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Abstracts

1) Peter Der Manuelian

Penmeru Revisited—Giza Mastaba G 2197
(Giza Archives Gleanings V)

Abstract

*The remarks below present a re-examination of G 2197 in the Western Cemetery at Giza, a mastaba belonging to the Fifth Dynasty supervisor of ka servants and director of the kitchen, Penmeru. This individual is well known primarily for two reasons: the testament or legal decree inscribed on his chapel wall, and the three pseudo-group statues packed into his serdab. Although the tomb was published by W. K. Simpson in *Giza Mastabas 4* (1980), the epigraphy of the testament was misplaced and omitted from that publication; moreover, direct access to the statues was not possible at that time. In addition, a recently discovered, albeit fragmentary, text from the chapel niche can now be added to the documentation. The excavation history of the mastaba is summarized, and new photography from Boston and Cairo allows for previously unpublished views of the statues. An attempt is made to pinpoint the chronological development and date of Penmeru's mastaba.*

2) Stéphane Pasquali

Baraize Excavations 1933–1934 at Giza:
What is New with the Chapel of Amenhotep II

Abstract

Brief discussion concerning a group of unpublished photographs which bring to light the last excavations of E. Baraize at Giza in the area of the Sphinx.

3) Colleen Manassa

Preliminary Report for the 2008–2009
Season of the Mo'alla Survey Project

Abstract

In the winter of 2008–2009, the Yale University Mo'alla Survey Project (MSP) conducted its first season of fieldwork in the necropolis of Mo'alla and surrounding region. The survey revealed an extensive pharaonic necropolis as well as a small Pan Grave cemetery north of the tomb of Ankhwy. An additional cemetery/settlement site south of Mo'alla, with an associated desert track leading into the Eastern Desert, offers new information about the urban landscape of the Third Nome.

4) Renée Friedman

Hierakonpolis Locality HK29A:
The Predynastic Ceremonial Center Revisited

Abstract

In 1985–1989 excavations at Hierakonpolis Locality HK29A uncovered a large structural complex surrounding an oval floor, which was identified as a predynastic (Naqada I/IIAB-First Dynasty) ceremonial center based on the unique features of its architectural, ceramic and faunal assemblages. Continued investigation in 2002 and 2008 clarified aspects of its architecture and phasing and has led to a revised interpretation of its layout and appearance, especially in light of the discovery at HK29B of a large palisade wall, which suggests that the complex is only one part of a monumental compound potentially covering over 1 hectare. Meanwhile comparative data with which its distinctive assemblages may be more accurately assessed have become available from other localities at Hierakonpolis, most notably in the elite cemetery at HK6 where a series of predynastic mortuary chapels have been uncovered, and from locations throughout Egypt, such as el-Mahasna. Despite recently posed questions regarding its function, the comparative data indicate even more strongly that HK29A was indeed a special place. At minimum it may be called a locus of ritual activity, and as such provides important insights into actual ritual practices in the predynastic age, and its developments during the time of state formation.

5) Veerle Linseele, Wim Van Neer,¹ and Renée Friedman

Special Animals from a Special Place?
The Fauna from HK29A at Predynastic Hierakonpolis

Abstract

Locality HK29A at Predynastic Hierakonpolis has been identified as a ceremonial center based on archaeological, architectural and macrobotanical data, although alternative functions as a feasting or butchery site have also been proposed. Animal bone assemblages excavated at the locality in the 1980s and in 2002 have been studied and are compared in detail to those from other localities at Hierakonpolis, as well as from other Predynastic sites in Upper and Lower Egypt. The comparisons show that HK29A shares several features with other Upper Egyptian sites, which can be related to their similar ecological settings. The fauna from Hierakonpolis settlement localities in general, including HK29A, show some peculiarities that distinguish them from other Predynastic sites in Upper Egypt, which may be explained by the status of the site as a large and powerful center. More importantly, the comparisons clearly show that the fauna from HK29A has some unique features not shared with any other locality at Hierakonpolis. They are argued to reflect a variety of symbolic roles that animals had, which probably changed throughout the period of use of the locality. Moreover, the faunal remains testify of the high social status of the people taking part in the clearly special activities at HK29A.

6) Ahmed G. Fahmy and Mohamed Fadi

Plant Macroremains from Locality HK29A
at Hierakonpolis, Egypt

Abstract

*This paper reports on the analyses of plant macroremains discovered during archaeological excavations of the Predynastic ceremonial center at Locality HK29A at Hierakonpolis in 1985–1987. Analyses of this material show a predominance of wood and charcoal from native trees. These are suggested to derive from architectural elements in this complex, with the wood of tall native trees like *Acacia nilotica* and *Balanites aegyptiaca* used for the pillars and post walls. Rhizomes, culm fragments, leaves, and floral beads of certain wild species were also frequent and may be attributed to the wattle used in the fence constructions. The low percentage of cereal refuse indicates that cereal processing and food production did not take place at the site. Such material may have been introduced as temper within the mud-bricks or the mud plaster that coated the floor. Comparison and integration of this data with previous archaeobotanical information from Hierakonpolis and *Adaima* helps to define the nature of this complex and some of the activities taking place there. It also increases our knowledge of the diversity and exploitation of habitats and past vegetation in Upper Egypt during the Predynastic period.*

7) Luca Miatello

Problem 60 of the Rhind Mathematical Papyrus:
Glaring Errors or Correct Method ?

Abstract

*The analysis of Problem 60 of the Rhind mathematical papyrus, the final exercise in a section devoted to the calculation of linear measures of monuments, is problematic, in particular with reference to the interpretation of the words *jwn* and *stwtj*. Previous investigations indicate the presence of an error in the calculation of the final result, namely the *skd*—“slope” of the walls of the object called *jwn*, and a misuse of *stwtj*. A philological analysis of the problem text, supported by the identification of comparable proportions in the object of calculation and in actual monuments, suggests an alternative interpretation.*

8) Garry J. Shaw

The Death of King Seqenenre Tao

Abstract

Two theories are commonly cited in relation to Seqenenre Tao's death: either that he was assassinated while sleeping or that he was killed fighting alongside his troops on the battlefield. In this article all evidence relating to Seqenenre's body is presented, from the unwrapping of the mummy by Maspero to the most recent analyses by medical professionals. This is followed by a critical analysis of the arguments for and against the two commonly cited theories in which it is shown that neither fully take into consideration all the available evidence relating to Seqenenre's death. Then, based on an analysis of the technology available to the Thebans during the late Second Intermediate Period, the statistical likelihood of death by hand-to-hand combat and by blows to the head in battlefield situations,

the textual evidence for kings personally fighting alongside their troops, evidence for the king's personal bodyguard and body-armor, and the physical evidence of the Eighteenth Dynasty royal mummies, it is concluded that kings of this period did not personally act as frontline war leaders, fighting alongside their troops. Finally, by combining all of the available evidence, it is argued that the most likely cause of Seqenenre's death is ceremonial execution at the hands of an enemy commander, following a Theban defeat on the battlefield.

9) Deborah Schorsch and Mark T. Wypyski

Seth, "Figure of Mystery"

Abstract

The imposing copper figure of the god Seth in the Ny Carlsberg Glyptotek (Copenhagen) was discovered in the late nineteenth century near Saqqara, in the company of statuary considerably later in date. Retaining the characteristic snout of the Seth-animal, the statue was altered in antiquity by the removal of its upright ears and the addition of ram's horns. Seth's transformation to the god Amun relates to changing political conditions: traditionally associated with foreign gods and foreign lands, Seth was favored during the Second Intermediate Period by kings descended from the Hyksos. The Glyptotek figure dates most assuredly to late New Kingdom, when Seth attained great prominence under the Ramessides. During the Third Intermediate Period, the god and his foreign relatives gradually fell from grace and many existing images of Seth were altered or destroyed. Technical study of the statue was carried out using visual examination, gamma radiography, and elemental analysis, focusing on the manufacture of the figure, which is solid cast and with several separately produced elements in addition to the horns. The statue is of great interest because of its size, atypical alloy composition, unusual subject, burial context, elaborate decoration, and relatively early date in the production of Egyptian cupreous statuary. Furthermore, exploration of the figure's history in antiquity in view of physical alterations it has undergone and the unequivocal terminus post quem for its final deposition, contributes significantly to an understanding of temple ritual and political history of the late New Kingdom and Third Intermediate Period in Egypt.

10) Eugene Cruz-Uribe

Sth ʕ3 *ph*ty "Seth, God of Power and Might"

Abstract

The author evaluates several earlier studies on the god Seth and argues that Seth was not to be seen as a god of confusion, but as a normative deity who had specific functions related to the preservation of kingship. The study also critiques the idea of a situational usage of the Seth figure in temples and tombs and argues for an earlier denigration (not proscription) of the Seth figure in certain temple and tomb circumstances. The article ends with a catalogue of fifty examples of Seth figures (some unpublished) from all time periods of ancient Egypt.

11) Joshua Roberson

A Solar Litany from the Tomb of Ramesses IX

Abstract

A litany, consisting of twenty-four addresses by the sun god to the inhabitants of the Duat, is discussed. The text, attested first in a highly fragmentary, cryptographic copy from the Cenotaph of Seti I at Abydos, appears largely complete in the burial chamber of Ramesses IX. After a brief discussion of the litany's significance with regard to the union of Re and Osiris, a complete transliteration and translation are presented, based upon a recent collation of the text, revealing numerous corrections and clarifications to an earlier hieroglyphic facsimile, published by Guilman.

12) André J. Veldmeijer

Studies of Ancient Egyptian Footwear. Technological Aspects.

Part XVI: Additional Pair of Leather Open Shoes

Abstract

The manufacturing technology of an extraordinary pair of leather open shoes in the Egyptian Museum, Cairo is described and discussed. A detailed comparison with previously described footwear shows that some technological features (especially the configuration of the pre-strap) as well as the shape indicate a close relationship with the leather composite sandals and the eared sandals. Other leather open shoes have several characters in common (sole/upper construction), although other details, such as the extra closing system on top of the upper, are unique. A date comparable to the aforementioned sandals is suggested for the pair of shoes, i.e., 18th and 19th Dynasty.

13) Leo Depuydt

From “My Body” to “Myself” to “As For Me” to “Me Too”:
Philological and Digital Analysis of a Triple Shift in Egyptian

Abstract

More and more the study of language will need to look like something that would interest electrical engineers. The basic assumption of this paper is that most of what is typically called rational or logical in thought and language is digital inside the brain, On/Off or 1/0. Any analog functions ought to be subordinated to digital functions because only the digital can constitute rational thought. Digital structure can be represented in electronic circuit boards as prefigurations of what will presumably be found in the brain. In that respect, we live in a kind of Middle Ages and are waiting for the Renaissance. Only very little is known about how the brain produces thought and language. However, the essential digital structure should be somehow detectable in the sounds and written symbols of language transmitted by air and light. How could people otherwise understand one another? The digital analysis applies not only to any language at any one time but also to the histories of languages. In that respect, Egyptian, whose history is the longest attested of any language, provides exceptional conditions for observation. This paper describes how the morpheme ḥꜥw=, either by itself or as part of compound expressions, shifted no less than three times in meaning in 3000 years. For example, when

followed by the first person singular suffix pronoun, it evolved in meaning from “my body” to “myself” to “as for me” to “me too.” A digital explanation is proposed for this evolution. This explanation is mathematical in the strictest sense, as it should be. It is assumed that the underlying digital structures will one day be located in the brain. In that regard, the prefrontal cortex appears to be teeming with digital activity. Most of this paper is otherwise philological, including discussions of the basic meaning of the linguistic element in question in many passages.

14) Rasha Metawi

The “General of the Estate of Amun” 3ny and His Notable Family
Cairo Museum Stela (TN 10/6/24/11)

Abstract

In the current paper, the stela of 3ny, the “general of the estate of Amun,” is published exclusively for the first time. The stela is displayed in the Cairo Museum (TN. 10/6/24/11) and probably comes from Thebes, judging from the official position of its owner and the offices of his family members, or alternatively Abydos, since Osiris is the recipient of an address on behalf of the stela’s owner. It can be dated to the early Ramesside Period on the basis of its iconographical, stylistic, epigraphical, and palaeographical details. The significance of this stela lies in the fact that it is the sole evidence for this high ranking Theban military officer and his notable family members who hold various important titles. It is especially important in furnishing two occurrences under the Ramesside Period of the extremely rare title imy-r mš^c n pr Imn “the general of the estate of Amun,” attested solely under the Third Intermediate period, on block statues (Cairo Museum JE 36742) and Cairo Museum CG 42231), which belong to (Nespaneferher and Horkbeb) from the Twenty-First and Twenty-Second Dynasties. Hence, the stela is demonstrating that the military side of Amun cult in Thebes did not only evolve under the Third Intermediate Period, but it enjoyed a long-term development that can be traced back to the early Ramesside period. The elegance of the stela is reflected in the proportions of its reliefs, particularly those of the individuals, and the various ostentatious dressing styles of the family members. The author describes the stela, deals with it artistically and philologically, and discusses the names, titles and various costumes of its figures.

15) Kathleen M. Garland and John Twilley

The Restoration, Treatment, Scientific Examination,
and Re-treatment of an Egyptian Limestone
Relief from the Tomb of Ka-aper

Abstract

Egyptian limestone sculpture in Western collections has often been subjected to repeated, well-intentioned treatments that are the result of an incomplete understanding of the issues surrounding the removal of sculpture from an archeological setting to a poorly controlled interior environment. Remedial treatments often follow without scientifically investigating the causes of deterioration. An important Old Kingdom painted limestone relief from the tomb of Ka-aper now at The Nelson-Atkins Museum of Art will illustrate past treatment failures and successes, and the need for consultation and scientific investigation in planning re-treatments.

Severe flaking of the surface required consolidation to withstand de-installation from a wall in 1992, resulting in major staining. In 2006 experts gathered to study the deterioration and staining with re-treatment of the stone in mind. A scientific study included mineralogical analyses, pore size measurements and soluble salt content studies. Analyses of areas with staining or apparent prior consolidation revealed applications of natural resins, a drying oil, polyvinyl acetate and cellulose nitrate. These results and the experiences of the consultants formed the basis for the re-treatment. Backing removal and desalination posed greater risks than surface treatment, while environmental control was seen as the means for preventing future damage. Consolidation was undertaken with methyl cellulose paste. The stains from previous consolidation attempts were reduced using benzyl alcohol in Laponite poultices.

16) Stanley Z. Balanda

The Title *ḥry-sšt3* to the End of the New Kingdom

Abstract

*In order to establish, as far as our understanding of the sophistication of ancient Egyptian language permits, the meaning of the title *ḥry-sšt3*, it was deemed necessary to commit a disproportionate section of this paper to the analysis of the basic word *st3*, followed by the causative form, of which the title itself is constructed, namely *sšt3*. Here it will transpire that the range of meanings varied considerably, not only within each period but new meanings appear with the passage of time. The precise understanding of these words by the people who actually spoke the language is, of course, unattainable, and translations must of necessity be in the modern idiom. In spite of this imperfection, one can still establish the meaning(s) of the title itself throughout the periods covered, changes in its range of assignments and the nature of its structure within the administrative system of the given period.*

17) Wendy Cheshire

Cleopatra “the Syrian” and a Couple of Rebels: Their Images, Iconography, and Propaganda

Abstract

Following upon the acme of Ptolemaic political domination, economic prosperity and cultural development in the third century, a seven-year-old child inherited the Egyptian throne in 204 BC, opening the way for several ambitious outsiders to vie for de facto power in the land. It shall be attempted in the following to identify the faces and monuments of a few of the lead players in Egypt’s unstable regime during the reign of Ptolemy V and his Syrian bride, Cleopatra I, and to demonstrate the worth of these objects as political propaganda in a society increasingly fraught with ethnic tensions.

18) Brian Muhs

Two ‘Orders for Burial’ from the Valley of the Kings

Abstract

The author provides revised readings of two Demotic ostraca and suggests that the two texts deal with orders for the burial of mummies.

19) Sylvie Cauville

La charte d'immunité d'Abydos

Abstract

Dans le temple de son père, à Abydos, Ramsès II remet à Osiris un étui dans lequel était probablement conservé le décret rédigé par Séthi Ier en l'an 4 de son règne, décret par lequel il accorde au domaine d'Osiris une immunité sans précédent. Après "l'hérésie" amarnienne, Séthi eut à coeur de donner des gages au clergé traditionnel, dont celui d'Osiris, l'ancêtre par excellence, sous le patronage duquel il place la nouvelle lignée inaugurée par son père Ramsès Ier. Cette offrande est unique, tant par l'iconographie que par le souvenir d'un fait historique de la XIXe dynastie.

In the temple of his father in Abydos, Ramses II presents to Osiris a case in which was probably preserved the decree written by Sethi I in year 4 of his reign, according to the dominion of Osiris an immunity never seen before. After the Amarna heresy, Sethi specifically wanted to praise the orthodox (traditional) clergy, in particular that of Osiris, the ancestor par excellence. Therefore, he placed the dynasty started by his father, Ramses I under the patronage of this god. This offering is unique, not only because of its iconography, but also because it represents an actual historical account of Dynasty XIX.

20) Elizabeth Wickett

Archaeological Memory, the Leitmotifs of Ancient Egyptian Festival Tradition, and Cultural Legacy in the Festival Tradition of Luxor: the *mulid* of Sidi Abu'l Hajjaj al-Uqsori and the Ancient Egyptian "Feast of Opet"

Abstract

This short essay analyzes and compares the multiplicity of theological influences derived from the pre-Islamic and Islamic periods on the events and beliefs, rituals and re-enactments performed in honor of the Islamic sheikh, Sidi Abu'l Hajjaj at his annual mulid or festival. For the descendants of the sheikh, known as al-Hajjajyya and his Sufi devotees, the landscape is imbued with cultural memory¹: the material artefacts and living symbols of clan identity, genealogical history, and conversion narratives. Using the tools of ethnographic description, oral narrative, and performance as well as iconographic representation, visual archive, and text, I examine the synchronous frames of oral and "archaeological memory" and conclude that many of the leitmotifs of Egyptian festival tradition are still celebrated, even though changes in the perceptions of religious and cultural appropriateness have resulted in transformations and, in some cases, reversals of some of the most ancient perceptions of the sacred and the profane.

This paper is dedicated to the memory of Jamal Zaki al-Din al-Hajaji, member of al-Hajjajyya clan, folklorist, and friend with whom I explored the mulid of Sidi Abu'l Hajjaj and who died in August 2009.