometimes proposed.

**Gaber Abdeldayem Ali Omar (Ministry of Antiquities)**

*A New Generation of Archaeologists Reviving the Egyptian School*

The aim of this paper is to reveal the role of the new generation of Egyptians working in the field of archaeology in Egypt and the new spirit to revive the role of Egyptian pioneers in this important work.

It will focus on some of the activities of excavation work such as the supervision of some excavations at Giza including the workmen's cemetery south of the Sphinx and the area to the southwest beside the Covington Tomb, as well as some discoveries made by other colleagues in the area. We will look at the work of other young Egyptologists at Saqqara, Luxor and other places. Some of our activities, especially after the revolution, have been exercises in rescue archaeology and have produced great results.

We have also been rediscovering the names of the Egyptian leaders in the field of archaeology and hoping to publish their finds.

Finally, I will review some of the activities I participate in now to document the current state of The Giza Plateau in 2012 comparing its state through the decades and what needs to be done in the future. Creating a memory for such a great site is important and should be done for other sites as well.

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

*The North Chapel of Senwosret III at Dahshur*

From at least the reign of Djedefre on, royal pyramid complexes included a chapel built on the north side of the king's pyramid over the traditional entrance to the royal burial chambers. Although the shaft leading to Senwosret III's chambers was located

on the west side of the pyramid, a chapel was still constructed in the traditional place on the north.

Excavation work undertaken by the Egyptian Expedition of The Metropolitan Museum of Art in and around Senwosret III's north chapel has led to the recovery of a large number of relief fragments, many of which can be joined. Although the wall decoration is fragmentary, the structure can be considered the best-preserved north chapel from either the Old or Middle Kingdoms. The relief was carved by some of the leading artists of the time.

The north-south oriented chapel was decorated with offering subjects, including the king seated before an offering table, offering bearers, an offering list, piled offerings and the slaughter of food animals. The chapel had a vaulted ceiling, which resulted in the creation of tympana above the chapel entrance and the false door; it has been possible to reconstruct the decorative program of this feature. A 2010 grant from ARCE's Antiquities Endowment Fund (AEF) resulted in the reconstruction of the north tympanum in a modern limestone block. During the 2011 season, a large group of fragments from the west wall were joined together, revealing additional information about the layout of the chapel.

**Hratch Papazian (University of Copenhagen)**

*Thoughts on the Old Kingdom Gebelein Papyri*

The Old Kingdom Gebelein papyri consist of the accounts of an Upper Egyptian agricultural estate. In addition to being among the rare papyrus documents from the Old Kingdom, they reveal a non-idealized picture of administration at the provincial level, much more so than information that derives from embellished tomb inscriptions, for instance. And since these texts represent a set of economic documents that do not appear to describe explicitly the activities of a royal memorial cult establishment, as opposed to the well-known corpora from Abusir, they provide us with an unprecedented opportunity to analyze the socio-economic and administrative reality of a community far removed from Memphis. This presentation will set forth salient points about this corpus and will outline broad trends in provincial administration during the late Old Kingdom, as elicited from the contents of the papyri, which relate to work organization (with a range of occupations listed therein), wage rates expressed in grain measures, payment rates in linen, jurisdictional affiliation markers, among other information. The analysis of the operations of the agricultural foundation de-

scribed in the Gebelein texts should contribute a great deal toward refining our current incomplete knowledge of features relating to the management of state resources, both material and human, at the regional level more broadly and the town level more specifically, during the Old Kingdom.

**Dustin Peasley (University of Memphis)**

See entry under **David A. Anderson**

**\* Erin A. Peters (University of Iowa)**

*Issues of Identity in Augustan Art from Roman Egypt*

After annexing Egypt as a Roman province in 30 BCE, Augustus not only appropriated Egypt into his imperial identity at Rome, but also embraced his identity as Egyptian pharaoh in Egypt. Reliefs and statues depicting Augustus as pharaoh survive as do Roman-style portraits of Augustus from sites as diverse as Alexandria in the Delta and Meroe in the Sudan. The co-existence of Egyptian- and Roman-style portraits of the emperor in Egypt raises questions about how Augustus's identity as pharaoh of Egypt related to his identity as first emperor of the Roman Empire. This paper explores how seemingly unrelated traditions co-existed in Augustan Egypt, where they overlapped, and why they both flourished.

Scholars of Augustan art often conclude that Roman-style images in Egypt were created for and understood by Roman audiences and that Egyptian-style images made in Egyptian materials were created for and understood by Egyptian audiences. However, it will be demonstrated that artists working in the earliest days after annexation combined seemingly disparate artistic traditions to create a new, complex art that was displayed where it would be viewed by a culturally diverse audience.

This paper uses Homi Bhabha's post-colonial theory of hybridity to view Roman Egypt as part of a global ancient world, where numerous complex cultures participated in cultural exchange.

This paper argues for a pluralistic study of art from Roman Egypt to consider Egypt as an integral part of the Augustan world.

**\* Danielle O. Phelps (University of Arizona)**

*A Devastated Foreign Landscape Depicted in Luxor Temple*

A relief of Ramesses II, located on the exterior western wall of the Processional Colonnade Hall of Luxor Temple, depicts a dev-

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

astated landscape surrounding an unnamed town. Analysis of the vegetation represented in the relief may indicate the general location of the unnamed town and is of interest to our understanding of Egyptian military interaction with the area-possibly indicating the time of year the town was destroyed. The scene may also provide a greater understanding of Egyptian interest in the portrayal of landscapes through the medium of art.

**Patrizia Piacentini (Università degli Studi di Milano)**

*The First 150 Years of Egyptian Collections in Egypt through the Archives of the Milan University*

In the Archives of the Università degli Studi di Milano are kept many documents related to the activities of famous Egyptologists of the 19th and 20th centuries. Some 150 letters that Mariette sent to Heinrich Brugsch between 1853 and 1881 enlighten us on the creation of the Museum at Bulaq. In addition, a great number of notes and drawings by Victor Loret, kept in the Milanese Archives as well, are devoted to this museum and to the objects present there in 1881.

When Loret was appointed Director of the Antiquities Service in 1897, his office was located in the new building for the Museum, at Giza. Watercolours and drawings made by Gaetano Lodi, the Italian painter who decorated that building, have been found in private collections and given to the Egyptological Archives of the University of Milan for study, together with an important series of photographs of the Museum made by Sebah.

In the correspondence of Giuseppe Botti, kept in the Milanese Archives since 2010, is drawn the birth of the Graeco-Roman Museum of Alexandria. Other significant documents now in Milan belonged to Pierre Lacau, who participated in the first stages of publication of the Catalogue Général.

Furthermore, detailed information on the Cairo Museum and on the conception of the Luxor Museum have been found in the private archives of Bernard V. Bothmer, bought by the University in 2008.

**Nicholas S. Picardo (The Giza Project, Harvard University)**

*Three-Dimensional Graphic Modeling as Archaeological Research Tool: The Menkaure Valley Temple Settlements at Giza*

The deep history of Egyptology has witnessed variable standards

of archaeological retrieval and documentation, presenting both advantages and difficulties to current researchers. New methods are emerging that integrate visualization technologies with ground-based archaeology to optimize the use of past records, enhancing their value while overcoming some limitations. More than just a means to bring academic reconstructions to an audience increasingly accustomed to sophisticated graphic displays, 3D graphic modeling has an important role to play in the science of archaeology. This paper outlines the prospects and limitations of 3D modeling as a research technique using a case study by the Giza Project at Harvard University. The focus of this study is the sequence of settlements in the Menkaure Valley Temple and its appended “Ante-temple” (a.k.a. the Khentkaus Valley Temple), excavated originally by George Reisner and Selim Hassan. This presentation describes how primary excavation records inform 3D graphic reconstructions and how the latter, in turn, promote insights about architecture and space, while considering also the assumptions and choices that arise in the modeling process. Additional discussion will assess how archaeological excavation and 3D reconstruction, as both process and product, can benefit each other.

**Christie Pohl (American Research Center in Egypt)**

*ARCE’s Advanced Conservation Training Program: Current Projects in Luxor, Karnak and the West Bank*

ARCE Luxor’s advanced conservation training for Egyptian conservators continues to develop during the 2011-2012 season. Using a new documentation system, practical work is ongoing in Luxor and Karnak Temples. In Luxor Temple, cement fills are being replaced with lime mortar on columns in the Ramses II Court. In Karnak, conservation work is being done in Chapel 7 as well as the South Pylon and columns in Khonsu Temple’s Main Court. Supported by a grant from USAID, three new projects have started on Luxor’s West Bank. Conservation work includes the excavation and treatment of the tomb of Djehuti, the Royal Butler to Hatshepsut and Tuthmosis III of the 18th Dynasty. Another project involves conservation of the Temple of Isis at Deir el Shelwit, dating to the reigns of Roman emperors Hadrian and Antoninus Pius (117-161 AD). Teams of Egyptian conservators are working with ARCE conservation supervisors to develop more advanced conservation skills. This talk will outline ARCE’s approach to training local conservators and summarize the activities involved in the five current conservation projects. A recent discovery of multiple



paint layers in Khonsu Temple, which will provide new information on the decorative schemes and the temple's different periods of use, will also be examined.

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

The "Gum-Eaters" of Nubia

In a brief article on "la cuisine Soudanaise," Serge Sauneron observed that "le mode d'alimentation ait été, aux yeux des Égyptiens, l'un des critères importants qui permettaient de distinguer les différents peuples." Demotic papyri give multiple examples of this trope, referring to the Nubians as "*qmy*- eaters" and "*ꜥwš* -eaters." The terms *qmy* and *ꜥwš* are frequently used in other Egyptian texts to describe various resins, and thus Gaston Maspero speculated: "C'est une injure à l'adresse des Nègres, que la pauvreté de leurs terres obligeait à se nourrir des gommés de diverses natures qu'ils recueillaient sur les arbres de leurs forêts." By contrast, John Darnell has cast doubt upon Maspero's interpretation of these epithets as literal descriptions of an arboreal Nubian diet, proposing instead that "the reference to the land of 'gum eaters'... is a pun on Nubia as a land of incense." Darnell's reading does not pursue the question of what distinctive foods the Nubians did eat, nor does it clarify precisely why their comestibles inspired punning comparison with their aromatics.

Several unpublished passages from a 25th-Dynasty inscription at Sanam now facilitate a more thorough investigation. In light of these passages, this paper will reconsider Nubia's eaters of *qmy* and *ꜥwš* through analysis of both the broader linguistic context of those terms and the growing body of archaeological evidence for foodways in the Middle Nile region. An alternative reading of these epithets will then be proposed - one which would reveal more fully the wit of the Egyptian pun recognized by Darnell.

**\* Luigi Prada (University of Oxford)**

*An Unpublished Demotic Dream Book: New Contributions to the Study of Ancient Egyptian Dream Interpretation*

The wealth of unpublished demotic papyri in museum collections worldwide allows for research possibilities that are seldom found within other areas of Egyptology. The object of the present paper is a dream book, of which several fragments of multiple copies stemming from the Roman Fayum are preserved in European and

American collections. I intend to highlight some of the results that the reconstruction of this fragmentary text can offer, when different approaches are simultaneously used in its study. Its main significance lies in the mass of information it adds to our knowledge of dream interpretation in Graeco-Roman Egypt, of its social and religious setting, as well as of its cultural and ethnic background, within the bilingual reality of the time. Comparison with hieratic dream books of Pharaonic date shows how deeply rooted in indigenous traditions demotic dream interpretation is, and how it may have had a strong influence on its counterpart in Greek contemporarily attested in Egypt. Further, the disparate nature of the dreams, listed into separate sections according to their topic, makes this text also highly significant for lexicographical studies, since it preserves words that are rarely attested or as of yet unknown in demotic. Finally, the existence of multiple copies of a technical text like this offers the chance to investigate its manuscript tradition, along with the wider subject of Egyptian temple scriptoria in the Roman Period, and their work at the time of the gradual extinction of the indigenous script and of the texts written in it.

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

*Collateral Damage: El Hibeh Middle Egypt After the 2011 Revolution*

January 2011 was a momentous time for all Egyptians, the effects of which are still reverberating through Egypt today. It was also a momentous time for many Egyptian archaeological sites and materials, as the withdrawal of police forces left many antiquities vulnerable. El Hibeh, a town mound with surrounding cemeteries in Middle Egypt, was particularly hard hit by looting, which was especially intense immediately after the January revolution, but which still continues today. The one possible silver lining in an otherwise very bleak destructive picture is that the looters have revealed new structures and presumably additional stratigraphic data that should provide further information about the site (although at considerable cost to scientific investigation). In this paper I will first present an overview of the damage to El Hibeh and then assess both the damage and any insights it may have provided to aid our interpretation of the site and its history.

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

*New Light on Amenhotep, Overseer of the Builders of Amun*

Analysis of a fine though unnamed and unprovenanced mummy mask of the mid-Eighteenth Dynasty in the Metropolitan Museum of Art's Department of Egyptian Art: MMA 30.8.69.

On the basis of style and technique an association is posited between this mask and a fragmentary coffin lid in the Myers Museum at Eton College, ECM 1876. The Eton lid is inscribed for an Overseer of the Builders of Amun named Amenhotep – a high-ranking supervisor of construction within the Karnak temple complex, here identified as a contemporary of king Amenhotep II of the 18th Dynasty (c. 1415 BC).

Scraps of inscribed papyrus still adhering to the surface of MMA 30.8.69 are read for the first time. Their relationship to known fragments of the Book of the Dead of the Overseer of Builders Amenhotep is demonstrated, and the mask's association with both the Eton coffin lid and other items from his burial confirmed. A study of the extant fragments of Amenhotep's Book of the Dead permits this document's precise disposition within the burial to be established.

A second and more famous mask in the Metropolitan Museum of Art, MMA 30.8.68, again unnamed and without definite provenance, is shown to have been acquired at the same time as the mask MMA 30.8.69. It is argued that this second mask is likely to originate from the same tomb and to have belonged to Amenhotep's wife, the lady Mutresti.

**Jean Revez (Université du Québec à Montréal)**

See entry under **Peter Brand**

**Moustafa El-Bahy Rezk (Ministry of Antiquities, Egypt)**

*Influences of Islamic Architecture on Italian Architecture During the Medieval Ages*

Italy has been an intersection of civilizations and cross-cultural influences are reflected in its great architectural heritage.

Through the presence of Muslims in Sicily, commercial relations between Italy and the Islamic world, the Crusades, and Italian pilgrims to the Holy Land, Islamic architectural traditions were

transferred to Italy.

These influences will be traced by looking at various elements used in Italian Medieval architecture such as bell towers, vaulting and arch systems, crenellations, bi-chrome decorative motifs, Arabic script, and the use of colored glass.

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

*Iconography and Epithet Plays in the Temple of Hathor at Dendera*

A striking characteristic of Ptolemaic temple scenes is their complex iconography of composite crowns, scepters, clothing, and cult objects. Each iconographic element carried its own symbolism and theological associations and was a deliberate choice by the ancient designer. However, our understanding of Ptolemaic iconography is still in its beginning; scholars do not agree on the function and meaning of these individual elements.

This paper focuses on the iconography of composite crowns, scepters, and cult objects in the relief scenes in the Per-wer Sanctuary at the Temple of Hathor at Dendera. Building upon studies of individual crowns by Derchain-Urtel and Budde, and broader works on iconography by Preys, Vassilika, and Goebis, I first created a database of crowns, scepters, and cult objects organized according to typology. Next, I correlated the ways in which these elements related to epithets of scenes in which they appear. I found that crowns usually corresponded to the identity and role of the deity or king depicted, but that in key scenes, epithets of one scene related to a crown or attribute in the symmetrical scene (and vice versa), thus forming a chiasmic relationship, or “iconography play.” The added layers of theological meaning carried by these visual attributes in the complementary scenes work together with the aural and visual aspects of the accompanying texts, creating a rich tapestry of sound and sight. Further research on Ptolemaic iconography can increase our understanding of its role in conveying theological ideas and helping the temple to renew the cosmos.

**Joshua Aaron Roberson (Camden County College)**

*The Awakening of Osiris: Interpretations and Observations on a Recalcitrant Sequence of Cryptographic Texts*

The Awakening of Osiris by Horus, with his attendant files of protective deities and the barques of the evening and morning,

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

stands as one of the most densely compact and evocative images of resurrection and apotheosis to have survived from ancient Egypt. Iconographic parallels for the awakened Osiris occur as early as the Eighteenth Dynasty but the complete sequence of figures is attested first in the cenotaph of Seti I at Abydos. The same sequence later re-appears in the royal tombs of Ramesses VI, Ramesses IX, and Sheshonq III, the private Theban tombs of Pedamenopet and Mutirdis, and the Nubian tomb of Queen Qalhata at El-Kurru. And yet, despite numerous occurrences, the cryptographic texts annotating these well-known scenes have never been compared in detail and remain almost entirely undeciphered. This lecture will examine the cryptic annotations in context, taking into consideration the various parallel sources, in an attempt to shed some light on this previously opaque sequence. In several cases, plausible readings may be suggested on the basis of attested cryptic orthographies from contemporary inscriptions. In addition, an investigation of the principles of cryptic substitution employed in connection with the Osiris scene reveals a higher than expected incidence of thematic (ideographic) sign use, as well as early precursors to writings that only become common later, in Ptolemaic Egyptian. This last observation may be significant with regard to the ultimate survival of the Awakening of Osiris as an iconographic motif at Dendera, in the Osirian chapels of the temple of Hathor.

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

*Work of the Joint Mission to Malqata, 2012*

During February 2012, the Metropolitan Museum of Art and Emory University will return to the site of Malqata. This paper will report on some aspects of the work that is planned for this season. One of the goals of the expedition is to relocate the South Village, a settlement area that was partially excavated in the early Twentieth Century by the Met's Egyptian Expedition. This part of the site is located to the south of the King's Palace and runs along the edge of the mounds that form the west side of the Birket Habu. Although no features of the South Village are currently visible on the surface, a plan of the excavated area and photographs that show several buildings in their relation to the mounds and the King's Palace should allow us to relocate the settlement. A magnetometry survey of this part of the site will also determine what

may be preserved below the surface.

**Maria A. Rosado (Rowan University)**

See entry under **Jane Hill**

**Charlotte Rose (University of Pennsylvania)**

*For Fertility Now and Hereafter: Bed Figures and Votive Model Beds in the Penn Museum*

There are 75 total woman-on-bed figurines and eight bed models from the University of Pennsylvania Museum. Both object types appear to be almost exclusively for private people, though there is one bed figurine that has the name of Cleopatra VII. The former object type, found in temple, tomb, and domestic contexts, seem to function as a magical means to ensure fertility, particularly child-birth. In tombs, this basic meaning seems to be transferred to the rebirth of the deceased in the afterlife, while the objects found in temples may have served as votive offerings. Domestic exemplars tended to be located by private shrines. Bed models, especially the exemplars with elaborate painting and molded decoration, likely held the detachable form of such figurines, at least part of the time. The first part of the paper gives a discussion of the bed figurines and a catalog of the Penn Museum comparanda, while the second addresses the bed models.

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

*High Cheekbones and Hidden Hieroglyphs in the Metropolitan Museum's Mastaba Chapels*

The mastaba chapels of Perneb and Raemkai at New York's Metropolitan Museum of Art are among the best known and most visited Old Kingdom chapels. In the course of preparing for their full scientific publication, new information about them has emerged.

In the chapel of Perneb, surprisingly, one of the most interesting insights comes in the area of the techniques of tomb decoration, the one aspect of the chapel that was fully studied by Caroline Ransom Williams in her book, *The Decoration of the Tomb of Per-nDb: The Technique and the Color Conventions*. However, the chapel contains evidence of an additional stage of work that has not previously been noted. Scientific investigation by the muse-

um's conservators has revealed technical aspects of this stage that throw light on the way the ancient craftsmen worked.

In another chapel in the museum's collection, it has long been known that the names and titles of the original owner, a man named Neferiretenes, were erased and replaced by those of Prince Raemkai. The reconstruction of the original inscriptions has been attempted by both Dr. Williams and Henry G. Fischer. More recently, the technique of reflectance transformation imaging has been applied to some of the erased areas, resulting in the reconstruction of additional signs, some of which suggest that the chapel's date may be earlier than generally assumed.

**Joanne Mary Rowland (Freie Universität, Berlin)**

*Quesna: Its Sacred Use and Position within the Socio-Political Landscape of the Central Nile Delta*

The Quesna archaeological area is on a turtleback (sand hill) in the central Nile Delta and recent investigations (Rowland 2011, 2012) confirm the site's use as a burial ground from the early Old Kingdom onwards, with prior investigations (including Gomaà and Hegazy 2001, Rowland 2008, Rowland, Inskip and Zakrzewski 2010) proving use of the site from the Late Period through to the Roman period. The earliest excavations located burials within what is now known to be an extensive cemetery, including a rare brick-built mausoleum dating from the Late Period onwards, together with parts of a Ptolemaic-Roman cemetery and also a sacred falcon necropolis. The recent investigations of an Egyptian Exploration Society mission (2005 onwards) have assessed the entire area of antiquities' land for archaeological evidence and have been successful in targeting specific areas within the cemetery to assess the communities that used the site, through osteological and artefactual analysis.

The recent discovery of an Old Kingdom mastaba tomb at the site alludes to the very different socio-political geography of the region during the earlier use of the site, currently dated at the late 3rd to early 4th Dynasty. During its later history, Quesna can be linked to Athribis through inscriptional evidence, however, the fact that Athribis is not mentioned in texts until the 5th Dynasty (Palermo Stone), suggests that the site of Quesna was part of a quite different sphere in the early Old Kingdom, when it might have fallen

under the Busirite province.

**Donald P. Ryan (Pacific Lutheran University) and Roselyn A. Campbell (University of Montana)**

*Left Behind: Abandoned Artifacts and the Priorities of Earlier Archaeologists in the Valley of the Kings*

The ancient robberies of the burials within the Valley of the Kings are well-attested from both textual and archaeological sources. The robbers were typically selective in their looting, preferring valuable and/or recyclable items and often leaving much of the rest. The explorers and early archaeologists of the 19th and early 20th centuries encountered these ravaged leftover remnants as they excavated and documented many of the Valley's tombs. Some of these excavators were themselves selective and left behind a good number of ancient items which have once again come to light as recent archaeologists have revisited these tombs. This paper will assess data relating to this second-wave of left-behind artifacts with the goal of providing insights into the motivations and priorities of the early archaeologists who encountered them.

**Gonzalo M. Sanchez, MD (University of Arizona Egyptian Expedition)**

See entry under **Edmund S. Meltzer**

**Timothy Lawrence Sandiford (Brown University)**

*A City No Less than Thebes? The Ptolemaic Abydos Settlement Site 2010-2011 and 2011-2012 Excavation Seasons*

The late Republican writer Strabo in Book 17 of his Geography gives us one of the most tantalizing visions of Abydos during the late Ptolemaic and early Roman period. He states that "Abydos appears once to have been a great city, second only to Thebes, but it is now only a small settlement." Yet, the archaeological evidence for this decline has been largely absent.

In 2007 a geophysical survey carried out on the northern edge of the Abydos Northern Cemetery revealed a previously unknown 12, 021 Sq.M. area of archaeological deposits. Since 2010 the Brown University Abydos Project has carried out exploratory excavations to define the period, nature, and extent of these remains.

These excavations have revealed a previously unknown area of settlement intimately associated with the ancient town site of Aby-



dos. The preponderance of recovered ceramics and secured objects date to the Ptolemaic period, making this the only known section of the Ptolemaic town to have survived. These remains consist of well-preserved mud brick structures, with a maximum preserved wall height of 1.70m, which are consistent with urban settlement. The first two seasons of excavation have allowed the definition of larger contiguous structural groups and also the definition of axial routes of travel within this area of settlement. This paper presents the results of the 2010-2011 and 2011-2012 seasons and discusses their implications, not just for the developing archaeological landscape of the Northern Cemetery, but for the urban landscape of Abydos more generally during the Ptolemaic period.

**Phyllis Saretta (Metropolitan Museum of Art)**

*Asiatic Musicians at Akhenaten's Court: An Amarna Relief in the Metropolitan Museum of Art*

One of the most intriguing examples of Amarna temple relief carving is the depiction of blindfolded Asiatic musicians and a large standing lyre that they clasp or play. Scholars have long debated the ethnic origins and gender of these foreigners. This remarkable image poses several perplexing questions. Why would foreign musicians participate in a cult service for the Aten? Why are they blindfolded? What was the means of their exchange or transmission? From where did they come? The lyre represented has no exact parallel in either Egypt or the Ancient Near East. This presentation will discuss the iconography of the image and consider its place within the context of Amarna art and Late Bronze Age Egypt.

**Foy D. Scalf (University of Chicago)**

*Demotic Votive Texts from an Ibis Sanctuary*

This paper will present newly identified Demotic texts on jar fragments held by the Oriental Institute Museum of the University of Chicago that contain votive formulae and references to “Thoth, the great god, the ibis” and “the gods of the house of rest,” revealing that the vessels were once deposited within an animal necropolis or ibiotapheion. The shape of these ceramic containers, preserved in a single rim and shoulder, suggests that they were used as containers for mummified ibis bundles. Their acquisition as purchases has erased any archaeological context and made

identification of their provenience tentative, although speculative suggestions can be made based on comparable data and the area whence they were acquired. Despite a lack of secure dates within the texts, several internal criteria point to assigning them to the late Ptolemaic or early Roman Period. Determining the reasons for production and the agents of the inscriptions involves assessing competing hypotheses about the intended purpose and ultimate usage of such vessels at sites such as Tuna el-Gebel and Saqqara. A context can be established for these objects by reviewing the evidence concerning the potential interactions of priests and pilgrims within the sacred animal cults in order to evaluate the commonly held assumption that votive mummies would have been produced largely for the need of a robust pilgrimage industry.

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

*Egypt's Foreign Relations in the Old Kingdom*

Recently, Karin Sowada has presented a new archaeological assessment of Egypt's relations with the Levant in the Old Kingdom, portraying it as an "active participant in the geopolitical and economic affairs of the whole region." The very fragmentary textual and pictorial evidence from the Old Kingdom has traditionally favored the view of rather limited foreign interest and interaction. The lecture will challenge this impaired view by reflecting on the limitations of the evidence and the probability of more wide-ranging diplomatic, political and economic relations in the Pyramid Age. It will discuss new evidence – from the Abu Ballas trail to the recently published biographical inscription of Iny and textual evidence from Ebla – in support of this view and address the challenges historical phonology presents in correctly identifying personal and place names in new historical sources.

**Anna Serotta (Metropolitan Museum of Art)**

See entry under **Isabel Stuenkel**

**Racheli Shalomi-Hen (Tel-Aviv University and the Hebrew University of Jerusalem)**

*Pain and Suffering as Punishment in Ancient Egypt*

The first explicit textual testimony for pain and suffering as a form of punishment appears in Old Kingdom appeals to the living,

where the dead tomb owner addresses the living who visit his tomb. In his address, he often threatens to cause pain and suffering to those who might enter the tomb in a state of impurity. Further evidence for the concept of the dead as the source of suffering can be found in the Wisdom Literature and in letters that were written to dead close relatives. From these letters it becomes clear that the dead relatives were expected to protect the living from dead enemies who act against them, their families and property in return for offerings.

Yet, the dead were not the only ones who acted against the living. Personal votive stelae, erected by the workmen at Deir-el-Medina, bear private penitential prayers to the gods. In these texts illness is perceived as divine punishment, a result of sins against a deity. From these stelae it is clear that the gods, just like the dead, had to be appeased by humans. Consequently, remorse, the erection of votive stelae, supplication and prayers are perceived as a means to win the forgiveness of the angered deity, and to stop the suffering of wretched humans.

The objectives of the proposed paper are to analyse the various available sources which indicate the notion of punishment in the pain and suffering experienced by human beings.

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

*Luxor EAC – 5th Season Update and Description of the New APS Project*

The fifth season of ARCE's involvement in the East Bank Groundwater Lowering Project consists of a continuation of monitoring the affects of the groundwater lowering and the accompanying conservation projects of selected structures and relics.

The presentation will briefly review and update seven ongoing projects financed by a USAID Grant. The projects involve Conservation, Training, Lime Mortar Patching, Stone Flooring, Mut Sacred Lake Improvements, Monitoring and Maintenance in the Karnak and Luxor Temple complexes.

The new APS project "Job Creation through Cultural Resource Management in Luxor" awarded to ARCE on September 30, 2011 will be briefly described.

**C. M. Sheikholeslami (Independent Scholar)**

*My Love's Shiny Red Teeth: Identifying the Tree in the Love Song pTurin 1966/1*

The beginning of the love song of pTurin 1966/1 has long been restored to indicate that a pomegranate (*Punica granatum* L.) tree is speaking, or alternatively, a perseae (*Mimusops laurifolia*) tree. As the tree compares its seeds to the beloved's teeth, neither the glistening red seeds of the pomegranate nor the shiny brown seeds of the perseae seem a suitable comparison. This paper suggests another tree whose characteristics are better suited to the descriptions in the love song, and considers whether the three songs on the papyrus are part of a single cycle of songs.

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

*Identity, Commemoration and Remembrance in Nubia: Burials at Tombos during the New Kingdom and Its Aftermath*

Commemoration of individuals through burial provides a critical arena for the negotiation of identities in colonial encounters. Burials at Tombos, an Egyptian colonial community in Sudanese Nubia founded in c. 1400 BC, reflect remembrances that vary by sex, class and chronology. While most individuals commemorated their Egyptian identities, the burials also reflect the cultural entanglements common to colonial encounters that eventually led to the emergence of new, hybrid identities in the empires aftermath. By the Napatan period, c. 727-600 BC, the landscape in the cemetery was marked by a strong sense of multivocality through commemorations that emphasized different cultural memories, Egyptian and Nubian, stretching back far in time, reflecting choices conditioned by individual predispositions as well as the larger social and political contexts connected with the New Kingdom empire and rise of the Kushite Dynasty.

**John William Stephenson (Appalachian State University, Boone, NC)**

*"The deception requires a veil thrown over it" – Coptic Textiles and Gender in Domestic Settings*

The early Christian writer Egyptian Clement of Alexandria (c. 150-215), in his spectacularly misogynistic advice to virgins,

combines a series of images to mock the lingering paganism of late Roman Egypt even as he disdains outward signs of beauty in women. The operative metaphor involves the uses and meanings of textiles, where a woman's veiled and painted face is equated with the cult statue in the veiled inner sanctum of a traditional Egyptian temple. Playing on the ambiguous quality of textiles as coverings that reveal as they conceal, Clement indicates a further equation between bodily and architectural enclosure. This paper takes Clement as a point of departure to examine a class of so-called Coptic textiles that were employed as curtains and coverings in late Roman and early Christian houses. The late Roman period saw an explosion of such colorful textiles in Egypt, whose ubiquity and often pagan imagery seem to confirm as well as to challenge our perceptions of the era. Comparing literary references with the textiles and with archaeological evidence from late Roman houses, the paper explores parallels in the gendered notions of covering and display in contexts both of domestic use, and in contemporary veiling practices of women in late Roman Egypt.

**Isabel Stuenkel (Metropolitan Museum of Art) and Anna Serotta (Metropolitan Museum of Art)**

*Vibration Mitigation in a Museum Environment During Construction*

In March/April 2012 The Metropolitan Museum of Art will begin a large-scale renovation project of galleries, libraries, offices and collections areas for The Costume Institute, which is located directly below the galleries of Egyptian art. Vibration caused by construction activities poses a serious risk to museum objects. In order to prevent and mitigate possible vibration from endangering the collection, a team of curators, conservators and engineers carried out a risk assessment on a case by case basis and developed a range of preventive conservation strategies. These methods (such as the mitigation of objects in the galleries with vibration dampening materials) have already been implemented during initial construction testing and have generally proven to be successful. This presentation will discuss various methods and procedures that were developed not only to safeguard the art, but also to allow visitors continued access to as much of the collection of Egyptian art as possible during the work period.

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

*Snake Busters: Experiments in Fracture Patterns of Ritual Figurines*

This presentation will relay the results of recent breakage experiments performed on replica ritual clay cobra figurines. Clay figurines of rearing clay cobras have been found in Late Bronze Age settlements in Ancient Egypt and the Levant and are the subject of a larger project. Their fabric, manufacture, style, breakage patterns, and context provide clues to their original use as votives, divine avatars, components of spells, or apotropaic devices to ward away demons. Because most have been found fragmented, it has been suggested that this was the result of ritual as opposed to accidental breakage. However, no experiments have ever been carried out on figurines such as these to establish whether the cause of the breakage can be ascertained with any degree of certainty. This project aimed to replicate different destruction methods to reveal any recognizable fracture patterns. A professional potter produced the replicas by hand while controlled tests were performed by engineers and machinery at the Materials Research Centre at Swansea University. Modern technology such as high speed cameras were used to record the process and laser scanners were employed to see if in the future, the tests could be reproduced without the need for physical breakage. The results of these experiments have provided a model that can be used on future projects examining solid clay figurines representing cobras, females, birds, excretion figures, or any other subject.

**Ana Tavares (Ancient Egypt Research Associates) and Mohsen Kamel (Ancient Egypt Research Associates)**

*More from Memphis: Excavations at the Middle Kingdom Settlement in Kom el Fakhry*

In 2011 AERA carried out an ARCE/AERA archaeological field school, in collaboration with the Egypt Exploration Society, at Kom el-Fakhry Memphis. The current project integrates into the research agenda of the Survey of Memphis project (EES), investigating the development of ancient Memphis since 1982, under the direction of Drs. David Jeffreys and Lisa Giddy.

The Middle Kingdom settlement at Kom el Fakhry, previously investigated by Mohamed Ashery (SCA) in 1981, is adjacent to

an FIP cemetery, the earliest known part of the ancient capital. The EES team continued auger work as part of their project to reconstruct the ancient environment, particularly the movement of the river over the life span of the city.

We excavated, either side of an east-west street, a series of large rooms, broadly domestic in character. The structures represent three major phases dated from the 13th to the 12th dynasty. The stratigraphy of the site is very complex. Features recorded include silos, hearths, storage bins, and courtyards.

Finds, from secure settlement contexts, range from ground stone tools, weaving tools, amulets and personal adornment, to household cult pieces, namely a stela, offering table and small double seated statue, all part of an assemblage excavated from the same room. There is evidence of administration with a variety of inscribed clay sealings. Preliminary analysis of faunal, botanical, and lithic material provides a complementary picture to the results from the nearby settlement at Kom Rabia.

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

#### *The Path of Harwa: A Round Trip Ticket to Eternity*

The decoration of the Tomb of Harwa (TT 37; beginning of the 7th Century BC) in the Assasif was largely constructed around the description of the human existence, which was originally conceived as a path leading from life to eternal rebirth in the Netherworld. That was a discovery made in 1995 during the early activities of the Italian Archaeological Mission to Luxor (formerly known as the Archaeological Mission of the Museum of Milano in Egypt) at the site. The three main stages (life, death and rebirth) of that virtual journey to eternity, now known as “the Path of Harwa,” are described on the southern walls of the passages between the major sections of the monument (courtyard, first and second pillared halls, and shrine of Osiris).

The northern walls of the same passageways are inscribed with texts that were unable to be taken into consideration before 2009, when these texts were identified as chapters of the Pyramid Texts, Coffin Texts and Book of the Dead. This new information led to the surprising realization that the path of Harwa did not merely end with the arrival of the deceased in the sight of Osiris, but was also intended to bring him back ...

**Julia Troche (Brown University)**

*The Akh as an Active Agent*

The dead in ancient Egypt remained very much alive as active members of social systems. Indeed, to paraphrase Pyramid Text 213, they did not go away dead, but went away alive. Despite their corporeal demise, the dead lived on in various forms: *ba*, *ka*, *akh*. Notably, the *akh*—often qualified as *ikr* ‘excellent’ or ‘abled’—seemed to possess a uniquely active aspect. Existing within a liminal zone, the *akh* demonstrates agency in both the earthly realm and within the divine hereafter. The dead, as an *akh*, was a mediator, transcending realms—causing malady, fear and harm on one end of the spectrum and justice, aid and protection on the other.

Although scholars have examined the distinctive character of the *akh* in the New Kingdom and the role of the *akh* in mortuary literature, there has been little discussion of the *akh* in the Old and Middle Kingdoms and of the *akh* as a social agent. This paper will outline the Old and Middle Kingdom evidence (i.e. Pyramid Texts, Appeals to the Living, Letters to the Dead, False Doors), which suggests that the *akh* was the uniquely active agent of the dead. I will then comment on the loci of interactions between living and *akh*. And finally, I will conclude that the dead were, indeed, active members of dynamic social networks, which may be reconstructed by applying archaeological, textual and visual evidence in conjunction with theoretical tools of analysis.

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

*Demotic Graffiti in the Valley of the Kings – A Progress Report*

Every visitor to the royal tombs in the Valley of the Kings has noted that many of the tombs are full of ancient, medieval and modern graffiti. The bulk of the Greek and (relatively few) Latin graffiti were published in the 1920s by Jules Baillet. At the time, Baillet reported that the Demotic graffiti were to be published by George Bénédite, but no such publication ever appeared, and only a handful of the hundreds of Demotic graffiti from the tombs have ever been discussed in print. Beginning in 2005, Jacqueline Jay, Eugene Cruz-Uribe and I have worked to comprehensively photograph, facsimile and study all of the post-Ramesside, pre-Coptic Egyptian graffiti from the Valley of the Kings, as well as ancient



graffiti in the tombs that are neither in Egyptian nor in Greek. We have identified a total of 234 such graffiti, distributed very unequally in the following tombs: KV1 (Ramses VII), KV2 (Ramses IV), KV4 (Ramses XI), KV6 (Ramses IX), KV8 (Merneptah), KV9 (Ramses V/VI), KV11 (Ramses III), KV15 (Sety II). Of these, almost half (107) are in KV2. I will summarize our work so far, and invite suggestions as to the reading of problematic graffiti.

**Leslie Anne Warden (West Virginia University Institute of Technology)**

*Serdab Placement and Cultic Practice in Old Kingdom Private Tombs*

The basic function of serdabs as a hiding spot for statues of the deceased is readily apparent. But rather than just acting as a supplementary home for the deceased's ka, serdabs also provided a point of participation for the cult of the deceased. Closer examination of the corpus of tombs with serdabs shows that the role of this architectural feature was dependant in part upon its location: in the offering room itself, the rooms before or after the offering chamber, or external to the chapel. The types of statues which the serdab held appears to have varied accordingly, with specific types of statues only appearing in certain serdab locations. When considered together, the serdabs appear to mimic spheres of the home in all of its multiple levels of decorum. Different serdab locations also appear to have played different cultic roles. In some locations – specifically, the offering chamber – statue(s) of the deceased were almost certainly expected to interact with living visitors in a very official capacity. However, outside of the offering room interaction with visitors seems to have become more informal. The statues within such serdabs also become less official. This paper will suggest that the primary goal of these less formal serdabs was not to supplement the cultic interaction with the deceased but instead to recreate the home in a conceptual (rather than architectural) manner, creating a very private microcosm for the deceased's afterlife.

**Josef Wegner (University of Pennsylvania)**

*2012 Excavations in the Mayoral Residence of Wah-Sut (South Abydos).*

Recent work in the settlement of Wah-Sut at South Abydos has completed the investigation of the interior of the *pr h3ty* (Building A). The architecture of this 53 x 85 m building displays a com-

plex history of alterations reflecting its evolving role as an elite residential building and administrative center during the late 12th and 13th Dynasties. With a full documentation of the building we may now examine the overall structure of this building in terms of its original design, patterns of use and adaptation of space. Further work in 2012 examined dense areas of discarded debris behind Building A containing concentrations of seal impressions originating from the building's administrative gatehouse (*rryt nt pr h3ty*), providing new evidence on both the titled occupants of Building A as well as the wider administrative system of the *pr h3ty*.

**David M. Whitchurch (Brigham Young University) and R. Paul Evans (Brigham Young University)**

*The Burial Landscape of the Graeco-Roman Cemetery at Fag el Gamous, Fayoum: An Initial Synthesis*

Annual excavations since 1981 by the Brigham Young University Excavation Project at Fag el Gamous have catalogued over 1000 burials. A cemetery wide compilation of bioarchaeological data and the temporal/spatial distribution of the burials is presented. Burial shafts are oriented on an east-west axis with slight seasonal variations due to solar alignment. Older burials generally occur at a depth between one to three meters with the head oriented toward the east. Reversal or head-west burials are consistently found above head-east burials. When multiple burials do exist in a single shaft, or are found at similar depths in adjacent shafts, the deepest burials always have a head-east burial orientation. Patterns of spatial and temporal stratification based on burial characteristics are discussed. AMS radiocarbon dating from five burials preliminarily indicates that the cemetery was in use from AD 80 to 640.

**Andrew Wilburn (Oberlin College)**

*New and Old: GIS Technology and the Michigan Excavations at Karanis (1924-1935)*

Unpublished and underpublished excavations present a unique problem for the field of archaeology, as the recovered material is often inaccessible to the broader scholarly community. This problem is particularly acute for projects undertaken in the late nineteenth or early twentieth century, when field methodology, recording techniques and archaeological interpretation were limited or insufficient by modern standards. Even when such data are available, scholars must struggle to understand arcane recording

practices and reconstruct the contexts from which artifacts were unearthed.

For contemporary field projects, Geographic Information Systems (GIS) provide a robust platform for the storage and analysis of excavation data. But the application of this technology to excavations conducted in the early twentieth century has not been adequately explored. Beginning in 2005, an on-going project to reconstruct the urban environment of Karanis from the University of Michigan excavations has integrated site plans, topographic maps and artifact records, including inscribed texts on papyri and ostraca. The spatial organization of the GIS platform permits scholars to view material culture as a coherent part of an archaeological landscape; rooms, houses, and insulae are associated not only with structural features but also the artifacts and papyri that were deposited during occupation and abandonment. Indeed, using the appropriate tools, the GIS datasystem can permit reconstruction of earlier excavation practices, allowing scholars to reassess those methodologies. This project now focuses on a number of structures to reconstruct site formation, artifact deposition, and site chronology and investigate questions of religion, agriculture, and social life in the Roman village.

**Richard H. Wilkinson (University of Arizona)**

See entry under **Pearce Paul Creasman**

**Kei Yamamoto (Metropolitan Museum of Art)**

*Ayrton's Cemetery F at Abydos: A New Look at an Old Excavation*

In 1908, Ayrton and Loat conducted archaeological excavation in Abydos, at an area they designated as "Cemetery F." This paper presents a preliminary report on a new project to fully publish this hitherto poorly known cemetery based on the existing archival data and museum objects. There has been some confusion regarding the exact location of Cemetery F within Abydos. Therefore the present paper first establishes its correct location based on published descriptions and archival photographs. One can situate the cemetery fairly precisely by comparing the old black-and-white photos to the modern landscape. Then, the types and qualities of the archival documents housed at the Egypt Exploration Society are assessed. The surviving documents range from tomb cards to object distribution list, and their use and interpretation present both potentials and challenges. The presentation also discusses the current whereabouts of the artefacts that Ayrton excavated at Cem-

etery F. Based on the distribution list and personal observation, the speaker was able to identify over 380 museum objects that are now dispersed in 24 institutions in 8 different countries. Slides will illustrate some specific examples from the Royal Ontario Museum (Toronto) and the Museum of Fine Arts (Boston). The majority of the tombs here dated from the late Old Kingdom and belonged to the lower and middle class. Since the tombs of lower tiers of the society are usually less well preserved, a re-examination of these burials will provide us with a rare glimpse into their funerary practice during this period.

Notes



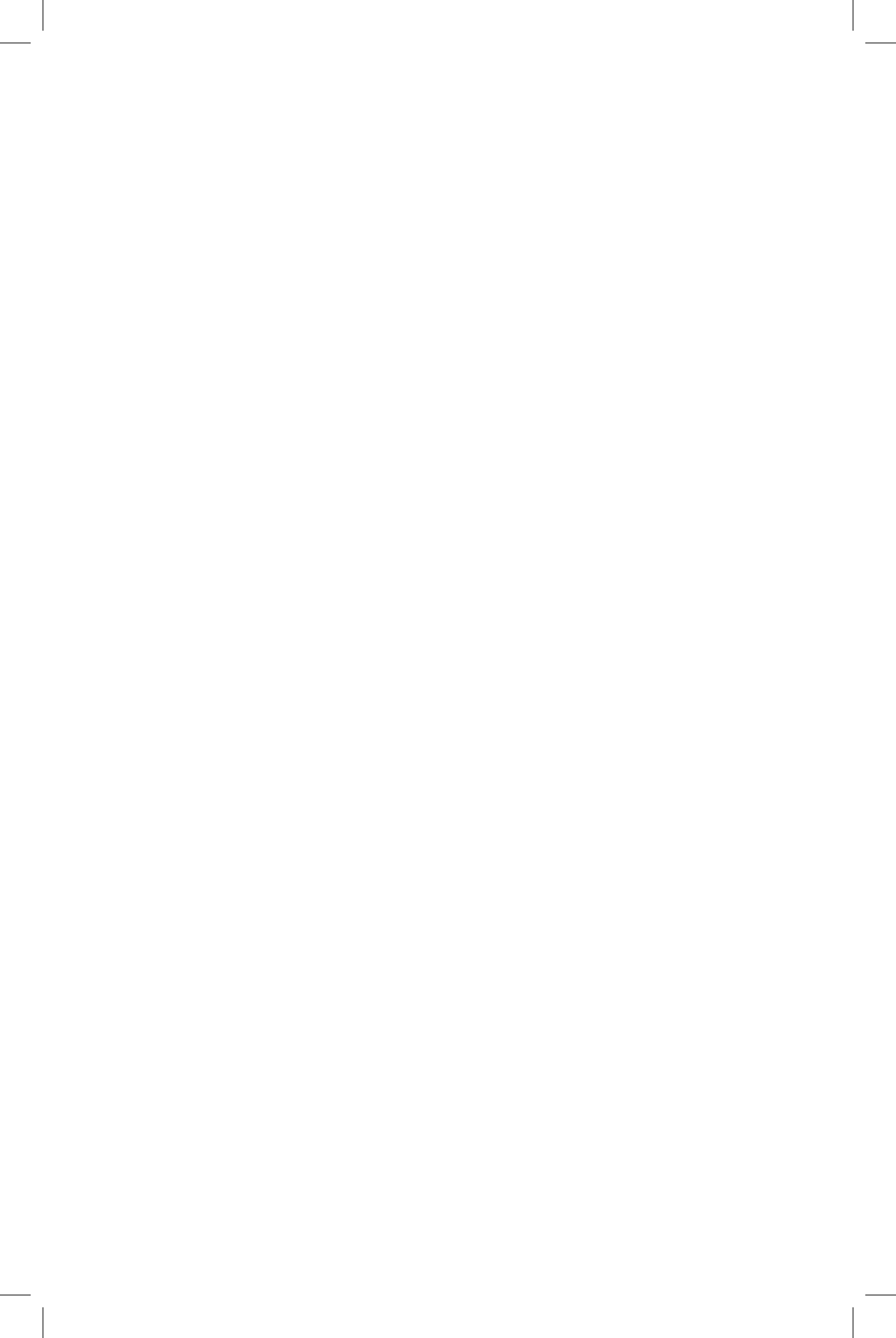














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