

The 56<sup>th</sup> Annual Meeting of the



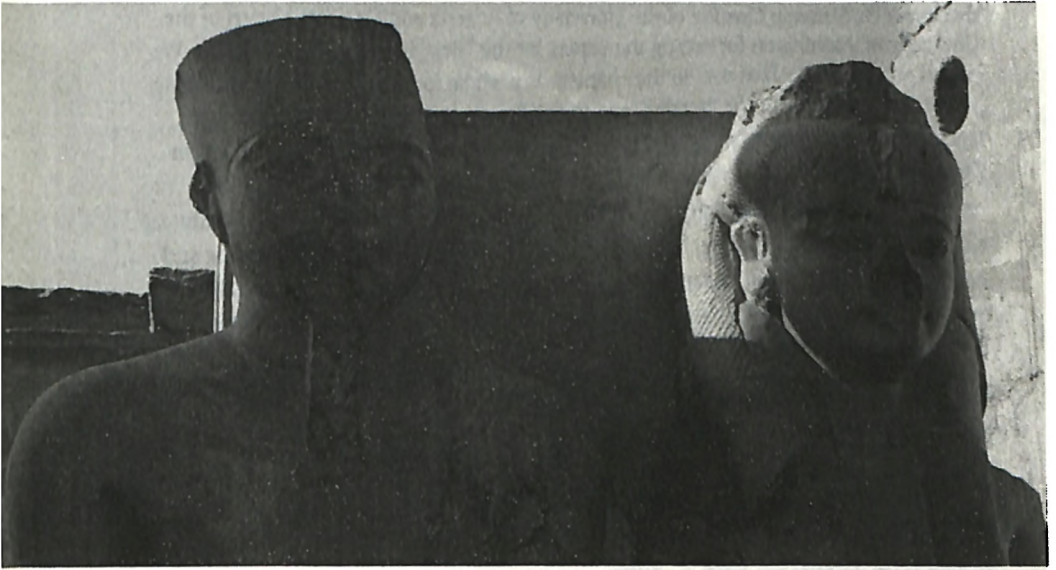
American Research  
Center in Egypt

April 22 - 24, 2000  
Hyatt Regency Cambridge  
Cambridge, Massachusetts

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Annual Meeting  
of the  
American  
Research  
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April 22 - 24, 2005  
Hyatt Regency Cambridge  
Cambridge, Massachusetts

Library of The  
AMERICAN RESEARCH CENTER  
IN EGYPT, INC.

مكتبة مركز البحوث الأمريكي  
عصر



**Cover Image:** A dyad of the gods Amun-Re and his wife, the mother goddess Mut at the Luxor Temple (Photo by Candy Tate, The Epigraphic Survey, Oriental Institute)

**Acknowledgements:** The American Research Center in Egypt would like to express its thanks to the Department of Archaeology and the Center for Remote Sensing of Boston University, The Harvard Semitic Museum, and the Northeastern University Middle East Center for Peace, Culture, and Development for sponsoring this 56th Annual Meeting of its members and its academic conference. The time and expertise provided by Dr. Peter Manuelian, Giza Archives Project Director, Museum of Fine Arts, Boston, and by Dr. James Toth of Northeastern University in vetting conference abstracts has been invaluable. We also thank Dr. Suzanne Onstine of the University of Arizona and Dr. Scott Noegel of the University of Washington for vetting the papers for the "Best Student Paper Award." We extend our appreciation as well to the chapters as a whole for their creativity in providing another special event for the meeting, and to the Boston-area volunteers for their assistance in pre-meeting tasks and registration. Special thanks are in order to Ms. Carolyn Tomaselli, Administrative Coordinator and Ms. Candy Tate, Membership Officer for orchestrating logistics, managing publicity, coordinating publications, organizing volunteer efforts, and putting in place the myriad elements that constitute our ever-expanding and complex annual meetings. Acknowledgements go as well to Ms. Sally Tuck and Mr. Matt Silva of the Atlanta office for their proofreading assistance, paper organizing, and not least, their photocopying prowess.

**The Annual Meeting Committee:** Dr. Emily Teeter, Chair; Dr. Susanne Thomas; and Ms. Carolyn Tomaselli.

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03 MAY 2005

**Library of The  
AMERICAN RESEARCH CENTER  
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مكتبة مركز البحوث الأمريكي بمصر

FIFTY-SIXTH ANNUAL MEETING OF  
THE AMERICAN RESEARCH CENTER IN EGYPT  
HYATT REGENCY CAMBRIDGE  
APRIL 22–24, 2005  
CAMBRIDGE, MASSACHUSETTS

HOSTED BY

BOSTON UNIVERSITY

The Department of Archaeology  
The Center for Remote Sensing

HARVARD UNIVERSITY

The Semitic Museum

AND NORTHEASTERN UNIVERSITY

Middle East Center for Peace, Culture, and Development

*Affiliated Meetings*

Wednesday, April 20, 9:00 a.m. - 8:00 p.m.	Executive Committee Cambridge Room
Thursday, April 21, 9:00 a.m. - 1:00 p.m.	EAP Oversight Committee Cambridge Room
Thursday, April 21, 1:15 p.m. - 4:00 p.m.	AEF Selection Committee Cambridge Room
Thursday, April 21, 4:30 p.m. - 6:00 p.m.	Executive Committee Follow-up Cambridge Room
Friday, April 22, 7:30 a.m. – 9:00 p.m.	Chapter Presidents Breakfast Aquarium Room
Saturday, April 23, 12:30 p.m. - 2:30 p.m.	Chapter Luncheon Paul Revere Room
Sunday, April 24, 1:00 p.m. - 4:00 p.m.	Board of Governors Meeting/Lunch William Dawes Room

*\*ALL AFFILIATED MEETINGS AND ACADEMIC PANELS WILL TAKE PLACE AT THE HYATT REGENCY CAMBRIDGE.*

## Thursday, April 21, 2005

4:00 p.m. - 9:00 p.m. Advance Meeting Registration

## Friday, April 22, 2005

8:00 a.m. - 3:00 p.m. Meeting Registration

### **Friday Session 1: William Dawes Room**

#### **Field Reports: Abydos**

**Chair: David O'Connor (New York University)**

**9:00 a.m.** Matthew Adams (New York University) and David O'Connor (New York University) *The Archaeology and History of the "Shunet el-Zebib" (the Funerary Enclosure of King Khasekhemwy of Dynasty 2) at Abydos*

**9:20 a.m.** Anthony Crosby (Private Consultant to IFA, New York University) & William Remsen (The Preservation Society of Newport County) *Preservation of the Shunet el Zabib, Abydos, Egypt*

**9:40 a.m.** Laurel D. Bestock (New York University) *The Three Funerary Enclosures of King Aha: New Discoveries at Abydos*

**10:00 a.m.** Michelle Marlar (New York University) *Results of the 2003/04 Season at the Osiris Temple at Abydos*

**10:20 a.m.** Joe Wegner (University of Pennsylvania) *Anubis-Mountain: The Discovery of a 12th Dynasty Royal Necropolis Seal and Evidence for the Funerary Ceremonies of Senwosret III at Abydos*

**10:40 a.m.** BREAK

### **Friday Session 1, continued: William Dawes Room**

#### **Field Reports: Abydos**

**Chair: Mark Lehner (Harvard University)**

**11:00 a.m.** Vanessa Smith (University of Pennsylvania) *Recent Work at the Shena of Divine Offerings at the Mortuary Temple of Senwosret III at South Abydos*

**11:20 a.m.** Nicholas S. Picardo (University of Pennsylvania) *Institutionalized Domesticity or Domestic Institution? 2004 Archaeological Field Work in an Elite Household of Senwosret III's Town at South Abydos*

**11:40 a.m.** Joshua Trampier (University of Chicago) *Building a GIS for the Landscape of Abydos—Results from the ATP 2004 Season*

**Friday Session 2: Ballroom D**

**Language, Texts and Literature**

**Chair: Ogden Goelet (New York University)**

**9:00 a.m.** Foy D. Scalf (University of Chicago) *Statements of Identity and the m of Predication*

**9:20 a.m.** Hratch Papazian (University of Chicago) *The Earliest Occurrences of the per shena*

**9:40 a.m.** Mario Beatty (Bowie State University) *Translating Wordplay in the Eighth Petition of The Eloquent Peasant: A New Interpretation*

**10:00 a.m.** John L. Foster (University of Chicago) *The Form of the Westcar Tales*

**10:20 a.m.** Johnna Tyrrell (University of Southern California) *InscriptiFact: Reclaiming the Past through Present Technology*

**10:40 a.m.** BREAK

**Friday Session 2, continued: Ballroom D**

**Language, Texts and Literature**

**Chair: Leonard H. Lesko (Brown University)**

**11:00 a.m.** Jackie Jay (University of Chicago) *The Gold of Valour was given to me again ... and again ... and again: The Narrative Structure of the Biography of Ahmose Son of Ibane*

**11:20 a.m.** Leonard H. Lesko (Brown University) *Returning to The Book of the Dead in Brown University's Hay Library*

**11:40 a.m.** Rachel Aronin (University of Pennsylvania) *Images of God: The Use of Divine Determinatives in The Book of the Dead*

**Friday Session 3: Ballroom A**

**Art History: Iconography, Composition & Style**

**Chair: Richard Fazzini (Brooklyn Museum)**

**9:00 a.m.** Lesley Kinney (Macquarie University, Sydney) *Dancing on a Time Line: Fourth Dimensional Representation in Ancient Egyptian Wall Art*

**9:20 a.m.** Florence Friedman (Brown University) *The Sculpture of King Menkaure: Meaning and Reconstruction*

**9:40 a.m.** Laurel Flentye (New York University) *The "en échelon" Section of the Eastern Cemetery at Giza: An Iconographical and Stylistic Analysis*

**10:00 a.m.** Phyllis Saretta (The Metropolitan Museum of Art) *A Closer Look at the West Semitic Aamu in the Tomb of Khumhotep II at Beni Hasan*

**10:20 a.m.** Jane A. Hill (University of Pennsylvania) *Window Between Worlds: The Sign of Life as a Dominant Theme in Five Middle Kingdom Funerary Monuments*

10:40 a.m. BREAK

**Friday Session 3, continued: Ballroom A**

**Art History: Iconography, Composition & Style**

**Chair: Florence Friedman (Brown University)**

11:00 a.m. Robert C. Griffin (The University of Memphis) *Did Resheph Ride on Horseback in Egypt?*

11:20 a.m. Deanna Kiser-Go (University of California, Berkeley) *"Gods' Red" and the Separation of Divine from Human*

11:40 a.m. Aidan Dodson (University of Bristol) *Two Stone Coffins of the Saite and Ptolemaic Periods: Their Contexts and Affiliation*

**Friday Session 4: Ballroom BC**

**History**

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

9:00 a.m. Dawn McCormack (University of Pennsylvania) *Thirteenth Dynasty Kingship: Realities and Misconceptions*

9:20 a.m. Ann Macy Roth (New York University) *Southern Heliopolis: Archaisms and Hatshepsut's Political Ideology*

9:40 a.m. JJ Shirley (The Johns Hopkins University) *The Family and Career of Usersatet, Nubian Viceroy under Amenhotep II*

10:00 a.m. Arielle P. Kozloff (Independent Scholar) *Evidence of Plagues during the Reign of Amenhotep III*

10:20 a.m. Ono Osakwe (Université de Paris VIII) *The Chronology of Dynasties XVIII and XIX of Ancient Egypt: The Classical Approach*

10:40 a.m. BREAK

**Friday Session 4, continued: Ballroom BC**

**History**

**Chair: Earl Ertman (University of Akron)**

11:00 a.m. Peter J. Brand (University of Memphis) *The Cour de la Cachette War Scenes at Karnak and the Late Nineteenth Dynasty*

11:20 a.m. Sameh Iskander (Independent Scholar) *Whose Battles? Ramses II or Merenptah*

11:40 a.m. Matthew J. Adams (The Pennsylvania State University) *Manetho and the King-List Tradition on 23rd Dynasty*



**Friday Session 5: Thomas Paine Room**

**Coptic History**

**Chair: Anthony Shenoda (Harvard University)**

**9:00 a.m.** Febe Armanios (Middlebury College) *'The Girl Next Door': A Coptic Martyr Cult in Ottoman Egypt*

**9:20 a.m.** Anthony Shenoda (Harvard University) *The Agency of Images: Copts and the Adoration of the Saints*

**9:40 a.m.** Maryann Shenoda (Harvard Divinity School) *Mareya the Copt: An Exchange of Bodies and Faith*

**10:00 a.m.** Darlene L. Brooks Hedstrom (Wittenberg University) *The Legacy of St. Shenoute: The Archaeological Remains at the White Monastery*

**LUNCH 12:00 P.M. - 1:30 P.M.**

**BARBARA MERTZ LECTURE AND BOOK SIGNING**

**Location: Hyatt Regency Cambridge, Ballroom D**

**Time: 12:00 p.m. – 1:15 p.m.**

**Cost: Tickets \$10/\$5 students**

## Afternoon

**Friday Session 6: William Dawes Room**

**Field Reports: Abydos (conclusion) and Giza**

**Chair: Peter Der Manuelian (Museum of Fine Arts, Boston, and Tufts University)**

**1:30 p.m.** Peter Der Manuelian (Museum of Fine Arts, Boston, and Tufts University) *Reisner's Nucleus Cemetery Concept at Giza: Cemetery G 2100*

**1:50 p.m.** Mark Lehner (Semitic Museum, Harvard University) *The Giza Plateau Mapping Project 2004 and 2005 Field Seasons*

**2:10 p.m.** Mohsen Kamel (UCLA) and Ana Tavares (Independent Scholar) *The Giza Plateau Mapping Project Field School for SCA Inspectors*

**2:30 p.m.** Glen Dash (Dash Foundation for Archaeological Research) *Use of Surface Penetrating Radar at Giza — A Pilot Study*

**2:50 p.m. BREAK**

**Friday Session 6, continued: William Dawes Room**

**Field Reports: Giza**

**Chair: Edward Brovarski (Brown University)**

**3:10 p.m.** Richard Redding (University of Michigan) *The Socio-economic Structure of Old Kingdom Pyramid Construction Based on the Faunal Data from the Worker's Village at Giza*

**3:30 p.m.** Edward Brovarski (Brown University) *The Cairo-Brown Expedition: An Overview*

**3:50 p.m.** Stephen R. Phillips (University of Pennsylvania) *Circular Mudbrick Structures in the Western Field at Giza: Dens of Antiquity?*

**4:10 p.m.** Angela Murock (The University of Massachusetts at Amherst) *A Newly Discovered Rock-cut Tomb in the Abu Bakr Cemetery at Giza*

**Friday Session 7: Ballroom D**

**Language, Texts and Literature**

**Chair: John L. Foster (University of Chicago)**

**1:30 p.m.** Joshua Roberson (University of Pennsylvania) "Insignificant Remains"? *Two Enigmatic Texts from the Cenotaph of Seti I at Abydos, Analyzed in Context*

**1:50 p.m.** Kathlyn Cooney (Stanford University) *The Vocabulary of Ramesside Funerary Art: The Various Meanings of the Word wt*

**2:10 p.m.** Robert B. Gozzoli (University of Birmingham) *Kawa V. The Four Wonders and the Royal Mother*

**2:30 p.m.** Paul F. O'Rourke (Brooklyn Museum) *Hieratic Papyri of the Late Period in the Brooklyn Museum: Recent Research and Findings*

**3:10 p.m. BREAK**

**Friday Session 7, continued: Ballroom D**

**Language, Texts and Literature**

**Chair: Richard Jasnow (Johns Hopkins University)**

**3:30 p.m.** Richard Jasnow (Johns Hopkins University) *A Fragmentary Theological /Literary Text from Tebtunis (P. Tebt. Frag. 14433-34)*

**3:50 p.m.** Harold M. Hays (The University of Chicago) *The Greco-Roman Hour Vigil and the Pyramid Texts*

**4:10 p.m.** Anna Lucille Boozer (Columbia University) *Biographies of Amheida: Households and Identities in an Imperial Context*

**4:30 p.m.** Jennifer Westerfeld (University of Chicago) *Coptic Graffiti from the Kharga Oasis*

**Friday Session 8: Ballroom A**

**Art History: Iconography, Composition & Style**

**Chair: Rita Freed (Museum of Fine Arts, Boston)**

**1:30 p.m.** Gay Robins (Emory University) *Space and Movement in 18th Dynasty T-shaped Theban Tomb Chapels*

**1:50 p.m.** Christine Lilyquist (The Metropolitan Museum of Art) *Servant, Symbol of Rebirth, or Goddess?*

**2:10 p.m.** Kerry Muhlestein (Brigham Young University – Hawaii) *The Smiting Scene Referent Reconsidered*

**2:30 p.m.** Lorelei H. Corcoran (The University of Memphis) *A Mechanism for Maat: Approximate Symmetry as a Device for the Compositional Organization and Actualization of Texts and Imagery: II*

**2:50 p.m.** Tom Hardwick (Oxford University) *Festivals and Expeditions: Sculpture at the End of the Reign of Amenhotep III*

**3:10 p.m. BREAK**

**Friday Session 8, continued: Ballroom A**

**Art History: Iconography, Composition & Style**

**Chair: Lorelei H. Corcoran (The University of Memphis)**

**3:30 p.m.** Earl Ertman (University of Akron) and Joann Fletcher (University of York) *Pectorals, for King and Courtiers in the Reign of the 'Dazzling Sun'*

**3:50 p.m.** Simone Burger Robin (Independent Scholar) *Towards a Definition of Three-dimensional Ramesses IV Statuary*

**4:10 p.m.** Yekaterina Barbash (Johns Hopkins University) *A Late Period Mortuary Composition at the Walters Art Museum*

**4:30 p.m.** Christina Riggs (The Manchester Museum) *Gilding the Lily: Representations of Women in Ptolemaic and Roman Egypt*

**Friday Session 9: Ballroom BC**

**Tombs, Temples & Towns**

**Chair: Aidan Dodson (University of Bristol)**

**1:30 p.m.** Violaine Chauvet (Johns Hopkins University) *Commissioning a Tomb: In the Name of the Father, the Son and the Artist*

**1:50 p.m.** Antonio J. Morales (University of Pennsylvania) *The King and the "Saint": Official Cult and Popular Veneration to Niuserre Iny at Abusir*

**2:10 p.m.** Deborah Vischak (New York University) *Locality and Community: The Old Kingdom Cemetery at Qubbet el Hawa*

**2:30 p.m.** Leon Cooper (Independent Scholar) *Ancient Egyptian Pyramid Design*

**3:00 p.m. BREAK**

**Friday Session 9, continued: Ballroom BC**

**Tombs, Temples & Towns**

**Chair: Matthew Adams (New York University)**

**3:30 p.m.** Kei Yamamoto (University of Toronto) *Non-Elite Houses of Kahun: Reconstruction and Access Analysis*

**3:50 p.m.** Stephen P. Harvey (University of Chicago) *The Last Royal Queen's Pyramid: News from Abydos South*

**4:10 p.m.** Robert M. Yohe II, Jill Gardner, and Deanna Heikkinen (California State University, Bakersfield) *A Preliminary Descriptive Analysis of Human Mummies and Skeletal Remains Recovered During the 2003 and 2004 Field Seasons at the Tell El-Hibeh Site, Middle Egypt*

**4:30 p.m.** Hironao Onishi (University of Cambridge) *A New Light on the Taharqa Temple at Qasr Ibrim*

**Friday Session 10: Thomas Paine Room**

**Contemporary Egyptian History**

**Chair: Deina Ali Abdelkader (Tufts University)**

**1:30 p.m.** Elizabeth Bishop (University of Texas) *Bandung Books and Egyptian Cultural Goods*

**1:50 p.m.** D. J. Ian Begg (Trent University) *Egyptians and Bedouin at Tebtunis, Part II*

**2:10 p.m.** Deina Ali Abdelkader (Tufts University) *Enlightenment Rationality, Islam and Democracy in Egypt*

**2:30 p.m.** Yasir Ibrahim (Montclair State University) *Muhammad 'Abduh and maqasid al-shar• œœ*

**General Meeting and Members Forum: Ballroom D**

**5:00 p.m. Welcome, Carol Redmount, President, ARCE**

**5:15 p.m. Update by Gerry Dee Scott III, Director, ARCE**

**ARCE Reception: Hyatt Regency Cambridge - Riverside Room**

**7:00 p.m. – 9:00 p.m.**

Saturday, April 23, 2005

**8:00 a.m. - 1:00 p.m. Meeting Registration**

**Saturday Session 11: Ballroom BC**

**Field Reports: Saqqara and Thebes**

**Chair: David P. Silverman (University of Pennsylvania)**

**9:00 a.m.** Salima Ikram (American University in Cairo) *A 'Sethian' Discovery at Saqqara?*

**9:20 a.m.** David P. Silverman (University of Pennsylvania Museum) *The '04 Season of the University of Pennsylvania Museum Expedition to Saqqara*

**9:40 a.m.** Richard Fazzini (Brooklyn Museum) *Recent Work at the Mut Precinct by the Brooklyn Museum*

**10:00 a.m.** Francesco Tiradritti (University of Memphis) *The Tomb of Harwa (TT 37). Ten Years of Excavations in the Assasif*

**10:20 a.m.** Susan Redford (The Pennsylvania State University) *A Preliminary Report on the Work in TT 188 by the A.T.P. Theban Tomb Survey*

**10:40 a.m. BREAK**

**Saturday Session 11 continued: Ballroom BC**

**Field Reports: Mendes**

**Chair: Regine Schulz (The Walters Art Museum, Baltimore)**

**11:00 a.m.** Regine Schulz (The Walters Art Museum, Baltimore) *Musicians and Game Players in a Late Period Tomb*

**11:20 a.m.** Matthew J. Adams (The Pennsylvania State University) *A Preliminary Report on the Old Kingdom - Early Dynastic Excavations at Mendes. An Update: 2004 Season*

**11:40 a.m.** Rachel Mittelman (Pennsylvania State University) *Hat Mehyt and the Fish Cult at Mendes: The 2004 Season and Exploration of Trench AL-SW-XI*

**Saturday, Session 12: Ballroom D**

**Religion**

**Chair: James P. Allen (The Metropolitan Museum of Art)**

**9:00 a.m.** Edmund S. Meltzer (Independent Scholar) *The Rebirth of Re in Papyrus Westcar and the Amduat: Another Link between Middle Egyptian Stories and the Mortuary Literature*

**9:20 a.m.** Steven Shubert (University of Toronto) *Appealing to Whom?*

**9:40 a.m.** Peter Robinson (Independent Scholar) *The Cognitive Landscape of the Field of Hetep Depicted in the Middle Kingdom Coffins from el-Bersheh*

**10:00 a.m.** Ramadan B. Hussein (Brown University) *The Bwt Spells in the Coffin Texts: An Evidence for Regionally-based Traditions*

**10:20 a.m.** Tamara L. Siuda (Independent Scholar) *Nephthys: Lady of the House*

**10:40 a.m. BREAK**

**Saturday Session 12 continued: Ballroom D**

**Religion**

**Chair: James P. Allen (The Metropolitan Museum of Art)**

**11:00 a.m.** Mariam Ayad (The University of Memphis) *Opening of the Mouth Ritual: Towards a New Numbering System*

**11:20 a.m.** Steve Cook (Vanderbilt University) *The Amarna Monkeys: In the Service of the King*

**11:40 a.m.** Orly Goldwasser (Hebrew University, Jerusalem) *Was Akhenaten's Monotheism Really Monotheistic? Evidence from the Egyptian Script*

**Saturday Session 13: Ballroom A**

**Artifacts & Analysis**

**Chair: Emily Teeter (University of Chicago)**

**9:00 a.m.** Pearce Paul Creasman (Texas A&M University) *The Cairo Dashur Boats*

**9:20 a.m.** Ann L. Foster (Independent Scholar) *Sealings and Administration at the Middle Kingdom Forts in Nubia: Sealings in Specific Archaeological Contexts*

**9:40 a.m.** Barbara S. Lesko (Brown University) *Monuments of Djefa-Hapi of Asyut*

**10:00 a.m.** Rachel Rodabaugh Suvorov (University of Pennsylvania) *Mutemwia as Hathor: Uterine Iconography and the Naos Sistrum*

**10:20 a.m.** Emily Teeter (University of Chicago) *A Votive Footprint from Medinet Habu*

**10:40 a.m. BREAK**

**Saturday Session 13, continued: Ballroom A**

**Artifacts & Analysis**

**Chair: Lawrence Berman (Museum of Fine Arts, Boston)**

**11:00 a.m.** Heidi Saleh (University of California, Berkeley) *Forgotten "Libyan Period" Funerary Stelae from the Egyptian Museum, Cairo*

**11:20 a.m.** Cynthia May Sheikholeslami (American University in Cairo) *Private Temple Statuary of the Late Third Intermediate Period: A Case Study of Sculptures of Montu Priests*

**11:40 a.m.** Margaret Serpico (The Petrie Museum, London) *Assessing Egyptology Collections in the British Isles*

**Session 14: Thomas Paine Room**

**Early Islamic and Medieval History**

**Chair: Nasser Rabbat, Massachusetts Institute of Technology**

**9:00 a.m.** M. Lesley Wilkins (Harvard University) *Written Documents Produced in Egypt from the 8th through 11th Centuries C.E.*

**9:20 a.m.** Hani Hamza (Independent Scholar) *Turbat Ibn Taghribirdi and his Family Relations from his Waqfiyya*

**LUNCH 12:00 P.M. - 1:30 P.M.**

## Afternoon

**Saturday Session 15: Thomas Paine Room**

**Field Reports: Middle Egypt & Outside the Nile Valley**

**Chair: Kathryn Bard (Boston University)**

**1:30 p.m.** Sarah Parcak (Cambridge University) *Towards a New Survey Methodology for Egyptian Archaeology: Results from the 2004 and 2005 Middle Egypt Survey Project Seasons*

**1:50 p.m.** Kathryn Bard (Boston University) and Rodolfo Fattovich (University of Naples "L'Orientale") *Recent Excavations at a Middle Kingdom Port on the Red Sea (Wadi Gawasis)*

**2:10 p.m.** Eugene Cruz-Urbe (Northern Arizona University), Jennifer Westerfeld (University of Chicago), and Peter A. Piccione (University of Charleston) *Kharga Oasis Coptic Graffiti Project – Preliminary Report*

**2:30 p.m.** William J. Morin (New York University) *Trimithis – A Lost City Found*

**2:50 p.m.** Gregory Mumford (University of Toronto) *A Late Old Kingdom Fort in South Sinai*

**3:10 p.m. BREAK**

**Saturday Session 15, continued: Thomas Paine Room**

**Field Reports: Middle Egypt & Outside the Nile Valley**

**Chair: Carol Redmount (University of California, Berkeley)**

**3:30 p.m.** Carol Redmount (University of California, Berkeley) *The 2004 Field Season at El-Hibeh, Middle Egypt*

**3:50 p.m.** John A. Seeger (Northern Arizona University) *A Search for Ptolemais Theron, an Ancient Port City on the Coast of the Red Sea*

**4:10 p.m.** Fathy A. Shaaban, Abbas M. Abbas and Magdy A. Arya (National Research Institute of Astronomy and Geophysics, Helwan, Egypt) *Ground Penetrating Radar Exploration for the Ancient Monuments at the Valley of Mummies -Kilo 6, Bahariya Oasis, Egypt*

**4:30 p.m.** Willeke Wendrich (UCLA) *Granaries Preserved: The 2004 Field Season of the UCLA/RUG Fayum Project*

**Saturday Session 16: Ballroom D**

**Religion**

**Chair: Cynthia May Sheikholeslami (American University in Cairo)**

**1:30 p.m.** David Klotz (Yale University) *Between Heaven and Earth in Deir el-Medina: Stela MMA 21.2.6*

**1:50 p.m.** Lauren Lippiello (Florida State University) *An Explanation of New Kingdom Ritual Watercraft: Embodied Mimesis*

**2:10 p.m.** John R. Huddleston (College of Charleston) *Of Blood, Kings, and Curses: Contextualizing the First Biblical Plague*

**2:30 p.m.** Cory Wade (Santa Clara University) *How Dual is the Duat? "As Above, so Below" and the Egyptian Afterlife*

**2:50 p.m.** Colleen Manassa (Yale University) *The Judgment Hall of Osiris*

**3:10 p.m. BREAK**

**Saturday Session 17: Ballroom A**

**Conservation**

**Chair: Robert "Chip" Vincent (American Research Center in Egypt)**

**1:30 p.m.** Robert "Chip" Vincent (American Research Center in Egypt) *Latest Developments on ARCE's Conservation Projects in Egypt*

**1:50 p.m.** Jaroslaw Dobrowolski (American Research Center in Egypt—Egyptian Antiquities Project) *Giving Monuments a Voice: Presentation of ARCE's Conservation Projects to the Public*



**2:10 p.m.** Michael Jones (American Research Center in Egypt) *Completion of Conservation Work at St. Paul's Monastery, Egypt*

**2:30 p.m.** Agnieszka Dobrowolska (American Research Center in Egypt—Egyptian Antiquities Project Subgrant) *Sabil Muhammad Ali Pasha-Architectural Conservation, 1998-2005*

**2:50 p.m.** Sanchita Balachandran (University of Pennsylvania-Yale-Institute of Fine Arts Expedition to Abydos) *Conservation, Archaeology and Advocating for Objects at the Abydos North Cemetery, Egypt [To be read by Stine Rossel, Harvard University]*

**3:10 BREAK**

**Saturday Session 18: Ballroom BC**

**Archaeoastronomy and Egyptology**

**Chair: Patricia Blackwell Gary (New York University)**

**1:30 p.m.** Karine Gadre (Paul Sabatier University, Toulouse, and CNRS) *Forming of an International Team of Researchers into Astro-Egyptology*

**1:50 p.m.** Jim Lowdenmilk (Egyptian Study Society; Denver Museum of Nature and Science) *The Development of the Egyptian Civil Calendar and its Effects on Society*

**2:10 p.m.** Patricia Blackwell Gary (New York University) and Richard Talcott (Senior Editor at Astronomy Magazine) *Illuminated in Lightland: The Archaeoastronomical Roots of the Image of the Djed Pillar in the Solar Cult Practices of Prehistoric Egypt*

**2:30 p.m.** Joanne Conman (Independent Scholar) *Speculation on Special Sunlight: The Origin of the wSAw Hour*

**Saturday Session 19: Ballroom D**

**Religion (end) and Medicine**

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

**3:30 p.m.** J. Brett McClain (The University of Chicago) *Ptolemaic Theology in Context: The Small Temple of Amun at Medinet Habu*

**3:50 p.m.** James P. Allen (The Metropolitan Museum of Art) *The Art of Medicine in Ancient Egypt*

**4:10 p.m.** Paul H. Chapman (Harvard Medical School) *Abstract: Verb Constructions as Markers of Organization in Papyrus Edwin Smith*

**4:30 p.m.** Gonzalo M. Sanchez (The University of Arizona Egyptian Expedition) *Medical Education in Ancient Egypt*

**Saturday Session 20: Ballroom A**

**Crafts, Trades & Skills**

**Chair: Joe Wegner (University of Pennsylvania)**

**3:30 p.m.** Patricia Podzorski (University of Memphis) *Decorated Ceramics of the Late Predynastic: Update on Methodology and Findings Related to a Study of Production, Distribution and Function*

**3:50 p.m.** Claudia Cyganowski (University of Wisconsin) *An Intersite Comparison of Middle Kingdom Lower Egyptian Marl C Fabric*

**4:10 p.m.** Carter Lupton (Milwaukee Public Museum) and Jonathan Elias (Whitaker Center for Science and the Arts, Harrisburg, PA) *The Wooster Mummy: Implications of a Recent CT Study*

**Saturday Session 21: Ballroom BC**

**Archaeoastronomy (end) and Gender and Social Studies**

**Chair: Gay Robins (Emory University)**

**3:30 p.m.** Monica Bonty (Cal State Fullerton/Loyola Marymount University) *Gender and Egyptology*

**3:50 p.m.** Lyn Green (Independent Scholar) *Constructing Gender in Ancient Egypt: Did the Ancient Egyptians have a Concept of Third and Fourth Genders?*

**4:10 p.m.** Nicole B. Hansen (University of Chicago) *Ancient Egyptian Wedding Ceremony Rediscovered*

**Keynote Address: Ballroom D**

**5:15 p.m.** Nasser Rabbat, Massachusetts Institute of Technology  
*Hugging the Street: The Urban Character of Mamluk Architecture in Cairo*

**RECEPTION HOSTED BY BOSTON UNIVERSITY, HARVARD UNIVERSITY, AND  
NORTHEASTERN UNIVERSITY**

Location: Harvard Semitic Museum, 6 Divinity Avenue, Cambridge. Tickets will be available for purchase at the meeting registration table; \$5 students/\$10 adults. Due to the size of the Semitic Museum we only have a certain number of tickets we can sell, so please get them while they are available. Bus transportation will be provided. Look for bus details at the ARCE registration desk at the Hyatt.

*Special Note\** The Semitic Museum is not completely handicapped accessible except the first floor. On the first floor you will be able to enjoy food and beverages. There is also a lovely gift shop as well as a first class exhibit entitled The Houses of Ancient Israel.

Sunday, April 24, 2005

**Sunday Session 22: Ballroom A**

**Field Reports: Nubia, and Quarries & Petrological Studies**

**Chair: Krzysztof Grzyski (Royal Ontario Museum, Toronto)**

**9:00 a.m.** Stuart Tyson Smith (University of California, Santa Barbara)

*Colonial Entanglements: The UCSB Excavations at Tombos and the Third Intermediate Period in Upper Nubia*

**9:20 a.m.** Krzysztof Grzyski (Royal Ontario Museum, Toronto) *Recent Excavations at Meroe, the Capital of Kush*

**9:40 a.m.** James A. Harrell (University of Toledo) and Dorothy I. Godfrey-Smith (Defense Research and Development Canada) *Origin, Destruction and Restoration of Color in Egyptian Travertine*

**10:00 a.m.** Doha M. Mostafa (Helwan University) *Red Sea Ports, Eastern Desert Roads, Quarries and Mines in Greek and Roman Egypt*

**Sunday Session 23: Ballroom BC**

**Historiography & Egyptology**

**Chair: Betsy M. Bryan (National Gallery of Art, Washington, D.C. and Johns Hopkins University)**

**9:00 a.m.** Patricia A. Bochi (Howard University) *On the Role of Images in Constructing the Past in Ancient Egypt*

**9:20 a.m.** Betsy M. Bryan (National Gallery of Art, Washington, D.C. and Johns Hopkins University) *The ABCs of Painting in the mid-18th Dynasty*

**9:40 a.m.** Patrizia Piacentini (University of Milan) and Christian Orsenigo (University of Milan) *Loret's Unknown Activities in the Valley of the Kings (1898-1899): From the Surveys to the Second Royal Cache*

**10:00 a.m.** Steven M. Stannish (State University of New York College at Potsdam) *Fanaticism: Egyptological Ideas about Akhenaten in the Nineteenth and Early Twentieth Centuries*

**10:20 a.m.** John Gee (Brigham Young University) *Egyptology as a Science*

**10:40 a.m. BREAK**

**Sunday Session 23, continued: Ballroom BC**

**Historiography & Egyptology**

**Chair: Patrizia Piacentini (University of Milan)**

**11:00 a.m.** John J. Wall (Independent Scholar) *Tombs and Tombs Only?*

**11:20 a.m.** Clair Russell Ossian (Tarrant County College, Hurst, TX)  
*Stereophotography in 19th Century Egypt*

**11:40 a.m.** Janis Susan May Patterson (Independent Scholar) *Pyramidiots and Alternative Realities: The Lure and Exploitation of Ancient Egyptian Symbols in Western Culture*

**Sunday Session 24: Ballroom D**  
**American Museum Collections**

**Chair: Gerry D. Scott, III (American Research Center in Egypt)**

**9:00 a.m.** Gerry D. Scott, III (American Research Center in Egypt) *Egyptian Antiquities in the San Antonio Museum of Art*

**9:20 a.m.** Joyce Haynes (Museum of Fine Arts Boston) *Reunited: Piecing Together Sculpture Fragments from Giza and Barkal in the MFA, Boston Storeroom*

**9:40 a.m.** Denise M. Doxey (Museum of Fine Arts, Boston) *The Military Officer Pamerihu: A Recent Acquisition of the Museum of Fine Arts, Boston*

**10:00 a.m.** Patricia A. Butz (Savannah College of Art and Design) *The Bifurcated Wreath: Dualities of Design in a Funerary Stele in the Museum of Fine Arts, Boston*

**10:20 a.m.** Edwin C. Brock (American University in Cairo) *The Archaeological Aspects of Construction of Flood Protection in the Valley of the Kings*

**10:40 a.m.** Jean Revez (Université de Montréal) *A Synthetic Approach to Modes of Reasoning Used in the Field of Architectural Restitution of Egyptian Temples*

American  
Research  
Center in  
Egypt

Abstracts

**Abbas M. Abbas, Fathy A. Shaaban, and Magdy A. Atya (National Research Institute of Astronomy and Geophysics, Helwan, Egypt)**

*Ground Penetrating Radar Exploration for the Ancient Monuments at the Valley of Mummies -Kilo 6, Bahariya Oasis, Egypt*

A Festival of Mummies was discovered recently by an Egyptian team at Bahariya Oasis, located about 380 km west of the pyramids. Four tombs were excavated, and inside these tombs were found 105 mummies, many of them beautifully gilded. These mummies, many sumptuously decorated with religious scenes, represent the very best of Roman-Period mummies ever found in Egypt. These ancient remains are approximately 2000 years old, but they have withstood the test of time remarkably well.

Ground Penetrating Radar (GPR) has proved successful in detecting cavities, which is of importance in the fields of civil engineering and archaeology. The pulse emitted by the GPR antenna is reflected comparatively strongly by the large dielectric difference between the surrounding medium and the air in the cavity. Using a broadband system like GPR enables a large amount of information to be gathered simultaneously.

During December 2004 a ground penetrating radar survey was conducted near the pre-discovered tombs at Kilo-6 El-Bahariya to Farafra Oasis road to allow for more excavations. The GPR survey was conducted by using the SIR 2000 instrument attached to the 200 MHz monostatic antenna. Two areas were selected via the archaeologists in situ, the first one was 40 m x 40 m and the second was 30m x 15 m. A grid pattern survey in one direction with one meter profile spacing was applied for the two areas in addition to a focusing survey in some zones entire the first area.

After the data acquisition, the Radan software is used for data processing and presentation. The final results of the radar survey in the form of 2D radar records, time slices and 3D block diagrams were used to guide the archaeologists during the excavation process. The excavation processes have been accomplished by the archaeologists whose efforts have led to the discovery of many tombs and mummies. It is worthy to mention that the results of excavations are matched strongly with the GPR results.

**Deina Abdelkader (Independent Scholar)**

*Enlightenment Rationality, Islam and Democracy in Egypt*

In the wake of the war in Iraq and in light of the ongoing struggle of the Middle Eastern peoples to bring democratic practices forth since their independence, there have been a miniscule number of studies on the historical and cultural contexts of such efforts.

Post independence, the mostly Western educated elite in Muslim countries have

chosen to emulate the Western experience with varying degrees. The failure to note that the historical and cultural value systems have to influence and shape the adoption of a democratic political system has acted as an obstacle in the face of advancing civil liberties and civil rights.

There is a strong link between Weber's *Protestant Ethic* and the upheaval in the socio-political lives of Western European countries. Are the themes and ideas presented in the *Protestant Ethic* indicative of a unilateral schema for socio-political development? Is faith necessarily on a collision course with rationality and its resultant development of society? Are all faiths on a natural collision course with rationality?

The proposed paper intends to focus on the nature of political philosophy in Europe and how Enlightenment Rationalists were the harbingers of social and political change-revolutionaries in their own right.

How malleable are those experiences to the Egyptian socio-political needs? Is there a contradiction between the Islamic faith and reason with a capital R? Is secularism a pre-requisite for democratic practices and the socio-economic development of societies, or can the Muslim faith play a positive role in advancing and practicing civil equality and rights in Egypt?

**Matthew J. Adams (The Pennsylvania State University)**

*Manetho and the King-List Tradition on 23rd Dynasty*

Although the memory of the 23rd Dynasty as preserved in Manetho may be imperfect, that imperfectness must have been present in the king-list tradition since the 25th Dynasty and must represent the 23rd Dynasty as the 25th Dynasty intended it to be seen. It is illogical to assume that Manetho had the king-list as a source and still made an egregious error. Having been unsuccessful at matching them up with the names of other 23rd Dynasty kings, many scholars have tried to explain the presence of Psammus and Zet as mistakes or misunderstandings on the part of Manetho, his epitomizers, or in the transmission of the epitomes.

Rather than throwing out Manetho as many scholars have done, we must ask the question: How did this get into the king-list tradition? For the 23rd Dynasty, D.B. Redford has argued convincingly that the 25th Dynasty caused the preservation of its predecessor in the king-list based on the fact that the 25th Dynasty had a particularly cordial relationship with the 23rd (Redford, D.B. *Pharaonic King-Lists, Annals and Day-Books*. Mississauga, 1986. p.310ff.). Principally, Redford is correct. By using this as a starting point, and working logically through Manetho and the historical evidence, it becomes increasingly clear that Manetho has preserved quite accurately the king-list as it must have come down to him. That king-list, at least in how it has dealt with the 23rd Dynasty, makes perfect sense if viewed as the result of the 25th Dynasty's tampering and need to legitimize itself, not just its desire to do the 23rd Dynasty a favor.

This paper will present an argument for the authenticity of the sequence of the 23rd Dynasty kings preserved in Manetho, including the entries Psammus and Zet, and offer a reconstruction of the historical reasons for why the king-list looks the way it looks.

**Matthew J. Adams (The Pennsylvania State University)**

*A Preliminary Report on the Old Kingdom - Early Dynastic Excavations at Mendes. An Update: 2004 Season*

At the ARCE Annual Meeting in 2004 I presented preliminary results on the Old Kingdom - Early Dynastic strata of Tell er-Ruba, Mendes. At that time I discussed the stratigraphic and ceramic material associated with the 6 major building phases excavated in the 1999-2003 seasons and the possibility of future excavation into the Predynastic strata because of a low water table. In 2004 we were able to expand our excavation by another 60 square meters. This allowed us to verify our stratigraphic sequence and phasing. We are now able to date Phase 2 (numbered from the top) to the 5th Dynasty based on a seal impression of Neferirkare. Additionally, we have expanded our exposure of the Phase 6 structure and clarified its walls. Seal impressions from this structure allow us to date it to the early 1st Dynasty. It is clear based on ceramic evidence that we are on the cusp of the period of state formation; a few fragments of Naqqada IIIb pottery were found in this building. This paper reports on the 2004 season and discusses the stratigraphy and finds in relation to the material that I reported on last year.

**Matthew Adams (New York University) and David O'Connor (New York University)**

*The Archaeology and History of the "Shunet el-Zebib" (The Funerary Enclosure of King Khasekhemwy of Dynasty 2) at Abydos*

The "Shunet el-Zebib" is one of the two oldest still standing royal monuments in Egypt and was built as the funerary enclosure of king Khasekhemwy of Dynasty 2. Although surrounded by tombs and graves of later periods, the interior of the Shuneh itself was not intruded upon by later activity until the middle of the first millennium B.C. Limited excavations were carried out at the Shuneh in the 1860s by Mariette and in the early 1900s by Ayrton and Currelly for the Egypt Exploration Society.

More recent excavations by the University of Pennsylvania Museum-Yale University-Institute of Fine Arts, New York University Expedition are providing a wealth of new information about both the original use of the monument in Dynasty 2 as well as its subsequent history. Two main phases of later use are evident, one dating to the first millennium B.C. and relating to the cult of sacred ibises, the other to late Roman/Byzantine times, when the Shuneh was occupied by an early Christian, or Coptic, monastic community. The activities of these periods had a significant,



most often negative, impact on the original fabric of the monument and its associated features, in many cases leading to significant condition problems today. However, the rich archaeological evidence from Dynasty 2, as well as from subsequent periods, is allowing a detailed history of the monument to be developed.

**James P. Allen (The Metropolitan Museum of Art)**

*The Art of Medicine in Ancient Egypt*

From September 12, 2005, to January 15, 2006, the Metropolitan Museum of Art will host a new exhibition on the expression of medical concerns in ancient Egypt art. Drawn primarily from the Museum's own extensive collection, the exhibition will be centered around five themes: prevention (practical and magical), women and childbirth, injuries, treatment, and physicians. A highlight will be the display of the complete Edwin Smith medical papyrus, on loan from the New York Academy of Medicine. This paper will present an overview of the exhibition and its themes.

**Febe Armanios (Middlebury College)**

*'The Girl Next Door': A Coptic Martyr Cult in Ottoman Egypt*

In my paper, I examine the hagiography and cult of Saint Dimyana, a fourth-century C.E. Coptic martyr whose popularity climbed dramatically in Egypt during the Ottoman period (1517-1798 C.E.). The cults of Christian saints were often revived or reinvented at times when new persecutions loomed large and the desire to awaken the spirit of a community was a primary concern. This process also took hold at times when church officials and/or local communities wished to associate a saint with a specific geographic locale. Keeping these points in mind, I explore how the Coptic Church and community popularized the cult of the martyr Dimyana, with attention to how the construction of pious religious conduct among Ottoman-era Copts was reflected both in hagiographies of saints like Dimyana (scripture), and in practices at her annual festival (local and indigenous customs). At the same time, I bear in mind that Coptic Christians did not live in isolation but existed in a broader community, which encompassed other religious communities. I note that while the rise of Dimyana's cult was most likely the product of adverse Muslim-Coptic relations, ironically her festival created a space where a number of religious and social elements interacted in a delicate but agreeable balance. In this paper, I will discuss primary sources including Copto-Arabic manuscripts of Dimyana's hagiography dating from the Ottoman period, European travelers' accounts, and Muslim chronicles.

**Rachel Aronin (University of Pennsylvania)***Images of God: The Use of Divine Determinatives in the Book of the Dead*

The purpose of this paper is to see what information may be gleaned from the interplay and connection between images of deities in ancient Egypt and the associated hieroglyphs which are used as determinatives in the writings of their names. The Papyrus of Ani, a New Kingdom copy of the collection of funerary spells called the *Book of the Dead*, prominently depicts many different gods in its spells and vignettes. A minute examination of the divine determinatives which are employed after the names of these gods can provide much useful information on Egyptian conceptions and categorizations of deity. Even a quick glance at the papyrus reveals a confusing lack of regularity or predictability in the choice and placement of god determinatives, and leads to a number of seemingly bewildering questions.

For instance, why does a certain god receive a determinative in one section and not in another? Does this have to do with images of the god appearing in nearby vignettes? Why do certain deities take generic determinatives while others receive quite specific or even unique ones? Are different determinatives used to indicate different aspects or symbols of the same god? How do both the religious nature of the *Book of the Dead* and the practical creation of Ani's papyrus itself, affect the portrayal of the gods? Finally, what can these determinatives tell us about how the Egyptians understood their gods, and how they understood the category of divinity in general?

The answers to these questions have potentially far-reaching implications on the interpretation of many aspects of Egyptian culture and civilization. A good example is the possibility that it is literacy or, to be more precise, the widespread lack of literacy, which is the determining factor in whether a determinative appears after the name of a specific god. If almost the entire population were unable to read even the basic phonetic spellings of the divinities' names, perhaps the simple and familiar picture of a seated god was required to convey the information necessary to identify the subject as a deity. This may explain why gods with names normally written with one iconic hieroglyph (e.g., the Horus-falcon) seem to employ determinatives much less frequently in the Papyrus of Ani than those with two or more hieroglyphs required for a phonetic spelling.

It should be pointed out that this study is meant as an in-depth look at one version of the *Book of the Dead* and so it is impossible to draw overarching conclusions for the use of divine determinatives in general, or even in the mortuary composition as a whole. However, by approaching the text through several different methods (Fischer's theory of redundant determinatives; Goldwasser's hypothesis of central vs. peripheral members of a category; etc.), I will attempt to answer these and other related questions in order to arrive at a fuller understanding of what god determinatives can actually tell us about the ancient Egyptian systems of religion, art, and writing.

**Magdy A. Atya-Please see joint presentation with Abbas M. Abbas and Fathy A. Shaaban (National Research Institute of Astronomy and Geophysics, Helwan, Egypt)**

*Ground Penetrating Radar Exploration for the Ancient Monuments at the Valley of Mummies -Kilo 6, Bahariya Oasis, Egypt*

**Mariam Ayad (The University of Memphis)**

*Opening of the Mouth Ritual: Towards A New Numbering System*

In 1881, Schiaparelli published *Il libro dei funerali degli antichi egiziani* in which he presented several versions of the Opening of the Mouth (OM), including the copy preserved in the tomb of Seti I (KV 17), which remains one of the most extensive known versions of the ritual.<sup>1</sup>

OM scenes occupy opposite walls in Seti's 4th and 5th corridors (Corridors G and H, respectively). In his publication, Schiaparelli presented the scenes inscribed on the right wall of both corridors first, then the scenes located on the left wall of the two corridors. He numbered the scenes accordingly. The confusion arises from the fact that the scenes inscribed on the right wall were numbered sequentially from the entrance inwards (scenes no. 1-26), whereas the scenes on the left wall were presented, and numbered, starting at the innermost part of corridor H and progressing towards the tomb's entrance.

Because Schiaparelli's arrangement of OM scenes was adopted uncritically by later scholars, it remains the foundation of the numbering system currently utilized to refer to the ritual's various scenes.<sup>2</sup> With the addition of variants, Otto's much-expanded edition of the ritual fundamentally retained Schiaparelli's scene numbers.<sup>3</sup>

The current numbering system of the Opening of the Mouth is both misleading and confusing, especially when trying to correlate the content of each scene to its physical location on a particular monument. Recent work on the chapel of Amenirdis I at Medinet Habu, suggests that the content of OM scenes was closely connected to the scenes' physical layout on the chapel's walls. A new numbering system that accounts for the scenes' location on various monuments is presented in this paper. (For footnotes see pages 118-119)

**Sanchita Balachandran (University of Pennsylvania-Yale-Institute of Fine Arts Expedition to Abydos)**

*Conservation, Archaeology and Advocating for Objects at the Abydos North Cemetery, Egypt (To be read by Stine Rossel, Harvard University)*

On one hand, archaeology provides us with otherwise unknowable evidence and insight into past human societies; on the other hand, an archaeological excavation is in its very nature a destructive process. A central dilemma of any excavation is

deciding what to preserve, what to rebury, and what to allow to decay. This dilemma, I suggest, can be best addressed when archaeologists and conservators collaborate during the excavation process. The discipline of conservation offers technical methods with which even some of the most problematic and fragile archaeological materials can be successfully excavated, retrieved or reburied in the field, thus making a maximum preservation of the archaeological record possible.

In this paper, I will focus on the successful collaboration between conservators and archaeologists at the University of Pennsylvania-Yale-Institute of Fine Arts Expedition to Abydos during the Fall 2002 and Fall 2004 seasons. In the course of these two seasons, over 1000 objects were excavated, examined, conserved and/or packed for storage by the site conservators. Culling from specific examples at the Abydos North Cemetery, this paper addresses ways in which the preservation of historical artifacts was advocated for, and how excavation strategies were changed as a result of the trust between various members of the team. In some cases, excavation was encouraged even when the material was not of research interest to archaeologists. In others, retrieval of artifacts was opposed on conservation grounds. Also underscored is the importance of caring for artifacts beyond the moment of excavation by undertaking appropriate conservation treatments and designing secure and stable storage.

**Yekaterina Barbash (Johns Hopkins University)**

*A Late Period Mortuary Composition at the Walters Art Museum*

This paper focuses on the Hieratic mortuary Papyrus of the Walters Art Museum (W.551), which is the core of my Ph.D. thesis at Johns Hopkins University. This well-preserved, unpublished papyrus is divided into ten columns containing a collection of mortuary texts for the benefit of a man named Padikakemet. The first part is paralleled closely by a portion of the papyrus of Imouthes at the Metropolitan Museum of Art (MMA 35.9.21). The rest of the text consists of various *Sakhu* (or Glorification) spells.

The paleography and distinctive orthography of the manuscript point to a Late Period date. The numerous parallels to the composition range in date from the Old Kingdom to Persian and Ptolemaic Period texts. Excerpts from the Pyramid Texts were incorporated and reinterpreted by the scribe of papyrus W.551. The comparable texts almost invariably show modifications in vocabulary and orthography. Furthermore, the papyrus also preserves numerous hitherto unattested spells.

I will present the contents of papyrus W.551 and discuss some of the peculiarities of its grammar and paleography as well as the variations from the parallel texts. Finally, I will remark upon the place of this manuscript within the tradition of mortuary literature of the Late Period.

**Kathryn Bard (Boston University) and Rodolfo Fattovich  
(University of Naples "L'Orientale")**

*Recent Excavations at a Middle Kingdom Port on the Red Sea (Wadi Gawasis)*

Excavations at Wadi Gawasis have uncovered the remains of a multiple occupation campsite dating to the Middle Kingdom, Second Intermediate Period, and early New Kingdom. Two man-made caves have been found excavated in a fossil coral reef, and organic remains include large cedar planks and rope from ships. Five limestone stelae were associated with the larger cave, including one from the reign of Amenemhat III with a well-preserved inscription about two expeditions, to Punt and Bia-Punt. Ceramics date mainly to the Middle Kingdom, but there are also some Middle Nubian-like potsherds in most contexts, and a sherd of the Gash Group (Kassala, eastern Sudan) has also been identified. Hundreds of tuyères (from copper smelting) have been excavated on a slope along the wadi, and the site was definitely used for metallurgical activities.

**Mario H. Beatty (Bowie State University)**

*Translating Wordplay in the Eighth Petition of The Eloquent Peasant:  
A New Interpretation*

Recent critical examination of wordplay in line B I, 337/B 2, 72 as evidenced in the international conference on *The Eloquent Peasant* held at UCLA in 1997 yielded a variety of different and plausible translations. This paper seeks to explain the state of ambiguity that hovers over translating this line, critique major existing translations, and provide a new translation and interpretation of this line. The paper attempts to prove that the elaborate wordplay in this line actually refers to Thoth. As a result, the sequential narrative mode of exposition that invokes the role of Maat is rendered more intelligible as juxtaposed against and distinguished from Thoth. The paper will conclude by discussing the implications of this new interpretation in the context of the eighth petition and the broader context of the narrative.

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

*Egyptians and Bedouin at Tebtunis, Part II*

An Italian Mission excavated at the Graeco-Roman site of Tebtunis in the Fayyum from 1929 until 1936, directed by Carlo Anti of Padua. In 1931 he invited Gilbert Bagnani to join him as his Egyptological Field Director. In the following season, they built a mud house and Gilbert's wife Stewart joined them. The Bagnanis' diaries and letters home contain much information both about the dig and about living and working with the local inhabitants. There are also labeled photographs of the sheiks, gaffirs staff, and visitors.

Last year in Tucson in Part I, I concentrated on Stewart's life and interactions with

Egyptian and Bedouin women. This year in Part II, the focus will be on other aspects of life with the fellahin and Bedouin. In 1931 the Senussi escaping from Italian raids in Libya took refuge in the nearby town of Qasr el Bassil controlled by Abdel Sattar Bey el Bassil on the fringe of the desert a few kilometres east of Tebtunis. By 1932, local economic conditions had noticeably deteriorated. The new excavation house was dedicated with a ritual slaughter and feast. To honor any visiting guests, the workers devised their own forms of entertainments at *fantasias*. Thanks to Gilbert Bagnani's fluency in Arabic, he was able to investigate, mediate, and record conflicts among the workers. As a result, in contrast to many other excavations, we have names, photographs, and insights into the lives of Egyptians working at Tebtunis in the 1930s.

**Laurel Bestock (New York University)**

*The Three Funerary Enclosures of King Aha: New Discoveries at Abydos*

The funerary monuments of the rulers of the First Dynasty are some of the most important sources of information for this key, formative period of Egyptian history. The tombs of these rulers were constructed in their ancestral burial ground at the Upper Egyptian site of Abydos, where their location, basic architectural forms, and funerary equipment have been known for over a century. Much more enigmatic are the cult structures these kings built, also at Abydos but located in the North Cemetery rather than directly in contact with the tombs, which have been termed funerary enclosures by modern archaeologists. Although the eight known rulers of the First Dynasty all have tombs, only four have identified funerary enclosures at Abydos. A further two First Dynasty enclosures are known but cannot be identified with a particular king. Over the past two decades excavations in the Abydos North Cemetery have been undertaken by the North Abydos Early Dynastic Project (David O'Connor, Director, Matthew Adams, Associate Director), under the auspices of the University of Pennsylvania Museum-Yale University-Institute of Fine Arts, New York University Expedition to Abydos, (William Kelly Simpson and David O'Connor, Co-directors). These excavations have been carried out under the authority of the Supreme Council of Antiquities. This work has much expanded our knowledge of this type of structure, its relationship to the royal tomb, and the subsidiary graves which surrounded both enclosures and royal tombs in the First Dynasty.

Most recently, excavations in the winter of 2004-2005 yielded the bottom courses of two previously unknown funerary enclosures. Thanks to inscribed objects found in subsidiary graves adjacent to each enclosure, both can be attributed to the king who built them: Aha. This was an extremely surprising discovery in light of the fact that Aha, first king of the First Dynasty, already had a known enclosure, discovered and excavated by the Penn-Yale-IFA Expedition in 2001 and 2002. As previously available evidence suggested that each king had only one enclosure, these new discoveries materially change our understanding of why enclosures

were constructed and what role they served in royal funerary cult. One reasonable hypothesis is that Aha, as the first to construct a monumental tomb at Abydos, oversaw a dramatic change in the complexity of royal burial apparatus and as something of a pioneer was experimenting in ways his successors did not. Although the final interpretation of these finds is still forthcoming, it is clear that they add substantial amounts of architecture and artifacts to our discussion of the early First Dynasty and the emergence of royal ideology and cult practice. They highlight once more the importance of the funerary enclosure in the mortuary complex of the ruler, and show that the use of this building type was not as static as had once been thought.

**Elizabeth Bishop (University of Texas at Austin)**

*Bandung Books and Egyptian Cultural Goods*

Discussion of Bandung-era Soviet 'globalization' recognizes the fragile nature of nation-states and their sovereignties, and stems from the understanding that flows from investment, ideas, and material goods are determined without (as much as within) individual nation-states' boundaries. Trade in weapons is one means by which individual nation-states depend on international transfers to defend or augment their sovereignty, and the Arab world remains one of the world's most militarized regions since the Bandung era. Likewise, the publishing industry witnesses overlapping national and international sovereignties, as censors and subsidies employed by nation-states encounter transnational readerships and international markets of scale. Through the 'New Nations' era, Arab novelists' challenged and specified the distinctness of nation-state cultural identity in debating, alternately, the appropriateness of national dialects or the universalizing classical Arabic to the modern novel (Sakkut 2000).

At the same time, Arab novelists, poets, and authors of short stories reached an international readership through translation into foreign languages: the trade in books (with their narratives reifying nation-state communities) easily eludes international boundaries, pitting the subsidies of individual nation-states against international market forces. This presentation compares 'hard' with 'soft' aspects of the non-aligned Arab world's late cold-war era globalization, to assess international trade in weapons alongside international markets for literary publications.

The notion of the nation comes from the act of writing, from institutions of literary production. After 1957, the State Committee of the USSR Council of Ministers for Foreign Economic Ties (its Russian acronym, GKES) introduced sixteen "new nations" of Africa into that realm characterized by internal subventions and shadow prices. During the postcolonial era, state socialism's subsidies sustained one of the world's most prolific publishing industries. Arab authors appeared in the USSR in print since 1964-the Khudozhestvennaia Literatura publishing house in Moscow pursued an active translation series comparable in scale with Chinua Achebe's London-based 'African Writers' Series.' Arab authors were known in the USSR in

person-Tashkent hosted the second Afro-Asian Writer's Conference in 1958. At this conference, Mohammed El Gharbi, representing the FLN, encouraged other authors to engage in the tasks of building nation-states (Published in *La nouvelle critique*, 103, February 1959, p. 135, quoted in Arab 1990 33-34).

As the USSR's academy and printing industry increased the number of monographs and edited volumes published, the number of literary works originating in the predominantly-Islamic world increased as well. According to UNESCO's Index translationum, close to four hundred Arabic titles were published in Russian translation between over the twentieth century's last two decades. E. Stevanova translated Iraqi novelist Abd al-Rahman Munif's work into Russian in 1980, antedating Peter Theroux's rendition *Cities of Salt* into English (1987).

Likewise, Iraq-based novelist Yahya Yakhliif published in Russian in 1983, *A Lake beyond the Wind* later appeared in English translation (1999). Palestine's national poet Mahmoud Darwish was known to Russian readers by 1987. Such translations contributed to the emergence of a modern nationalist literature in postcolonial Arab states. Egypt enjoyed a privileged position: among African states to trade with the USSR, only Egypt exported cultural goods-including publications-to the Soviet Union

**Patricia A. Bochi (Howard University)**

*On the Role of Images in Constructing the Past in Ancient Egypt*

Recent studies have shown that the past was a notion with which the ancient Egyptians were familiar, however uneven that knowledge may have been. Textual and archaeological evidence indicates that opportunities to learn about, if not see, the past would indeed have existed in both public and private spheres. Given the non-egalitarian nature of Egyptian society, the notion of the past, however, is likely to have been understood differently according to the individuals' station in life as well as their cognitive ability, which typically would have been predicated upon education.

Just as the past would conjure up different notions (e.g. myth, history, family genealogy) to different people, so would it manifest itself in a number of forms. In addition to texts, the past would be accessible through acts of seeing, that is to say, through images. These images (broadly defined), however, relied on a specific set of referents to evoke the past. By reviewing some of the images that evoked the past by making it "visible", as it were, this paper will assess the role of images as an autonomous mode of expression in revealing the past in ancient Egypt.



**Monica Bontty (Cal State Fullerton/Loyola Marymount University)**

*Gender and Egyptology*

This paper examines the study of gender within Egyptology, analyzing how it developed out of the omission of the study of women in the field. It discusses how women have been studied within the field, as well as showing how the study of gender has influenced the field of Egyptology.

**Anna Lucille Boozer (Columbia University)**

*Biographies of Amheida: Households and Identities in an Imperial Context*

This paper explores how social change creates and transforms social identities in Roman Egypt. In so doing, I examine households, since they are often the focal point of social life. I explore this issue at the Roman city of Amheida (ancient Trimithis) in the Dakhleh Oasis. Amheida has a long occupational history, but it was under Roman rule that it reached its greatest extent (1st C AD-4th C AD). This historical trajectory offers an excellent example of a locality that developed during a period of social, religious, economic, and political change.

Following the Roman conquest, various groups probably responded to the new social conditions differently. Local interests, social status, and other vectors of identity influenced peoples' social choices. Although households of different status levels may have had competing interests, they would have strong community-oriented tendencies as well. The pressures of Roman rule may have united different status groups in social cohesion. By contrast, various households may have taken advantage of and supported the new regime as a means of increasing their own wealth and social position. State, community, and individual identities symbolic of these alliances were clearly displayed through material culture. Material culture distinguishes, fashions, and potentially transforms the connections between individuals and their relationship to society. In this context, objects represent both individuality and the interactions between individuals and groups within society. Social identities probably varied according to scale and social context. I examine these differences by employing a multi-scalar model of social change (examining state, community, and household organization together). In addressing this goal, I will disentangle the diverse social pressures-political, religious, ethnic, and economic-that framed the wide range of options available to individuals when constructing their social lives. Furthermore, I will examine how individual agency shaped daily life through material culture.

This paper explores these issues through data recovered from Columbia University's current excavations on a large house at Amheida. Preliminary results from the house suggest that it was a mud-brick, late Roman villa. Many of the architectural features are typical of local domestic architecture from the Roman Period, however this house bears particular significance because it contains Greek

mythological scenes, a large number of ostraca, as well as artifacts that indicate specific economic and gender roles. These assemblages provide ideal data for examining household identities responding to altered social conditions. By incorporating this new data with current social theory, I examine this house as a social locale and its material culture as an agent that symbolizes, sustains, and even transforms daily life.

**Peter J. Brand (University of Memphis)**

*The Cour de la Cachette War Scenes at Karnak and the Late Nineteenth Dynasty*

Since Frank Yurco first identified Merenptah as the author of the war scenes on the west wall of the Cour de la Cachette at Karnak, a fierce debate has ensued. Do these scenes show the first pictorial evidence of the Israelites or not? In the views of both supporters and opponents of Yurco's identification, the debate boils down to two possibilities: (1) if the original author of the scenes is Merenptah, then the scenes must show the Israelites, or (2), if Ramesses II created the war reliefs, then Yurco's thesis is definitively overturned.

These polemics have focused too narrowly on the Israel question without examining the reliefs in their broader context. Are they related to scenes of Ramesses II on the Great Hypostyle Hall to which they are adjoined? Are the usurpations of the cartouches related to contemporary usurpations of the late 19th Dynasty at Karnak and Luxor? This paper will address the date of these reliefs in relation to Ramesses II's war scenes on the Hypostyle Hall and his Hittite Treaty stela on the west wall of the Cour de la Cachette. The erasures and usurpations on the war scenes and other reliefs at Karnak and Luxor - including the erasure of a "Crown Prince Seti" helps to clarify the order of succession after the death of Merenptah, viz., Amenmesse followed by Seti II.

**Edwin C. Brock (American University in Cairo)**

*The Archaeological Aspects of Construction of Flood Protection in the Valley of the Kings*

Between August 2004 and January 2005, the Egyptian Antiquities Project of ARCE undertook the construction of a new flood protection prototype around the entrances of the tombs of Ramesses I (KV 16) and Sety I (KV 17) in the Valley of the Kings. An earlier prototype was removed, the area surrounding the tombs was cleared of debris to bedrock, and the pathway in front of the tombs was lowered by as much as 2 meters. In the process, significant quantity of artifacts were discovered including artifacts belonging to the construction of the tomb of Sety and material from the funerary equipment of the two royal burials. Some of these finds relate to material in the collections of the British Museum and Sir John Soane's Museum acquired from Henry Salt and Giovanni Belzoni, including parts of the

lid of the alabaster sarcophagus of Sery I. This presentation will elaborate on the work and discoveries made during this project.

**Darlene Brooks Hedstrom (Wittenberg University)**

*The Legacy of St. Shenoute: The Archaeological Remains at the White Monastery*

The White Monastery in Sohag provides a unique opportunity to examine the establishment of a federation of monastic communities under the leadership of St. Shenoute (346-465). The extant archaeological remains at the site demonstrate that the area was continually occupied from the fifth to the mid-fourteenth century; therefore the continuity of occupation at the site provides ample evidence for considering the nature of monastic living after the life of Shenoute and his immediate successors. This paper will discuss the recent work of the *Consortium for Research and Conservation at the Monasteries of the Sohag Region* in documenting the existing architectural and ceramic evidence at the White Monastery and plans for future work. The discussion will include an examination of parallels between the White Monastery and similar, although less well-known, sites such as Dair al-Balaiza and Abu Fano, and the monastic communities found in the Theban hills.

**Edward Brovanski (Brown University)**

*The Cairo-Brown Expedition: An Overview*

Between December 2004 and February 2005, the Cairo University-Brown University Expedition conducted its 5th field season in the Abu Bakr Cemetery at Giza. Aside from the Persen Complex with its elite stone-built mastaba, most of the cemetery is filled with more modest tombs belonging to royal priests and functionaries, like the Washerman of the God, Senenu, or the Brewer, Mehi. An overview of the five seasons' work will be presented.

**Betsy M. Bryan (National Gallery of Art, Washington, D.C. and Johns Hopkins University)**

*The ABCs of Painting in the mid-18th Dynasty*

As part of a monograph on painting, the author will be publishing the tomb of the royal butler Suemniwet, (Theban tomb 92) who prepared his burial in the reign of Amenhotep II. That unfinished chapel has been discussed in more than one ARCE presentation during its clearance, and it has provided a rich source of technical information about the organization and techniques of Egyptian artisans ca. 1425 B.C. In order better to focus these visual conclusions, an investigation of terminology relating to painting has been undertaken. The results have sharpened the lexical understandings of some words, have allowed direct reference to some observable painting techniques seen in TT 92 (and elsewhere), and have defined some areas for further study, particularly relating to the cultural connections of

painting generally. This talk will review a few of the terms and their implications for a better understanding of painting within Egyptian society.

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

*The Bifurcated Wreath: Dualities of Design in a Funerary Stele in the Museum of Fine Arts, Boston*

This paper examines the visual dynamic between inscription and relief sculpture on an exceptional stele of Egyptian provenance in the collection of the Museum of Fine Arts, Boston (S 2332). The stele is currently on loan but was seen by the author, in the course of its travels, at the High Museum in Atlanta, Georgia, in September 2004. The museum label referred to the stele as a Coptic gravemarker and gave 500-700 A.D. as the chronological range.

The stele may well suggest the ankh by virtue of its overall shape, but the structural relationship to a series of related hieroglyphs as they are found in Gardiner's sign list is far more subtle. While the profile of the stele is clearly abstracted, it more closely resembles the Isis knot (*tiet*), and the noticeable swelling of the base of the stele even suggests fusion with the *djed* pillar of Osiris. If so, the conflation is remarkably economic, enriched by the duality implied by linking the two signs. Earlier Egyptian art offers many examples of the hieroglyphs occurring together, but separately juxtaposed rather than fused.

A similar attentiveness to the theme of doubles inspires the main decorative zone on the stele. The gently rounded head is dominated by a deeply inscribed wreath composed of a group of four bay leaves, complete with berries, alternating with five geometric forms shaped much like miniature obelisks. The alternation occurs four times with the obelisk grouping, not the bay leaves, marking the vertical and horizontal axes of the wreath. Indeed, the odd number of these distinct motifs allows the central obelisk in each group to be precisely placed in position of the four cardinal points. All of the miniature obelisks point inwards, forcing the ends of the Greek cross inscribed within the wreath into chevrons. The alternating floral ornaments located in the negative quadrants created by the inscribed cross are symmetrical on their respective diagonals, hence forming a chiasmus.

The crowning glory of the stele, however, is its Greek inscription, cut in a lunette following the curve at the head of the stone: a half wreath playing off of the pattern of the full wreath. The paper will offer a thorough analysis of the inscription and its palaeographic features. Comparanda from epigraphical as well as literary sources will be introduced, such as the Codex Alexandrinus of the fifth century C.E. The duality observed in the relief sculpture is reinforced in the text with its unified reference to God and the deceased. In the conclusion, the sophisticated linkage of Egyptian and Greek iconography together with the palaeography will be shown to support a tighter, if not earlier, dating than previously offered and a connection closer to the honorific use of Greek wreaths in antiquity as opposed to the Byzantine end of the spectrum.

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

*Verb Constructions as Markers of Organization in Papyrus Edwin Smith*

A striking feature of Papyrus E. Smith is its high degree of structural organization. This allows the systematic presentation of a wide range of medical conditions, mostly traumatic. The overall arrangement of cases is topographical, beginning with the head and proceeding to the neck, upper extremity, chest, and spine. The format for each case is also quite orderly, consisting of a title followed by physical findings, diagnosis, prognosis, recommended management, and explanatory glosses. Certain textual devices are regularly used which reflect this, the most common being the use of rubrics and the term SsAw to mark the title. In spite of its remarkable organizational consistency, the treatise does have a number of textual anomalies whose significance is obscure. Most have likely arisen from scribal error, either individual or cumulative with repeated copying of the text. In general, the manuscript's grammatical forms are as rigorously ordered as its topical and anatomic content. In particular, a limited number of verb constructions are regularly employed in a predictable manner throughout. One can usefully apply this organizational principle to certain of the problematic passages to identify textual errors and clarify meaning.

**Violaine Chauvet (Johns Hopkins University)**

*Commissioning a Tomb: In the Name of the Father, the Son and the Artist*

The corpus of dedications and commemorative inscriptions referring to the construction of private tombs in the late Old Kingdom (5th-6th Dynasties) testifies to the involvement of the son in the realization of the project. While it was a filial duty for one to bury his father, the textual analysis clearly shows that building a tomb for one's father was incidental, and only occurred when an official died before completing the construction of his own funerary monument.

In this paper I will attempt to define the role of sons in the making of private tombs, using both textual and iconographic material. Several scholars have argued, indeed, that the depictions of sons in tombs testified to their acting as artists in the construction project, a situation which I do not see fully supported by the epigraphic sources. The documentation from the necropolis of Hawawish is pivotal in this discussion, in that it provides the foundations for distinguishing between the tomb owner's entourage commissioning the construction of the tomb, and the artists performing their duties.

**Joanne Conman (Independent Scholar)**

*Speculation on Special Sunlight: The Origin of the wSAw Hour*

The ancient Egyptian decan star system that is explained in the Carlsberg papyri has been misunderstood for over a half century. Otto Neugebauer's "decanal belt"

model fails because it posits a pattern that no stars fit. The pattern required by the texts is satisfied by a model recently published by Joanne Conman. In Neugebauer's model, the 70-day period that stars are said to be Sn dwAt is understood to mean that those stars are invisible following their heliacal setting. Conman has demonstrated that this cannot be true. In any given decade of days, the Sn dwAt star rises late at night, marking the wSAw hour, and thus indicating the time that the sun is "enclosed in the dwAt." This new understanding of what it means to be Sn dwAt star raises more questions. This paper conjectures a parallel between winter solstice and the wSAw hour in Egyptian thought, and explores the implied belief that sunlight during prt season was imbued with special regenerative powers. Capturing the sunlight at the appropriate magical time is hypothesized as the purpose for both the shafts in Great Pyramid at Giza and the illumination of the statue of Ramesses II at Abu Simbel.

**Steve Cook (Vanderbilt University)**

*The Amarna Monkeys: In the Service of the King*

First, monkeys are funny. Some contend that nothing is more assured to make people laugh than monkeys dressed up in human clothes doing human things. Second, people often do not like change, especially when it comes to religion. Most modern, Western people cannot imagine tolerating state-mandated religious reform. Excavations at El-Amarna uncovered numerous limestone statuettes of monkeys. On account of the two previously mentioned items - the humor we find in monkeys and an aversion to government interference with religion - it is not surprising that most commentators on the Amarna monkey artifacts gravitate towards reading them as derisive of Akhenaten.

Besides failing to bring a critical awareness of their social-historical location to bear on their interpretations of the statuettes, scholars have also overlooked both the value that Egyptian culture placed on monkeys and the requirements of caricature, parody and satire. This paper wants to demonstrate, first, the inappropriateness of reading these statuettes as "critical" of Akhenaten.

The second argument to be made concerns the pieces' political usefulness for Akhenaten. In this regard, the monkey figurines could have served the king's interests abroad. Sovereigns throughout Ancient Southwest Asia valued exotic animals and representations of them. They used them to project their far-reaching importance and they received them as signs of respect from other rulers. An Amarna statuette of a monkey with a child on its knee, rather than critically imitating royal art, could participate in the type of art used for brokering international relations.

Furthermore, Akhenaten possibly commissioned statuettes of harp-playing monkeys to promote acceptance of Atenism and his rule. By focusing on Aten, at the expense of Horus/Osiris, Akhenaten's religion dramatically reconfigured

Egypt's "normative" conception of the afterlife. The harper monkeys could advance Atenism by evoking either the harp song or solar hymn traditions of Egypt. In these cases, the figurines argue that the new religious focus does not leave time-honored religious expression behind all together and remind people of Akhenaten's continuing identification with Re. In any event, these pieces reflect the popularity of music and harps in the art and life of Amarna.

The Amarna Period receives a lot of attention in scholarship because of its radical difference from other times in Egypt's history. People most often point to its artistic sensibilities and its new, state-sponsored religion. In the monkey figurines, rather than seeing reaction against these differences and the person most responsible for them, we have further evidence of Akhenaten's political acumen and resourcefulness.

**Kathlyn Cooney (Stanford University)**

*The Vocabulary of Ramesside Funerary Art: The Various Meanings of the Word wt*

There are still many problems identifying the precise meanings of many funerary words, despite Jac Janssen's ground-breaking work in his book *Commodity Prices in the Ramesside Period*. The meaning of the word wt (the pustule sign determined by the mummy or wood determinative) is particularly difficult to define given various and nuanced meanings associated with mummification and coffins. This word is also compounded with other words, providing even more lexicographical nuance. This paper will discuss the meanings of the word wt within its West Theban and Deir el Medina context. I will then continue into an examination of some of the compound words using this term, especially the qbw n wt and the gAti n wt.

**Leon Cooper (Independent Scholar)**

*Ancient Egyptian Pyramid Design*

There have been many attempts over the years to derive a unified theory that can successfully account for the interior passageway and chamber locations as they exist in the Egyptian pyramids. Detailed here is an analysis that describes how a relatively simple two-fold geometric 'squaring of the circle', a squaring both in terms of a circle's circumference and a circle's area, can be used to generate a diagram for each of three Old Kingdom pyramids which then accurately provides: 1) the height above grade for each entrance passage; 2) the lateral location of each entrance passage; 3) the angle at which each entrance passage descends into the pyramid; 4) the length along the floor for each entrance passage; 5) the location and length of all major horizontal passageways; and 6) the lateral location and elevation of all major chambers. These findings are given for the Red and Bent Pyramids at Dahshur, and for the Khafre Pyramid at Giza. Although the Khufu pyramid was designed to incorporate these same 'squaring of the circle' principles,

it was achieved in a slightly different manner and will therefore be discussed in a separate paper.

That the Egyptians of the period had an interest in the empirical 'squaring' of a circle is implicitly shown to be the case by Problems 48 and 50 of the Rhind Mathematical Papyrus. The approach suggested in this essay is similarly an empirical one, describing how the various lengths and angular measures could have been easily and accurately taken directly from the proposed diagrams through the clever use of the known features of the standard Royal Cubit rod. Explanation is also given regarding how the measurement of angles could have been handled within the context of the Egyptian 'seked' methodology.

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

*A Mechanism for Maat: Approximate Symmetry as a Device for the Compositional Organization and Actualization of Texts and Imagery*

*Maat*, the principle that framed the worldview of the ancient Egyptians, is often translated as "symmetry or balance," but it was not simply a passive state. It functioned as a force that dictated the aspect of an artist's expression of ideas in text and imagery. Moreover, it served as the literary and artistic device by means of which *maat* itself could be called into being. This was achieved by concretizing complementary thoughts as paired verses or as balanced scenes that were never mirror images but rather thoughts and forms in opposition to one another since they included elements of contrast. Such disparities in detail were, I propose, intentionally incorporated to activate a literary or visual composition. The dynamic tension that was created thereby served to involve and animate the reader /viewer and to stimulate the genesis of harmonic balance which could then be maintained in perpetuity. This synergy will be documented by identifying examples of approximate symmetry in texts and imagery (such as on the 26th Dynasty stela of Horsiese, Oriental Institute Museum 12220) and by analyzing the composition of these texts and images with respect to geographic orientation in order to emphasize their cosmic significance as catalysts for *maat*.

**Pearce Paul Creasman (Texas A&M University)**

*The Cairo Dashur Boats*

During ancient Egypt's Middle Kingdom the pharaoh Senwosret III, also known as Khakaure, reigned for approximately 37 years of Kingdom's most prosperous time. It should come as no surprise that when the Pharaoh died he was sent to the after life in grand affair.

The Pharaoh's pyramid complex, at Dashur, served as a target for looting and grave robbing over the millennia. However, excavations conducted in 1894 and 1895 by French archaeologist J.J. de Morgan revealed some unparalleled finds, which included five or six small boats. While de Morgan's excavation report only record-



ed three boats, subsequent records, letters and reports place the exact number as high as six. Today only four of the "Dashur boats" can be located with certainty; two are in the United States, one in the Carnegie Museum of Natural History in Pittsburgh and one in the Field Museum of Natural History in Chicago and the remaining two are on display in The Egyptian Museum, Cairo.

Since their excavation the boats remained relatively inconspicuous until Dr. Cheryl Ward, then a graduate student at Texas A&M University, made an in-depth study of the two hulls in the United States. As noted by Ward in her masters' thesis (1984, TAMU), the Dashur boats were largely unpublished. Dr. Ward cured half of this problem with her works studying the boats in the United States, but as for the two in Cairo they still remain unpublished.

This past summer I led a team of Texas A&M students and Egyptian Museum employees to conduct an similar in-depth recording and analysis of the Cairo Dashur Boats. For about one month we worked taking measurements, sketches, photographs and conducting additional research.

The paper I am proposing for presentation is focused on the analysis and implications of the research my team conducted this summer. After processing the new data set and comparing it to the previous records I have found several inconsistencies.

Specifically, I discuss the technical aspects of the Cairo Dashur Boats. It is believed that the technological trend to secure the hull timbers in the Old Kingdom, and in fact the Middle Kingdom until the Dashur boats appear, was a system of lashing or lacing, as found on the Cheops (Khufu) Barge. The Dashur boats are, as has been noted, the first example of deep mortise and tenon hull construction (a trend that will dominate the Mediterranean for another 2500 years), but these boats may also represent other specific trends, such as the near extinction of lashing and the possible introduction of dovetail joints. The topic of the dovetail joinery has been a hot topic of debate since the mid-twentieth century, yet few efforts were made to analyze the joints themselves.

Last season's recording efforts combined with research and new construction drawings have yielded some new, interesting and likely controversial, conclusions.

**Anthony Crosby (Private Consultant to IFA, New York University)  
and William Remsen (The Preservation Society of Newport  
County)**

*Preservation of the Shunet el Zabib, Abydos, Egypt: A Project of the University of Pennsylvania Museum-Yale University-Institute of Fine Arts, New York University Expedition to Abydos*

The philosophy associated with preservation of the Shunet is to structurally stabilize the standing walls and to protect the existing features and characteristics, while respecting the overall characteristic of the Shunah as a ruin. The new work is

distinguishable from the original, but is sympathetic by evoking the existing character of the structure including its texture, color and the original materials and methods of construction. This is preservation, not a reconstruction project. It is an important current project of the University of Pennsylvania Museum-Yale University-Institute of Fine Arts, New York University Expedition to Abydos.

The preservation of the Shunet el Zabib began in 2000 with documentation and analysis of the conditions and the threats to the standing structure. Following that first phase, trial testing of conservation treatments for which specifications had been prepared was undertaken in 2001 and the first season of actual conservation work began in the early summer of 2004; it continued with subsequent field seasons in the fall of 2004 and the spring of 2005 and will continue into the future, as this is an ongoing project. The work these first three seasons has been based on a priority list of the most critical problems, which are structurally unstable walls, and that emphasis will continue for several more seasons. However, while the concentration on the main structural issues continues, the conservation of other non- structural problems has begun, such as the reattachment of delaminating pilasters and the protection of the tops of the walls.

Mud bricks are made on the site and the coursing patterns of the new mud brick infills that are visible on the exterior surfaces are the same as those of the original using natural mud bricks and mud mortar. The major change in the conservation materials from the original materials is the use of a contemporary inert material for the horizontal reinforcement that was originally served by reed matting. The primary challenge is the integration of the 4700-year-old materials with the new materials so that they perform, under stress, as a cohesive whole rather than as separate parts. In some cases the integration of the old and the new bricks is achieved with the same construction practices as those used originally. In other cases, contemporary approaches are used.

The current personnel consist of Egyptian masons and support crews from local communities. The first few seasons have resulted in the rapid development of the specific preservation skills needed for the Shunah. The goal is to continue the development of these skills so that in the future, the work can continue with a minimal amount of oversight.

The basic approach to preserving the Shunah as a ruin will continue. This approach is more sympathetic to the original characteristics of the original forms and materials than is often seen in the preservation of mud brick structures in Egypt. Not only is this the most appropriate approach for the Shunah, but it may well influence the preservation approach of other similar projects in the future.

**Eugene Cruz-Uribe (Northern Arizona University), Peter A. Piccione (University of Charleston), and Jennifer Westerfeld (University of Chicago)**

*Kharga Oasis Coptic Graffiti Project - Preliminary Report*

The Kharga Oasis Coptic Graffiti Project is an epigraphic project to record and translate the hundreds of Coptic inscriptions found at a series of sites in the Western Desert. This short field report will detail the work from a short reconnaissance trip in January 2005 and the types of inscriptions found. This report will focus on three sites: Ain Zaʿ, a caravan way station and chapel where there are numerous inscriptions on the walls of the chapel; Gebel Teir, a local limestone quarry in which there is a cave with numerous inscriptions; and Ain Tafnis, a spring in the cliffs along one of the caravan routes out of the oasis. The long term goal of the project is to better understand the interaction between local populations in the oasis in Late Antiquity and the economic demands often represented by the caravan routes passing through the area.

**Claudia Cyganowski (University of Wisconsin)**

*An Intersite Comparison of Middle Kingdom Lower Egyptian Marl C. Fabric*

This study comprises a scientific analysis of a sample of Marl C sherds from Middle Kingdom sites in Lower Egypt, including el-Lisht, Dahshur, Lahun, Memphis, and Tell el Daba. Marl C was chosen for in-depth study because of its importance as the dominant fabric of transport vessels during the Middle Kingdom in Lower Egypt. The techniques employed low-power description of a fresh sherd break, petrographic analysis of thin sections, and statistical analyses of compositional data obtained with Neutron Activation Analysis—provide detailed information about the mineralogical and chemical composition of the fabric. This data is used to investigate the range of variation within Marl C, and combined with geological and archaeological datasets to explore the number and probable locations of clay sources and pottery workshops. Evidence is presented for the existence of multiple clay sources for Marl C within the Memphis-Faiyum region, and the implications for understanding the organization of pottery production and distribution during the Middle Kingdom and the role of Ijtawy are discussed. The insights into the technology of vessel manufacture provided by thin-section analysis are also discussed.

**Glen Dash (Dash Foundation for Archaeological Research)**

*Use of Surface Penetrating Radar at Giza - A Pilot Study*

In February and March 2001, surface penetrating radar (SPR) studies were performed at the site known as the “City of the Pyramid Builders” at Giza. This pilot study was conducted by the Dash Foundation for Archeological Research for Ancient Egypt Research Associates (AERA). AERA operates under a concession granted by the Egyptian Supreme Council of Antiquities.

Several locations were selected for the pilot study and three are reported on here: (1) The “Great Gate” through the Wall of the Crow; (2) the Wall of the Crow itself, and (3) an area known as the “Western Compound.” The studies were conducted using a GSSI SIR 2000 radar with a 200 MHz antenna.

The first survey consisted of a traverse through the Great Gate in the Wall of the Crow. The Wall of the Crow is a monumental Fourth Dynasty feature at the southern end of the Giza necropolis. The Great Gate provided a portal through which supplies and people may have accessed the Pyramid sites from the City of the Pyramid Builders. The results of this portion of the survey, presented in section, indicated that there was a sloping surface running through the Great Gate at a depth of .5 to 1.5 meters that terminated at the north end of the Gate. The existence of the sloping surface was confirmed by excavation which identified it as a Fourth Dynasty roadway running through the Wall of the Crow from south to north, terminating in a drop possibly indicative of a waterway or harbor. This first traverse established that surface penetrating radar can be used in the soil conditions at Giza, a finding that differed from earlier studies. In this run, features were detected to a depth of approximately 3 meters.

The second area surveyed was the Wall of the Crow itself, a feature 10 meters high and 10 meters wide at the base. By placing the radar atop the Wall, we hoped to probe inside it. This effort was successful, establishing that even monumental structures can be probed to a depth of 2 1/2 to 3 meters. Internal structure of the Wall was discerned, perhaps providing clues as to how it was constructed.

The third area surveyed lay just to the south of the Wall of the Crow and is known as the "Western Compound." Excavations to date have removed the overburden here and mapped walls embedded in the Fourth Dynasty horizon. Using a technique known as "time slicing" which combines a multitude of traverses into a single plan view of the surveyed area, this portion of the study reveals what may be an earlier phase of building here.

**Agnieszka Dobrowolska (American Research Center in Egypt—  
Egyptian Antiquities Project Subgrant)**

*Sabil Muhammad Ali Pasha-Architectural Conservation 1998-2005*

The architectural conservation of the complex of buildings founded by the ruler of Egypt, Muhammad Ali Pasha, started in 1998 as one of the USAID-financed projects in the American Research Center in Egypt's conservation zone in historic Cairo, and was completed in 2004. The monument is of high artistic value, and is also a document to important cultural, political, and social developments. The public fountain (Sabil) dates back to 1820, and was the first to break with centuries-old local tradition and introduce a new style that was to become predominant during Muhammad Ali's reign. The style of its lavish decoration carried a political, as well as an artistic message. The attached building is a document to the educational reforms of the period. It housed the first modern public school in Egypt, and was remodeled and enlarged soon after it was built.

The architectural conservation project involved structural interventions to stabilize the building that was on the verge of collapse, primarily due to differential founda-

tion settlement related to raising groundwater. This included strengthening of the foundations, comprehensive repairs to the masonry and the roofs, and to the wooden dome of unusual structure. Another aspect of the project was the conservation of the lavish decoration in different materials, including mural paintings, carved marble, and gilded bronze grilles.

In the conserved building a permanent educational exhibition was installed with funding granted by the USAID and other donors. The exhibition presents the building, its architectural merit and its conservation. Also the life and achievements of the building's founder, Muhammad Ali, are shown, as well as aspects of the school which the building housed. An underground cistern was made available to the public and an open-air café is ready to welcome the visitors.

**Jaroslav Dobrowolski (American Research Center in Egypt-  
Egyptian Antiquities Project)**

*Giving Monuments a Voice: A Presentation of ARCE's Conservation Projects to the Public*

Many of the different conservation activities carried out by ARCE with funding from the USAID result in buildings or sites that can be visited by the public.

Accordingly, a presentation component is an important part of these projects. It can differ in scale from simple information signs to full-scale educational and interpretative exhibitions. Presentation to visitors is especially important in the case of historic buildings, where it can serve a double purpose: it informs the public, but also contributes to long-time preservation by providing a sustainable use for the building that is compatible with its historic character.

In Historic Cairo, self-guiding exhibitions have either been installed, or are in the process of being installed in four different monuments located in close proximity. They explain how and why these buildings were constructed, how they were used, and how they changed over time, as well as different aspects of history to which they bore witness, and their place in the broader urban and social context.

The presentation of these monuments had to address a wide range of issues. It involved architectural design (when decisions are made about what areas are accessible to the public, in what manner, and how the flow of visitors is directed), interior design (when the exhibits are planned), the contents of the exhibits, and their visual as well as verbal language.

**Aidan Dodson (University of Bristol)**

*Two Stone Coffins of the Saite and Ptolemaic Periods: Their Contexts and Affiliation*

This paper discusses two Egyptian stone coffins once owned by Alexander, Tenth Duke of Hamilton in Scotland (1767-1852). The first one was made for

Pabasa, the Steward of the God's Wife of Amun, Nitokris I, and found in his tomb in the early nineteenth century by Giovanni d'Athanasia. The coffin, now in Glasgow, is interesting in that it was clearly modelled after New Kingdom models, reflecting the archaism of its period. It is discussed alongside other pieces of the same period.

The second coffin to be discussed was made for a lady Iretiru, and came from the Memphite necropolis. Study is hampered by its burial in a modern Scottish cemetery (with Duke Alexander in it) in 1922, but a set of rubbings allow its decoration to be studied. Its precise likely provenance is considered, along with its possible links with other surviving coffins of the same period.

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

*The Military Officer Pamerihu: A Recent Acquisition of the Museum of Fine Arts, Boston*

In 2002, the Museum of Fine Arts, Boston, received as a gift a previously unknown limestone relief depicting a Ramesside military officer and royal scribe named Pamerihu. This paper discusses the date, function and context of the relief, and explores the career of Pamerihu and other monuments that may be attributed to him.

**Jonathan Elias (Whitaker Center for Science and the Arts, Harrisburg, PA) and Carter Lupton (Milwaukee Public Museum)**

*The Wooster Mummy: Implications of a recent CT study*

In an effort to better understand the regional population of Akhmim-Panopolis, the Akhmim Studies Consortium has continued its CT-scan based analyses of Ptolemaic mummies belonging to North American institutions. The most recent of these scans was carried out on a mummy owned by the College of Wooster (Wooster Ohio, October 27, 2004). This mummy, a female, was one of a group of four mummies acquired at Akhmim in 1885, by missionaries of the American Reformed Church. One other mummy of this group (an elderly woman named Pesed, Westminster College #48) was examined by the consortium in 2001 and reported on at ARCE's 2003 annual meeting in Atlanta. The "Wooster Mummy" is the cadaver of a far younger individual. Diagnostic analysis of the mummy revealed that she had suffered an oblique fracture of the right femur, and that this traumatic break had healed completely, perhaps years prior to her death. Loss of height in the right leg occurred as a result of the way the bone knitted back together, and it is believed that scoliosis of the spine was a concomitant effect of an uneven gait. Although cause of death has not been established, the general absence of osteophytes within the wrists, shoulder and vertebral column suggests that she died before age 45, possibly in her mid- to late 30's.

Although C14 dating of linen from the mummy is pending, the accompanying

coffin suggests that it can be dated to the period 150 - 250 BC. The mummy conforms to a pattern prevailing at Akhmim in the Ptolemaic period: its arms are crossed right over left, with the left hand flexed and the right hand relaxed. Four large visceral packets are found inside the body, three are thoracic packets, the fourth is positioned between the upper and lower abdomen beneath the wadding, which plugs the embalming incision on the left flank. Of great interest is the placement of an "encapsulated granular mass" in the upper right thorax. Such objects have been noted in similar locations in other late mummies, suggesting links to specific magical protocols which we are only now beginning to recognize.

Comparison with other Akhmimic mummies suggests that the Wooster Mummy's injury was not an uncommon one at Akhmim, where an increasing number of hip and leg injuries are being detected in the Ptolemaic burial population. What is the larger meaning of this class of injuries? Possible epidemiological and social factors connected with these skeletal problems are discussed in this presentation.

**Earl Ertman (University of Akron) and Joann Fletcher (University of York)**

*Pectorals, for King and Courtiers in the Reign of the 'Dazzling Sun Disk'*  
*[Presented by Earl Ertman]*

As one of the most powerful kings of the ancient world, Amenhotep III, undoubtedly had jewelry at least as fine as that found in the tomb of King Tutankhamun. By noting the types and forms of pectoral examples dating from Amenhotep's reign, including those portrayed on statuary and in tomb scenes of courtiers, it might be possible to document at least some of the types of jewelry created by and for him, his family and his courtiers. In their landmark study *Egypt's Dazzling Sun: Amenhotep III and His World*, Arielle Kozloff and Betsy Bryan raised certain questions about the jewelry of this period and discussed various types in some detail. This study will document surviving examples from this reign as well as review some pectoral examples from the reign of Tuthmosis IV which preceded Amenhotep III and from Akhenaten which followed it.

**Rodolfo Fattovich (University of Naples "L'Orientale")-Please see joint presentation with Kathryn Bard (Boston University)**

*Recent Excavations at a Middle Kingdom Port on the Red Sea (Wadi Gawasis)*

**Richard Fazzini (Brooklyn Museum)**

*Recent Work at the Mut Precinct by the Brooklyn Museum*

Between 1996 and 2005, the Brooklyn Museum Mut Expedition has concentrated its excavation efforts on the area between the main entrance (Propylon) and the Mut Temple's First Pylon, and in particular on the sandstone porches in front of the Pylon. The porches as preserved are primarily Ptolemaic in date. As they

incorporate a number of sandstone blocks and column drums from the reign of Taharqa, it is likely that the Ptolemaic porches replace, at least in part, the porches mentioned by Montuemhat in an inscription in the Mut Temple. Work in this area, however, suggests there were at least three phases of construction, the earliest dating to Dynasty 18-19. An unusual discovery was a small chapel to Nesptah, Montuemhat's son, built into the face of the pylon at the south end of the West Porch. Two courses of the south wall of this chapel were found in situ, and other blocks have also been uncovered. In 2001, in the ruins of the west porch, the expedition uncovered portions of the body of a criosphinx inscribed for Taharqa, presumably a partner to the criosphinx discovered in 1979 in the east porch. The implications of these discoveries will be discussed. In addition, work in Temple A in the northeast corner of the precinct also produced some interesting results that will affect our understanding of the development of the Mut Precinct from the 18th Dynasty through the Ptolemaic Period.

**Laurel Flentye (New York University)**

*The "en échelon" Section of the Eastern Cemetery at Giza: an Iconographical and Stylistic Analysis*

This paper will discuss the "en échelon" section of the Eastern Cemetery at Giza. Its location outside of the eight twin-mastabas suggests that it is a subsequent phase(s) of development of that cemetery during the Fourth Dynasty. Reisner considered the tomb owners to be grandchildren of Khufu; however, their titles suggest that they may actually be children of the king.

How these mastabas relate through iconography and style will be the focus of this paper. A comparative study of the decorative programs will include the scene types, their orientation, and overall meaning. Through this analysis, patterns of similarity and difference are created in the iconography. These patterns may be connected not only to chronology but also location and family relationships. In the "en échelon" section, the addition of new scene types and features, such as "palace façade" decoration, indicates that the art is evolving over time in conjunction with overall developments throughout the Giza Necropolis.

A discussion of style will compare the different types of relief decoration in the "en échelon" section as well as the materials. References to other sections of the Eastern Cemetery will provide a stylistic framework for those developments in the "en échelon" section. The use of nummulitic limestone also affected the height and style of the relief decoration in this section. How the mastabas relate stylistically is also important to the identification of groups or individual artisans. The establishment of stylistic criteria among the mastabas as compared with royal relief and statuary is crucial to a study of Fourth Dynasty relief decoration. These criteria are essential not only to a discussion of style but also chronology as the construction and actual decoration of these mastabas may differ. In this respect, stylistic analysis provides valuable information in coordination with the archaeological



evidence.

Through an intensive study of the “en échelon” section, it is possible to trace developments in iconography and style. Connections with other sections of the Eastern Cemetery as well as other cemeteries, such as the Central Field, suggest that the decorative programs in the “en échelon” section are both influencing and assimilating changes occurring throughout the Giza Necropolis.

**Ann L. Foster (Independent Scholar)**

*Sealings and Administration at the Middle Kingdom Forts in Nubia: Sealings in Specific Archaeological Contexts*

The administration of the Middle Kingdom fortress system in Nubia was closely linked to two primary needs: the Egyptian purposes for building the forts as well as providing for the daily needs of the fortress populations. Clay sealings were an integral part of each of these.

In my paper at ARCE Atlanta, I identified the forts by name and site as well as the various purposes and uses of the forts. I then defined and identified the most commonly encountered clay sealing types in the fortresses, including a general assessment of their functions and alluding to contexts where they were found.

In this paper I will conclude this two-part presentation with the examination of actual contexts from within the fortresses to provide reconstructions of various sealing activities. Thus, specific functions of sealings and actual operations within the fortress administrations can be suggested from the perspective of clay sealings by assessing the archaeological context of the sealings, their stratigraphic location, the associated installations and objects, the clay used and their morphology, as well as the seal impressions and their designs or texts.

**John L. Foster (University of Chicago)**

*The Form of the Westcar Tales*

The Tales from the Westcar Papyrus (Berlin 3033) are written in an intriguing form: it is not clear whether or not they are in prose or verse. Applying the idea of the thought couplet, an attempt will be made to answer this question, using the stories of Hordjedef and Djedi.

**Florence Friedman (Brown University)**

*The Sculpture of King Menkaure: Meaning and Reconstruction*

In his excavations at the Menkaure Valley Temple in Giza, George Reisner uncovered four intact greywacke triads, each with a broad back slab against which a figure of the King appears beside figures of Hathor and a nome deity. The dominant format of the triads (Type 1) shows a striding king in the center. The second format (Type 2) shows a seated Hathor in the center. Reisner found three intact

triads of Type 1, now in Cairo, and one intact triad of Type 2, now in Boston. He also found a larger but damaged triad of Type 1, a smaller fragment of Type 2, and a group of broken statue pieces, all of which are now in the Boston Museum of Fine Arts (MFA).

From study of the four intact triads, I conclude the following:

- The triads were meant to be literally read as the names of the King's estates in different nomes.
- The triads, through iconography plus inscription, abbreviate and conflate essential royal themes: provisioning, maintenance of power in the earthly and afterlife spheres, subjugation of enemies, celebration of the Sed, and eternal sanction by deity.

Reconstruction of fragmentary and new triads relies largely on the broken statue bits in the MFA basement. From these, I reconstruct the small fragmentary Type 2 triad at the MFA (12.1514, on which earlier reconstruction work was done by Peter Lacovara), and suggest provisional reconstructions for three new virtual triads (Triads A, B and C). I suggest the existence of a minimum of 9 to 10 triads, including the intact, fragmentary and "virtual" examples.

Some of the broken greywacke bits do not appear to go to triads. One small piece, I suggest, goes to a new dyad of the King and a female figure (Dyad A), modeled on the MFA's famous greywacke Dyad (11.1738). Another piece, I believe, may go to a seated over-lifesize greywacke figure of Menkaure, modeled on the MFA's almost 7' high alabaster seated figure of the king (09.204).

The stylistic variations and innovations of the Menkaure material are noteworthy:

- Flanking deities on the intact triads glance outward, while Menkaure in the intact Dyad looks to his right (Dorothea Arnold in *When the Pyramids Were Built* [Metropolitan Museum of Art, New York], 1999, pp. 67-68; and Christiane Ziegler in *Egyptian Art in the Age of the Pyramids* [Metropolitan Museum of Art, New York], p. 271).
- The King's right arm in the intact dyad is retracted and shown slightly higher than his left arm.
- The King's left arm in two Type 1 triads may be retracted and a bit higher than his right.

The outward glances and implied swing of the arms - plus a shift in the orientation of a nome sign on one triad - suggest that movement and directional signals were encoded in the sculptures.

Building on the work of Wendy Wood, Matthias Seidel and others, the paper concludes with some suggested meanings for the sculptural program.

**Karine Gadre (Paul Sabatier University, Toulouse, and CNRS)**

*Forming an International Group of Researchers into an Astro-Egyptology Team*

The publication of articles dealing with ancient Egyptian Astronomy within Egyptological journals like the Cahiers Caribéens d'Égyptologie, my participation as an Astrophysicist in the 2004 ARCE meeting, the mixed composition of my PH.D. examining board, can all be seen as many steps toward the formation of a team made up of both Astronomers and Egyptologists worldwide. These professionals are willing to build an Astro-Egyptology related database, willing to study the astronomical orientation of each monument, as well as the astronomical content of certain painting and writing dating from ancient Egypt. This team is also willing to publish the results of their interdisciplinary research work on the World Wide Web and within already existing Egyptological and astronomical journals.

Participating in the 2005 ARCE Conference would offer the opportunity to fully detail this plan which is the topic of a paper to be published within the 7th edition of the Cahiers Caribéens d'Égyptologie, and would encourage Egyptologists from the entire world to join this team while it is in the formation stage.

**Jill Gardner, Deanna Heikkinen, and Robert M. Yohe II (California State University, Bakersfield)**

*A Preliminary Descriptive Analysis of Human Mummies and Skeletal Remains Recovered During the 2003 and 2004 Field Seasons at the Tell El-Hibeh Site, Middle Egypt*

Recent archaeological investigations by the Tell El-Hibeh research team, based at the University of California, Berkeley and under the direction of Dr. Carol Redmount, resulted in the discovery of numerous burial features at this important site, including a severely looted Late Roman crypt (SKU-1), a limestone tomb apparently used from Ptolemaic through Late Roman times (BC-1), and a Coptic mass burial exposed by a large looter pit (NGLP). These loci were discovered during a reconnaissance survey of the tell and surrounding areas in 2003 intended to identify tombs and associated human remains that exhibited the greatest risk for additional vandalism and looting. Initial evaluation of the SKU-1 materials indicated a minimum of 16 individuals dating to the 4th or 5th century C.E. Salvage operations conducted by the authors in the summer of 2004 resulted in the recovery of six partial human mummies and numerous artifacts (including painted cartonnage) from BC-1, and an additional six complete Coptic-aged mummies from NGLP. The NGLP mummies are of particular interest since our initial observations suggest some efforts expended towards body preservation that are not typically noted in burials of this period. The preliminary results of the salvage operations at all three loci are provided in this presentation.

**Patricia Blackwell Gary (New York University) and Richard Talcott (Senior Editor at Astronomy Magazine)**

*Illuminated in Lightland: The Archaeoastronomical Roots of the Image of the*

*Djed Pillar in the Solar Cult Practices of Prehistoric Egypt*

To the ancient Egyptians, keen observers of nature during the day, it was only natural to extend their observations to the one aspect of nature conspicuous after darkness falls: the star-filled sky. In the clear desert air of ancient Egypt, before the modern scourge of light pollution, the starry realm would have commanded the attention of any inquisitive person. As in all primitive cultures, the sky was both an integral part of daily life and a presence of cosmic power. The early Egyptians saw in the sun, moon, and stars meaningful patterns of continuity of birth, death, and resurrection. Symbolically, the religious values assigned to these celestial objects inspired awe and adoration, but knowledge of them also had practical applications. The sky was map, clock, and calendar. A heliacal rising of a particular star occurring at the same time each year could mark important events, such as planting and harvesting. Were there other stars that also might have played a role in their daily lives and in their conception of the creation of the first sacred places?

The origins of the Djed-Pillar, a remote fetish symbol, remain unexplained. The most probable interpretation is that initially it was part of a simple harvest ritual represented by a pole with fertility associations around which wheat grain or corn was tied. This closely resembles the symbolism in the ritual Harvest Feast, celebrated on the day of the Feast of the Coming Forth of Min, the god of fertility. In early Predynastic times, Min was considered a sky-god whose symbol was wheat grain. In later traditions the Djed-Pillar became associated with the endurance and stability of the monarchy. Although it is difficult to determine how the concept of the Djed-Pillar actually originated, historical inscriptions supported by archaeoastronomical data suggest that it may originally have had astronomical significance in Prehistoric Egypt. But because deciphering of its proposed original connection with the idea of an indefinite existence and a continuance in time based upon archaeoastronomical knowledge often involves incomplete textual records that convey little or nothing of astronomical import, the relationship is subtler. In this respect special reference will be made to preserved inscriptions and scenes of worship incorporated in the Building Texts at the Temple of Edfu. These inscriptions defining the elementary nature of the first sacred places seem to explain the mythological circumstances by which the early Egyptians appear to have connected the origins of the Djed Pillar with the origins of "the first time of creation." The fundamental idea inherent in these inscriptions is clear: the Djed-Pillar is equal in its nature to the creation of the First Sacred Seat of the God which came forth from the margins of the primeval waters of the Nun, the Egyptians' equivalent of the skies. This presumed view, which agrees with Egyptian historical accounts, archaeoastronomical data, and various disciplines within prehistoric studies, hints at a distinct relationship between the origins of the Djed-Pillar and the setting and activity of Lightland, the luminous "hill of light."

In its strictest sense the Egyptians' concept of the Djed-Pillar may have had not only to do with the "stability" and "endurance" of a prehistoric culture but, like

the association of the King with the star Orion, another bright star in the eastern sky may have shaped their earliest ideologies of the Djed-Pillar. We already know the Egyptians observed Sirius and used it as a harbinger of the annual flooding of the Nile. We believe the bright star Spica also might have played a role in their daily lives and in their conception of the Djed-Pillar through its earliest identification with "stability" and "endurance" assumed in the creation of the first sacred places.

**John Gee (Brigham Young University)**

*Egyptology as a Science*

In 1961, an Egyptologist associated with Oxford proclaimed Egyptian archaeology a "growing science." In 1992, an Egyptologist associated with the British Museum declared that in 1968 "Egyptian archaeology was still struggling to emerge as a science." One British Egyptologist denies that Egyptology is a science at all. These statements raise a number of questions that this presentation will attempt to answer:

Is Egyptology a science?

When did Egyptology become a science?

What is meant by calling Egyptology a science?

What makes Egyptology scientific?

**James A. Harrell (University of Toledo) and Dorothy I. Godfrey-Smith (Defense Research and Development Canada)**

*Origin, Destruction and Restoration of Color in Egyptian Travertine*

Egyptian 'travertine' (a.k.a. 'alabaster,' 'calcite-alabaster' and 'calcite') was one of the most popular ornamental stones used in ancient Egypt. When freshly quarried, it is conspicuously banded with generally thin layers of opaque whitish calcite and thicker layers of translucent brownish calcite. However, ancient travertine artifacts and monuments that have been exposed to either direct or reflected sunlight for long periods of time are bleached to nearly white. The present study was undertaken in order to discover the source of the travertine's original brownish color, and to explain the color-bleaching process.

Samples of travertine from the ancient Wadi Araba and Wadi Sannur quarries were irradiated with ultraviolet light to simulate natural sunlight and also gamma rays to simulate the rock's natural background radiation from uranium. From these experiments it was found that travertine's brownish color results from the activation of color centers by the natural background radioactivity, and also that these color centers are deactivated by the ultraviolet component of natural sunlight. Experiments show that exposure to even a few years of sunlight is enough to cause significant bleaching.

These findings have two important applications for the conservation of travertine artifacts and monuments. First, these should not be left exposed to direct or reflected sunlight, or indoor lights that are rich in ultraviolet radiation. And second, the original brownish color of sun-bleached, travertine objects can be restored by artificial gamma irradiation.

**Orly Goldwasser (Hebrew University, Jerusalem)**

*Was Akhenaten's Monotheism Really Monotheistic? Evidence from the Egyptian Script*

In what sense was Akhenaten a monotheist? Was he a monotheist at all? What was the essence and what were the limitations of the Atenian revolution? Was the revolution a political revolution disguised as a religious one?

The new concept of god in Akhenaten's world-view has traditionally been defined by scholars on the basis of different readings of the *Hymns to the Aten*, i.e., on textual evidence. As a result of such hermeneutic textual approaches, for example, Assmann comes to the conclusion that the new religion was not a case of rational, evolutive contemplation, but rather, was, by necessity, a revelation.

However, new evidence emerging from the hieroglyphic script system points to the contrary: the Egyptian script, which by definition constitutes non-textual evidence, clearly demonstrates the rational, intellectual nature of Akhenaten's Atenian revolution. This evidence also enables us to look at the current comparisons of Atenian monotheism and Biblical monotheism, from a fresh and intriguing perspective which is independent of the explicit textual level, and yet firmly rooted in empirical cultural products of the Egyptians themselves.

**Robert B. Gozzoli (University of Birmingham)**

*Kawa V. The Four Wonders and the Royal Mother*

The stele Kawa V, so numbered by Macadam in 1949, dated to Taharqo's sixth year is known in the Egyptological world as the stele of the four wonders. Macadam, mostly biased by his reconstruction of Nubian chronology and royal succession, identified them as inundation, rainstorm, Taharqo's coronation in his sixth year and Abar's visit. Such interpretation implied that Shebitqo and Taharqo jointly ruled for 6 years. Leclant and Yoyotte, in their review of *Kawa I*, strongly rejected the idea of the co-regency; therefore they interpreted the four wonders as dealing only with favorable agricultural conditions. Their explanation has been maintained in more recent studies; only Jan Assmann partially stands out of the chorus.

In my opinion however, Macadam's interpretation of the four wonders was substantially correct - in spite of the fact that he started from the wrong assumption. Whenever Kawa V is considered within the group of the royal stelae set up by

Taharqo at Kawa, two different concepts are present in them. In effect, the structure of the text is ideologically centered on the word love: for the love he nurtures toward his divine father, the king accomplishes a series of deeds, all of them connected with restorations or endowments of Kawa temples. In return his father Amun rewards the king for such actions. In Kawa V, such a reward is represented by the four wonders. In the parallel cases of Kawa IV and VI, the king is recompensed reaffirming his legitimacy as established at the beginnings of the dynasty, i.e. the old pact between king Alara and Amun. In fact, the concept of hierarchy of knowledge becomes a decisive factor in distinguishing the king from his subjects. The divine love already mentioned sometimes assumes forms visible to the normal humans, but more often needs to be translated by the king, the holder of a superior knowledge. In the context of Kawa V, the inundation and the rain are the visible aspects of the god - king relationship, and confirm the other two marvels, Taharqo's coronation six years earlier, when the royal mother Abar visited her son, their hidden counterparts.

Nubian royal documents mention Abar as royal mother and royal sister, but never as king's wife. This denotes the peculiarity of the Nubian royal succession: how it worked is still a matter of dispute among scholars and various solutions can be offered. It is far from doubt however, that the royal sisters played a double fundamental role in it. In the religious sphere, they were the channel through which the original covenant established by Alara was maintained, a function very similar to that of the contemporary Theban God's Wives. As priestesses and God's wives however, they conceived children in their mystical union with the god, dutifully accomplished by the ruling Nubian king on god's behalf. These divine weddings legitimized the group of royal princes and among them the royal successor was chosen.

### **Lyn Green (Independent Scholar)**

*Constructing Gender in Ancient Egypt: Did the ancient Egyptians have a concept of third and fourth genders?*

After mulling over the papers I observed while participating in the 15th Annual CHACMOOL Conference, "Que(e)rying Archaeology", one of my first impressions was the lack of Egyptological participation. I also was left speculating about the reasons for this absence. Is it because Egyptologists do not engage in the kind of gender-theory speculation of which Mayanists, for example, are so fond? Is this because ancient Egyptians do not seem to have had a concept of "extra" genders? Or is it, perhaps, that scholars in other fields have been too quick to create third and even fourth genders from limited evidence? By contrast with some of the cultures studied at CHACMOOL, pharaonic Egypt has left behind a large body of textual and iconographic material which should provide considerable information. In this paper, I shall discuss the constructs of male and female revealed in the religious and mythological texts iconography, attempting to fuse the findings into

new thoughts about the existence of “extra genders” in ancient Egyptian thought, concentrating on royal examples, such as Hatshepsut, Sobekneferu, Nefertiti, and deities such as Hapi and Anat. From these examples, conclusions may be drawn as to whether the concept of “third gender” beings was one which was created for specific occasions to account for such anomalies as female rulers, or was the concept deeply embedded in Egyptian thought.

**Robert C. Griffin (The University of Memphis)**

*Did Resheph Ride on Horseback in Egypt?*

Did the Syro-Canaanite god *Resheph* ever ride on horseback in Egyptian New Kingdom reliefs? Three controversial stelae have typically been used to raise the question, viz., Sai relief no. S. 108, Berlin 19808 and UC 14374, while other stelae, scarabs and cylinder seals have been ignored, overlooked or misunderstood as to their evidentiary value for providing an answer to this question. Thus, an iconographical study of these three stelae in comparison with other reliefs depicting Semitic gods and/or goddesses riding on horseback is called for once again. It is the iconographical details associated with these deities, such as the type(s) of weapons shown and the manner in which they are held, articles of clothing, crowns, horns, jewelry, and association with other animals, which provides the clues needed to identify the god or goddess on these disputed stelae.

The centerpiece of the equestrian *Resheph* debate is a fragment of a limestone stela found by Jean Vercoutter at Sai in 1957, Sai Exc. no. S. 108, showing the head of a horse along with a shield being held by a rider, who is unfortunately lost, and a fragmentary text just above the horse’s head. Although the text is incomplete, the last word - just above the shield and in front of where the rider would be - is the name *rSp*. The second fragment, found by L. Borchardt at Abusir, is Berlin 19808, on which a rider is partially shown, i.e., the right hand can be seen holding the reins of a horse while the left hand holds a shield and spear; a minimal trace of the rider’s face and crown is visible as well. The third fragment, UC 14374, found by Petrie at Karnak, shows Thutmose IV offering lotus flowers and adoration to an unseen deity on horseback who is also holding a shield and spear in her/his right hand.

A detailed comparison of these three fragments with a variety of other reliefs is therefore proposed. The evidence provided allows for an affirmative response to the question, “Did *Resheph* Ride on Horseback in Egypt?”

**Krzysztof Grzymiski (Royal Ontario Museum, Toronto)**

*Recent Excavations at Meroe, the Capital of Kush*

The Meroe Expedition, a joint project of the University of Khartoum and the Royal Ontario Museum, continued its activities at the capital of Kush. A report on the 1999-2001 campaigns has already been published. The present paper will dis-



cuss the results of our most recent work carried out in 2004. Apart from preparing a detailed contour map of the so-called South Mound, the Khartoum - Toronto team undertook excavations at several different locations in the city. The south part of Palace M 750, traditionally dated to the Roman Period, was partly excavated. The walls were constructed from re-used, often decorated blocks, and the pottery found inside two excavated rooms was predominantly Napatan, dated by associated charcoal samples to ca 820 - 800 BC. This suggests early establishment of settlement at Meroe and may lead to the reconsideration of our views on the origin of Kush.

Another area explored by our team was Mound M 711 where various domestic structures were revealed. Among new structures identified on the South Mound was temple SM 100. Two C-14 samples from this temple suggested ca 400 BC date for SM 100. Finally, we continued our work in the Amun Temple correcting Garstang's plan of the building. During the clearance of hypostyle hall M 270 we found numerous Meroitic inscriptions overlooked by previous excavators.

### **Hani Hamza**

#### *Turba Ibn Taghribirdi and his Family Relations from his waqfiyya*

This paper will study part of the *waqfiyya* of the famous Mamluk historian Abu al-Mahasin Yusuf Ibn Taghribirdi (d. 874/1470) that deals with his *turba* constructed at the Northern Cemetery of Cairo. It is dated on 14 Sha'ban 870/1365 and kept at *Dar al-Watha'q al-Qawmiyya* under no. 147. The *turba* itself has disappeared now.

Recent research has shown that the *turba*, developed under the Mamluks, became a multi-purpose complex and was not only used as a grave or mausoleum as was commonly accepted. The *turba* consisted in general of all or part of units such as an inner court (*hawsh*), pavilion (*maqsura*), domed cube (*quba*), mosque, *madrasa*, *sabil*, *kuttab*, *maq'ad* (loggia), *qa'a* (hall), residential units and stable. All such units are normally enclosed by a wall and entered through a portal within an elaborate façade including a minaret in some cases. This architectural setting served several expressive, socio-economic and religious objectives of the patrons, who came mainly from the Mamluk ranks and the civilian elite.

This *turba* model was reached by study of the remains of several existing buildings specifically designated by their foundation inscription and/or other contemporary sources as *turba*. Their exact layout and functions are a subject of interpretation as many of their parts are either missing or partially ruined and their relevant *waqfiyyas* are missing. This fact gave a particular significance to the *waqfiyya* of Ibn Taghribirdi, as it enables us to know precisely the architectural layout, functions and activities of the *turba* as it was meant by the founder himself and spelt out in his *waqfiyya*.

We will focus on the content, not the form, of the *waqfiyya* (i.e., material of the

document, calligraphical style, structure or phraseology will not be addressed). Rather, the content will be dealt with from the architectural and social historical perspective in order to define the *turba* architectural form, functions, as well as family relations and financial status of the founder.

Reconstruction of the *turba* plan and designation of each part will be done through a reading of the architectural description of the *waqfiyya*. The *waqfiyya* is thus used to clarify typological attributes of the *turba* which can be extrapolated by comparing it with plans reconstructed from another contemporary *waqfiyya* and some of the existing *turbas* that lack a *waqfiyya*.

Functions of the *turba* and the activities within it will be briefly summarized through an analysis of the financial outlay, staff appointments, and job descriptions in this part of *waqfiyya*.

Ibn Taghribirdi, the famous historian who compiled thousands of biographies, left no autobiography of his own. Our knowledge of his private life, finances, or family relations is scarce at best. His known biographers avoided personal details, as was the prevailing tradition perhaps out of respect of the privacy of his private life. The *waqfiyya*, supplemented by other contemporary sources, will throw some light on the founder's family and relations. His financial status will be investigated by comparing the *turba*'s financial resources and fiscal outlay with other contemporary foundations.

**Nicole B. Hansen (University of Chicago)**

*The Ancient Egyptian Wedding Ceremony Rediscovered*

In most societies, the three life events that involve the most ritual activity are birth, marriage and death. While Egyptian rituals associated with birth and death are well-known, Egyptologists have long contended that the ancient Egyptians did not perform any sort of wedding ceremony or rituals. Ancient Egyptian couples, in a thoroughly modern interpretation, simply fell in love and moved in together. This argument has been based on a supposed lack of evidence of any sort of ceremony attached with the union of a couple.

The evidence for ancient Egyptian weddings is not only extensive, but has been long known and studied by Egyptologists, although not recognized as such. I will argue that the so-called "love songs" of ancient Egypt were actually songs performed during weddings. My argument will be based on the fact that the themes and tropes of these compositions are strikingly similar to those found in wedding songs sung in modern Egypt. Furthermore, the ancient songs contain allusions to rituals still performed during weddings in Islamic and contemporary Egypt. In this paper, I will combine the ancient and later evidence to challenge the long-held conventional wisdom that the ancient Egyptians had no marriage celebrations.

**Tom Hardwick (Oxford University)**

*Festivals and Expeditions: Sculpture at the end of the reign of Amenhotep III*

The Ashmolean Museum in Oxford received a collection of fragments of stone vessels and statuettes from Petrie's 1905 excavations at Serabit el-Khadim. These were recently studied in the course of the refurbishment of the Ashmolean's gallery of Egyptian Dynastic culture. Stylistic analysis showed early on that most of the sculpture fragments derive from Middle Kingdom private votive statuary. Another seemingly discrete grouping is formed from finely worked fragments of a distinctive dark green veined stone.

Of the latter group, the best preserved piece is the upper part of a male head wearing an echeloned wig typical of the late 18th Dynasty. This joins a fragmentary figure of the royal scribe and treasury scribe Panehesy, now in the Petrie Museum in London. This new join provides the only record of the appearance of Panehesy, an unusually well-attested official from the reign of Amenhotep III, who led an expedition to Sinai in year 36. Other fragments made from this stone derive from royal and divine statues. By virtue of their appearance, scale, and material, they seem to form a group.

The paper offers a potential reconstruction of the poses and costumes of the figures, which have clear links to the cult of Hathor and the celebration of the third Sed festival of Amenhotep III. In this context may also be understood the unusual costume worn by Panehesy, for which there are no known parallels, and the reasons for the deposition of the group in remote Sinai.

Although the material is fragmentary, it is of potential importance as a grouping of royal, private, and divine sculpture manufactured at a known date for a single site. In this way the Sinai fragments can also be used to provide a benchmark to date other objects, to identify sculptors' workshops, and to investigate the mechanics of the commissioning of royal and private statues.

**James A. Harrell (University of Toledo)-Please see joint presentation with Dorothy I. Godfrey-Smith (Defense Research and Development Canada)**

*Origin, Destruction and Restoration of Color in Egyptian Travertine*

**Stephen P. Harvey (University of Chicago)**

*The Last Royal Queen's Pyramid: News from Abydos South*

Excavations completed in December 2004 revealed a surprisingly rich amount of new information on the monument constructed at south Abydos by King Ahmose in honor of his grandmother, Queen Tetisheri. First identified and explored by Charles T. Currelly in 1902 on behalf of the Egypt Exploration Fund, Tetisheri's memorial monument was found to contain a monumental dedicatory stela, the text of which describes how Ahmose and his queen Ahmose-Nefertari honored their grandmother through the creation of a memorial structure in the midst of

Ahmoose's own complex at Abydos. Surprisingly, despite the clear textual mention of the structure as a pyramid (Egyptian *mr*, written with its distinctive hieroglyphic determinative in the form of a pyramid), scholars have been reluctant to identify the Tetisheri building in this way. This is in part due to Currelly's faulty and incomplete publication of the monument, as well as due to a lack of understanding of how casemates could have functioned in the construction of its foundations. Through our detailed re-excavation of the structure, we were able to add an astonishing amount of detail regarding the construction, use, and collapse of this, Egypt's last known queen's pyramid. The discovery of substantial evidence relating to the pyramid's form includes the recovery of portions of the inscribed limestone pyramidion (now the latest royal example known), as well as a fragment of an offering basin inscribed for Ahmoose. Remarkable in-situ evidence also was recovered relating to the offering cult carried on outside the pyramid's entrance. Additionally, our expedition uncovered portions of a massive pyramid enclosure wall first detected through magnetometric survey in 2002. In the southwestern corner of the enclosure, we were surprised to encounter a brick-lined pit filled with well-preserved intact reed mats and baskets, below which lay numerous animal mummies. In addition to presenting the major results of the 2004 season of the Oriental Institute Ahmoose and Tetisheri Project, some suggestions will be presented regarding the construction technique of massive brick pyramids of the New Kingdom. The architecture of the Tetisheri pyramid at Abydos, it will be argued, may have played a pivotal role in the innovation of an internal brick dome as the means of supporting a pyramid's mass, a feature known from non-royal brick pyramids at Soleb, Aniba, Deir el-Medina and Abydos.

### **Joyce Haynes (Museum of Fine Arts Boston)**

*Reunited: Piecing Together Sculpture Fragments from Giza and Barkal in the MFA, Boston Storeroom*

The Museum of Fine Arts Boston was awarded two consecutive NEH grants for a total of a six-year period to rehouse, catalogue and enter onto the museum database the approximately 70,000 objects currently in the storerooms of the Art of the Ancient World. We are now in the fourth year of this grant which will run until spring of 2007. The cataloguing of the stone sculpture fragments from Giza, Sakkara and Gebel Barkal which were excavated and brought back from the field, were the focus of my work from April 2004 through December 2004.

This paper will give the highlights of the finds that were made in the storeroom during the process of this work. Several fragments were found that could be joined to objects in our collection. The range of fragments was vast, from the smallest toe of a pair statue to the nemes of king Khafre. Also, objects will be mentioned that were discovered in our storeroom that were previously not known to be in our collection. In addition, several small fragments of relief from our mastaba chapels of Sekhemankhptah and Kaernnofret from Sakkara were located and will be

discussed.

**Harold M. Hays (The University of Chicago)**

*The Greco-Roman Hour Vigil and the Pyramid Texts*

Attested at the temples of Edfu, Dendera, and Philae, the Hour Vigil (*Stundenwachen*) represents one facet of the cult of Osiris: a lengthy and complex ritual performed by priests as well as priests in the roles of gods. Devoted to the reconstitution, exaltation, and lamentation of the corpse just before burial, several passages from the Hour Vigil are first attested in the Old Kingdom Pyramid Texts in more or less verbatim form. The majority of these intertextual connections are with a particular type of liturgical Pyramid Text, a type distinguishable by the grammatical person of the beneficiary and by its characteristic motifs, as well as by ancient groupings of texts. Whether or not the tradition of the Hour Vigil extends all the way back to the Middle Kingdom, as Jan Assmann holds, the intertextual connections show not only how the ritual's authors were familiar with a broader body of literature but also how the process of selection from that body was specific and focused.

**Deanna Heikkinen-Please see joint presentation with Jill Gardner and Robert M. Yohe II (California State University, Bakersfield)**

*A Preliminary Descriptive Analysis of Human Mummies and Skeletal Remains Recovered During the 2003 and 2004 Field Seasons at the Tell El-Hibeh Site, Middle Egypt*

**Jane A. Hill (University of Pennsylvania)**

*Window between Worlds: The Sign of Life as a Dominant Theme in Five Middle Kingdom Funerary Monuments*

Some of the most interesting of the many private funerary stelae from Abydos are a small set which contain a distinctive central decorative figure, a large ankh sign with the central loop cut through the center of the stone. While four of the five stelae have already been published as such, they have not been examined as a group in reference to their unusual design and its possible implications with regard to the interaction between written language, artistic expression and religious ritual in ancient Egypt. A detailed examination of this relationship sheds light on these private expressions of piety at Abydos during the Middle Kingdom and the role that the most easily recognizable of all hieroglyphic signs played in it.

The five monuments in this group, which date from the mid to late 12th Dynasty to the late 13th Dynasty, are the stela of Sobekhotep at the Cairo Museum (CG 20353); Senebef at the Kunsthistorisches Museum at Vienna (Nr. 32); the stela of Amenysob (E. 30) from the Egyptian Collection of the School of Archaeology and Oriental Studies in the University of Liverpool; the stela of Sobekhotep and his

wife Neferu-ptah (E. 9952) in the University of Pennsylvania's Museum of Archaeology and Anthropology's Egyptian collection; and a partially broken stela apparently of the same design excavated at Abydos by Peet and Loat and published in 1913.

While precise architectural context for many of the stelae excavated at Abydos is not available, it is proposed by O'Connor and others that a large percentage were set in cenotaphs structures rather than over actual burials. While it has been suggested that the ankh stelae served as serdab holes for statuary, as yet there has been no association between these stelae and funerary statues. The author suggests that the open work ankhs acted not only as a visually interesting variation amid the forest of stelae once occupying the Middle Kingdom cenotaph fields at Abydos, they are accurate reflections of the religious and cultural changes taking place during the Middle Kingdom. By borrowing from the power of royal iconography through the explicit use of the ankh as a central theme, these monuments are subtle usurpations of royal prerogative in the use of ankhs in religious self-presentations of private individuals. However, each owner of these stelae was also attempting to enable himself, through representation and text, more direct participation in the annual festival at Abydos by providing his ka or akh with direct access to the offerings, and the sacred knowledge associated with Egypt's most popular passion play. By breaking the plane of the two dimensional representation and creating a literal window through the sign of life, the stela owners were creating for themselves a mystical opening to the world of the living.

### **John R. Huddlestun (College of Charleston)**

#### *Of Blood, Kings, and Curses: Contextualizing the First Biblical Plague*

Arguably the most widely known and cited of biblical narratives concerning Egypt and its Nile is that relating the plagues on Egypt, specifically the first plague, where the river turns to blood. Biblical scholars, historians, and Egyptologists, to be sure, have not been wanting when it comes to the seemingly endless explanations, scientific or otherwise, offered for these miraculously portrayed phenomena (e.g., the widely cited articles of Greta Hort and recent treatments of Hoffmeier and Kitchen). My purpose is more modest: to examine critically the water-to-blood motif in the biblical text and especially within its larger ancient Near Eastern context, Egyptian and Mesopotamian, moving well beyond the handful of Middle Kingdom literary texts frequently cited in discussions of it (e.g., Admonitions, Neferti). Following a critical analysis of Hort and others, I consider links between water and blood in various contexts (e.g., military inscriptions, literary texts, magic and ritual, curse traditions, etc.) and suggest that the use of this motif in the Exodus narrative derives less from any specific knowledge of Egypt and the Nile inundation and is more explicable as a common ancient Near Eastern symbol of destruction and devastation.

**Ramadan B. Hussein (Brown University)**

*The Bwt Spells in the Coffin Texts: An Evidence for Regionally-Based Traditions*

*Bwt* spells, or abomination spells, are spells of protection against pollution and harm in the afterlife. 60 different spells are known from the corpus of Coffin Texts published by De Buck, and three new *Bwt* spells were recently translated and studied by the author. This talk will look at all of the texts of the 63 known *Bwt* spells for evidence of the regionalization of Coffin Texts.

**Yasir S. Ibrahim (Montclair State University)**

*Muhammad 'Abduh and maqasid al-shari'a*

This paper presents an analysis of the legal thought of the Egyptian religious reformer Muhammad 'Abduh (d. 1905), with a particular emphasis on his usage of a concept in Sunn\_ Islamic legal theory known in Arabic as maqasid al-shari'a. 'Abduh and some of his students, such as Muhammad Rashid Rida (d. 1935), consider this term to mean the "true" aims or spirit of Islamic law in contrast to a pre-modern tradition of strict "literal" interpretation. 'Abduh can be regarded as the founder of this movement of religious and legal reform which continued throughout the twentieth century. By focusing on the *maqasid*, the reformist 'ulama' (religious scholars) hope to bring about broader social and legal reforms in the Islamic world. The focus of my paper is on the development of the *maqasid* movement through its first modern conceptualization by 'Abduh. Since this mode of religious and legal reform has largely been ignored or dismissed by existing scholarship, my methodology will consist in presenting 'Abduh's *maqasid* thought in the light of Western scholars' assessment of his movement of religious reform. In the paper I mostly refer to Malcolm Kerr, Albert Hourani, and Wael Hallaq's assessments about 'Abduh and Rida's projects of legal reform. Hourani and Hallaq's conclusions are very much based on Kerr's assessments, which describe 'Abduh and Rida's legal thought as very much emanating from Western conceptions of Natural Law and Utilitarianism. Thus, according to Kerr, Hourani, and Hallaq, this movement of religious reform will ultimately lead to "secular" conceptions of Islamic law that contradict traditional "religious" understanding of the law based on the sacred texts of Islam. The paper's central thesis represents a response to the aforementioned scholars in which I argue first that 'Abduh's conception of natural law is very much limited and defined by the Divine law, i.e. the *shar\_'a*. In addition, I argue that 'Abduh's legal thought is not fully utilitarianist and that the best way to understand 'Abduh's legal reform is through his conception of *maqasid al-shari'a*, particularly the legal aims mentioned in the Qur'an. Here, I offer an analysis of 'Abduh's legal theory and several of his *fatwas* to show how this concept is applied to actual legal situations. The studied cases include, for example, questions on political participation, art and music, the wearing of ornaments, and marriage and polygamy. My final conclusion is that since 'Abduh's legal thought is based on

Islamic sacred texts, without ignoring an influence coming from Western sources, one should evaluate such reformist ideas as a “religiously legitimate” contribution toward a modernist interpretation of Islamic law.

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

*A ‘Sethian’ Discovery at Saqqara?*

Recently the Polish Mission at Saqqara cleared a rock-cut structure to the west of Djoser’s pyramid. This consisted of a long passageway culminating in a room. The room was filled with a deposit of animal bones, pottery, and a weapon, laid in a stratified manner. This paper explores the nature of this unique and enigmatic deposit.

**Sameh Iskander (Independent Scholar)**

*Whose battles? Ramses II or Merenptah*

For over two decades, the scenes of an Egyptian military campaign in Asia along the exterior western wall of the “Cour de la Cachette” in the Karnak temple have been the subject of intense debate among scholars over whether these inscriptions were originally carved by Ramses II, or by his son Merenptah.

Several erasures and re-carvings of the cartouches and epithets within these wall reliefs make it difficult to assess under whose reign these inscriptions were carved.

In this paper, I will present several textual, epigraphic, and stylistic arguments to support the view that the inscriptions do indeed belong to Ramses II, and therefore reflect military confrontations during his reign. The conclusions are based on close inspection of the royal texts of Merenptah, Ramses II and Amenhotep III; non-royal texts during the reign of Merenptah; Merenptah’s titulary; iconographic representations of Ramses II and Merenptah in the Karnak temple and other Theban temples.

**Richard Jasnow (Johns Hopkins University)**

*A Fragmentary Theological /Literary Text from Tebtunis (P. Tebt. Frag. 14433-34)*

P. Tebt. Frag. 14433-34 is a Demotic papyrus in the collection of the Center for the Tebtunis Papyris at the Bancroft Library of the University of California at Berkeley (curated by Professor Todd Hickey). Although only one column of text is preserved (missing both the beginning and ends of lines), the composition is, I believe, sufficiently interesting to warrant discussion. Written in a mixture of dialogue and narrative, the text obviously deals with mythological themes, mentioning such deities as Osiris, Horus, Seth, and Imhotep. While much of the papyrus can be read, the connected meaning is often frustratingly unclear. In one passage slaughter is threatened against unspecified beings, an action which the author places in



relation to the birth of Horus: "before he had been born. They called him Horus by name, on account of "being far/flying." Towards the end of the column there is again reference to a slaughter, this time "among your Ennead." In the talk I will discuss some of the practical and scholarly problems which arise in studying such a fragmentary papyrus, and attempt to explain its significance.

**Jackie Jay (University of Chicago)**

*The gold of valour was given to me again ... and again ... and again: The Narrative Structure of the Biography of Ahmose son of Ibana*

Although the biography of Ahmose son of Ibana from his tomb at El-Kab is justifiably famous for its historical import, the text's literary qualities are also worthy of discussion. The biography is carefully structured to call attention to Ahmose's greatest achievements: as a career soldier at the beginning of the Eighteenth Dynasty, he participated in the expulsion of the Hyksos, helped to suppress rebels within Egypt, and campaigned abroad in Nubia and the Levant. Over the course of his long lifetime, he was awarded the gold of valour seven times, an honour which became the main focus of his biography. The repetition of key words and phrases is the most significant literary device used in the biography, emphasizing Ahmose's brave deeds and the recognition he received for them.

The majority of the biography is a first person report of the life of Ahmose. In several places, however, the first person account is broken by a description of the king in battle, told in the third person. These sections of the biography imitate a royal monumental text. The change from first to third person maintains a separation between Ahmose and his ruler. Despite this careful distinction, however, Ahmose shares one important characteristic with the king: he is without blemish. In this respect, Ahmose stands in sharp contrast to the flawed non-royal protagonists of tales such as *Sinuhe* and the *Shipwrecked Sailor*. Instead, he may be compared more easily to the king as depicted in a *Königsnovelle*; in both content and form, Ahmose's first person account closely resembles the near contemporary royal Kamose texts. Ahmose's tomb biography was intended to portray him as the ideal Egyptian soldier, and the organizational structure of the text serves this end by enhancing Ahmose's self-presentation. Throughout the biography, he is depicted on as large a scale as possible while still remaining within the bounds of decorum.

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

*Completion of Conservation work at St. Paul's Monastery, Egypt*

Since December 2001, ARCE has been engaged in a major conservation project at the ancient Cave Church of St. Paul in St. Paul's Monastery beside the Red Sea. The project has involved the cleaning and presentation of the interior, including the mural paintings, wooden screens and icons, as well as structural repairs to the

church, which is partly hewn from the natural rock. One of the most serious challenges facing the structural fabric of the church was moisture infiltrating the walls from the adjacent monastery garden and surroundings. Starting in August 2004, extensive work was carried out to deal with this situation, offering the opportunity to record archaeological data and resulting in far greater visibility of the historic core of the monastery. This paper will summarize the results of the conservation project, which is now drawing to a close, and show what remedies were implemented to overcome the problems of humidity and mitigate its effects in the future.

**Mohsen Kamel (UCLA) and Ana Tavares (Independent Scholar)**

*The ARCE-GPMP Field School*

Since the Giza Plateau Mapping Project (GPMP) began excavations at Giza in 1988-'89 in what has become one of Egypt's largest ancient settlement sites, we have informally trained many inspectors from the SCA (Supreme Council of Antiquities). Some have joined the ranks of our best excavators.

This season our mission joined the series of American Research Center in Egypt (ARCE) sponsored field schools. The 20 students of our first 8-week field school were selected from a pool of 135 candidates. Organized into four teams of five students each, they worked in their own 5 X 5 meter squares adjacent to and concurrent with our regular excavation areas. Their work was integrated into our overall excavation program. A GPMP team member well versed in our procedures supervised each student team.

Students were trained in the systematic, standard practice excavation and recording developed in Britain, France, and the U.S. A copy of our basic reference, the MoLAS (Museum of London Archaeological Service) Manual, adapted to Egyptian archaeology, was given to each student, along with an excavation kit.

Along with hands-on excavation, each team spent a full week with GPMP specialists in the analysis of material culture, including ceramics, lithics, faunal and floral remains, human bone, and objects, as well as conservation, registration, and illustration of finds.

Field school students wrote interim weekly reports. During the last week they prepared a Data Structure Report (DSR) for their area. The report includes a narrative account of the progress of the excavation as it happened, top down, followed by a bottom-up reconstruction of what happened (anciently) that produced the archaeological features. The DSR also provides the phasing, from the bottom up, as well as a matrix showing chronological relations of stratigraphic features. The DSR includes all the list and table information from the square (feature forms, feature log; bag register, and photo log). These forms and lists are part of the online GPMP Data Base which students learned to use during the excavations. The students also produced a field-school newsletter, summarizing

their experiences and comments on the school. In addition the students were introduced to rapid response (RR) archaeological measures, for the urgent, salvage situations that inspectors often face in their respective areas of responsibility.

At the end of the program we awarded certificates to 20 students. Our hope is that they will go on to other projects in Egypt armed with an understanding of standard practice in systematic excavation procedures and in techniques for registering and studying material culture.

**Lesley Kinney (Macquarie University, Sydney)**

*Dancing on a Time Line: Fourth Dimensional Representation in Ancient Egyptian Wall Art.*

Communicating the passage of time and the sequence in which events unfold is an important consideration when representing complex visual narratives such as those attempted by Egyptian artists. A sophisticated understanding of the complexity of time pervades Egyptian literature and theology, as revealed by abstract concepts such as the beginninglessness of time and the infiniteness of time in the hereafter.

While acknowledging an awareness by the Egyptians of the passage of time in the cosmic hereafter, this study focuses on the inventions of their artists in the visual perception and communication of the passage of time on the terrestrial plane, rather than notions of celestial time or metaphoric images of time itself. The notions of fixed time, archaic time and suspended time as conveyed in the visual arts have been explored previously as have the methods of conveying a sense of time through literature. The emphasis in this paper is the investigation of notions of sequential time as represented in the wall art of the ancient Egyptians. While previous examinations of narrative in Egyptian art have identified a sense of the visual communication of time passing, they have failed to examine the plurality of devices employed to accomplish this end. Some of the devices employed by Egyptian artists include:

*Fixed time:*

1. Historic time, 2. Archaic or anachronistic time, 3. Reinventing the past: literature, art and the propaganda machine, 4. Suspended time

*Sequential Time*

1. Evolutionary time or time-lapse, 2. Episodic Linear time (comic strip style), 3. Episodic Cyclical time, 4. continuous time, 5. Film Strip Style: explicit articulation of a movement through space

In demonstrating the acute awareness of Egyptian artists in representing the passage of time, a number of scenes have been reconstructed by animating the material provided by the original artist. (animations can be viewed online at <http://galliform.bhs.mq.edu.au/EDG/dance.html>)

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

*"Gods' Red" and the Separation of Divine from Human*

Scholars have long recognized the iconographic markers distinguishing anthropomorphic deities from human representations in Egyptian art. Crowns and other accoutrements quickly indicate to the learned eye a figure's existential status in the complex ideology communicated on both public and private works. This paper explores a subtler signal of divine status: skin coloration. Some monuments decorated with paint, whether colored reliefs or flat painting, exhibit careful distinction of divine versus human skin pigmentation, at least for male individuals tinted reddish-brown. Not only is the hue slightly different - more orange for gods - but close examination indicates the ancient artists frequently created deities' skin tones using the technique of applying a thin wash over the base color. Several studies have addressed the symbolism and use of color in ancient Egypt, including those authored by John Baines (in *American Anthropologist* 87), and Helen and Nigel Strudwick (*The Tombs of Amenhotep, Khnumose and Amenose at Thebes*). Most conclude that the application of color in Egyptian art was a more complex state of affairs than is generally assumed. My own research shows that the practice of deliberately differentiating gods' skin color from that of the tomb owner and his mortal entourage can be observed in numerous Theban tombs, such as TT 111 (Amenwahu) and TT 255 (Roy). The issues explored briefly in this paper include: 1) the chronological range of this phenomenon; 2) additional contexts in which it was utilized; and 3) the likely motivation for differentiating figures by means of skin color.

**David Klotz (Yale University)**

*Between Heaven and Earth in Deir el-Medina: Stela MMA 21.2.6*

The unfinished Ramesside Stela MMA 21.2.6 commemorates a visit of the bark of Amun to Deir el-Medina. The top register depicts the bark procession itself, while the bottom register contains a rather unusual hymn, presumably composed by Amennakht, son of Ipuy, the scribe of the Turin Strike Papyrus and the 'Instruction of Amennakht.' The hymn is intriguing, as the speaker claims to be "in the hour of troubles" as well as "between heaven and earth." Although they may only be figures of speech, these phrases might refer to the socio-political problems the Deir el-Medina workers faced in the end of the reign of Ramesses III. At the same time, these expressions aptly describe the religious setting of the Decade and Valley Festivals celebrated in Western Thebes. Is either interpretation to be preferred, or did Amennakht intentionally compose such an ambiguous text, simultaneously meaningful in such different contexts?

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*Evidence of Plagues during the Reign of Amenhotep III*

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**Arielle P. Kozloff (Independent Scholar)**

*Evidence of Plagues during the Reign of Amenhotep III*

This paper offers the likelihood that Amenhotep III's 38-year reign was interrupted at least once by a serious epidemic.

There are seven common cultural, historical, and archaeological characteristics of five documented pre-Renaissance plagues going back to the 5th century BC. The common characteristics of these plagues include: 1) Egypt mentioned as a source/victim; 2) international trade as a vector for plagues; 3) mass or multiple burials and other non-traditional methods of burial; 4) loss of segments of population living in cramped quarters; 5) changes in art styles; 6) changes in religious affiliation; and 7) increase in marriage and size of families. These characteristics are identified in the reign of Amenhotep III.

Oblique references in Egyptian texts to a "year of trouble," references to plagues or epidemics in texts from Amenhotep III's trading partners, and the inordinate number of colossal statues commissioned for Sekhmet are also suggestive of plague in Egypt.

The author briefly discusses the types of infectious diseases likely to have caused such "trouble," for example, polio, illustrated on a well-known stela dating to this reign, and bubonic plague, which scientists have recently shown is endemic in specific animal populations native to the Nile valley. These animals are immune to the disease but likely spread it to immigrant populations who were not immune, causing periodic outbreaks and spread of the disease.

**Mark Lehner (Semitic Museum, Harvard University)**

*The Giza Plateau Mapping Project, 2004 and 2005 Field Season*

While a great deal is known of the pyramids and other monuments at Giza, very little is known about how the ancient Egyptians organized work, procured materials and laborers, or how they fed and housed laborers and craftsmen. In 1988-89 when I began excavations at Giza my goal was to find evidence of the social and economic structures that supported pyramid building and maintenance.

Since 1988 the Giza Plateau Mapping Project has excavated and mapped a massive 4th dynasty settlement and industrial complex, covering more than 5 hectares. On the low desert about 400 meters south-southeast of the Sphinx, the 4th dynasty Egyptians planned an orthogonal grid, aligned close to the cardinal directions, and constructed with massive mud brick and fieldstone walls. At the north end of the site the monumental Wall of the Crow attaches to the Gallery Complex, four sets of long narrow galleries, which may have been barracks for laborers who rotated in and out of the royal building project, or, possibly for members of a royal guard and escort. Three paved streets ran east to west through the Gallery Complex.

A thick fieldstone Enclosure wall runs south-southeast from the Wall of the Crow, wrapping around the galleries and merging with a large building that we dubbed the Royal Administrative Building where we have recovered hundreds of sealings suggesting storage and transfer of goods. Some of the sealings bear the names

Khafre and Menkaure, builders of the Second and Third Giza Pyramids. The administrative building contains a sunken court surrounded by large round silos, each about 5 cubits in diameter that were probably used for storing grain which may have been distributed to the many bakeries throughout the site. Bakeries west, south, and east of the Gallery Complex may have provisioned the occupants of the barracks.

Dense domestic units composed of houses and courts flank the Royal Administrative Building on the west and east. Here, perhaps, were residences which may have been the home for craftsmen and other more permanent workers. The western "suburb" that we mapped during our 2004 field season includes a number of larger house units built of thick walls laid out orthogonally. Squeezed in among them are smaller courts and chambers.

A modern soccer field occupies much of the southern portion of the site. The Royal Administrative Building runs under its north side. With remote sensing we have found what may be its southwest corner, indicating a building more than 100 meters long north-south.

I will present the results of our latest seasons, January-June 2004, and January-April, 2005.

**Barbara S. Lesko (Brown University)**

*Monuments of Djefa-Hapi of Asyut*

Since George Andrew Reisner argued that the statue he had found of Djefa-Hapi (then known as Hapzefti) at Kerma in Tumulus KIII had to have been the only one created for the early Twelfth Dynasty ruler of the XIIIth Upper Egyptian nome, other statues have surfaced. One is in a Massachusetts collection (to be presented here) and another is in Paris, but none has been noted in the *Topographical Bibliography* compiled by Porter and Moss and now Malek and his team at Oxford. A recent discovery by Vivian Davies' team at El-Kab has presented more evidence for the true state of political events in Egypt during the Second Intermediate Period and once and for all contradicts Reisner's explanation for the presence of Djefa-Hapi's and his wife's statues at Kerma. Along with his spacious tomb, the style of Djefa-Hapi's statues clearly illustrate the self-aggrandizement indulged in by provincial nomarchs under Senuseret I.

**Leonard H. Lesko (Brown University)**

*Returning to the Book of the Dead in Brown University's Hay Library*

This is intended in part as a progress report on work centering around the Ptolemaic Period *Book of the Dead* of the "God's Father" Hor, son of Tanetamon-nebnesettawy. My on-again off-again work with this manuscript has been a spur to a number of short articles and reports that have appeared or will appear in scat-



tered publications. This latest report deals with the ancient editors' selection of some of the chapters for this and other Late Period manuscripts, and suggests some further Nubian influence on the Late Period *Books of the Dead*.

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

*Servant, Symbol of Rebirth, or Goddess?*

In 1971, the author completed a study of pre-New Kingdom mirrors, published in 1979 as *Münchener Ägyptologisches Studien* 27. The New Kingdom-Coptic data gathered in the late 1960s and subsequently is now being prepared for publication, either in conventional format or as a database. Among the subjects to be addressed is the identity of the women used as handles in 18th-19th dynasty actual examples. Derriks has most recently advocated funerary/religious significance for them (*Münchener Ägyptologische Studien* 51), Quack has argued against that (WO 33 [2003]). This paper will survey New Kingdom mirrors as well as other settings where nude female women are represented, with the aim of beginning to understand their meaning.

**Lauren Lippiello (Florida State University)**

*An Explanation of New Kingdom Ritual Watercraft: Embodied Mimesis*

This paper analyses the symbolic construction and function of the *mhnt*, an ancient Egyptian ritual watercraft described in Spell 99 from the New Kingdom *Book of the Dead*. The underworld ferry boat is identified as a microcosm of the ancient Egyptian universe where the deckline acts as the boundary between the firmament and the underworld. This deckline model is based on two postulates; the first postulate infers deities predominantly associated with the celestial landscape, color blue, sovereignty, and rebirth are analogous to nautical features located above the deckline, while underworld deities associated with the color red, chaos, and unnatural or aggressive sexual desire are analogous to nautical features located below the deckline. The second postulate infers that deities with both celestial and underworld aspects generally retain the attributes akin to celestial gods analogous to structures above the deckline. Of the 38 examples that relate a deity's corporal element to an associated nautical feature, approximately 15% of these relationships do not conform to the deckline model.

In addition, an attempt is made to analyze the function of the *mhnt* in ancient Egyptian culture by relating the concepts of embodiment, mimesis, and liminality. A new paradigm, embodied mimesis, describes the use of the socially prescribed body to create an image. By embodying the *mhnt* with the corporal elements of the gods the deceased imitates cosmology and the characteristics of particular deities. The underworld ferry boat functions as a source of power during the liminal period after death but before the individual is admitted into the afterlife. Emphasis on specific characteristics incorporated into the watercraft reflects fundamental values

of ancient Egyptian culture and provides a better understanding of the ancient Egyptian conception of ritual watercraft. Applied to other, similarly formulaic, textual remains, embodied mimesis is able to provide a broader interpretation of ancient Egyptian symbolic systems.

**Jim Lowdermilk (Egyptian Study Society; Denver Museum of Nature and Science)**

*The Development of the Egyptian Civil Calendar and its Effects on Society*

The Pythagoreans taught the quadrivium; numbers, music as application of numbers, geometry, and astronomy as movement of geometry. The roots of astronomy are linked to the history of numbers. Advances in counting lead to successes in astronomy which lead to further improvements of mathematics. Developments in astronomy can be found in early applications of numbers.

Cattle were domesticated on the rain fed grasslands of the ancient Sahara and managing them required the creation and manipulation of large numbers. Counting the cattle became lifelong careers for members of the tribes who tended them. These accountants developed, possessed, and maintained mathematical knowledge. The rains left the Sahara as the glaciers of the last ice age receded from Europe. The receding grasslands pressed the cattle herders to turn to their most educated for ideas to maintain their way of life. The skill of counting was applied to the stars above the diminishing rain-clouds. Standing stones were erected at Nabta Playa in southern Egypt to aid in the accounting of stars.

The stones at Nabta Playa were used to count the days of the year. A star is aligned to two stones. It appears in line with the stones soon after it rises above the horizon. Judging this baseline against counted sunrises reveals elegant calendar schemes recognized by the ancient observers. These patterns were worked into a single and simple calendar we call the Egyptian civil calendar with 365 days counted every year. This calendar was inaugurated around 4243 BCE by the star observers in Nabta Playa.

This knowledge of mathematics and calendars moved into the Nile valley as the Sahara completely dried up. The calendar aided farming and identifying the time of the Nile flood. Mathematics gave a greater advantage in military options and trade negotiations. Newer, more advanced observations of the stars took place at Hierakonpolis using huge tall timbers traded from Beirut. These wooden poles replaced the standing stones used to observe the heavens. Those people educated in the calendar and mathematics made themselves welcome after their forced migration from the desiccated Sahara.

The wealth of knowledge the educated cattle herder brought to the agrarian society of the Nile valley also brought power, the power of enhanced trade and the power over the planting and harvesting seasons and the flood. Education brought power of ideas and mathematics aided military might. The importance placed on cattle

by the nobility of Egypt shows that it was the cattle herders who unified and ruled over Egypt. This wealth of knowledge began with the need to count cattle, grew as the stars were accounted, and led to the civilization of Egypt.

**Carter Lupton (Milwaukee Public Museum)-Please see joint presentation with Jonathan Elias (Whitaker Center for Science and the Arts, Harrisburg, PA)**

*The Wooster Mummy: Implications of a recent CT study*

**Colleen Manassa (Yale University)**

*The Judgment Hall of Osiris*

The judgment of the dead is one of the most recognizable scenes from the Book of the Dead, yet a close parallel, the Judgment Hall of Osiris from the Book of Gates, remains poorly understood. A potential solution to the enigmatic Judgment Hall is offered by a new examination of its occurrence on Late Period sarcophagi. This particular type of Late Period sarcophagus demonstrates that Egyptian scholars at the end of native rule of the Nile Valley were actively studying and editing the Underworld Books. The Judgment Hall is only a part of an integrated decorative scheme, not attested before the Twenty-Sixth Dynasty, which cleverly combined scenes from four different Netherworldly compositions—the Book of Amduat, Book of Gates, Book of the Night, and Litany of Re. The placement of the different hours of the night on the sarcophagi follows the ancient directions from the Book of Amduat more precisely than even the tomb of Thutmosis III, granting authority to these late manifestations of the Underworld Books.

An improved translation of the cryptographic text of the Judgment Hall and a similar scene from the Book of the Night, both juxtaposed on the Late Period sarcophagi, details the process by which Osiris becomes the ruler of the Underworld and how Re is vindicated against his enemies. In particular, the Judgment Hall reveals a new role for the eye of Horus in the Underworld as the paradigm for measurability and an archetype for resurrection.

**Peter Der Manuelian (Museum of Fine Arts, Boston, and Tufts University)**

*Reisner's Nucleus Cemetery Concept at Giza: Cemetery G 2100*

One of the most significant contributions to our understanding of the development of the Giza Necropolis is George Reisner's division of specific mastabas into what he called "nucleus cemeteries." In the Western Cemetery, Reisner numbered the three earliest nucleus cemeteries 1200, 2100, and 4000. Now, just over a century since Reisner began excavating at Giza in 1902, the time may be right to re-examine the nucleus cemetery concept. This paper focuses on Cemetery 2100, the subject of a future volume in the Giza Mastabas Series.

Cemetery 2100 consists of eleven major mastabas, and a host of smaller, subsidiary tombs added later in the Old Kingdom. Questions concerning the validity of the nucleus cemetery concept include chronological development, the unifying characteristics of tomb-owners: by administrative function, familial branch, or some other system. Cemetery 2100 is rich in many of the critical features defining mortuary architecture and history at Giza: slab stelae versus false doors, original Khufu-era mastabas versus later additions, contiguous versus independent construction, decorated and undecorated chapels, finished and unfinished tombs, and unique shaft architecture unattested anywhere else at Giza.

Several of the more prominent features of Cemetery 2100 will be highlighted, and their uniqueness to this part of the necropolis assessed.

**Michelle Marlar (New York University)**

*Results of the 2003/04 Season at the Osiris Temple at Abydos Conducted by the University of Pennsylvania Museum-Yale University-Institute of Fine Arts, New York University Expedition to Abydos*

As reported at the 2003 ARCE annual conference in Atlanta, the 2002 season of the Osiris Temple Project revealed numerous Late Period painted and relief fragments, establishing the existence of a Late Period temple within Kom el Sultan in North Abydos.

The fall 2003 excavation season and winter 2004 study season have greatly expanded our understanding of the nature, condition and history of this temple. The long season forms the core research for my Ph.D. dissertation at the Institute of Fine Arts, NYU and was conducted with the permission of the Supreme Council of Antiquities, in conjunction with the University of Pennsylvania Museum-Yale University-Institute of Fine Arts, New York University Expedition to Abydos, co-directed by David O'Connor and Kelly Simpson, with David O'Connor acting as general director, Matt Adams as associate director and the author as senior archaeologist, responsible for the excavation, interpretation and publication of all results.

I am grateful to the American Research Center in Egypt, as this research was made possible by a fellowship from the U.S. State Department Bureau of Educational and Cultural Affairs through a grant to ARCE. Thirteen excavation operations were opened during the 2003 season, expanding our coverage of the temple and revealing further Late Period temple fragments, as well as limited areas of *in situ* architecture that are believed to be associated with the Late Period temple. Reused blocks found within some of these walls indicate a post or at the earliest Late New Kingdom date for the temple's construction.

In addition to the Late Period architecture, substantial elements of an earlier building, perhaps a temple, were found at a deeper elevation and preserved over an expansive area. Finds from this area consist of decorated fragments in Late Period

style, indicating that perhaps activities associated with the Late Period temple's demolition penetrated well below the floor and foundation levels of that temple into earlier strata. Unfortunately no *in situ* decoration was found upon these walls.

However, a possible date for this architecture might be found within excavation operations located just to the south. Here, in addition to displaced architectural elements, a substantial amount of limestone relief solidly datable to the New Kingdom was found, several pieces of which name pharaoh Tuthmosis IVth. These particular excavation operations also revealed numerous small finds, including Osiris figurines, pieces of inscribed wood, broken stone and wooden statuary and several wooden flared uraei surmounted with sun discs, perhaps from a shrine. The matrix and the jumbled mix of finds in this area indicate that perhaps these excavation operations are located within an earlier back-fill pile and thus the artifacts originate from elsewhere within the site.

Even though it seems parts of this site were excavated at some point in the past, much material still remains to be excavated which will further enhance our understanding of this temple, its uses and various phases.

### **J. Brett McClain (The University of Chicago)**

#### *Ptolemaic Theology in Context: The Small Temple of Amun at Medinet Habu*

The late and Ptolemaic periods saw the introduction of new deities and concepts into the theological systems of the Theban temples whose primary god was Amun-Re. Among the most important instances of this elaboration was the inclusion of the Hermopolitan Ogdoad in the creation-mythology of the Amun cult, as described by K. Sethe in his *Amun und die acht Urgötter von Hermopolis*. By Ptolemaic times the Memphite deity (Ptah)-Tatenen had already assumed the role of primordial creator in this Theban/Hermopolitan system. Though numerous texts attesting this system are found at Karnak, a series of inscriptions in the small temple of Amun at Medinet Habu describes in detail the relationship of Tatenen with Amun and the Ogdoad in the Theban recension of this theology. Sethe made but few references to these texts, and they have remained mostly untranslated since his time.

Current work by the Oriental Institute's Epigraphic Survey at Medinet Habu focuses on the facsimile recording and translation of these inscriptions, which are part of a series of restorations made to the small Amun temple beginning during the reign of Ptolemy VI Philometor and extending through that of Ptolemy XII Neos Dionysos. Recent discoveries, such as the painted titulary of Ptolemy IX Philometor Soter on a previously undated granite naos installed within the 18th Dynasty sanctuary, illuminate this period in the temple's history, when it was included in the larger program of Theban temple restoration sponsored particularly by Ptolemy VIII Euergetes II and extending through the reigns of his successors.

This paper will provide a brief analysis of the theological texts added to the

temple's bark shrine under Euergetes II in order to show how the site was integrated into Theban/Hermopolitan theological system, fully elaborated at Medinet Habu during his reign. An understanding of these inscriptions in the context of the ancient temple of Djoser-set allows the sacred locale of Djeme (IA.t TA.w mw.wt), the funerary resting-place of the eight "male and female progenitors" at Medinet Habu, to be placed specifically within the sacred topography of Thebes, and demonstrates the central position of Tatenen within the Theban creation myth at a time when the city's temples enjoyed a systematic program of physical and theological embellishment.

**Dawn McCormack (University of Pennsylvania)**

*Thirteenth Dynasty Kingship: Realities and Misconceptions*

Recently, studies of the Late Middle Kingdom and Second Intermediate Period of ancient Egypt have begun to change the historical interpretations of this complicated era. When approaching the perplexing situation in the Thirteenth Dynasty, with over fifty rulers in a mere 150 years, generations of scholars have built upon misleading assumptions, resulting in fallible theories concerning the nature of kingship and royal succession. Though more informed hypotheses have evolved lately, it is important to closely examine the details of these models to evaluate their viability while continuing to pursue a greater understanding of kingship during this troubled time.

Determining the specific aspects of the operation of kingship during the Thirteenth Dynasty is a difficult task, especially since minimal data is available for short strings of rulers at various points within the period. Nonetheless, even this highly sporadic evidence provides insights into royal legitimization, succession, and power. With many kings coming to the throne due to factors other than paternal inheritance, the ideology of the divine determination of individual kings begins to emerge in more overt terms. Meanwhile, non-royal parentage is deliberately emphasized in the seals and monuments of some kings. Thus, during the Thirteenth Dynasty, legitimization for non-royal rulers was incorporated into kingship ideology, at least during the reigns of those who might benefit from it.

A measure often used to determine the power of kingship at a given time is the relative size of the associated royal mortuary complexes when compared to those of other periods. The six known Thirteenth Dynasty royal funerary installations (with four other likely sites) are stunningly small compared to their Old and Middle Kingdom counterparts. However, when evidence for contemporary private tombs is compared with the royal corpus, it is clear that at least some of these kings continued to have access to more economic resources and social privilege than their subjects.

Thirteenth (and possibly Late Twelfth) Dynasty pyramid complexes were constructed by a small number of kings through the reign of Memferre Ay. The compo-

nents of these pyramids, located in the Memphite region and South Abydos (S9 having been excavated by the author), were derived from the features in the monument of Amenemhet III at Hawara. Thus, the design of these tombs demonstrates a significant link in the ideal royal funerary practices between the kings of the Twelfth and Thirteenth Dynasties.

Through the efforts of current scholarship, it is becoming increasingly clear that the traditional placement of the dynasties within the Second Intermediate Period is incorrect. The newly recognized chronological relationship (possible overlap) between the Late Thirteenth and Early Seventeenth Dynasties allows for a more complete understanding of the political circumstances at the end of the former, a time for which little relevant archaeological or textual information is available from the Memphite region, where these kings ruled. There is no doubt that new archaeological investigation at key sites in Egypt as well as reanalysis of presently available material will continue to provide increasingly more accurate theories concerning the enigmatic rulers of this period.

**Edmund S. Meltzer (Independent Scholar)**

*The Rebirth of Re in Papyrus Westcar and the Amduat: Another Link between Middle Egyptian Stories and the Mortuary Literature*

In the Sixth Hour of the Amduat (Tomb of Thutmose III), we read the following description of the corpse of Re: XAt pw xpr m if.f Ds.f “He is the corpse who comes into being from/as his own flesh.” (The reading of the Thutmose III passage and variants will be discussed.) In Papyrus Westcar, as each of the royal-divine triplets is born, we read that his limbs bear a royal titulary of gold and he has a headdress of real lapis lazuli. It has often been noted that this physical description portrays the babies as sculptures in precious materials alluding to the divine body. We maintain that their birth is seen as the rebirth of Re from himself, as is portrayed in the Amduat; gold is associated with the sun as well as the divine body in general, while both gold and lapis indicate regeneration and rebirth, the latter being associated specifically with the newborn sun (Aufreere, *L’univers minéral* 2, pp. 389ff, 463ff). The puns on the names of the triplets can also be taken as alluding to Re and his rebirth.

This proposed link between the children in Westcar and Re in the Underworld Books can be added to other interfaces between Middle Egyptian stories and the mortuary literature that scholars have discerned over the past three decades. These include the connection proposed by M.-Th. Derchain-Urtel (SAK 1 [1974]: 83-104), and accepted as plausible *inter alia* by J. Baines (JEA 76 [1990]: 62) and E. Hornung (*The Ancient Egyptian Books of the Afterlife* [1999], p.138), between the 75 serpents of the Shipwrecked Sailor and the 75 invocations to the forms of Re in the Litany of Re; the parallel pointed out by J. van Dijk between the nocturnal encounters of King Neferkare and General Sisenet and the nightly union of Re and Osiris (*Hommages Leclant* [1994] v. 4, pp. 387-393); the presence of Hardedef and

the allusion to BD 146 in Westcar (i.a. my paper in the *Goediche Festschrift* [1994], p. 170); and the “water-charm” that connects CT 836 and the Story of the Herdsman (M. Gilula in *GM* 29 [1978]: 21f, J. R. Ogdon in *GM* 100 [1987]: 73-80, Baines in *JEA* 76 [1990]: 69).

Other possible examples of points of contact between the two textual corpora will be explored. We shall also consider the likelihood that the composition of the mortuary texts in question preceded the New Kingdom (Hornung, *Books of the Afterlife*, pp. 27f, 173, though he expresses reservations about the Arduat, pp. 27f; cf. D. Mueller in *JEA* 58 [1972]: 99-125; J. F. Borghouts in *Akten des 4. IAK München* 1985, Bd. 3, pp. 131-139; *idem* in *Fs. Heerma van Voss* [1988], pp. 12-22). The generally-accepted attribution of the Westcar manuscript to the Hyksos period might make the time difference between that composition and the attested exemplars of the Arduat less substantial than the interval separating the other Middle Egyptian stories from extant texts of the Netherworld Books, though of course the tales recorded in the Westcar cycle may be older.

(I acknowledge with thanks the help of Jim Allen who emailed a scan of the scene in question from Thutmose III’s tomb in the MMA photo archive.)

### **Rachel Mittelman (Pennsylvania State University)**

#### *Hat Mehyt and the Fish Cult at Mendes: The 2004 Season and Exploration of Trench AL-SW-XI*

The city of Mendes has a rich and varied history. Throughout this history, from the time of its founding during the Nagada III phase, to its blossoming as a necropolis during the Sixth Dynasty, to its destruction and later restoration and resurgence in the time of Ptolemy II, Mendes’ harbor served at the city’s portal for commerce and trade. Mendes itself and its harbor in particular was home to its fishing community.

In 1994, layers of votive jars with offerings containing fish were uncovered during the excavation of trench AL-SW-VII at Mendes. Ten years later, excavations in the next trench, AL-SW-XI, located to northeast of the Naos and west of Nephertes’ tomb, aimed to further explore the extent of the votive offerings located near Mendes’ ancient harbor. Additionally, the 2004 excavation attempted to uncover the shrine of the local fish goddess Hat Mehyt. While the fish goddess’ shrine was not uncovered during the 2004 season, the trench and its twenty-one loci contained layers with jar offerings.

This paper will describe the 2004 season at AL-SW-XI, and the fish votives as an indication of the role of fish within Mendesian culture. The species of fish used in the votives, the methods used to preserve them, along with the ceramics selected for the votives can be used to further explain the significance of the offerings. This explanation will then be used to identify and clarify two specific votive jars uncovered in trench AL-SW-XI. Additionally, this paper will discuss the stelae



found previously to the east of AL-SWXI to further understand the cult of the Nome goddess, Hat Mehyt.

**Antonio J. Morales (University of Pennsylvania)**

*The King and the "Saint": Official Cult and Popular Veneration to Niuserre Iny at Abusir*

Attestations of royal cult from the end of the Old Kingdom to the Twelfth Dynasty in the funerary foundations of Abusir and Saqqara have been widely discussed. Its survival through the First Intermediate Period has not been in every case accepted, and diverse positions have appeared regarding the religious, social, and economic status and function of these establishments during the Herakleopolitan period (Ninth-Tenth Dynasties) and the early Middle Kingdom.

The posthumous veneration of Old Kingdom royal ancestors in their mortuary establishments has not been attested in all the cases after the Sixth Dynasty. However, later references to the kings Sahure, Niuserre, Neferirkare, Unas or Teti lead us to reconsider the characteristics and permanence of two phenomena, the official cult to the ancestral royal figure, and the rare pious veneration of the population to the "sanctified" figure of the king. Indications of activity in the funerary institutions of Abusir as well as traces of the popular admiration for Niuserre suggest the possibility of a continuum in the function of these establishments and his popular cult during the First Intermediate Period.

There is strong evidence that during the First Intermediate Period and in the early Middle Kingdom Niuserre was elevated to a special position. The priesthood attached to the temples of his funerary complex and the popular manifestations of piety associated to Niuserre in the area support his importance in the necropolis and in the social collective memory, evidencing not only the relevance of his role as a royal ancestor but similarly as a deified individual. By implication, the social and religious mechanisms that supported the deification of Niuserre enhanced its counterpart, the divine image of the ancestor in his funerary complex. As a result, the image of Niuserre Iny would become an intermediary between humans and the divine for the benefit of the population in the Memphite area, a king and a "saint".

The purpose of this presentation is to show evidence of the sustained royal cult performed in the funerary establishment of Niuserre and its related religious phenomenon of popular veneration. I will argue that these phenomena occurred uninterruptedly from the end of his reign to the Middle Kingdom, focusing on textual, iconographic and archaeological sources derived from the area of his mortuary monument and other religious contexts that support the permanence of his veneration.

Particularly in the case of Niuserre Iny, the sources indicate the special interest of the population for the construction of burials in the area of his funerary complex.

Furthermore, the area of the funerary complexes that belong to Neferirkare, Khentkaus and Niuserre forms an important junction in the mortuary topography of Abusir, and some features of this sacred landscape will be mentioned. In the Middle Kingdom and New Kingdom groups of statuary and reliefs with references to Niuserre indicate the importance of this figure, including some attestations in royal lists. Likewise, I will refer to the use of the king's royal name Iny in the onomastica of Abusir, as well as in standard formulas.

Lastly, the possibility will also be addressed that the religious phenomena of official cult and popular veneration in Abusir might shed more light on the revival of *Inedjheb*, its environs, and the economy of local institutions during the Middle Kingdom.

**William J. Morin (New York University)**

*Trimithis - A Lost City Found*

In 2004, Columbia University commenced excavations at a site known as Amheida, located in the Dakhleh Oasis in Egypt's Western Desert. This was to be that university's first sponsored archaeological excavation project in Egypt. Although the site had numerous visible remains above the surface, including acres of pottery sherds scattered, the site had only been partially explored by experts. Evidence of plundering was evident in several places. Several structures, ravaged by the elements and poking out from the sand, appeared to be so damaged that they seemed likely to topple over. Conservation efforts had to be considered and implemented in order to preserve the fragile pieces of the past, which were uncovered, and allow future archaeologists, art historians, and lay people the opportunity to investigate and appreciate the discoveries. In addition, in spite of the fact that this oasis lies far from the usual tourist destinations, sight-seers/site-seers helped to compromise the site's integrity.

The site had reached its zenith in the time when Egypt had been an integral part of the Roman Empire, but had later been abandoned and all but forgotten. There were ruins and there certainly was pottery, but what did it all mean? Could it really be the site of Trimithis, a prominent city in this oasis alluded to in nearby Kellis?

With the assistance of a digital projector for a PowerPoint presentation, I would like to share with the audience some of the photos taken during the excavation. Uncovering the remains of a Roman villa ca. 200-300 CE, we found elaborately-painted wall murals of Greek mythological characters, including Perseus holding the head of Medusa; Odysseus returning home; Ares and Aphrodite being caught in their tryst by a group of gods and goddesses; and a female personification of the city crowned with its battlements.

The villa was not bereft of other finds: items of jewelry, many Roman coins, and over one hundred pottery sherds with Greek writing were found; the latter helped provide the key to establishing the true identity of the city.

In addition to the archaeological excavation staff, the team included art historians, conservators, ancient language specialists, ceramicists, and an archaeobotanist. All these professionals provided their expertise in analyzing, cataloging, and preserving what was found, and were amply aided by some students as well.

In the complete form of this paper's presentation, I would like to outline the methodologies used as the Columbia University team began its excavation work. I would also like to provide the listener with a glimpse of exciting moments from when the first trowel is turned until the excavation tools are packed up to be stored for the next season, as well as the discoveries made in between. Throwing in a few sandstorms as well made a thoroughly rewarding expedition that much more interesting!

**Doha M. Mostafa (Helwan University)**

*Red Sea Ports, Eastern Desert Roads, Quarries and Mines in Greek and Roman Egypt*

The first ancient Egyptian expeditions to the Land of Punt probably followed the natural desert route from Coptos to the Red Sea. Aside from its significance as a transit route to the Red Sea ports, the eastern desert was primarily a supply source of special rocks and ores. The area which Strabo called the Isthmus was examined by many travelers, trying to disentangle anything definite from the information presented by the ancient writers. New light is now being thrown on the subject by French, British and American teams excavating in this area, a fact that induced the need to reinvestigate the subject, through the preparation of this paper.

**Kerry Muhlestein (Brigham Young University - Hawaii)**

*The Smiting Scene Referent Reconsidered*

The Smiting Scene is one of the earliest and most persistent icons of ancient Egyptian kingship. While it is generally acknowledged that at an early point this must have represented an actual event, representations which are obviously without a real referent have caused Egyptologists to conclude that soon the scene became merely an iconographic symbol with no kinetically enacted equivalent. A more careful consideration of both pictorial and textual evidence suggests that such a conclusion - based on the unstated assumption that if a few depictions were completely iconographic that all such scenes must be - is not fully warranted. Even into the late New Kingdom, and perhaps later, it seems that some smiting scenes were based on actual physical referents.

**Gregory Mumford (University of Toronto)**

*A Late Old Kingdom Fort in South Sinai*

The 2004 University of Toronto expedition to the west coast of the Sinai Peninsula

investigated a sand engulfed, circular limestone fort at Ras Budran, dating it to the end of the Old Kingdom. By the advent of Dynasty 6, Bedouin tribes represented a serious threat to Egypt's eastern frontier. Hundreds of temporary seasonal Bedouin campsites appear throughout the Sinai Peninsula, Negev, and the Isthmus of Suez, while Pepynakht records the Bedouin slaughter of an Egyptian expedition on the shore of the Red Sea in Dynasty 6.

The nature of the fort at Ras Budran implies a focus upon long-term security: it is built of limestone blocks, measures 44 meters in diameter, survives to 3.52 meter in height along its northern side, and has 7 meter wide walls. It contains a western bastion guarding the entry passage, which was blocked at some point after the fort's completion. It lies less than 200 meters from the Old Kingdom shoreline, safeguarding expedition ships, which lay within bowshot from the fort, and is situated beside a wadi bed that leads across the coastal plain and inland into the mining region.

A series of limestone hills reach the seashore 4-6 km to the north, providing the nearest quarry for the fort. Using Old Kingdom construction rates, this structure could easily have been built in two months. The fort likely contained a garrison numbering approximately 25-50 soldiers, based upon its size and parallels to later garrisons at pharaonic mining camps in the Eastern Desert.

Aside from subsurface drinking water and seafood, the barren nature of Markha Plain would have required the regular provisioning of the fort from Egypt, including such things as grain (for bread and beer), dried meat products, vegetables, clothing, and weapons. The excavated interior west side of the fort yielded pieces from many Egyptian-style store jars (10% Nile imports; 90% Sinaitic fabrics), implying containers for shipping and long-term bulk storage. The presence of a hearth, soot-stained cooking pots, grinding stones, bread moulds, platters, bowls, fish bones, Nile mollusks, Red Sea mollusks (chitons), sea urchins, and clam shells reveal some of the cooking areas, utensils, and food used by the garrison. To date, animal bones are absent from the occupation debris. At least part of the fort's interior appears to have supported an awning, providing the soldiers and supplies with shade from the sun.

The fort also contained evidence for activities associated with the mining region. The presence of copper slag and a simple smelting area suggest some local refinement. However, the garrison sent the bulk of the copper ore to Egypt. Two discarded copper chisels may have been produced at the site for use by the miners. The occurrence of ferruginous material and rough chips from the exterior of turquoise nodules implies some preparation of turquoise prior to its dispatch to Memphis.

**Angela C. Murock (The University of Massachusetts at Amherst)**  
*A Newly Discovered Rock-Cut Tomb in the Abu Bakr Cemetery at Giza*

In the 2005 season, the Cairo-Brown project in the Western Cemetery at Giza uncovered a previously excavated but unknown tomb. It appears on the surface to be a mastaba, typical for the cemetery, made of a rubble core with a mud brick facing. However, chiseled into the living rock, underneath this mastaba is a rock cut tomb. The rock cut tomb may have been planned as part of the original tomb, or it may be a very elaborate intrusive burial. This rare find will be presented in an illustrated talk.

**David O'Connor (New York University)-Please see joint presentation with Matthew Adams (University of Pennsylvania)**

*The Archaeology and History of the "Shunet el-Zebib" (the Funerary Enclosure of King Khasekhemwy of Dynasty 2) at Abydos*

**Hironao Onishi (University of Cambridge)**

*A New Light on the Taharqa Temple at Qasr Ibrim*

The Lower Nubian site of Qasr Ibrim is unique amongst many other archaeological sites in the same region. A number of other sites that likewise received a wide range of academic attention during the UNESCO salvaging campaigns in the 1960s could not escape from the submergence into the gigantic man-made Lake Nasser. However, the elevated location of Qasr Ibrim has prevented quite a large area of the site from being flooded. The EES archaeological investigations at the site, carried out sometimes intermittently since the 1960s and now under the direction of Dr Pamela Rose, are still ongoing and have been steadily accumulating invaluable information not only on the history of Qasr Ibrim but also on its possible functions for the people who utilised it. In particular, Qasr Ibrim appears to be "the" key site in an attempt to reconstruct what was really happening in Lower Nubia in the Egyptian Third Intermediate Period, during which the region was formerly believed to have been largely deserted because of the scarcity of contemporary archaeological remains.

The discovery in 1966, beneath a Christian church, and the subsequent excavation in 1972 of a mud-brick temple of Taharqa (690-664 BC), doubtless cast a light on activities in Qasr Ibrim during the 25th "Kushite" Dynasty. The review of various records of inscribed stone building blocks from the past field seasons that are now stored at the University of Cambridge has led to an interesting possibility. The number of stone blocks that could be associated with the Taharqa temple appears more than that would have been required to build the 25th Dynasty temple, which is believed to have been built mainly of mud brick with the use of stone blocks being confined to its doorways. It is perhaps an indication that the Taharqa temple at Qasr Ibrim was grander than it is generally thought to have been, i.e. the temple might have had some extra so-far-unnoticed stone architectural elements. The recent discovery of another 25th Dynasty build-

ing near the highest point of Qasr Ibrim where a ruined cathedral of the early 8th century AD still stands also gives us an indication that a lot of activities might have been happening there during the corresponding period.

Qasr Ibrim has great potential for future research particularly on the situation of the region during the Third Intermediate Period. It is even more so bearing in mind the unfortunate fact that many other sites in Lower Nubia are no longer available for archaeological re-examination.

In this paper, as a result of my research, the reconstruction of the Taharqa temple, including a possible extra architectural element, will be attempted. I will also make a tentative suggestion about the temple's possible functions during the 25th Dynasty and the subsequent early Napatan period before it was abandoned sometime in the 6th century BC.

**Paul O'Rourke (Brooklyn Museum)**

*Magical and Medical Texts in the Papyrus Collection of the Brooklyn Museum*

The Egyptian collection of the Brooklyn Museum is known the world over for many reasons, not the least of which is the high quality of its sculpture, relief and works in the minor arts. Perhaps less well-known are the holdings in the museum's papyrus collection, a collection that is, to date, still poorly known, despite its size and importance.

Over the past several years, we have been conducting a survey of our hieratic papyri-almost all from the Late Period-with an eye towards the creation of a catalogue raisonnée of this part of the collection. These texts all come from the collection of Charles Edwin Wilbour that reached the museum in two bequests, one in 1935 and the second in 1947. The little that was known about them has been told a number of times in the few publications of individual papyri over the past several decades.

Among the findings of our recent study are a number of magical texts with clear royal connections and references. These texts can now be dated with reasonable certainty. In addition, a number of medical texts of an associated and quite interesting subject matter have come to light. More importantly, these initial studies may shed important light on the production of magical and medical texts in the Late Period Egypt.

This talk will present the findings of my preliminary research and discuss the current state of the project.

**Christian Orsenigo (University of Milan) and Patrizia Piacentini (University of Milan)**

*Loret's Unknown Activities in the Valley of the Kings (1898-1899): From the Surveys to the Second Royal Cache*

In 2002 the University of Milan purchased the complete Archives of Alexandre Varille, which included the papers of his Professor, Victor Loret. Among thousands of photographs, sketches, maps, watercolors, pages of notes, diaries etc., we have found amazing documents concerning Loret's excavations in the Valley of the Kings in 1898-1899. These documents have been sought by the egyptological community for almost a century. They include the excavation journal in the tombs of Thutmosis III (KV 34) and Amenhotep II (KV 35), with unknown details about certain phases of the discoveries, the method of excavation and classification of finds, as well as a detailed list of objects, plans, photographs, official reports to the Egyptian authorities, etc.

Other journals and notes relate to the tombs explored or excavated by Loret, such as KV 33, 36, 37, 38. The detailed reports on the discoveries of these tombs and the objects found are particularly interesting. Most of this material has been recently published by the speakers in the book *La Valle dei Re riscoperta. I giornali di scavo di Victor Loret (1898-1899) e altri inediti*, edited by the University of Milan and SKIRA, which will be available in March.

With this paper, we will present the main results of this study, together with some unpublished maps and notes relating to the *sondages* of the French Egyptologist in the Valley of the Kings and in the West Valley. Here, he studied the tombs of Amenhotep III and Ay in detail and conducted several seasons of excavations.

### **Ono Osakwe (Université de Paris VIII)**

#### *The Chronology of Dynasties XVIII and XIX of Ancient Egypt; the Classical Approach*

The aim of this study is to present an accurate chronology of the 18th and 19th Egyptian dynasties. The avowed objective is to reconstitute Egyptian chronology entirely from material which has come to us directly and indirectly from the Egyptians themselves.

The re-established chronology contains no arbitrary or imaginary figures whatsoever. Our task is to establish:

- A. The names: the correct sequence and the exact number of monarchs who reigned during the 18th and 19th Dynasties;
- B. The period of reign of each monarch;
- C. The subtotal of each dynasty.

Second, we discuss the co-regencies, the rapport of the monarchs with their predecessors and successors.

We also demonstrate the internal logic of the chronological structure.

Third, we show that the chronology is in harmony with astronomical observations and historical events in Egypt and the region. A few elements of Egyptian, biblical

and Greek history have been introduced, in order to place the chronology in its historical perspective. We demonstrate that the chronological structure that we have established is rigid and coherent.

**Clair Russell Ossian (Tarrant County College, Hurst, TX)**  
***Stereophotography in 19th Century Egypt***

Only a few years after the announcement of the first successful photograph by Niépce in 1826, photographers with much improved equipment and techniques had arrived in Egypt. Many people are acquainted with the large format so-called 'studio photographs' sold by commercial photographers, such as Bonfils, Zangaki, Sebah and a host of lesser workers, but very few people seem aware of the much more extensive body of work generated by stereophotographers.

These early stereophotographers used a variety of techniques as they traveled throughout Egypt producing a new product, the stereoview, or stereopticon slide. Viewing stereophotographs swiftly became a world-wide craze. Between approximately 1850-1930, dozens of photographers published several thousand Egyptian stereoviews documenting people, places, crafts, and especially the archaeological sites. Not only did these photographers document the sites as they appeared then, but the stereoviews and an inexpensive home viewing instrument called the stereopticon allowed the user to see these sites in a vivid three-dimensional format.

By 1900, most of the sites important to tourism had been cleared and photos show them essentially as they are today. More importantly, many photos document the principal sites as they were seen before, or during excavation. This talk will present a series of sample photographic views taken before or during excavation at: Abydos, Deir el-Bahari, Dendera, Edfu, Esna, Karnak, Luxor, Medinet Habu, Philae, the Ramesseum, Saqqara and a selection of poorly known or documented archaeological sites in Nubia (Sudan).

These photographs constitute an important and potentially useful source of new data for these sites prior to their restoration and presentation as tourist sites. The photographs presented here are part of an extensive collection of stereophotographs that will be made available for use by scholars.

**Hratch Papazian (University of Chicago)**

*The Earliest Occurrences of the per shena*

The *per shena* represents an important component of Egyptian economic organization during the Old Kingdom and it maintained that role for several millennia thereafter in its shortened designation of *shena*. Though attestations of the *per shena* derive principally from the concluding phases of the Old Kingdom, the ones dating to the Early Dynastic period and the early Old Kingdom remain extremely relevant for our understanding of the origins and function of that entity in particular, and various economic features of early Egypt in general.



This paper will examine the earliest available textual material pertaining to the *per shena* and the context in which it occurs. The sources from this period provide insights into the development of certain socio-economic features prevalent during the Old Kingdom and beyond. In addition to offering fresh details, the earliest occurrences of the *per shena* corroborate the more familiar later evidence and serve to highlight the continuity of administrative features throughout the initial periods of Egyptian history.

**Sarah Parcak (Cambridge University)**

*Towards a New Survey Methodology for Egyptian Archaeology: Results From the 2004 and 2005 Middle Egypt Survey Project Seasons*

Survey methodologies have differed greatly in archaeology depending on geographic location and project goals. Within Egyptian archaeology, no set survey methodology exists for any distinct region in Egypt. This is problematic given the numerous threats currently facing archaeological sites due to increasing urbanization, looting, population increases and agricultural needs. Cost and time-effective measures are needed in order to survey large areas with small budgets and a limited timeframe. Once on the ground, methods are needed in order to gain the maximum amount of information about sites before they are lost forever.

Using a combination of satellite imagery analysis, coring and on-ground mapping techniques, this paper will set out a new survey methodology for the Nile Valley, and will make suggestions as to how such techniques can be applied in other regions of Egypt. Coring and differential GPS mapping are not new to Egyptian archaeology, but applying them in combination with newly-discovered sites found in diverse satellite images (Landsat, SPOT, Corona) is new, and will help to answer many questions surrounding the hundreds, if not thousands, of sites remaining to be discovered in the Nile Valley, Delta and desert regions.

In the spring of 2004, the Middle Egypt Survey Project found 70 previously unknown archaeological sites using satellite remote sensing. This paper presents the results of the survey season, and shows how satellite remote sensing can assist in answering larger historical questions. Coring and differential GPS mapping results will be presented from the 2005 season, and will show how these survey methods can be effectively applied in other regions of Egypt.

**Janis Susan May Patterson (Independent Scholar)**

*Pyramidiots and Alternative Realities: The Lure and Exploitation of Ancient Egyptian Symbols in Western Culture*

The art of Ancient Egypt is and always has been with us in ways that have little to do with history or archaeology. Medieval sorcerers were convinced that the strange figures of little men and unknown objects were hiding great secrets of magic. Secret societies from the Masons to the Illuminati used the symbols as a private

form of communication for their initiates, causing these glyphs to acquire secondary meanings far from what their originators intended. Some of these symbols are still a part of our lives, though over time their meanings have been obscured; if you doubt that, look at the back of a U.S. dollar bill!

Even the Ancient Egyptian monuments from obelisk to pyramid have been appropriated, misinterpreted and reformed into 'proof' of dozens of conflicting theories. According to whom you listen, everyone knows the pyramids had to have been built by spacemen, just as the Sphinx is many thousands of years older than admitted by conventional Egyptologists. And, according to several of these generally self-proclaimed experts, it can be proved that Ankh-en-aten was an extra-terrestrial.

Why do so many people choose to believe such improbable theories over the possibly duller, definitely safer but more easily proven findings of traditional archaeological research? Power? Money? Religion? I intend to explore the histories of the more popular appropriations of Ancient Egyptian symbols and investigate the psychological processes behind their theories.

**Stephen R. Phillips (University of Pennsylvania)**

*Circular Mudbrick Structures in the Western Field at Giza: Dens of Antiquity?*

The Cairo University-Brown University Expedition returned to the Abu-Bakr Cemetery complex in the Western Field at Giza for its fifth season of epigraphic and surveying fieldwork between 29 December 2004 and 04 February 2005.

Three mastabas numbered originally by Lepsius, Ipi (LG-19), and Persen and Irukau-Khufu, (LG-20 & 21, respectively), then excavated by Prof. Dr. Abdel-Moneim Abu-Bakr, and now undergoing re-clearing, mapping, and recording by the current project, form, together with a fourth mastaba, a dominating funerary complex in the southwest sector of the Expedition's survey area.

Archaeological and epigraphic analysis of the Persen mortuary complex and its relationship to the history of the site as a whole is ongoing. However, an enigmatic, and perhaps unique, pair of adjoining circular mudbrick and limestone block structures re-cleared in the 2004 and 2005 seasons warrant a preliminary report. Prof. Dr. Abu-Bakr offered the suggestion that these structures were once "cage du hyène." The viability of this conclusion vis-à-vis data recovered to date is discussed.

**Patrizia Piacentini (University of Milan)-Please see joint presentation with Christian Orsenigo (University of Milan)**

*Loret's Unknown Activities in the Valley of the Kings (1898-1899): From the Surveys to the Second Royal Cache*

**Nicholas S. Picardo (University of Pennsylvania)**

*Institutionalized Domesticity or Domestic Institution? 2004 Archaeological Field Work in an Elite Household of Senwosret III's Town at South Abydos*

When Twelfth Dynasty pharaoh Senwosret III established a royal tomb and associated mortuary temple at South Abydos to perpetuate his funerary estate, he included a new town to accommodate local personnel and infrastructure. Scholarly understanding of ancient Egyptian state-planned towns has drawn extensively upon the type site for Middle Kingdom urbanism, the town of Kahun. Senwosret III's South Abydos town exhibits several of the expected features of the state-sponsored settlement: an orthogonal layout, ranked house size, a high degree of consistency in ground plan within house size-groups, concentration of similar house types, and rectilinear construction employing the royal cubit system of measure.

The Twelfth Dynasty, especially its later years, is often characterized as a period of intensified bureaucratic control exerted in a concerted, top-down fashion from the highest office of royal government to the town and even household level, a trend most vividly evidenced by a proliferation of administrative titles during the period. Within this model, elite households could act as agents of a broader regulatory system, especially with respect to subsistence support. That the town was incorporated into the institutional fabric of Senwosret's South Abydos mortuary establishment is clear from the frequent application of the name of the whole estate to the town component alone: "Enduring-are-the-Places-of-Khakaure-True-of-Voice-in-Abydos" (*Wah-sut-Khakaure-maa-kheru-m-Abdju*).

Archaeological study of this town has been undertaken by the Pennsylvania-Yale-Institute of Fine Arts, NYU Expedition to Abydos since 1994, adding to work accomplished by C.T. Currelly in the early twentieth century. The most recent season of 2004 concentrated on a single elite residence known as Building E, with the objective of optimal exposure of the approximately 32 x 28 m. structure. One of several similarly planned elite houses that comprise the second largest type in the town (surpassed in size only by a massive mayoral residence), Building E is the most completely excavated example to date.

The interpretation of built space as a template for social or institutional organization is an important mode of archaeological analysis. However, in a state-sponsored setting such as Building E there is the ever-present matter of whether aspects of building layout and archaeologically detectable activity patterns reflect the internal domestic life of residents, institutional endeavors directed outside the house, or both. Further, how does this relationship change through time, particularly as changes occur in the broader socio-economic system to which the household was tied? A related issue is the degree to which the line between the domestic and the institutional was blurred, not to mention whether this is a facet of ancient realities or is symptomatic of incomplete archaeological preservation.

This field report on the 2004 excavation will be guided by the consideration of such issues as they relate to Building E as a house, a household, and as a constituent part of a state-planned urban environment.

**Peter A. Piccione (University of Charleston)-Please see joint presentation with Eugene Cruz-Urbe (Northern Arizona University) and Jennifer Westerfeld (University of Chicago)**

*Kharga Oasis Coptic Graffiti Project - Preliminary Report*

**Patricia Podzorski (University of Memphis)**

*Decorated Ceramics of the Late Predynastic: Update on Methodology and Findings Related to a Study of Production, Distribution and Function*

In this study, specific classes of late Predynastic (Naqada III) mortuary ceramics are examined for evidence indicative of regional production and distribution, changing modes of production, and shifts in usage. Only ceramics identified in Petrie's Wavy-handled (W) and Decorated (D) groups and Federn's S ware class are addressed. Unpublished materials excavated from the cemeteries of north Ballās, Shurafa near Kenah, and El Ahaiwah (southeast of Abydos) are used as data set in preparation for a large-scale study of Naqada III decorated ceramics. The unpublished ceramics, which were excavated by G.A. Reisner and A.M. Lythgoe between 1899-1901, are housed in the Phoebe A. Hearst Museum of Anthropology of the University of California at Berkeley. Theories derived from analysis of the unpublished material will be tested against the wider corpus of Naqada III decorated ceramics from published sources in order to arrive at conclusions with wider applicability.

Evidence for interpreting changing modes of production is derived from the physical attributes of the ceramics, particularly vessel fabric, form, decoration, design structure and potmarks. Evidence for variation in production possibly indicating regionality is based on differences in ceramic fabric and details in the execution of vessel form, decorative technique and structure, and motif repertoire. Analysis of usage is based on study of the archaeological context of the ceramics.

From analysis of the ceramics it is clear that craft specialization existed in the production of some of the pottery found at these sites. It also seems apparent that there were changes in the organization of production from the Naqada II to the Naqada III period. The decorated ceramics appear to exhibit a decrease in the amount of time expended on planning and execution of the designs, although the quality of the fabric and vessel manufacture were consistent with earlier production. Lack of time investment is also evidenced by a marked decrease in the amount of design space utilized, the execution of some designs, and the general decrease in the complexity of the motif repertoire.

The study of the wider Naqada III decorated corpus will rely primarily on vari-

ables of vessel form, gross fabric classifications (where available), and details of the decorative program, since other information is rarely available in (especially older) published sources. Archaeological context will also be constrained by the circumstances of publication-specific information.

The last stage of the study will focus on higher order analyses (religious, political, social) that will be accomplished by combining object specific data with contextual information that will then be interpreted in light of various existing theoretical models of the development of ancient Egyptian society at the dawn of the pharaonic period. Forays into new theoretical areas in cross-cultural psychology, art history, and anthropology will be made in the search for a better understanding of the dramatic changes in the ceramic and artistic output of the late Predynastic period.

**Nasser Rabbat (Massachusetts Institute of Technology)**

*The Urban Character of Mamluk Architecture in Cairo*

Cairo is in essence a Mamluk city. Its extensions and divisions, its hierarchical spatial arrangement, and its lasting landmarks have all been established during the Mamluk period. Conversely, Cairo as a city governed by a complex relationship to its terrain and the River Nile, as the capital of successive dynasties and the depositories of their legacies, and as a metropolis of learning and commerce, heavily influenced the development of a Mamluk architectural style. The numerous monuments of the Mamluk period developed an urbanistically sensitive approach that was specifically Cairene. Their ingeniously negotiated volumes accommodate and dominate their urban surroundings and follow the crooked contours of the street. They are characterized by an emphasis on verticality which they achieved through tightly composed façades with layered surfaces, attenuated portals, tall and tiered minarets, and slender, carved stone domes with high drums and tapered profiles.

This paper will decipher the urban character of Cairo's Mamluk architecture by focusing on one outstanding example: Al-Darb al-Ahmar. Linking the Citadel to the economic center in the former walled Fatimid City, al-Darb al-Ahmar's plan was gradually adjusted to fit the refinements of Mamluk royal processions, which involved multiple stops along the ceremonial route. Mamluk patrons endowed various monuments along the street's sides. They competed with each other to command the best location that provided the highest visibility to their buildings. Al-Darb al-Ahmar was consequently transformed into a venue of exhibition where the Mamluks displayed their elaborate spatial, visual, and ceremonial grandeur. To us today, these Mamluk monuments attest to the outstanding urban properties of Mamluk architecture and frame a street still offering valid lessons in good architecture.

**Richard Redding (University of Michigan)**

*The Socio-Economic Structure of Old Kingdom Pyramid Construction Based on the Faunal Data From the Worker's Town at Giza*

The Worker's Village at Town was a provisioned settlement that drew on a broad area for young, male sheep, goats and cattle. Fish were consumed in at least three forms: fresh, dried and very small, dried, salted "fish chips". The distribution of taxa across the site is not uniform. Fragments of cattle and perch co-occur at a highly significant level and seem to be associated with certain structures. Remains of sheep and, particularly, goats preferentially occur in structures that may have served as barracks. Pigs seem to be concentrated in the eastern town and in what we believe was a Royal Administration Building.

Explanations for these and other patterns are to be found in models of animal use developed for the Middle East derived from animal husbandry literature. Pigs were a household based resource of little interest to the central administration: hence, their occurrence in areas of the site occupied by individuals not being provisioned by the central administration. Cattle (*Bos taurus*) and the Nile Perch (*Lates nilotica*) are both highly desirable meats and their association with larger, more elaborate structures reflects preferential access to more desirable meats by the occupants. Conversely, the association of sheep, and in particular, goats with the potential barracks structures reflects the provision of less desirable meats to lower status workers.

**Susan Redford (The Pennsylvania State University)**

*A Preliminary Report on the Work in TT. 188 by the A.T.P. Theban Tomb Survey*

The tomb of Parennefer (Theban Tomb #188), located in the Assasif, is one of three tombs given as a concession to the Akhenaten Temple Project's Theban Tomb Survey by the Egyptian Supreme Council of Antiquities. Although built in the early years of the reign of Pharaoh Akhenaten for the royal butler, Parennefer, the tomb was consistently reused in the Third Intermediate Period and into Greco-Roman times.

Investigation of the concession was subsequently broadened to include adjacent areas as well. Seven field seasons have since been completed, the last being this past summer (2004). This talk will give an overview of the work completed in these campaigns with focus on the clearance of five burial shafts and their associated crypts within the tomb and also the discovery of others within its immediate vicinity.

Since 2000, the Theban Tomb Survey has enjoyed sponsorship and funding from The Pennsylvania State University.

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

*The 2004 Field Season at El-Hibeh, Middle Egypt*

The 2004 summer season of the University of California, Berkeley at El Hibeh, Beni Suef Province, northern Middle Egypt continued to focus on baseline site investigations and assessments of the walled town mound and the surrounding desert necropoleis. GPS mapping continued, as did monitoring of the Sheshonq I limestone temple. Salvage excavations were undertaken in two burial areas where disturbed mummies were visible at ground surface. A geoarchaeological study of the site's mudbrick was initiated, and Third Intermediate Period stamped mudbricks were traced along almost the full length of the eastern side of the mudbrick town enclosure wall. A portable NITON XLT-793 EDXRF (energy dispersive x-ray fluorescence) spectrometer was field-tested to determine its utility for on-site geochemical analysis. Finally, we completed the necessary permissions and began on-site infrastructure construction of a day-house to support our future fieldwork activities.

**William Remsen (The Preservation Society of Newport County)-  
Please see joint presentation with Anthony Crosby (Private  
Consultant to IFA, New York University)**

*Preservation of the Shunet el Zabib, Abydos, Egypt: A Project of the University of Pennsylvania Museum-Yale University-Institute of Fine Arts, New York University Expedition to Abydos*

**Jean Revez (Université de Montréal)**

*A Synthetic Approach to Modes of Reasoning Used in the Field of Architectural Restitution of Egyptian Temples*

When venturing hypotheses in order to reconstruct architectural features that no longer exist, researchers seek logically to find parallels that match the type of monument they wish to reconstitute. Adopting such a method is well-founded, but the degree to which the conclusions reached by this analogical approach are sound depends on the choice of the individual studies that are brought forth to validate the case at hand. This task is made the more difficult by the fact that information must be collected bit by bit, for there has yet to be an overall study that would present synthetically the underlying general principles that lead egyptologists to support one theory of monumental reconstruction over another.

Based on examples taken from the temple of Amun-Ra in Karnak, an archaeological site complex enough for it to be used as a case study, the aim of the present paper is to make an attempt at structuring and classifying the chief modes of reflexion and argumentation used in restoring architectural features of Egyptian temples. The types of reasoning that seem to prevail are the following :

- a) Restitution by symmetry, where architectural, iconographic or epigraphic elements are arranged harmoniously on either side of an axial line.
- b) Restitution based on written record or iconographical material dating back to Pharaonic times or later.
- c) Restitution by negative imprint, in which the shape of a lost architectural feature can be restored by the traces it left on some adjacent construction still standing.
- d) Restitution by deduction, based on a particular fact that one holds to be generally true.
- e) Restitution by homogeneity, based on the principle that elements of the same kind or nature are part of a larger whole.
- f) Restitution by completion, where missing elements of a feature are restored by means of comparison with a complete parallel.

An example will be given to show that validation of a hypothesis rests largely, albeit not solely, on the extent to which the argumentation behind the reconstruction of an architectural feature fits in as many categories of reasoning as possible.

### **Christina Riggs (The Manchester Museum)**

#### *Gilding the Lily: Representations of Women in Ptolemaic and Roman Egypt*

Most representations of private women in Ptolemaic and Roman Egypt are confined to the mortuary sphere, although a small number of female statues are known from temple contexts (see now Sabine Albersmeier, *Untersuchungen zu den Frauenstatuen*, Aegypt X, Mainz 2002). The time period saw a number of developments in how-and how often-women were depicted in funerary art, and several examples reveal important links with both contemporary and archaic texts and art. One group of painted shrouds appears to borrow from royal iconography; a number of coffins, shrouds, and mummy masks explicitly associate women with Hathor; and even in small details or 'minor arts', images of women are used in novel ways. In the course of presenting these case studies, this paper considers the social and religious implications of how women could be represented in Ptolemaic and Roman art.

### **Joshua Roberson (University of Pennsylvania)**

#### *"Insignificant Remains"? Two Enigmatic Texts from the Cenotaph of Seti I at Abydos, Analyzed in Context.*

The various texts covering the ceiling of the sarcophagus chamber in the cenotaph of Seti I at Abydos have long been recognized as holding a vital place in the history of Egyptian religious and cosmographic thought. The shadow-clock text, the Book of Nut, and the associated "dramatic text," all of which decorate the



chamber's upper reaches, have been preserved to a much greater degree than their counterparts on the badly damaged, white limestone walls. The wall texts, which appear to have been written entirely in enigmatic script, have only survived on the west side, where a handful of incomplete columns and the remains of a single scene are now extant. In Frankfort's publication of the cenotaph, the remains found on the west wall were dismissed as "insignificant," and no further translation or commentary was provided. The partially preserved tableau, which features a deity rising from a mound above a recumbent goddess, has since been recognized as the earliest parallel to a scene from the Book of the Earth, found in the sarcophagus chambers of Ramesses VI and Ramesses IX. The enigmatic texts that accompany the cenotaph scene, however, have received almost no additional comment.

As part of my dissertation research into the Book of the Earth, it became necessary to examine the enigmatic texts from the cenotaph in greater detail. A careful reading of the extant passages (whose cryptic orthography is fairly standard, being paralleled in the nearby "dramatic text," and elsewhere) has revealed a number of interesting points. Five individual, narrative sections can now be identified. Somewhat surprisingly, none of these (with the exception of the tableau's short caption) can be reconciled with any of the texts that accompany the parallel mound scene, from the tomb of Ramesses VI. One of the cenotaph texts, however, appears to contain a distinctive refrain, whose grammar and vocabulary closely resemble a passage from the tomb of Ramesses IX. Iconographic parallels with the latter also support the proposed textual identification.

The second text to be examined presents a somewhat different picture. Although very little grammar has been preserved in this case, the phraseology is unambiguous, and is clearly paralleled in the Ramesses VI corpus. But while the text in question belongs to the Book of the Earth, it is associated with a separate tableau containing Aker and the solar barque, which has not been preserved in the cenotaph version.

These observations suggest the existence of an intermediate copy, from which the three extant sources were derived. In addition, the apparent variability with which these elements could be arranged argues against an interpretation of the corpus as a strictly linear, formal composition, along the lines of the Amduat or Book of Gates. The available evidence for textual transmission in the Book of the Earth instead suggests that a common pool of related Underworld scenes could have been combined in various permutations of text and image.

### **Simone Burger Robin (Independent Scholar)**

#### *Towards a Definition of Three-Dimensional Ramesses IV Statuary*

As part of a continuing study stemming from my dissertation (*Late Ramesside Royal Three-dimensional Statuary, from Ramesses IV to Ramesses XI*, under the direc-

tion of Dr. Betsy Bryan at The Johns Hopkins University, 2002), several examples of Ramesses IV statuary will be presented that demonstrate key issues such as iconography, technique and archaeological provenance. The royal, three-dimensional statuary of the late Ramesside period is often overlooked. There are individual articles or catalogue entries that discuss specific examples of Ramesses IV statuary, but there is no general study dedicated to these works as a group. Yet, there are at least eight statues as well as several usurped examples that date to this reign that form a corpus. Many of these are from documented excavations or still *in situ*. These images of Ramesses IV will be discussed in light of the following criteria.

The representations of Ramesses IV reflect an emulation of Ramesses II and his personal devotion to certain gods. We find statues, inscriptions or usurped statues of Ramesses IV in areas that were the focus of Ramesses II devotion, such as certain sectors of Karnak Temple, sites in the Delta and the site of Gerf Hussein.

Several images of Ramesses IV show that he favored green schist. There are also several examples of green schist statues from the reign of Ramesses VI, Ramesses IX as well as several private statues of highly placed administrators during the late Ramesside period. The use of green schist may have been reserved for the temple site of Karnak - since all examples appear to originate from Karnak Temple.

Within this smaller corpus of green schist statuary, there are clearly definable Thutmoside traits: either in the depiction of royal faces and/or in the presentation of the body of the king. These Thutmoside traits have been discussed in publications by Cyril Aldred and Richard Fazzini and are the rare instance in late Ramesside royal statuary where we can define a specific stylistic tendency. The question as to which period, Thutmoside or earlier Ramesside, is the origin of these Thutmoside traits that occur during the reign of Ramesses IV must also be raised.

The examples of royal statuary that date from the reign of Ramesses IV present some interesting patterns in both iconography and manufacture. These patterns or elements are distinctive from the reign of Ramesses VI, and demonstrate, that although the reigns of late Ramesside kings quickly succeeded one another, and likely used many of the same workmen, craftsmen and/or artisans, there are distinctive aspects to the presentation of individual kings.

### **Gay Robins (Emory University)**

#### *Space and Movement in 18th Dynasty T-shaped Theban Tomb Chapels*

Tomb chapels are well-known to have been multifunctional. Situated above the burial chamber of the owner, they provided a site for the funeral rites at the time of burial, a place where the ongoing funerary ritual was regularly performed for the deceased, a liminal space where this world and the next met and the deceased could enter and leave the *duat*, and a place of transformation where the deceased

made the passage from this world to the next. Thus, the tomb chapel formed a ritual space through which the living and the dead regularly moved for a variety of purposes. In this paper, I shall examine how this movement is reflected in the decoration and ritual orientation of 18th dynasty T-shaped tomb chapels at Thebes.

**Peter Robinson (University of Manchester)**

*The Cognitive Landscape of the Field of Hetep Depicted in the Middle Kingdom Coffins From el-Bersheh*

The Ancient Egyptians took great pains to ensure that their anticipated afterlives would be happy and successful beyond death. They used ritual and art to depict the Afterlife activities and landscapes in which they hoped to enjoy their immortality. Whilst many of these depictions occur in private tomb reliefs from much of the dynastic period, a number of examples of Afterlife landscapes first appear within coffins during the First Intermediate Period and Middle Kingdom, in the so-called 'Coffin Texts'. Those coffins from the necropolis of el-Bersheh especially introduce a view of the Afterlife that provided much of the deceased's daily needs, close at hand.

Whilst the main part of the Field of Hetep description from this Middle Kingdom necropolis consists of a textual component (the Coffin Text spells CT464 to 468), like a number of the Afterlife landscapes from the el-Bersheh Coffin Text genre, the Field of Hetep is also depicted in the form of a map-like image (Spell CT466), placed in most examples on the inside of the inner coffin, within easy reach of the deceased, and annotated with descriptions of locations and activities which all seemed to have been designed to enable the deceased to be provisioned for all eternity as well as provide a so-called 'Elysian' landscape for the deceased to inhabit.

This paper will look at the text and imagery of the 'Field of Hetep' from el-Bersheh documents, and will attempt to analyse this landscape of the Afterlife as a cognitive and ritual construct for the deceased, as well as discuss the cartographic nature of the text and imagery.

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

*Southern Heliopolis: Archaism and Hatshepsut's Political Ideology*

The monuments of Hatshepsut, and particularly her mortuary temple at Deir el-Bahri, demonstrate her skill in the use of architecture and iconography to reinforce her legitimacy. However, her combination of Theban forms with deliberate references to Memphite monuments of the Old Kingdom suggests a different motive: the aggrandizement of the city of Thebes and its chief deity.

Just as the kings of the Old Kingdom period seem to have created a religious capi-

tal at Heliopolis, where Re-Atum was worshipped, Hatshepsut apparently wanted Thebes and Amun-Re to become the new religious capital. The measures that she took to insure this throw light on the role of Heliopolis as well as the importance of the Theban cult.

**Heidi Saleh (University of California, Berkeley)**

*Forgotten "Libyan Period" Funerary Stelae from the Egyptian Museum, Cairo*

This presentation will concentrate on five unpublished painted wooden funerary stelae dating from Dynasties 21-22 that are housed in the Egyptian Museum, Cairo (JE 3389, JE 3390, JE 11138, JE 13225, and JE 25229). Libyan Period (Dynasties 21-24) funerary stelae have not been studied comprehensively. Peter Munro's 1973 seminal work on Late Period funerary stelae focused predominantly on stelae from Dynasty 25 and later. In an effort to close some of the gaps in our current knowledge on the development of Egyptian funerary stelae, I contacted nearly 250 museums world-wide to inquire whether or not their collections included any Libyan Period funerary stelae. I have located at least 114 Libyan Period wooden funerary stelae, thus far, many of which have not been published in detail.

A total of eighteen Libyan Period wooden funerary stelae belong to the Egyptian Museum. However, five of these stelae seem to have been entirely forgotten in the storage and display cases, since their excavation in the nineteenth century. Given that the majority of Libyan Period funerary stelae lack a secure provenance, these "excavated" examples are particularly valuable. I will discuss the overall style, iconography, text, and archaeological context of the Cairo stelae. And since my dissertation investigates the manners in which patrons signaled their ethnic and gender identities on Libyan Period stelae, I will also comment upon the identities of the individuals depicted on these five funerary stelae.

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

*Medical Education in Ancient Egypt*

Although Egyptian Physicians were highly esteemed in the ancient world and over 150 of their names and many of their titles have been documented, very scant information exists regarding the formal education of the swnw. Fortunately, we can obtain an extensive and rich view of their medical knowledge and didactic methods from the Edwin Smith, Brooklyn and Ebers medical papyri. From these, a complex picture emerges about the depth of their anatomy, physiology and pathology concepts, and of their rational approach to the practice and development of medicine. Their single most important legacy to modern medicine was the implementation of the classical clinical method, preceding the Greek physician Hippocrates by more than 1000 years.

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

*A Closer Look at the Representation of West Semitic Aamu in the Tomb of Khnumhotep II at Beni Hasan.*

The most well-known scene in Egyptian art regarding the appearance of Western Asiatics in Egypt during the first half of the second millennium B.C. is painted in the tomb of Khnumhotep II, provincial governor of the town of Menat Khufu (modern Beni Hasan) and Administrator of the Eastern Desert, during the reigns of Kings Amenemhat II and Senwosret II. The painting has long been associated with the ancestor narratives of the Bible and reflections of the Patriarchal and Amorite visits to Egypt. The appearance of the Middle Bronze IIA foreigners seen in the painting is unique and suggests *firsthand* observation by Egyptian artists in what seems to be an accurate representation of a people for whom no contemporary self-representations exist.

This paper will go beyond the narrower confines of previous studies and analyze the plethora of minute details visible in the painting in their broader Egyptian and Ancient Near Eastern contexts.

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

*Statements of Identity and the m of Predication*

This study examines the usage of nominal and adverbial predicates in self-presentation statements from biographical texts dating from the late Old Kingdom to the late Middle Kingdom. Since Alan Gardiner's analysis, Egyptologists have accepted the idea that the *m* of predication indicates secondary, impermanent, or accidental attributes. If this is true, then examining the usage of the *m* of predication, in contrast to nominal predicates, should reveal clues to the Egyptians' conception of identity. Furthermore, it would possibly demonstrate which associations were considered permanent and which associations were considered secondary or temporal. Unfortunately, this is not the case.

Gathering examples of these constructions yields some confusion. The confusion results from the Egyptians' employment of the same semantic predicates and subjects in both constructions within similar contexts. For example, we find sentences with temporary associations (ex. occupation) in permanent constructions such as *ink sS iqr* "I am an excellent scribe" and *ink wHmw iqr* "I am an excellent herald." In other examples, we find permanent qualities in adverbial constructions such as *iw=f m ny-sw.t* "...because he is king," *iw=i m imAxy n xr nsw* "...I being as a venerated one by the king," or *wn=i m Xrd* "I was as a child...." Analysis of the examples from this corpus indicates that the distinction in meaning between adverbial and nominal predicates, as commonly held by Egyptologists, is untenable. This leads one to wonder what distinctions exist between the two constructions.

After surveying the function of these distinctions, it can be concluded that the semantic meaning of the two constructions is essentially the same. It is the syntactic relationship between the clause and its surrounding context that is different. This relationship is what affects the meaning. Adverbial predicates are often used in dependent (less frequently independent) clauses to describe a circumstance present in the context of the inscription. The syntactic function of the adverbial predicate is what restricts its temporality, not its predicate. Nominal predication (consisting of independent pronoun plus noun) states a fully independent assertion and is typically used to indicate a break, in isolation, at the beginning of a text, or in strings of narrative. Therefore, a reconsideration of Gardiner's analysis is necessary, which itself entails the revision of every grammar succeeding and based upon his analysis.

**Regine Schulz (The Walters Art Museum, Baltimore)**

*Musicians and Game Players in a Late Period Tomb*

The Walters Art Museum contains several fragments of a lintel coming from the Memphite tomb of Ankh-ef-en-Sakhmet, a priest of Sakhmet and Ptah, who lived in the late 26th dynasty. The scenes show the tomb owner together with musicians and board game players. This combination is well known from Old Kingdom tombs, and was adopted in the Late Period. Although the icons are well known and have been discussed several times, the composition and location of the scenes on a lintel are unusual and transfer modified ideas. The lecture will focus on the context and meaning of the texts and images, and the difference between the Old Kingdom and Late Period motifs.

**Gerry D. Scott, III (American Research Center in Egypt)**

*Egyptian Antiquities in the San Antonio Museum of Art*

The San Antonio Museum of Art, located in San Antonio, Texas, is among the youngest American art museums, having first opened its doors to the public in 1981. While very little ancient material entered the collection prior to 1986, that year saw the gift of two large and important collections of ancient Egyptian, Near Eastern, Greek, and Roman art, which gave the Museum the largest and most comprehensive collection of ancient art in the southern United States, and created the Museum's Department of Ancient Art. Since that time, San Antonio's collection has continued to grow through gift, bequest, and purchase. The collection is displayed in six galleries and, in addition to its Egyptian antiquities, has particular strength in the areas of ancient glass, Greek and South Italian vases, and Roman sculpture.

The Museum's Egyptian collection ranges in date from Predynastic material to objects from the Coptic Period. Included in the collection are a representative selection of Predynastic pottery; early small-scale sculptures; Old Kingdom stone

sculpture and vessels; objects of First Intermediate Period, Middle Kingdom, and Second Intermediate Period date; a large group of Amarna relief blocks (mainly presented at last year's Annual Meeting) and other New Kingdom objects; and material from the Late Period, Graeco-Roman Period, and Coptic Period.

This presentation seeks to give an overview of the collection, and to bring some of the more important objects to the attention of those who have not had a chance to visit the Museum in person.

**John A. Seeger (Northern Arizona University)**

*A Search for Ptolemais Theron, an Ancient Port City on the Coast of the Red Sea*

Strabo (*Geography* 16.770) recorded that Ptolemais Theron was founded by Ptolemy Philadelphus (282-246 B.C.) It was used for shipping elephants up the Red Sea coast in order to be used for military purposes. Other trade was carried out at the port and included trade items such as ivory and tortoise shells. The port continued to be used into the Roman period and beyond.

There has been some uncertainty as to the location of Ptolemais Theron. In December of 2004, a team consisting of Michael Pons, Steven Sidebotham, and John Seeger traveled to Sudan to survey the area. With the help of local inhabitants we were able to find evidence of an ancient city. Near the small village of Aduhana we found parts of structures and also building blocks and columns. Pottery sherds date to the Ptolemaic and Roman periods. The evidence found indicates this was the site of an important city, quite possibly Ptolemais Theron.

We also visited the small nearby island of Badhur. At Badhur there are ruins that appear to date to the Roman period. There are other islands near the shoreline whose inhabitants were probably involved with trade.

**Margaret Serpico**

*Assessing Egyptology Collections in the British Isles*

Due to the history of antiquities collecting and the way in which excavated material was distributed in the past, it has long been recognized that there are a large number of Egyptological collections in the United Kingdom. Over a number of years, the Department of Ancient Egypt and the Sudan at the British Museum has been compiling a Survey of Egyptian Collections in the British Isles and to date this project has generated information on around 300 museums with Egyptian material. Conversely, there are currently only about a half dozen museums which employ specialist curators.

As a result of this, many of the collections in the UK are now considered 'orphaned', and documentation and understanding of these collections is at a particularly low level. In recognition of this problem, the Museums, Libraries and

Archives Council in England has taken the step to support the creation of a specialist Egyptological network in order to obtain make information about the content and scope of Egyptological collections fully publicly available for the first time.

The main partners for this stage of the project are the Petrie Museum and the British Museum (Dept of Ancient Egypt and Sudan). Other key partners include the Fitzwilliam Museum, Ashmolean Museum, Manchester Museum and Bolton Museum.

The first step of this project involves synthesizing and expanding the data in the British Museum survey by including archaeological and other information gathered by the Petrie Museum (such as original distribution lists and more recent information supplied by other museums). From this data it will be possible to work out the geographic distribution of the museums, the rough number and range of objects within these collections, and the geographic distribution of objects from specific sites in Egypt.

This information would then be transferred to the existing Museums, Libraries and Archives Council's Cornucopia website ([www.cornucopia.org.uk](http://www.cornucopia.org.uk)) which will be adapted for this purpose. We would hope for a relaunch of information in the first half of 2006. In this way, visitors to the website will be able to obtain a clearer idea of what ancient Egyptian material potential visitors and researchers can expect to find in collections across the UK.

Ultimately, this information would also help determine priorities for future specialist support, especially documentation, required by the large number of 'orphaned' collections. The Petrie Museum has an ongoing commitment towards assisting such collections as demonstrated by the launch of its Accessing Virtual Egypt website ([www.accessingvirtualegypt.ucl.ac.uk](http://www.accessingvirtualegypt.ucl.ac.uk)), also accessible through the main Petrie Museum website, ([www.petrie.ucl.ac.uk](http://www.petrie.ucl.ac.uk)). As the Accessing Virtual Egypt project has shown, virtually reuniting these dispersed collections, especially material originally from a single excavated site, greatly enhances their research and educational value. In the future, the Petrie Museum hopes to expand these projects when it is re-housed in its new building at University College London, the Panopticon, in 2008.

**Fathy A. Shaaban-Please see joint presentation with Abbas M. Abbas and Magdy A. Atya (National Research Institute of Astronomy and Geophysics, Helwan, Egypt)**

*Ground Penetrating Radar Exploration for the Ancient Monuments at the Valley of Mummies -Kilo 6, Bahariya Oasis, Egypt*



**Cynthia May Sheikholeslami (American University in Cairo)**

*Private Temple Statuary of the Late Third Intermediate Period: A Case Study of Sculptures of Montu Priests*

The majority of the statues recovered from the Karnak Cachette - including those honoring prophets of Montu - are the type of statue known as a block or cube statue. In New Kingdom Thebes, such statues are usually said to have been intended for relatively public display and not to have originally been set up in tombs; hence they are often categorized as 'temple statues' and said to have been set up at gateways and in forecourts of temples. This paper examines the concept of private temple statuary in the late Third Intermediate Period through a case study of the texts from some four dozen sculptures from the Karnak Cachette inscribed for Montu priests or naming the god Montu in the invocation formula, in order to determine what the inscriptions can - and cannot - tell us about the original location and function of such statuary.

The basic contents of the inscriptions could suit either a tomb or temple context. The *htp-di-niswt* formulae asking for offerings of food and drink to benefit the *ka* could be granted by the deities invoked, or the food and libations from the altars of the temple deities shared with him after the divine being had been satisfied. A number of statues include the category of texts known as the Appeal to the Living, which asks for the *htp-di-niswt* and other offering texts to be recited and the honoree's name to be called out. The 'living persons' addressed normally are prophets, god's fathers, and *wab*-priests, categories of priests who would have had access to at least some rooms inside of the temple buildings, and the statues were presumably set up in areas to which the addressees had access. The relatively small size of most of the statues makes it seem likely that they had to be set up away from the processional routes of the divine barques of the temple deities, so that the priests carrying the barques would not trip over them, yet in areas where they could still be viewed from all sides (the 'appeal to the living' texts are not always on the front of the statue, and presumably had to be visible to the addressees and not just magically efficacious even if not visible to passers-by).

The excavations of the courts at Karnak are incomplete and poorly recorded, but there does not seem to be evidence that arrangements were made for the exhibition of small sculptures in them; larger private sculpture seems occasionally to have been set up at the base of royal colossi, where some served as 'intercessors' for visitors to the temple who were not granted entry into the sacred precinct. Does this mean some of the so-called 'temple statues' might have been set up in more interior areas of the temple near the divine altars, rather than along the processional routes through courts and gateways, as often assumed?

**Anthony Shenoda (Harvard University)**

*The Agency of Images: Copts and the Adoration of the Saints*

“Art” is often spoken and written about as something that can be admired and criticized, but rarely have scholars considered art objects as having agency in and of themselves. Drawing on the work of the late anthropologist Alfred Gell, I explore the notion of images as agents in the context of Orthodox Christian religious life with an emphasis on Coptic Christians in Egypt and the U.S. Drawing on preliminary fieldwork in Egypt and America I argue that indeed the images of saints in the Coptic Church have an agency that impacts people’s being in the world. I argue that the agency of the saints depicted in icons is enacted through a sensory engagement of the believer with iconographic images. While in this essay I do not emphasize the narrative, aesthetic, and theological components of the Orthodox iconographic tradition, I suggest that these components combined with the social agency of images among Orthodox Christians provides us with a fuller understanding of icons in the social lives of Orthodox Christian practitioners. Thus, iconographic images, such as the ones that serve as the subject of this essay, allow us to push the theory of images beyond the current oppositions that currently structure anthropology, particularly the opposition between textual/semiotic models of images (as vehicles of meaning) and the agent-object oriented models, such as the one I emphasize here. I conclude with a call for more research along these lines that we might better comprehend the social milieu that incorporates the saints, via their images, into everyday social life as well as the intimate engagements that Copts and other Orthodox Christians have with the saints.

**Maryann Shenoda (Harvard Divinity School)**

*Mareya the Copt: An Exchange of Bodies and Faith*

In this paper I will first discuss the important contexts which preceded the Arab conquest of Egypt in 642 CE; namely, the position of the Egyptian church in relation to the council of Chalcedon in 451 CE and the Byzantine Empire, as well as attempts by Byzantium to impose Chalcedonian precepts upon the Copts of Egypt. One of the important attempts to forcefully impose Chalcedonian teaching upon Coptic Christians was made by Emperor Heraclius at the beginning of the seventh century. Chalcedon, and Coptic resistance to its teachings, may very well be a necessary point of departure for this discussion since it manifests an important schism between Byzantium and the school Alexandria. In order to ensure unity in his empire Emperor Heraclius sent Cyrus, or as the Arabs came to know him al-Muqawqas, to Egypt as patriarch, military leader, and civil viceroy. al-Muqawqas was to compel Copts to accept Chalcedon by his newly appointed religious, political, and military rank; however, he and Chalcedonian doctrine were fiercely resisted. Set within this context of doctrinal and political strife between Byzantium and Coptic Egypt is an important letter, most likely apocryphal in nature, from Muhammad Prophet of Islam to al-Muqawqas.

The alleged letter, inviting al-Muqawqas to Islam, is an interesting point of

exchange between Islam and Coptic Egypt. "To proceed: I summon thee with the Call of Islam," writes Muhammad, "make Submission to God as a Muslim and thou shalt live secure; and God shall double thy reward. But if thou wilt not, then on thy head will lie the guilt of all the Copts." In response to the Prophet Muhammad's Call of Islam, al-Muqawqas writes: "I am aware that there is a Prophet yet to arise...thy envoy hath been received with due honor; and I send for thine acceptance two virgins such as are highly esteemed among the Copts, and a robe of honor and a riding mule." In an attempt to acknowledge, and possibly pacify, Muhammad's Call of Islam, al-Muqawqas honored the Prophet with gifts including two Coptic women (Mareya the Copt, who would later become the Prophet's wife in 629CE/7 A.H. bear him a son, Ibrahim, and her sister). This exchange of a robe, a mule, and two women's bodies marks a significant precursor to the Arab conquest of Egypt. How would this new religion professing Submission to God, change the face of Egypt? Was this gifting of Coptic women to the Prophet an effort to make an exchange of sorts with Islam? In the future, what else might be exchanged between Coptic Christianity and Islam in Egypt? The answers to such questions may be articulated in a careful study of the Arab conquest of Egypt that considers the processual transition which occurs in a society and religion under conquest and how conquered peoples and institutions, such as Coptic Christians and their Coptic church, may have adapted to such a transformation. This paper serves as a point of beginnings for considering these questions with an emphasis on the place of Mareya the Copt, an example of such an exchange and transition, within the context of conquest. Also of interest will be a discussion of a shared collective and religious memory/forgetfulness on the part of contemporary Egyptians (Coptic Christians and Muslims) of Mareya the Copt. In short, the writings of the Arabic sources about Mareya the Copt and her son, Ibrahim, become the archetypical narrative of lived religion under conquest and the trope of the female gifted body which gives life to conquest by birthing a beloved son of the cause.

### **JJ Shirley (The Johns Hopkins University)**

#### *The Family and Career of Usersatet, Nubian Viceroy under Amenhotep II*

One of the most famous officials from the reign of Amenhotep II is the Viceroy of Nubia, Usersatet. Discussions about this official generally follow Helck's historical analysis that Usersatet, a valued member of Amenhotep II's administration and perhaps a boyhood friend, suffered some sort of setback, either personal or political, which resulted in the intentional defacement of his monuments.

Usersatet's history can be reconstructed on the basis of his shrine at Qasr Ibrim (no. 4), stelae from Wadi Halfa, Amara-West and Semna, eight graffiti in the area of Aswan, a statuette from Thebes, and statues from Deir el-Medina, Sai and Uronarti. In addition, four of the graffiti give us the names of Usersatet's assistants, while a statue of Usersatet that is carved at the rear of Shrine 11 at Gebel-

Silsilah seems to provide us with information about his family. Almost half of these monuments bear cartouches that date to Amenhotep II and the first solid chronological anchor for Usersatet as viceroy is in year 23 of this king. This suggests that Amenhotep II appointed Usersatet to this position, although he may well have begun his early career during the co-regency or even sole reign of Thutmosis III.

This paper will review the existing documentation, present new information, and provide a reanalysis of all the material. Especially significant is a reinterpretation of the Gebel es-Silsilah shrine that will demonstrate that Usersatet descended from a court-connected family. A detailed reconstruction of his career will be given, in which the resulting picture will show how family influence allowed Usersatet to develop his own relationship with the kings under whom he served. It will also be suggested that Usersatet was neither the victim of a *damnatio memoriae* nor the object of any type of concentrated effort to erase his person and memory.

### **Steven Shubert (University of Toronto)**

#### *Appealing to whom?*

The “Appeal to the living”, *appel aux vivants* or *Anruf an Lebende*, is a genre of hieroglyphic texts found on ancient Egyptian monuments that entreat those (still) living to show respect to the dead, to make offerings and otherwise to behave in an appropriate manner. The standard treatment of these texts is that of Jean Sainte Fare Garnot *L'Appel aux vivants dans les textes funéraires égyptiens des origines à la fin de l'Ancien Empire* (1938) and they have also been studied by Miriam Lichtheim in *Maat in Egyptian Autobiographies and Related Studies* (1992). Since the texts are written documents, only those who can read them would have direct access. As such, a number of scholars have cited the Appeal texts as evidence of the literate members of ancient Egyptian society. Through an examination of how and to whom the Appeal texts are addressed, this paper challenges the use made of the Appeal texts in recent discussions of literacy in ancient Egypt. In an examination of how the Appeals are addressed changes over time, it is suggested that they are generally addressed to as wide an audience as possible and do not limit themselves necessarily to those who were literate.

The Old Kingdom saw the development of specific types of Appeals for specific types of people, such as visitors to the tomb, lector priests and embalmers. In the First Intermediate Period, the Appeals are mostly generalizing. A number of standard formulae are developed in the late Old Kingdom and First Intermediate Period; these include “those who (still) live on earth,” “anyone who shall enter this tomb” and “those who love life and hate death.” These formulaic invocations continue in use through the Middle Kingdom and 18th Dynasty, but their use is characterized by multiple variants that are frequent in the 18th Dynasty and become the rule by the 19th Dynasty. In the Middle Kingdom, invocations that list a number of different priestly and civil offices become standard and these

continue through the New Kingdom. The most popular offices in the Appeal invocations are those of lector priest (Xry-Hb), pure one (wab), and scribe (sS).

Changes in how the Appeals are addressed over time relate to changes in context in terms of their placement and general developments in ancient Egyptian society. For example, the Hatnub quarry appeals established by local expeditions are addressed to travelers, whereas those in the Sinai established by royal expeditions are addressed to royal officials. Appeals to priestly staff become more frequent in the Middle and New Kingdoms, as the priesthood and other professions become more specialized. Appeals addressed to different grades of priests are more common in temple than in tomb contexts.

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

*The '04 Season of the University of Pennsylvania Museum Expedition to Saqqara*

For this '04 season, the University of Pennsylvania Museum expedition to Saqqara concentrated on two areas within the vicinity of the Teti Pyramid Cemetery: (1) the subterranean corridor leading from the burial chambers of the Middle Kingdom tombs of Sa-Hathor-Ipy and Sekweskheth and (2) the "capless" pyramid to the east and slightly north of the Teti pyramid:

- (1) Earlier seasons had determined that the corridor progressed southward (with a slight bend to the west) for a long distance and that it might proceed beyond the confines of the temenos wall of the Teti Pyramid complex. If so, it would continue the decorum we had noted with earlier tombs that, although non-royal officials of the early 12th Dynasty could have burial chambers within the confines of a royal burial complex, the chapels lay outside the temenos walls. During this season, we cleared through to the end and confirmed that the corridor terminated well beyond the temenos wall, extending well under the mud-brick walls of the Anubeion. Careful sifting of the debris from this part of the corridor revealed seventy fragments of painted relief, most of fairly small size. The nature of the iconography and texts suggest that the majority of these derive in all likelihood from an above ground chapel, perhaps that of Sa-Hathor-Ipy and Sekweskheth. Their style and execution is similar to that found on a large inscribed fragment during our work in the corridor during our last season, which appears to record titles of the two officials.
- (2) The Expedition also conducted a survey of the "capless" pyramid, located to the east of the Teti Pyramid complex. Using EDM technology and a grid established during an earlier season of our work, we were able to survey the area and locate, map, and photograph the visible remains of this structure, which Lepsius named "pyramid XXIX." Its layout and the likely proportions that our survey revealed indicate some discrepancies with the results of earlier work at the site in the 70s. For example, the satellite ("queen's") pyramid would not

be where these plans show, but further to the east and the south. Truly accurate data and proper definition of the pyramid and other possible components of the royal complex will require formal excavation of the area to locate and expose any surviving elements of the foundation, its masonry, and associated structures.

**Tamara L. Siuda (Independent Scholar)**

*Nephthys: Lady of the House*

“O Nephthys, whose head is hidden...” It would seem to the student of ancient Egyptian mythology that far more than the head of this goddess is hidden away. Even with 62 separate mentions in the Pyramid Texts, Nephthys appears at first glance to leave very little of a mark on the Egyptian mythological landscape. She is a goddess with whom it is difficult to make an acquaintance—a goddess in shadows. This paper will shed some light on the elusive Lady of the House, as well as present some theories on why she might seem, incorrectly, to be unimportant to Egyptian theology, and illuminate her shadowy identity outside of Osirian myth-cycles.

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

*Colonial Entanglements: The UCSB Excavations at Tombos and the Third Intermediate Period in Upper Nubia*

The transition between the New Kingdom and the Napatan period is not well known in Upper Nubia. This paper examines evidence from the UCSB excavations at the Third Cataract that reveals a continuity at Tombos between these two periods, including continuity of Egyptian burial practice along with the maintenance or revival of most elements of Nubian burial practice during the Third Intermediate Period. Excavations at Tombos by expeditions from Khartoum University and the University of California, Santa Barbara (UCSB), have established the presence of a substantial New Kingdom cemetery at Tombos. Napatan period ceramics, however, also appear on the surface and in mixed archaeological deposits. A careful analysis of ceramics, small finds and burial context from the UCSB excavations, along with an initial set of Radiocarbon dates, confirms that at least one pit tomb with a burial in Egyptian style and another Nubian style bed burial within an adjacent tumulus cemetery date to the 10th century BC, and are roughly contemporary. The paper presents this evidence along with new results from the Winter 2005 excavation season. The archaeological record at Tombos suggests that at least some of the Egyptian and/or Egyptianized colonial communities survived the collapse of the New Kingdom empire - at least at Tombos forming a multicultural community which may have facilitated the eventual rise of the Napatan 25th Dynasty.

**Vanessa Smith (University of Pennsylvania)**

*Recent Work at the Shena of Divine Offerings at the Mortuary Temple of Senwosret III at South Abydos*

Excavations outside the mortuary temple of Senwosret III at south Abydos during the 2004 field season under the general direction of Dr. Josef Wegner revealed a *shena* of divine offerings. During the Middle Kingdom, *shena* or *Sno*, was a term used by the ancient Egyptians to denote a food production area, primarily of bread and beer, which was attached to religious institutions. As a production area, the *shena* represented a place of pivotal importance in the economic structure of the Egyptian temple as a producer of divine offerings, wages and pensions for temple personnel, and as a taxpayer to the Egyptian state. In theory, every temple would have had a *shena* to provide for its cultic and economic needs. Currently, all of our understanding of the nature of *shena* comes from textual and iconographic evidence. This is due largely to the fact that although several *shena* have been identified from archaeological contexts, none have been fully investigated and published from any period of Egyptian history.

While previous seasons at south Abydos had assured us that the area to the east of the temple of Senwosret III was indeed a *shena*, work this season sought to examine the *shena* more closely. Because no one had ever excavated a *shena* from the Middle Kingdom before, we were unsure what to expect in terms of the architectural organization, scale of buildings, and the nature of activity areas. Three different *shena* buildings were uncovered, each belonging to a different phase of the temple's existence, and each showing extensive renovations. Excavations clearly showed that the baking of bread and brewing of beer was the primary occupation of the *shena* at south Abydos. However, other activities were also brought to light, including meat processing, fish procurement and processing, wine processing, metal-working, linen production, and possibly some pottery production. Over 5000 seal impressions were recovered from the *shena* buildings and its midden. These sealings divulge the position of the *shena* within the bureaucratic framework of the mortuary complex of Senwosret III at south Abydos. The *shena* attached to the Senwosret III temple provides an excellent opportunity to better understand non-cultic temple activities and bureaucracy through its architectural, artifactual, and textual remains.

**Steven M. Stannish (State University of New York College at Potsdam)**

*Fanaticism: Egyptological Ideas about Akhenaten in the Nineteenth and Early Twentieth Centuries*

This paper examines scholarship from the nineteenth and early twentieth centuries on the reign of the pharaoh Akhenaten. It shows that Egyptologists drew on the Enlightenment concept of fanaticism (*fanatisme*) to characterize the king. Of

course, Egyptology had a close relationship with Enlightenment thought. Enlightenment scholars accompanied Napoleon Bonaparte's expedition to Egypt, seeking to record and index what the land held. They discovered the Rosetta Stone and produced the monumental *Description de l'Égypte*. In later years, Egyptologists reacted against Akhenaten's art and religion, and cast him as the enemy of classical, rational Egyptian civilization. Their assessments echo entries on fanaticism and related subjects in *L'Encyclopédie* and Voltaire's *Dictionnaire philosophique*. They imagined that Akhenaten had epileptic seizures, that he saw visions, and that he was melancholy and mad. Moreover, they equated him with irrational figures like the enthusiasts of the European Age of Religious Wars and the depraved imposter Muhammad. The paper concludes with a look at how "Akhenaten the fanatic" has become an accepted idea (*idée reçue*) in academics. Today, scholars still compare the king to a deranged Christian priest, call him a false prophet, and berate him for destroying the Egyptian empire through sloth. In many respects, he remains an Orientalist fantasy.

**Rachel Rodabaugh Suvorov (University of Pennsylvania)**

*Mutemwia as Hathor: Uterine Iconography and the Naos Sistrum*

The granodiorite barque of Mutemwia in the British Museum (EA 43) is frequently cited as a cryptographic writing of the queen's name. However, the specific meaning and relevance of the individual elements of the statue are not as well understood. The front of the barque consists of a Hathor-headed naos sistrum above a cartouche containing the queen's name and title; the name of her son Amenhotep III (Neb-Maat-Re) appears in a cartouche within the naos itself. The naos sistrum motif is well known as an emblem of Hathor, and has also been suggested to represent the "feminine creative principle" in general. This is illustrated not only in votive objects and statuary bearing this motif, but also in Hathor's title Nebet Hetepet, "Lady of the Vulva/Uterus," which often accompanies this motif.

The naos containing the king's cartouche may have been intended to serve as a cryptographic writing of Hathor's name. This arrangement would then explicitly identify Mutemwia with Hathor in her role of queen-mother to the reigning pharaoh. If this interpretation is correct, the naos sistrum should be regarded not only as a symbol of the female regenerative principle in the broader sense, but of the reproductive anatomy, specifically. In addition, texts describing the birth of the sun god (e.g., *The Book of Nut*) and dealing with the protection of women during pregnancy and childbirth (e.g., *Zaubersprüche für Mutter und Kind*, P. Leiden I 348, and the London Medical Papyrus [BM 10059]), may also lend support to this interpretation.



**Richard Talcott (Senior Editor at Astronomy Magazine)-Please see joint presentation with Patricia Blackwell Gary (New York University)**

*Illuminated in Lightland: The Archaeoastronomical Roots of the Image of the Djed Pillar in the Solar Cult Practices of Prehistoric Egypt*

**Ana Tavares (Independent Scholar)-Please see joint presentation with Mohsen Kamel (UCLA)**

*The ARCE-GPMP Field School*

**Emily Teeter (University of Chicago)**

*A Votive Footprint from Medinet Habu*

An oval disk of clay impressed with the imprint of a child's foot was recovered by the Oriental Institute during its excavation of Medinet Habu. The symbolism of this object (Oriental Institute Museum 14768) will be discussed in relationship to the well-documented graffiti of adult feet that appear in temples and to texts that dedicate individuals to the god(s). It will also be related to the tradition of making impressions of children's feet attested in the Old Babylonia Period.

**Francesco Tiradritti (University of Memphis)**

*The Tomb of Harwa (TT 37). Ten years of excavations in the Assasif*

The Italian Archaeological Mission to Luxor has been excavating the Tomb of Harwa (TT 37) in the Assasif since 1995. After almost ten years of work many important results have been achieved especially with regard to the understanding of the monument. The decoration and architecture of the tomb has proven to be extremely important for our knowledge of the funerary beliefs of 7th Century BC Egypt. The whole structure appears to have been inspired by the Osireion in Abydos; it was intended that the corridor surrounding the first subterranean level of the Tomb of Harwa should recreate the idea of an island, as a reference to the myth of Osiris whose body was buried by Isis on an island. The decoration of the main axis of the tomb was intended, in concept, to describe the human experience, and the passages between the rooms are decorated with scenes describing the most important stages: life, death and eternal rebirth.

In 1997 the discovery of a limestone shabty of Harwa holding in his hands the royal insignia, also led to a reconsideration of this official's position within the administration of the Theban state of Amon-Re. Further discoveries made inside the tomb, and the study of Harwa's monuments kept in various Egyptian collections worldwide, suggest that he should be considered the real ruler of Upper Egypt.

The tomb of Harwa can be also considered the earliest monument to show fully, in artistic terms, the characteristics of the so-called "Egyptian Renaissance". The decoration, especially in the courtyard, is inspired by motifs and style from the Old Kingdom. This should not be considered simply as copying however, because the artists who worked in the Tomb of Harwa were able to transform the decorative material at their disposal creating innovations in perspective and motion. A recent discovery, following a suggestion by Edna Russmann, is that the artists who worked in the Tomb of Harwa must have had Memphite origins, and could be the same artists who executed the decoration of the Temple of Kawa under the orders of Taharqo.

**Joshua Trampier (University of Chicago)**

*Building a GIS for the landscape of Abydos-Results from the ATP 2004 season*

Developed within an ArcView environment, the Geographical Information System (GIS) of the Ahmose and Tetisheri Project (ATP) at Abydos integrates remote sensing imagery, survey maps, site plans, and vector data in order to investigate the spatial relationships between archaeological sites and environmental variables. At this stage in its development, the GIS has primarily aided in the detection of previously unobserved archaeological features in the Nile floodplain. With the aid of a satellite-image produced Digital Elevation Model (DEM), it is possible to observe a number of potential locations for settlement mounding and levees from ancient and modern canals. Corona imagery reveals a number of cropmarks that may have been natural or man-made waterways; nonetheless, they are features that do not appear in survey maps of the Abydos region created over the last century.

During the ATP 2004 season, the University of Chicago expedition was able to verify visually several of these cropmark features. We also obtained several ground-control points with a Garmin V GPS unit in order to improve the georectification accuracy of the high-resolution Corona imagery. Future seasons will investigate additional cropmarks, topographic mounds, and other promising archaeological signatures in the remote sensing imagery. We will also continue to integrate geophysical, survey, and architectural data from the other projects at Abydos to contextualize future work in the floodplain with the settlements, necropolei, and monuments of the desert landscape.

**Johnna Tyrrell (University of Southern California)**

*InscriptiFact: Reclaiming the Past through Present Technology*

The InscriptiFact Project is a virtual archive of images available via the internet of inscriptions from the ancient Near Eastern and Mediterranean Worlds. It is intended to benefit students, philologists, archaeologists, linguists and other scholars interested in these areas of study as well as to serve as an educational resource

for the classroom. Ancient inscriptions present significant problems that inhibit their access and analysis. The physical objects are almost universally in poor condition due to centuries of deterioration. Also, as has been seen recently in Iraq, Afghanistan, Lebanon and Kuwait, these ancient inscriptions are all too vulnerable to the destructive forces of political upheaval. Fragments and images of a given text or other inscribed objects are often scattered among institutions throughout the world. An additional barrier to effective access and analysis is the necessity of viewing and comparing images at high resolution. Moreover, not only are the ancient inscriptions themselves deteriorating at a steady, often alarming rate, but early photographic negatives that often preserve information no longer available on the artifacts themselves are also deteriorating and, in some cases, are now lost.

The opportunity to develop reliable and verifiable scholarly interpretations is based substantially on the capacity to isolate and clarify the data from the extraneous "noise," of abrasions, holes, tears, and other damage—a task which can only be done on the basis of meticulously produced photographic and digital images of original artifacts and archival negatives. The capacity to bring together, view and compare images of inscribed objects (i.e. text, monuments, etc.) located at various institutions at high resolution decisively advances the ability of researchers to reclaim inscriptions and interpret their meaning.

The InscriptiFact Project has been established at the University of Southern California (USC) and is funded by foundations and private donations. It is entirely scholarly and educational in nature. The current on-line collection (v. 4.0.2, see: <http://www.inscriptifact.com>) includes approximately 7,500 high resolution images of the Dead Sea Scrolls, Hebrew, Aramaic, and Canaanite texts from the biblical period and earlier, Egyptian stelae and scarabs, Mesopotamian documents and medieval Jewish manuscripts as well as numerous other inscriptions and artifacts of archaeological and historical significance. The long-term vision is to make InscriptiFact a distributed database of images of ancient artifacts found all over the world.

### **Robert "Chip" Vincent (American Research Center in Egypt)**

#### *Latest Developments on ARCE's Conservation Projects in Egypt*

The Egyptian Antiquities Project and Antiquities Development Project of the American Research Center in Egypt are a series of 50 conservation projects conducted in collaboration with the Egyptian Supreme Council of Antiquities through funding from the United States Agency for International Development.

These major historic preservation projects are directed primarily at monument sites but also involve specific training. They encompass the broad periods of Egypt's history including prehistoric, Pharaonic, Greco-Roman, Coptic and Islamic contributions to art and architecture.

Initially started in 1994, most projects are now completed with ten still under

implementation. An illustrated presentation will provide the audience with an overview of the most recent progress on the projects in Luxor, Abydos, Old Cairo, Coptic Churches and Islamic Cairo.

**Deborah Vischak (New York University)**

*Locality and Community: the Old Kingdom Cemetery at Qubbet el Hawa*

The Old Kingdom tombs at Qubbet el Hawa are associated with the nearby town of Elephantine, located on the border of Old Kingdom Egypt, 700 kilometers south of the capital at Memphis. An analysis of these tombs as an interrelated group reveals that the images and texts within them constitute a system of tomb decoration that is unique among contemporary monuments of the same type. The tomb owners manipulated the traditional visual language of elite tombs to form and to express a group identity determined by their shared locality.

Three primary characteristics differentiate these tomb programs from those in other cemeteries. The first is the distribution of the program; unlike in most elite tombs in which full chapel walls are covered with registers of images and texts, in the Qubbet el Hawa tombs the images and accompanying texts are confined to small, separate areas placed on sections of the facades, walls and pillars. The second unique characteristic is the vivid diversity of style among the images, regardless of their proximity. The visual distinctiveness of the programs suggests a degree of freedom from the conventions of elite material culture, likely influenced by the distant location of the town and cemetery.

The third characteristic is the thematic focus on offering figures to the near exclusion of all other scene types, save a handful of fishing and fowling scenes and some agricultural activities. The majority of these offering figures are identified with their name, official titles, and often their family relationships. This unique focus on individual people firmly grounds the tombs and their programs in a specific place and time, namely at Elephantine during the later Old Kingdom.

In this paper I will argue for the intentionality of this image and text system and seek to identify the tomb owners, artisans, and their local community as the agents of its formation. This community of people, existing far from the long-standing center of their society, purposely shaped their tomb monuments to satisfy their need to define and express a local community structure that brought order to their particular section of the chaotic universe.

**Cory Wade (Santa Clara University)**

*How Dual is the Duat? "As above, so Below" and the Egyptian Afterlife*

By exploring the duality of the duat, or underworld, one gains considerable insight into why dualism is so seminal to an appreciation of early Egyptian society and belief. To arrive at such a conclusion, however, one must first consider three

related questions. First, how conspicuous is duality in the ancient Egyptian view of the mundane world? Second, is this duality equally prominent in ancient Egyptian portraits of the afterlife? Third, what connection exists between these uses of dualism?

A brief summation of funerary literature shows how consistently the underworld is characterized by duality. This conclusion is reinforced by visual art, first by tomb painting and later by coffin illustration. While close scrutiny of several specific dynasties is beyond the scope of this paper, a representative sampling of Old, Middle, and New Kingdom evidence offers a remarkably consistent use of duality in the portrayal of the afterlife.

The title of one Middle Kingdom work, *The Book of Two Ways*, is an apt paradigm for the generic duality of funerary literature and art, since it focuses on the dual paths which the dead may travel-by water or by earth, on the celestial Nile or on the subterranean Nile. *The Book of Two Ways* simultaneously looks back at and ahead to other mortuary texts, and therefore is particularly useful for assessing the ancient Egyptian view of the afterlife. From the topographical information provided in the Pyramid Texts of the Old Kingdom to the detailed cavern descriptions included in the Books of the Underworld composed in the New Kingdom, literature devoted to the condition of the underworld shares a common element: the use of duality to portray what lies ahead.

The Duat can be understood via complex verbal and visual keys which define its shape and function. By applying the Hermetic axiom, one can see that, in ancient Egypt, what was above was also indeed below. Intriguingly, what was below ultimately came back up to the surface of the land or ascended to the sky. The boat which disappears at sunset on the Western horizon reappears at dawn on the Eastern horizon. What initially appears to be bifurcation or finality proves ultimately to be a transcendent stage in unity or continuum.

Though Gandhi cautions that one who wishes to go East should not walk West, the ancient Egyptian view may prove more all-encompassing. Gandhi's advice may be accurate on the material level, but inaccurate on the cosmogonic level. In early Egyptian thought, West did in fact lead to East. Instead of being regarded as a source of confusion for modern observers, the duality inherent in ancient Egyptian culture should be construed as an invitation to delve deeper, where integration replaces apparent division. The Duat in many ways resembles the world that humans now inhabit, yet it differs in one fortuitous respect: Although East is indeed East, and West is indeed West, yet ever the twain shall meet.

### **John J. Wall (Independent Scholar)**

#### *Tombs and Tombs Only?*

The Egyptian pyramids - those at Giza from the 4th dynasty in particular - have probably generated more brilliant speculation than any structures on earth (see,

for example, 'The Problems with the so-called, Giza-Orion Correlation' by the present writer in 'Program & Abstracts', Fifty-fifth Annual Meeting, Tucson, AZ, April 2004, 100-101). The many superlatives applied just fuel the fire.

Most of these are manufactured 'mysteries' which progress beyond disputing the function of pyramids to reassigning the builders and constructional date. Further 'mysteries' include the reason for siting pyramids in a particular location and alleged mathematical properties. Although most of these are obviously fallacious, some are reported in mainstream publications, much is taken seriously by non-specialists and there is a dark side just below the surface. The paper will outline, and refute, some of the common - and not so common - misconceptions as well as addressing their impact.

### **Joe Wegner (University of Pennsylvania)**

*Anubis-Mountain: The Discovery of a 12th Dynasty Royal Necropolis Seal and Evidence for the Funerary Ceremonies of Senwosret III at Abydos*

During 2004, excavations were conducted on the subterranean tomb and tomb enclosure of Senwosret III at South Abydos. This work has provided new evidence on two critical issues: (1) the form and functions of the tomb enclosure; and (2) the issue of the use of the Abydos tomb and location of the burial place of Senwosret III. A major new discovery with bearing on these issues is now the identification of the ancient necropolis seal of the Senwosret III tomb enclosure.

Impressions produced by an institutional stamp seal provide the name *Anubis-Mountain* : a designation which appears to have functioned both as toponym for the locale itself, and as necropolis seal used in specific functions of the South Abydos tomb enclosure. The ancient name *Anubis-Mountain* can be identified as the name for a natural pyramidal peak in the gebel which marks the location of the tomb of Senwosret III, as well as a formal designation intimately related to the functions of this royal tomb enclosure. Concepts of Anubian protective symbolism are expressed in an overt marriage of religious symbolism and landscape at South Abydos and form a precursor to the later New Kingdom necropolis seals associated with the Valley of the Kings.

Significantly, the archaeological context of the *Anubis-mountain* sealings demonstrates the short-lived usage of this necropolis seal in connection with a group of dismantled buildings that once stood inside the Senwosret III tomb enclosure. These buildings, purposefully removed upon completion of their functions were intentionally buried inside one of the subsidiary mastabas adjacent to the tomb enclosure. This process of ancient removal and burial may indicate the role of these buildings as ritual /ceremonial buildings used during a short period of time that followed completion of the subterranean tomb of Senwosret III. Excavation of preserved structural remains and deposits in the tomb enclosure itself corroborates this identification and suggests the role of these buildings in ritual activities

that culminated in the entrance-area to the subterranean tomb itself.

Excavation at the subterranean tomb in 2004 led to the discovery of a plastered, mudbrick staircase which leads down to the entrance shafts of the Senwosret III tomb. The configuration of this staircase indicates a formal "ritual" approach which was in all probability designed to be used in royal burial ceremonies that terminated within the tomb interior. This combination of necropolis seal, short-lived ritual buildings, and tomb entrance staircase provides a set of critical new evidence which strongly suggests: (a) the South Abydos enclosure was designed and functioned as a setting for the royal funerary ritual and (b) that Senwosret III was buried in his tomb at *Anubis-Mountain*.

**Willeke Wendrich (UCLA)**

*Granaries preserved: the 2004 field season of the UCLA/RUG Fayum Project*

In October 2004 a tractor and plough were on their way for the day's job: ploughing an area that is part of a new land reclamation project in the Northern Fayum. Unbeknownst to the tractor driver, this happened to be the area where Eleonor Gardner and Gertrud Caton-Thompson found the famous Neolithic granaries during their 1926 season. That day happened to be the second day of field work at the 'Upper K Granaries' by the Fayum Project of the University of California, Los Angeles and the Rijksuniversiteit Groningen (the Netherlands). The involuntary theme for the 2004 field season of the UCLA/RUG Fayum project was rescue archaeology on a grand scale. The results of our season's work are spectacular and well worth the killing pace that the team was forced to maintain to work ahead of the heavy machinery.

The project also organized a field school for inspectors of the SCA in al-Qarah al-Hamra, a newly identified Greco-Roman site in the same region of the Fayum and a site equally under threat of agricultural development. Work in the Prehistoric and Greco-Roman sites is performed as part of a diachronic landscape study, concentrating on the human employment of the resources of the region North and Northeast of Lake Qarun in the Fayum, with specific focus on the development of agriculture.

**Jennifer Westerfeld (University of Chicago)**

*Coptic Graffiti from the Kharga Oasis*

For more than two thousand years, visitors to the Kharga Oasis left traces of their passage in hundreds of painted and rock-cut graffiti, ranging from simple names and dates to more elaborate prayers and records of events. Although the graffiti from the pharaonic period have received a certain amount of attention, the many Coptic inscriptions from the Christian era remain largely unpublished.

The Kharga Oasis Coptic Graffiti Survey Project, under the direction of Eugene

Cruz-Urbe and Peter Piccione, was conceived with the goal of publishing and analyzing this body of epigraphic material. During the 2004-05 field season, the Survey examined graffiti from three sites in the oasis: a monastery/caravan way-station at Ain Zaf, a hermitage in the rock quarries of Gebel Teir, and a caravan way-station at Ain Tafnis. This paper will deal with some of the texts recovered from these sites, paying particular attention to their linguistic and lexicographic features and their position vis-à-vis the contemporary epigraphic tradition within the Nile Valley.

**Jennifer Westerfeld (University of Chicago)-Please see joint presentation with Eugene Cruz-Urbe (Northern Arizona University) and Peter A. Piccione (University of Charleston)**

*Kharga Oasis Coptic Graffiti Project - Preliminary Report*

**M. Lesley Wilkins (Harvard University)**

*Documents Produced in Egypt from the 8th through 11th Centuries C.E.*

At the 2002 Cairo Workshop and Colloquium on Documentary Evidence and the History of Early Islamic Egypt, a project undertaken in conjunction with research for my doctoral dissertation was described. The dissertation, "From Papyrus to Paper: Technology Transfer in Medieval Egypt", is a case study based primarily on documentary evidence. Chapter Four of the dissertation—The Uses of Paper in Medieval Egypt—rests on metadata collected and organized into a database describing written documents of Egyptian provenance dating from the eighth to the eleventh centuries. The main elements of the initial database were described in *al-Bardīyyat: Newsletter of the International Society of Arabic Papyrology*, 1 (2002-2003), 19-20.

After the Cairo conference, the database was expanded, tested and redesigned as described at the 2004 Granada ISAP conference on Documentary Evidence and the History of the Early Islamic Mediterranean. In addition, a subset of approximately 550 records representing documents whose place of origin or excavation is known has been extracted for further experimentation using Geographic Information Systems (GIS) software in order to explore the potential of GIS applications for graphically expressing the results of my research in both its temporal and spatial dimensions. My database project thus represents not only a case study of technology transfer in medieval Egypt but also a test of the applicability of new technology to the subject.

At the ARCE meeting I propose to discuss the content and structure of my database and to present some preliminary conclusions resulting from its manipulation. My presentation will include some graphics, which can be displayed as either PowerPoint or 35 mm. slides, and be aimed at a general academic audience with no particular background in papyrology.



**Kei Yamamoto (University of Toronto)**

*Non-Elite Houses of Kahun: Reconstruction and Access Analysis*

In the study of ancient towns and houses, large elite houses in Kahun, the pyramid-town of Senwosret II in the Fayum Region, have been analyzed and discussed by a number of scholars in the past. On the other hand, smaller houses in the non-elite zones of Kahun have received relatively little attention so far. This paper attempts to reconstruct the original plans of these houses at the time of construction and employs these plans to study the variety and variables of the small and medium houses in Kahun.

First, the speaker attempts to reconstruct the initial designs of the houses based on W.M.F. Petrie's plan. The two basic assumptions here are: 1) that all the units in the same sector were originally built on almost, if not completely, identical blueprints and 2) that any deviations from those patterns are due to the later modifications made by the residents. Second, the plan of each house type is examined, and the primary functions of its rooms are determined. In absence of information about the exact provenance of various artifacts and features, this is achieved only based on the rooms' locations relative to others. Third, each type of house is simplified into an "access diagram" and organized into a taxonomic classification system. It may be suggested that the taxonomy more or less reflects the conscious or unconscious ways, in which the ancient architects of Kahun created the variety of houses according to the socio-economic ranks or status of the intended occupants.

This is also a personal tribute to the speaker's former professor, late Nicholas B. Millet (1934-2004).

**Robert M. Yohe II-Please see joint presentation with Jill Gardner and Deanna Heikkinen (California State University, Bakersfield)**

*A Preliminary Descriptive Analysis of Human Mummies and Skeletal Remains Recovered During the 2003 and 2004 Field Seasons at the Tell El-Hibeh Site, Middle Egypt*

Footnotes-Mariam Ayad page 26

- 1 E. Schiaparelli, *Il libro dei funerali degli antichi egiziani* (Rome: Ermanno Loescher, 1881)
- 2 E.g., G. Lefébure, *Les Hypogées royales des Thèbes. Première division: Le Tombeau de Sétî Ier. Mémoires Publiés par les membres de la Mission Archéologique Française au Caire 2* (Paris: Ernest Leroux, 1886).
- 3 E. Otto, *Das Ägyptische Mundöffnungsritual. Ägyptologische Abhandlungen 3* (Wiesbaden: Otto Harrassowitz).
- 4 Donald B. Redford "Scribe and Speaker" In *Writings and Speech in Israelite and*

Ancient Near Eastern Prophecy (SBL Symposium Series 10), Atlanta: Society of Biblical Literature, 2000, p. 154; Leonard H. Lesko "Some Comments on Ancient Egyptian Literacy and Literati" In Studies in Egyptology Presented to Miriam Lichtheim, Jerusalem: The Magnes Press, Hebrew University, 1990, v.2 p. 658.

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