

The 59<sup>th</sup> Annual Meeting  
of the

American  
Research  
Center in  
Egypt

April 25-27, 2008  
Seattle Grand Hyatt  
Seattle Art Museum  
Seattle, Washington







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of the  
American Research  
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**Acknowledgments**

ARCE owes a debt of gratitude to many people through whose hard work this 59<sup>th</sup> Annual Meeting of the American Research Center in Egypt was made possible. It always takes the efforts of many individuals and organizations to bring off a smoothly functioning meeting and to all who have provided us assistance, we say thank you.

In particular we wish to thank the Seattle Art Museum, their director, Mimi Gardner Gates, as well as Pamela McCluskey and Sarah Berman for their assistance in providing a lovely venue for a special reception. We also appreciate the assistance of the University of Washington and the Northwest Chapter of ARCE and their president Joel Walker. Thank you to ARCE's very hard working annual meeting committee that was composed of Kerry Muhlestein, Emily Teeter, Rachel Mauldin, and Candy Tate. The difficult task of vetting the scholarly paper submissions was ably handled by Scott Noegel, Willeke Wendrich, and Jacco Dieleman. Thank you to the ARCE Chapters for continuing to encourage new talent with their annual Best Student Paper Award. Thank you, also, to long-time ARCE supporters Ben and Pamela Harer and Jere Bacharach for advance work and smoothing the way for ARCE to come to their beautiful "home town" of Seattle. We also appreciate the work of many dedicated members including Betty Bussey, Tracy Spurrier, and Robin Young, who volunteered their time to assist us during the annual meeting. And last, but by no means least, a sincere thank you and job well done to ARCE staff Candy Tate, for her advance planning work, and Rachel Mauldin, Kathann El-Amin, Dina Aboul Saad, Kathleen Scott, and student volunteer Katherine Welch for their hard work in putting all the pieces together for a great annual meeting.

Printed in San Antonio on March 15, 2008

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18 MAY 2008

**Library of The  
AMERICAN RESEARCH CENTER  
IN EGYPT, INC.**

مكتبة مركز البحوث الأمريكي بمصر



## 2008 Distinguished Service Award

### **Mark M. Easton**



**Mark Easton was ARCE's Director in Cairo from 1992 to 2000. Under his capable leadership ARCE embarked on what has become a remarkable legacy of preservation and conservation throughout Egypt. In 1993 ARCE received what was to be the first of several large grants from USAID to preserve the cultural heritage and monuments of Egypt. Mark**

**Easton played an integral part in securing this first grant as well as a \$35 million earmark from the US Congress in 1996. This earmark benefited the operating endowments of ARCE and Chicago House and provided for the eventual establishment in 2004 of the Antiquities Endowment Fund.**

**This past October, Mark returned to Egypt. ARCE staff accompanied him as he toured the many completed conservation projects which were begun under his leadership. We honor Mark M. Easton with the Distinguished Service Award and thank him for his stewardship of ARCE during his term as Director.**

# ARCE 59th Annual Meeting

THE AMERICAN RESEARCH CENTER IN EGYPT, INC.  
FIFTY-NINTH ANNUAL MEETING  
GRAND HYATT HOTEL  
Seattle, Washington  
April 25 – 27, 2008

## **Affiliated Meetings**

### **WEDNESDAY, APRIL 23, 2008**

9:00am – 5:00pm                      Executive Committee  
Portland B, 1<sup>st</sup> Floor  
Lunch included

### **THURSDAY, APRIL 24, 2008**

8:00am – 10:00am                      Major Gifts Committee  
Discovery B, 1st Floor

10:00am – 12:00pm                      Finance Committee  
Discovery A, 1<sup>st</sup> Floor

10:00am – 12:00pm                      Archaeological & Research  
Expedition Committee  
Tolmie Room, 6<sup>th</sup> Floor

12:00pm – 12:45pm                      AEF Selection Committee  
Lunch  
Discovery B, 1<sup>st</sup> Floor

12:45pm – 4:00pm                      AEF Selection Committee  
Discovery A, 1<sup>st</sup> Floor

4:00pm – 5:00pm                      Library Committee  
Tolmie Room, 6<sup>th</sup> Floor

4:15pm – 6:30pm                      Executive Committee  
Follow-up  
Discovery A, 1<sup>st</sup> Floor

### **FRIDAY, APRIL 25, 2008**

7:30am – 8:00am                      Board of Governors Breakfast  
Princessa I

8:00am – 12:00pm                      Board of Governors Meeting  
Princessa I

8:30am – 10:00am                      Chapter Presidents' Meeting  
and Chapter Management  
Workshop  
Discovery, 1<sup>st</sup> Floor



1:00pm – 2:10pm Chapter Officer Lunch  
Princessa I

**SUNDAY, APRIL 27, 2008**

11:00am – 12:00pm Annual Meeting Committee  
Tolmie Room, 6<sup>th</sup> Floor

**Conference Agenda**

**THURSDAY, APRIL 24, 2008**

12:00pm -9:00pm Bookseller Set-up  
Leonesa III

4:00pm – 6:00pm Advance Meeting Registration  
Lobby Alcove

4:00pm – 9:00pm Speaker Audio Visual Check-in  
Portland B, 1<sup>st</sup> Floor

6:30pm – 9:00pm ARCE Donors' Reception  
By Invitation

**FRIDAY, APRIL 25, 2008**

8:00am – 4:30pm Speaker Audio Visual Check-in  
Portland B, 1<sup>st</sup> Floor

8:00am – 3:00pm Meeting Registration  
Lobby Alcove

8:00am – 6:30pm Book Display  
Leonesa III

***Friday Session 1: Leonesa I  
Archaeology I, Chair: Donald Ryan (Pacific Lutheran  
University)***

**11:00am** Robert M. Yohe (California State University) and  
Kristin Scheidt (University of Alaska), *A Preliminary Assessment  
of Human and Sheep Remains Recovered from a Shaft Tomb at  
Tell El-Hibeh*

**11:30am** \*Bryan Kraemer (University of Chicago),  
*Archaeological Evidence Concerning the Construction of the  
Ahmose Pyramid Complex at Abydos*

**12:00pm** Sara E. Orel (Truman State University), *Cemeteries at  
the Gebel el-Haridi: A Preliminary Report*

\* Submission for Best Student Paper Presentation

**12:30pm** \*Jacquelyn G. Williamson (Johns Hopkins University), *Decoration and Identification of the Site of the Kom el-Nana at Akhetaten*

**Friday Session 2: Leonesa II  
History I, Chair: Peter Brand (University of Memphis)**

**11:00am** \*Brittany Hayden (University of Chicago), *Evidence for Coinage in Ptolemaic Family Archives: A Comparison of the Greek and Demotic Documents*

**11:30am** \*Reham Aly Mostafa Aly (Penn State University), *Imy-r3 Pr Wr: The High Steward of the King in Eighteenth Dynasty*

**12:00pm** Jennifer Westerfeld (University of Chicago), *(Re)Visiting the Egyptian Memnon: Landscape and Memory in Western Thebes*

**12:30pm** Stanley Burstein (California State University, Los Angeles), *Cleomenes of Naucratis and Alexander's Organization of Egypt: A Suggestion*

**Friday Session 3: Eliza Anderson  
Religion I, Chair: Robyn Gillam (York University, Toronto)**

**11:00am** \*Rachel Aronin (University of Pennsylvania), *Sitting among the Great Gods: Denoting Divinity in the Papyrus of Nu*

**11:30am** \*Alicia Cunningham-Bryant (Yale University), *A New Explanation Concerning the Form and Function of Meroitic Offering Tables*

**12:00pm** Jennette M. Boehmer (University of Toronto), *Dramatic Rituals of Transformation in Old Kingdom Funerals*

**12:30pm** \*Tasha Dobbin (Yale University), *Egyptian Deities at the Nubian Termini of Desert Roads*

**1:00pm – 2:15pm**                      **Lunch Break**  
(on your own)

**Friday Session 4: Leonesa I  
Archaeology II, Chair: John Darnell (Yale University)**

**2:30pm** \*Natasha Ayers (University of Chicago), *Egyptian Imitations of Mycenaean Pottery*

**3:00pm** Carol Meyer (Oriental Institute, University of Chicago), *Gold Ore at Hosh al-Guruf, Sudan*

\* Submission for Best Student Paper Presentation



**3:30pm** Betsy Bryan (Johns Hopkins University), *The Origins of the Temple of Mut: New Discoveries in and beneath the Temple, 2004-2007*

**4:00pm** Marjorie Venit (University of Maryland), *Intimations of Hellenism in Ptolemaic- and Roman-period Tombs in the Egyptian Chora*

**Friday Session 5: Leonese II  
History II, Chair: Ogden Goelet (New York University)**

**2:30pm** \*David Klotz (Yale University), *Reused Pharaonic Blocks in the White Monastery of Sohag*

**3:00pm** Thomas Schneider (University of British Columbia), *Egyptology in the Nazi Era*

**3:30pm** Robyn A. Gillam (York University, Toronto), *Further Studies in the 14th Upper Egyptian Nome*

**4:00pm** Carolin Arlt (University of California, Berkeley), *Gender, Age, and Literacy in the Mummy Labels*

**Friday Session 6: Eliza Anderson Amphitheater  
Religion II, Chair: John Gee (Brigham Young University)**

**2:30pm** \*Catherine Elizabeth Norvell (University of Memphis), *Lady of the Sycamore: The Goddess Hathor and Her Association with the Sacred Sycamore*

**3:00pm** Kasia Szpakowska (University of Wales, Swansea), *Nocturnal Demons in Ancient Egypt*

**3:30pm** Michael G. Hasel (Southern Adventist University), *Pa-Canaan in New Kingdom Texts and Reliefs: Gaza or Canaan?*

**4:00pm** Andrew Bednarski (ARCE), *The Unpublished Arts and Customs of the Ancient Egyptians*

**Friday Session 7: Discovery  
Artifact and Analysis I, Chair: Kara Cooney (Getty  
Research Institute)**

**2:30pm** \*Kate Liszka (University of Pennsylvania), *Water Basins in Middle Kingdom Planned Settlements: An Architectural Feature of Hospitality and Bureaucracy*

**3:00pm** \*Kei Yamamoto (University of Toronto), *Iconography of Sledge in Ancient Egypt: Interpreting an Unusual Statuette Base from Late Period Abydos*

\* Submission for Best Student Paper Presentation

# ARCE 59th Annual Meeting

**3:30pm** Valérie Angenot (Oriental Institute, Oxford University),  
*Double Shawabtis*

**4:00pm** \*Caitlin E. Barrett (Yale University), *Religious Syncretism  
in the Household: Egyptian and Egyptianizing Terracotta  
Figurines from Hellenistic Delos*

**5:30pm – 6:30pm** *ARCE General Meeting and  
Members' Forum  
Leonesa I, II*

**6:30pm – 7:30pm** *Keynote Address: Prof. Dr.  
Gunter Dreyer, Director,  
German Institute, Cairo  
Leonesa I, II*

**7:30pm – 10:30pm** *ARCE Reception  
Princessa*

## SATURDAY, APRIL 26, 2008

**7:00am – 4:00pm** Speaker Audio Visual  
Check-in  
Discovery B, 1<sup>st</sup> Floor

**8:00am – 3:00pm** Meeting Registration  
Lobby Alcove

**8:00am – 6:00pm** Book Display  
Leonesa III

**12:10pm – 1:00pm** *Chapter Council Fundraiser  
Princessa II  
TICKET REQUIRED*

**Saturday Session 8: Leonesa I**  
*Archaeology III, Chair: Eugene Cruz-Uribe (Northern  
Arizona University)*

**8:30am** Willeke Wendrich (University of California, Los Angeles),  
*Karanis: The Virtual and the Reality*

**9:00am** Elaine A. Sullivan (University of California, Los  
Angeles), *Karnak Temple Reconstructed: A Virtual Reality Model  
of an Ancient Temple for the Digital Age*

**9:30am** Kathryn A. Bard (Boston University), *Boston University  
and the University of Naples 'l'Oriental'*

**10:00am** \*Joshua Trampier (University of Chicago), *Landscape  
Archaeology of the Western Nile Delta from the New Kingdom to  
the Early Roman Periods: Preliminary Observations*

\* Submission for Best Student Paper Presentation



***Saturday Session 9: Leonesa II  
Literature and Text I, Chair: James P. Allen (Brown  
University)***

**8:30am** \*Julia Hsieh (Yale University), *Language and Genre in Nubian Rock Inscriptions from the Middle Kingdom*

**9:00am** Lyn Green (SSEA), *Evidence for "Ecstatic" Dance in Ancient Egypt, Dance Vocabulary and Wenamun's Voyage*

**9:30am** Kerry Muhlestein (Brigham Young University), *Power, Curses, and Reality: Realities behind Egyptian Tomb Threats and Many other Texts*

**10:00am** Edmund S. Meltzer (Independent Scholar), *The "Misplaced Letter to the Dead," and a Stela, Found Again*

***Saturday Session 10: Eliza Anderson Amphitheater  
Religion III, Chair: Kasia Szpakowska (University of  
Wales, Swansea)***

**8:30am** \*Fatma Ismail (Johns Hopkins University), *The Wild Gazetteer Inside Room G of the Hibis Temple*

**9:00am** \*Barbara Ann Richter (University of California, Berkeley), *The Amduat and Its Relationship to the Architecture of Early 18th Dynasty Royal Tombs*

**9:30am** Katherine J. Eaton (Independent Scholar), *Patterns in Gestures of Offering in the Monuments of Seti I and Ramesses II*

**10:00am** Colleen Manassa (Yale University), *Ritual Use of the Underworld Books*

***Saturday Session 11: Princessa I  
Art I, Chair: Aidan Dodson (University of Bristol)***

**8:30am** \*Kathryn Bandy (University of Chicago), *Scenes of Fish and Fishing in the Provinces: A Comparative Study*

**9:00am** \*Kelly Paige Bozarth (University of Memphis), *Head Case: An Examination of a Head of Amun, IEAA 1990.4.1*

**9:30am** Arielle K. Kozloff (Independent Scholar), *Amenhotep IV's Gem-Pa-Aten Colossi Unmasked as Usurpations*

**10:00am** Jean Lewis Keith (University of Connecticut, Prof. Em.), *Anthropoid or Bust! Thoughts on the Anthropoid Busts of Deir el Medineh and Elsewhere*

\* Submission for Best Student Paper Presentation

**10:30am**

**Break**

***Saturday Session 12: Leonesa I  
Archaeology IV, Chair: Willeke Wendrich (University of  
California, Los Angeles)***

**10:45am** Marina Wilding Brown (Yale University), *Middle  
Kingdom Gold Mining in Nubia*

**11:15am** James Anthony Harrell (University of Toledo), *New  
Discoveries at Two Dynastic Chert Quarries*

**11:45am** Donald P. Ryan (Pacific Lutheran University), *Pacific  
Lutheran University Valley of the Kings Project: Report of the  
2007 Field Season*

***Saturday Session 13: Leonesa II  
Literature and Text II, Chair: Peter Dorman (Oriental  
Institute, University of Chicago)***

**10:45am** Jacqueline Jay (University of Chicago), *The "Petition of  
Petiese" Reconsidered*

**11:15am** John Gee (Brigham Young University), *On the Practice  
of Sealing in the Book of the Dead and the Coffin Texts*

**11:45am** Vanessa Davies (University of Chicago), *The Ethics of  
Maat and Hetep*

***Saturday Session 14: Eliza Anderson Amphitheater  
Religion IV, Chair: Kerry Muhlestein (Brigham Young  
University)***

**10:45am** David O'Connor (Institute of Fine Arts, New York  
University), *Temple and Palace in Context: The "Cosmic" City  
Revisited*

**11:15am** Randy L. Shonkwiler (University of Chicago),  
*The Ba-powers of the King in Ancient Egypt*

**11:45am** Jean Paul Revez (Université du Québec, Montréal)  
*'It was the Decision of Ra'. Succession Patterns in First  
Millennium Kush according to Cairo Stela JE 48866*

***Saturday Session 15: Princessa I  
Art II, Chair: J. J. Shirley (University of Wales, Swansea)***

**10:45am** Lisa Anne Swart (University of Stellenbosch, South  
Africa), *Aspects of the Iconography of the Goddess Hpt.t-Hr*

**11:15am** Patricia A. Butz (Savannah College of Art and Design), *Egyptian Stylistic Influences on Stoichedon and the Hekatompedon Inscription at Athens*

**11:45am** Lorelei H. Corcoran (University of Memphis), *Faience and Glass and the Sincerest Form of Flattery*

**12:15pm – 1:50pm**

**Lunch Break**  
(on your own)

**Saturday Session 16: Leonesa I**  
**Archaeology V, Chair: David O'Connor (Institute of Fine Arts, New York University)**

**2:00pm** Susan J. Allen (Metropolitan Museum of Art), *Representations of Pottery in the Middle Kingdom*

**2:30pm** Carol A. Redmount (University of California, Berkeley) and Robert M. Yohe (California State University), *Surviving "Bone Detectives:" Recent Investigations of a Byzantine Necropolis at Tell El-Hibeh*

**3:00pm** Nadine Moeller (Oriental Institute, University of Chicago), *The Archaeological Evidence for Town Administration: New Evidence from Tell Edfu*

**Saturday Session 17: Leonesa II**  
**History III, Chair: Ann Macy Roth (New York University)**

**2:00pm** D. J. Ian Begg (Trent University), *Gilbert Bagnani's Role in Discovering and Excavating Medinet Madi*

**2:30pm** Susan H. Auth (Curator Emerita, Newark Museum), *New Light on Late Antique Clothing from the Roman Wall Paintings in the Luxor Temple*

**3:00pm** J. J. Shirley (University of Wales, Swansea), *Politics of Placement: The Theban Necropolis in the 18th Dynasty*

**Saturday Session 18: Eliza Anderson Amphitheater**  
**Archaeology VI, Chair: Nigel Strudwick (University of Memphis)**

**2:00pm** Melinda K. Hartwig (Georgia State University), *The Tomb of Menna (TT 69) Project 2007 Season*

**2:30pm** Nigel Strudwick (University of Memphis), *Use and Re-use of Tombs in the Theban Necropolis: Patterns and Explanations*

**3:00pm** John Coleman Darnell (Yale University), *Wadi of the Horus Qa-a*

**Saturday Session 19: Princessa I  
Art III, Chair: Gay Robins (Emory University)**

**2:00pm** Deanna J. Kiser-Go (University of California, Berkeley), *Lintel Art of Tombs: Catch as Catch Can?*

**2:30pm** Patrick Matthew Kane (Binghamton University-State University of New York), *Politics, Discontent and the Rise of the Southern Question in Egyptian Art, 1938-1966*

**3:00pm** Patricia V. Podzorski (University of Memphis), *Selected Coptic Textiles in the Collection of the University of Memphis, Memphis, Tennessee*

**Saturday Session 20: Leonesa I  
Archaeology VII, Chair: Melinda Hartwig (Georgia State University)**

**3:45pm** Janet Richards (University of Michigan), *The Archaeology of Political Ideology: The 2007 Abydos Middle Cemetery Project*

**4:15pm** James K. Hoffmeier (Trinity International University), *The Late Amarna Period on Egypt's East Frontier: New Evidence*

**4:45pm** Ann Macy Roth (New York University), *The Mastaba Chapel as a Map of the World*

**Saturday Session 21: Leonesa II  
History IV, Chair: Edmund S. Meltzer (Independent Scholar)**

**3:45pm** Peter D. Feinman (Institute of History, Archaeology and Education), *The Foreign Policy of Merneptah: A Reexamination*

**4:15pm** James P. Allen (Brown University), *The Historical Inscription of Khnumhotep at Dahshur*

**4:45pm** Peter J. Brand (University of Memphis), *The Limits of Empire: Seti I's Year One Campaign and the Nature of New Kingdom Imperialism*



***Saturday Session 22: Eliza Anderson Amphitheater  
Conservation I, Chair: Carol Redmount (University of  
California, Berkeley)***

**3:45pm** Matthew D. Adams (Institute of Fine Arts, New York University), *Conservation of King Khasekhemwy's Funerary Cult Enclosure at Abydos*

**4:15pm** Michael Jones (ARCE), *Tracing Roman Luxor*

**4:45pm** Mark Lehner (Ancient Egypt Research Associates, Inc.), *The ARCE Salvage Archaeology Field School: Luxor 2008*

***Saturday Session 23: Princessa I  
Artifact and Analysis II, Chair: Stanley Burstein  
(California State University, Los Angeles)***

**3:45pm** \*Erin Sauer (University of Memphis), *Animal Mummies: A Study of Wrapping Styles and Their Meaning*

**4:15pm** Emily Teeter (University of Chicago), *The Coffin of Nes-Min in Belgrade*

**4:45pm** Foy D. Scalf (University of Chicago), *The Magical Bricks of the Oriental Institute Museum of the University of Chicago*

***Special Evening Reception: TICKET REQUIRED***

**6:15pm/continuing shuttle**                      ***Buses Depart for Museum***

**6:30pm – 9:00pm**                                ***Seattle Art Museum  
Reception  
"Best Student Paper" Award***

**8:00pm/continuing shuttle**                      ***Buses Leave Museum for  
Hotel***

**SUNDAY, APRIL 27, 2008**

**7:00am – 12:00pm**                                **Speaker Audio Visual  
Check-in  
Portland B, 1<sup>st</sup> Floor**

**8:00am – 1:00pm**                                **Book Display  
Leonesa III**

**Sunday Session 24: Leonesa I  
Archaeology VIII, Chair: Mark Lehner (Ancient Egypt  
Research Associates, Inc.)**

**8:30am** Ogden Goelet and Sameh Iskander (New York University)  
*The New York University Epigraphical Expedition to the Temple of  
Ramses II at Abydos - The first season*

**9:00am** Stuart T. Smith (University of California, Santa Barbara),  
*The Organization of Craft and Food Production at Askut in the  
Middle Kingdom and Beyond*

**9:30am** Peter F. Dorman (Oriental Institute, University of  
Chicago), *The Temple of Soleb: A Final Word on the Coregency*

**10:00am** Giovanni Tata (Brigham Young University), *The 2008  
Fayum Field School on Mummies and their Textiles*

**Sunday Session 25: Leonesa II  
Gender Studies, Chair: Emily Teeter (University of  
Chicago)**

**8:30am** Donna Poppe (Pacific Lutheran University), *Music at  
Mendes - Songs of the Work Force*

**9:00am** Heather McCarthy (Institute of Fine Arts, New York  
University), *Ramesside Royal Tombs: Placing  
Ramesside Queens' Tombs in Context*

**9:30am** W. Benson Harer (California State University, San  
Bernadino), *Sexually Transmitted Diseases in Ancient Egypt*

**10:00am** Katarzyna Scherr (University of Memphis), *Widows in  
Ancient Egypt: A Look at Social Status*

**Sunday Session 26: Eliza Anderson Amphitheater  
Art IV, Chair: Betsy Bryan (Johns Hopkins University)**

**8:30am** Elizabeth Waraksa (Johns Hopkins University), *The  
Manufacture and Distribution of Ceramic Female Figurines,  
ca. 1550-664 BCE*

**9:00am** Elizabeth Minor (University of California, Berkeley),  
*The Use of Egyptian and Egyptianizing Material Culture in  
Classic Kerma Burials: The Case of the Winged Sun Disc*

**9:30am** Gay Robins (Emory University), *The World at Dawn: The  
Decoration of Palace Floors at Amarna and Malqata*

**10:00am** Clair Ossian (Tarrant County College), *Water Lilies and  
Lotus in Ancient Egypt: Iconographic Use and Expression*

***Sunday Session 27: Stevens Room  
Museums, Chair: Susan H. Auth (Curator Emerita,  
Newark Museum)***

**8:30am** Wendy E. Doyon (University of Washington), *Museum  
Visitorship from Alexandria to Aswan*

**9:00am** Caroline M. Rocheleau (North Carolina Museum of Art),  
*Shedding Light on the Egyptian Collection at the North Carolina  
Museum of Art*

**9:30am** Chahira C. Kozma (Georgetown University Hospital), *The  
Ancient Egyptian Dwarfs of the Walters Art Museum*

**10:00am** Aidan M. Dodson (University of Bristol), *The Egyptian  
Coffins in National Museums Scotland, Edinburgh, Scotland*

**10:30am**

**Break**

***Sunday Session 28: Leonesa I  
Conservation II, Chair: Richard Wilkinson (University of  
Arizona)***

**10:45am** Fraser Parsons (ARCE), *ARCE's Luxor East Bank  
Groundwater Lowering Response Project*

**11:15am** Edward Johnson (ARCE), *ARCE's Architectural  
Conservation Training Program*

**11:45am** Jaroslaw Dobrowolski (ARCE), *Conservation of Bayt  
al-Razzaz in Cairo*

***Sunday Session 29: Leonesa II  
Mummies, Chair: Lorelei Corcoran (University of  
Memphis)***

**10:45am** Gonzalo M. Sanchez (University of Arizona), *Coup de  
Grace Human Remains, Weaponry, and Medical Commentary  
Middle Kingdom - Late Second Intermediate Period*

**11:15am** Brenda J. Baker (Arizona State University), *Identity and  
Health of the Subsidiary Burials from Aha's Funerary Enclosures  
at Abydos, Egypt*

**11:45am** Alwyn L. Burridge (University of Toronto), *The First  
Aid Notes of an Ancient Egyptian Combat Medic*

***Sunday Session 30: Eliza Anderson Amphitheater  
Race, Nation and Citizenship in Interwar Egypt - Panel,  
Chair: Farhat Ziadah (University of Washington)***

**10:45am** Shaun Lopez (University of Washington), *Progress on the Pitch: Modernity, Race, and the Egyptian National Soccer Team in the 1924 and 1928 Olympic Games*

**11:15am** Donald M. Reid (Georgia State University), *Imperialist and Nationalist Contours in Egyptian Egyptology in the Semi-Colonial Age (1919-1956)*

**11:45am** Mario Ruiz (Hofstra University), *White Slaves, Egyptian Masters? Race, Gender, and Interwar Sexuality*

***Sunday Session 31: Stevens Room  
Training and Archaeoastronomy, Chair: Stuart T. Smith  
(University of California, Santa Barbara)***

**10:45am** Ana Tavares and Mohsen Kamel (Ancient Egypt Research Associates, Inc.), *Beginners and Advanced Field Schools: Giza 2005-2007*

**11:15am** Patricia Blackwell Gary (Independent Scholar) and Richard Talcott (Astronomy Magazine), *The Astronomical Mythology of the 'Great Hexagon' in the Origins of the Earliest Cult Centers*



Schedule of Session and Special Events

	LEONESA I	LEONESA II	ELIZA ANDERSON	DISCOVERY
<b>Friday</b>	<b>Session 1: Archaeology I, Chair: Donald Ryan</b>	<b>Session 2: History I, Chair: Peter Brand</b>	<b>Session 3: Religion I, Chair: Robyn Gillam</b>	
11:00 AM	Robert Yohe and Kristin Scheidt, <i>A Preliminary Assessment of Human and Sheep Remains Recovered from a Shaft Tomb at Tell El-Hibeh</i>	*Brittany Hayden, <i>Evidence for Coinage in Ptolemaic Family Archives: A Comparison of the Greek and Demotic Documents</i>	*Rachel Aronin, <i>Sitting among the Great Gods: Denoting Divinity in the Papyrus of Nu</i>	
11:30 AM	*Bryan Kraemer, <i>Archaeological Evidence Concerning the Construction of the Ahmose Pyramid Complex at Abydos</i>	*Reham Aly Mostafa Aly, <i>Imy-r3 Pr Wr: The High Steward of the King in Eighteenth Dynasty</i>	*Alicia Cunningham-Bryant, <i>A New Explanation Concerning the Form and Function of Merotic Offering Tables</i>	
12:00 PM	Sara E. Orel, <i>Cemeteries at the Gebel el-Haridi: A Preliminary Report</i>	Jennifer Westarfeld, <i>(Re-)Visiting the Egyptian Memnon: Landscape and Memory in Western Thebes</i>	Jennette M. Boehmer, <i>Dramatic Rituals of Transformation in Old Kingdom Funerals</i>	
12:30 PM	*Jacquelyn G. Williamson, <i>Decoration and Identification of the Site of the Kom el-Nana at Akhetaten</i>	Stanley Burstein, <i>Cleomenes of Naucratis and Alexander's Organization of Egypt: A Suggestion</i>	*Tasha Dobbin, <i>Egyptian Deities at the Nubian Termini of Desert Roads</i>	
1:00 - 2:15	<b>LUNCH</b>			
	<b>Session 4: Archaeology II, Chair: John Darnell</b>	<b>Session 5: History II, Chair: Ogdan Goelet</b>	<b>Session 6: Religion II, Chair: John Gee</b>	<b>Session 7: Artifact and Analysis I, Chair: Kara Cooney</b>
02:30 PM	*Natascha Ayers, <i>Egyptian Imitations of Mycenaean Pottery</i>	*David Klotz, <i>Reused Pharaonic Blocks in the White Monastery of Sohag</i>	*Catherine Elizabeth Norvell, <i>Lady of the Sycamore: The Goddess Hathor and Her Association with the Sacred Sycamore</i>	*Kate Liszka, <i>Water Basins in Middle Kingdom Planned Settlements: An Architectural Feature of Hospitality and Bureaucracy</i>
03:00 PM	Carol Meyer, <i>Gold Ore at Hosh al-Guruf, Sudan</i>	Thomas Schneider, <i>Egyptology in the Nazi Era</i>	Kasia Szpakowska, <i>Nocturnal Demons in Ancient Egypt</i>	*Kei Yamamoto, <i>Iconography of Sledge in Ancient Egypt: Interpreting an Unusual Statuette Base from Late Period Abydos</i>
03:30 PM	Betsy Bryan, <i>The Origins of the Temple of Mut: New Discoveries in and beneath the Temple, 2004-2007</i>	Robyn A. Gillam, <i>Further Studies in the 14th Upper Egyptian Nome</i>	Michael G. Hasel, <i>PaCanaan in New Kingdom Texts and Reliefs: Gaza or Canaan?</i>	Valérie Angenot, <i>Double Shawablis</i>
04:00 PM	Marjorie Venit, <i>Intimations of Hellenism in Ptolemaic- and Roman-period Tombs in the Egyptian Chora</i>	Carolyn Art, <i>Gender, Age, and Literacy in the Mummy Labels</i>	Andrew Bednarski, <i>The Unpublished Arts and Customs of the Ancient Egyptians</i>	*Caitlin E. Barrett, <i>Religious Syncretism in the Household: Egyptian and Egyptianizing Terracotta Figurines from Hellenistic Delos</i>
04:30 PM	<b>BREAK</b>			
05:30 PM TO 08:30 PM	<b>ARCE General Meeting, Members' Forum and Distinguished Service Award (Leonesa I &amp; II)</b>			
8:30PM TO 7:30PM	<b>Keynote Address - Prof. Dr. Gunter Dreyer, Director, German Institute</b>			
	<b>100 Years in Egypt - The German Archaeological Institute Cairo 1907-2007</b>			
7:30PM TO 10:30PM	<b>ARCE RECEPTION</b>			
	<b>Princessa Room</b>			

# ARCE 59th Annual Meeting

Saturday	LEONESA I	LEONESA II	ELIZA ANDERSON	PRINCESSA I
	<b>Session 8: Archaeology III, Chair: Eugene Cruz-Uribe</b>	<b>Session 9: Literature and Text I, Chair: James P. Allen</b>	<b>Session 10: Religion III, Chair: Kasla Szpakowska</b>	<b>Session 11: Art I, Chair: Aidan Dodson</b>
8:30 AM	Willeke Wendrich, <i>Karanis: The Virtual and the Reality</i>	*Julia Hsieh, <i>Language and Genre in Nubian Rock Inscriptions from the Middle Kingdom</i>	*Fatma Ismail, <i>The Wild Gazetier Inside Room G of the Hibis Temple</i>	*Kathryn Bandy, <i>Scenes of Fish and Fishing in the Provinces: A Comparative Study</i>
9:00 AM	Elaine A. Sullivan, <i>Karnak Temple Reconstructed: A Virtual Reality Model of an Ancient Temple for the Digital Age</i>	Lyn Green, <i>Evidence for "Ecstatic" Dance in Ancient Egypt, Dance Vocabulary and Wenamun's Voyage</i>	*Barbara Ann Richter, <i>The Amduat and Its Relationship to the Architecture of Early 18th Dynasty Royal Tombs</i>	*Kelly Paige Bozarth, <i>Head Case: An Examination of a Head of Amun, IEAA 1990.4.1</i>
9:30 AM	Kathryn A. Bard, <i>Boston University and the University of Naples "Oriental"</i>	Kerry Muhlestein, <i>Power, Curses, and Reality: Realities behind Egyptian Tomb Threats and Many other Texts</i>	Katherine J. Eaton, <i>Patterns in Gestures of Offering in the Monuments of Seti I and Ramesses II</i>	Arielle K. Kozloff, <i>Amehatep IV's Gem-Pa-Aten Colossi Unmasked as Usurpations</i>
10:00 AM	*Joshua Trampier, <i>Landscape Archaeology of the Western Nile Delta from the New Kingdom to the Early Roman Periods: Preliminary Observations</i>	Edmund S. Meltzer, <i>The "Misplaced Letter to the Dead," and a Stela, Found Again</i>	Colleen Manassa, <i>Ritual Use of the Underworld Books</i>	Jean Lewis Kelth, <i>Anthropod or Bust! Thoughts on the Anthropoid Busts of Deir el Medineh and Elsewhere</i>
10:30 AM	<b>BREAK</b>			
	<b>Session 12: Archaeology IV, Chair: Willeke Wendrich</b>	<b>Session 13: Literature and Text II, Chair: Peter Dorman</b>	<b>Session 14: Religion IV, Chair: Kerry Muhlestein</b>	<b>Session 15: Art II, Chair: JJ Shirley</b>
10:45 AM	Marina Wilding Brown, <i>Middle Kingdom Gold Mining in Nubia</i>	Jacqueline Jay, <i>The "Petition of Petiese" Reconsidered</i>	David O'Connor, <i>Temple and Palace in Context: The "Cosmic" City Revisited</i>	Lisa Anne Swart, <i>Aspects of the Iconography of the Goddess Hpt-Hr</i>
11:15 AM	James Anthony Harrell, <i>New Discoveries at Two Dynastic Chert Quarries</i>	John Gee, <i>On the Practice of Sealing in the Book of the Dead and the Coffin Texts</i>	Randy L. Shonkwiler, <i>The Ba-powers of the King in Ancient Egypt</i>	Patricia A. Butz, <i>Egyptian Stylistic Influences on Stoichedon and the Hekatompedon Inscription at Athens</i>
11:45 AM	Donald P. Ryan, <i>Pacific Lutheran University Valley of the Kings Project: Report of the 2007 Field Season</i>	Vanessa Davies, <i>The Ethics of Maat and Hetep</i>	Jean Paul Revez, <i>'It was the Decision of Ra': Succession Patterns in First-Millennium Kush according to Cairo Stela JE 48866</i>	Lorelei H. Corcoran, <i>Faience and Glass and the Sincerest Form of Flattery</i>
<b>12:15 - 1:50 LUNCH</b>				
	<b>Session 16: Archaeology V, Chair: David O'Connor</b>	<b>Session 17: History III, Chair: Ann Macy Roth</b>	<b>Session 18: Archaeology VI, Chair: Nigel Strudwick</b>	<b>Session 19: Art III, Chair: Gay Robins</b>
02:00 PM	Susan J. Allen, <i>Representations of Pottery in the Middle Kingdom</i>	D.J. Ian Begg, <i>Gilbert Bagnani's Role in Discovering and Excavating Medinet Madi</i>	Melinda K. Hartwig, <i>The Tomb of Menna (TT 69) Project 2007 Season</i>	Deanna J. Kleier-Go, <i>Lintel Art of Tombs: Catch as Catch Can?</i>
02:30 PM	Carol A. Redmount and Robert M. Yohe, <i>Surviving "Bone Detectives": Recent Investigations of a Byzantine Necropolis at Tell El-Hibeh</i>	Susan H. Auth, <i>New Light on Late Antique Clothing from the Roman Wall Paintings in the Luxor Temple</i>	Nigel Strudwick, <i>Use and Re-use of Tombs in the Theban Necropolis: Patterns and Explanations</i>	Patrick Matthew Kane, <i>Politics, Discontent and the Rise of the Southern Question in Egyptian Art, 1938-1966</i>
03:00 PM	Nadine Moeller, <i>The Archaeological Evidence for Town Administration: New Evidence from Tell Edfu</i>	JJ Shirley, <i>Politics of Placement: The Theban Necropolis in the 18th Dynasty</i>	John Coleman Darnell, <i>Wadi of the Horus Qa-a</i>	Patricia V. Podzorski, <i>Selected Coptic Textiles in the Collection of the University of Memphis, Memphis, Tennessee</i>



# ARCE 59th Annual Meeting

LEONESA I

LEONESA II

ELIZA ANDERSON

STEVENS ROOM

03:30 PM	BREAK			
	<b>Session 20: Archaeology VII, Chair: Melinda Hartwig</b>	<b>Session 21: History IV, Chair: Edmund S. Meltzer</b>	<b>Session 22: Conservation I, Chair: Carol Redmount</b>	<b>Session 23: Artifact and Analysis II, Chair: Stanley Burstein</b>
03:45 PM	Janet Richards, <i>The Archaeology of Political Ideology: The 2007 Abydos Middle Cemetery Project</i>	Peter D. Feinman, <i>The Foreign Policy of Memeptah: A Reexamination</i>	Matthew D. Adams, <i>Conservation of King Khasekhemwy's Funerary Cult Enclosure at Abydos</i>	*Erin Sauer, <i>Animal Mummies: A Study of Wrapping Styles and Their Meaning</i>
04:15 PM	James K. Hoffmeier, <i>The Late Amarna Period on Egypt's East Frontier: New Evidence</i>	James P. Allen, <i>The Historical Inscription of Khnumhotep at Dahshur</i>	Michael Jones, <i>Tracing Roman Luxor</i>	Emily Teeter, <i>The Coffin of Nes-Min in Belgrade</i>
04:45 PM	Ann Macy Roth, <i>The Mastaba Chapel as a Map of the World</i>	Peter J. Brand, <i>The Limits of Empire: Seti I's Year One Campaign and the Nature of New Kingdom Imperialism</i>	Mark Lehner, <i>The ARCE Salvage Archaeology Field School: Luxor 2008</i>	Foy D. Scaif, <i>The Magical Bricks of the Oriental Institute Museum of the University of Chicago</i>

	LEONESA I	LEONESA II	ELIZA ANDERSON	STEVENS ROOM
<b>Sunday</b>	<b>Session 24: Archaeology VIII, Chair: Mark Lehner</b>	<b>Session 25: Gender Studies, Chair: Emily Teeter</b>	<b>Session 26: Art IV, Chair: Betsy Bryan</b>	<b>Session 27: Museums, Chair: Susan H. Auth</b>
8:30 AM	Ogden Goelet and Sameh Iskander, <i>The New York University Epigraphical Expedition to the Temple of Ramses II at Abydos - The first season</i>	Donna Poppe, <i>Music at Mendes - Songs of the Work Force</i>	Elizabeth Waraksa, <i>The Manufacture and Distribution of Ceramic Female Figurines, ca. 1550-664 BCE</i>	Wendy E. Doyon, <i>Museum Visitorship from Alexandria to Aswan</i>
9:00 AM	Stuart T. Smith, <i>The Organization of Craft and Food Production at Askut in the Middle Kingdom and Beyond</i>	Heather McCarthy, <i>Ramesseid Royal Tombs: Placing Ramesseid Queens' Tombs in Context</i>	Elizabeth Minor, <i>The Use of Egyptian and Egyptianizing Material Culture in Classic Kerma Burials: The Case of the Winged Sun Disc</i>	Caroline M. Rocheleau, <i>Shedding Light on the Egyptian Collection at the North Carolina Museum of Art</i>
9:30 AM	Peter F. Dorman, <i>The Temple of Sobek: A Final Word on the Coregency</i>	W. Benson Harer, <i>Sexually Transmitted Diseases in Ancient Egypt</i>	Gay Robins, <i>The World at Dawn: The Decoration of Palace Floors at Amarna and Malkata</i>	Chahira C. Kozma, <i>The Ancient Egyptian Dwarfs of the Walters Art Museum</i>
10:00 AM	Giovanni Tata, <i>The 2008 Fayum Field School on Mummies and their Textiles</i>	Katarzyna Scherr, <i>Widows in Ancient Egypt: A Look at Social Status</i>	Clair Ossian, <i>Water Lilies and Lotus in Ancient Egypt: Iconographic Use and Expression</i>	Aidan M. Dodson, <i>The Egyptian Coffins in National Museums Scotland, Edinburgh, Scotland</i>
10:30 AM	BREAK			
	<b>Session 28: Conservation II, Chair: Richard Wilkinson</b>	<b>Session 29: Mummies, Chair: Lorelei Corcoran</b>	<b>Session 30: Race, Nation and Citizenship in Interwar Egypt - Panel, Chair: Ziadah Farhat</b>	<b>Session 31: Training and Archaeoastronomy, Chair: Stuart T. Smith</b>
10:45 AM	Fraser Parsons, <i>ARCE's Luxor East Bank Groundwater Lowering Response Project</i>	Gonzalo M. Sanchez, <i>Coup de Grâce Human Remains, Weaponry, and Medical Commentary Middle Kingdom - Late Second Intermediate Period</i>	Shaun Lopez, <i>Progress on the Pitch: Modernity, Race, and the Egyptian National Soccer Team in the 1924 and 1928 Olympic Games</i>	Ana Tavares and Mohsen Kamel, <i>Beginners and Advanced Field Schools: Giza 2005-2007</i>
11:15 AM	Edward Johnson, <i>ARCE's Architectural Conservation Training Program</i>	Brenda J. Baker, <i>Identity and Health of the Subsidiary Burials from Aha's Funerary Enclosures at Abydos, Egypt</i>	Donald M. Reid, <i>Imperialist and Nationalist Contours in Egyptian Egyptology in the Semi-Colonial Age (1919-1956)</i>	Patricia Blackwell Gary and Richard Talcott, <i>The Astronomical Mythology of the 'Great Hexagon' in the Origins of the Earliest Cult</i>
11:45 AM	Jaroslawn Dobrowolski, <i>Conservation of Bayt al-Razzaz in Cairo</i>	Alwyn L. Burridge, <i>The First Aid Notes of an Ancient Egyptian Combat Medic</i>	Mario Ruiz, <i>White Slaves, Egyptian Masters? Race, Gender, and Interwar Sexuality</i>	

\* Submission for Best Student Paper Presentation





The 59<sup>th</sup> Annual Meeting  
of the

American Research  
Center in Egypt

Abstracts



**Matthew D. Adams (Institute of Fine Arts,  
New York University)**

*Conservation of King Khasekhemwy's Funerary Cult Enclosure  
at Abydos*

The Shunet el-Zebib, the funerary cult enclosure of king Khasekhemwy of Dynasty 2 at Abydos, represents one of Egypt's oldest standing royal monuments, and is, in addition, one of the oldest preserved mudbrick structures in the world. Built on a low desert terrace overlooking the ancient town and temple area of the site, it comprised one part of the king's two-part funerary complex, the other being the royal tomb, which was situated in a more remote location some 1.5 km farther into the desert. Monumental in scale and visually dominant in the landscape, the enclosure probably represented the primary statement of royal presence and power at the site. It was the last and largest of a series of such enclosures at Abydos that begin at the start of Dynasty 1.

After nearly 5000 years, it is remarkable that the walls of this mudbrick structure still stand in most places to near their original heights of approximately 11 m, and that it continues to dominate the landscape of north Abydos as it has since it was built. Despite this, it is a monument at great risk. Major sections of its walls have collapsed, and others are in danger of collapsing. Some areas have been heavily undermined by animal burrows and by the results of old excavations. The walls are riddled with nest holes created by excavating hornets. Large cavities were dug into the walls in late antiquity to serve as living spaces. Many parts of the walls are affected by serious structural cracks. Undermined areas, holes, cavities, and cracks of a range of scales all represent areas of significant structural instability, threatening the loss of major parts of the original fabric of the monument, and, ultimately, its survival.

The Institute of Fine Arts, New York University, with support from ARCE's Egyptian Antiquities Project, has undertaken an innovative and large-scale program of comprehensive architectural conservation at the monument. The aim is to address the many serious condition problems, which are primarily structural in nature, in order to re-establish structural stability where it is currently lacking, thereby mitigating the risk of further major losses. The materials used are primarily the same as those used

in the original construction, namely mudbricks and mud mortar, and the major stabilization method is the replacement of missing sections of the walls with new masonry where significant structural weakness is present. The project is not restoring the monument to an approximation of its original condition; rather, it seeks to preserve it while maintaining its existing character, the result of its nearly 5000 years of history. Particular consideration is given to the treatment of the features of the late antique occupation of the monument, as well as of its original gateways.

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

*The Historical Inscription of Khnumhotep at Dahshur*

Progress report on the reconstruction of the inscription from the mastaba of the vizier and chief steward Khnumhotep, discovered by the Metropolitan Museum of Art's expedition in 2001. The text, in the style of a literary work, describes Egyptian intervention in a conflict between Byblos and Ullaza during the reign of Senwosret III.

**Susan J. Allen (Metropolitan Museum of Art)**

*Representations of Pottery in the Middle Kingdom*

A comprehensive study on the representation of vessel shapes in the Old Kingdom based on inscriptions and tomb representations was published by Heinrich Balcz in 1932. In her 1977 entry in the *Lexikon der Ägyptologie*, Dorothea Arnold examined vessel forms in all materials, their function, decoration and stylistic development from the Archaic through Late Periods. In 1989, Patricia Paice published "The Pottery of Daily Life in Ancient Egypt" in which she reviewed tomb scenes from the Old Kingdom through the New Kingdom depicting pottery used in activities such as bread making, brewing, weaving, etc., in an attempt to better define the function of pottery forms found in excavations. Since these studies appeared, a large corpus of well excavated pottery from Egyptian sites has been published, both in high quality line drawings and in photographs. In this paper I will focus on the pottery of the Middle Kingdom from settlement and mortuary contexts, and how it compares to vessels depicted not only in tombs, but also on coffins and stelae, in mortuary temple reliefs, and in models. The scenes depicted in these representational

sources, whether ritual or “daily life” are all funerary and intended to insure the survival and wellbeing of the deceased in the afterlife. Though many vessels forms are conventionalized and part of the conservative funerary tradition, others are immediately recognizable to scholars currently working with Middle Kingdom pottery from excavations.

**Reham Aly Mostafa Aly (Penn State University) \***

*Imy-r3 Pr Wr: The High Steward of the King in Eighteenth Dynasty*

Theoretically, the gods endowed the Pharaoh the lands of Egypt and its production in order to provide prosperity and happiness to his people. But in practice the pharaoh had his own property in the form of a variety of Royal lands and Royal estates which were separated from the state property. A number of departments and officials were involved in the management of the royal property and keeping its valuables such as the Royal Granary that accounted for the conservation of grain and the Royal Treasury for other production. In addition to this the High Steward is known to have supervised the King’s possessions since the Middle Kingdom. Through the inscriptions and texts recorded on the tombs of the incumbent of this office during the Eighteenth Dynasty we can draw a clear picture of the role he played in the management of the Royal property. He was responsible for overseeing the royal estates, ensuring land and cattle use and some industries based on agricultural and animal products, as well as the workshops of these estates and their productions which he presented to the King in the New Year. Sometimes he was involved in the collecting of taxes and tribute from both inside and outside the country.

In addition, this paper will track the career progress within the administration that manages the Royal property to shed light on some problems concerning the configuration within this administration. Through the biography of the officials who held this position, I have defined their culture background and have learned that only the elite may hold this title. Curiously we have problems identifying who served Akhenaton as High Steward.

**Valérie Angenot (Oriental Institute, University of Oxford)**

In the course of the Eighteenth dynasty, a new form of shawabti appears that will remain rare in Egyptian funerary equipment and will not be used beyond the Nineteenth dynasty: the double shawabtis.

This new form seems to have been the invention of Benermerut, architect to Thutmosis III and tutor of his daughter, princess Merytamun. It was adopted by important historical characters such as Huy, Steward of Memphis under Amenhotep III, depicted in the tomb of his half-brother, vizir Ramose (TT 55), and his son Ipy, the author of a famous letter to Amenhotep IV which is still puzzling Egyptologists as regards events of his reign.

This paper will review the few double statuettes preserved in our museums, focusing —on top of the forms they adopt and the text they display— on their origins and their owners, and conjecturing on their essential purpose.

**Carolyn Arlt (University of California, Berkeley)**

*Gender, Age, and Literacy in the Mummy Labels*

Mummy labels are not only interesting because they are the latest examples of ancient Egyptian religious texts. They also provide us with further information about personal names, professions, and the age of the deceased that help us reconstruct the social and cultural life of the people using these labels. This paper will examine the ages given on the labels and compare them with data from census declarations and tombstones from Egypt and other parts of the Roman Empire. Illiterate people tend to give their age as a number divisible by five – a fact that can be observed in ancient as well as modern illiterate societies. The statistical methods used to show these tendencies suggest that ages of women are even more biased than ages of men. This is usually explained by the generally lower level of education of women compared to men. The focus of this paper will be to consider whether these general statements apply to Roman Egypt. It will address what the mummy labels tell us about the literacy of men and women and the status of women in the Roman period.

**Rachel Aronin (University of Pennsylvania) \***

*Sitting among the Great Gods: Denoting Divinity in the Papyrus of Nu*

**A spell for sitting among the great gods” is the title to Chapter 104 of the collection of funerary spells known as the Book of the Dead, a composition that instructed the deceased on how to continue to exist after death in the realm of the gods. But, in a predominantly illiterate society, how was one to recognize the names of the great gods when one came across them in the texts? Scribes utilized a system of identifying hieroglyphs called “determinatives” in order to classify certain beings as divine. The purpose of this paper is to examine the information that may be ascertained about deities in ancient Egypt from the determinatives used in the writings of their names. To do this, I shall examine the Papyrus of Nu, an Eighteenth Dynasty copy of the Book of the Dead that prominently invokes many different gods and goddesses in its spells.**

**The papyrus reveals a great deal of structure and regularity in the choice and placement of divine determinatives, and may provide a number of interesting insights into ancient Egyptian conceptions of deity. 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 Nu’s papyrus itself, affect the writing of the gods’ names? Finally, what can these determinatives tell us about how the Egyptians understood their gods, and how they understood the category of divinity in general? I will attempt to address these and other related questions in order to arrive at a fuller understanding of what divine determinatives can actually tell us about the ancient Egyptian systems of religion, art, and writing.**

**Susan H. Auth (Curator Emerita, Newark Museum)**

*New Light on Late Antique Clothing from the Roman Wall Paintings in the Luxor Temple*

**During the nineteenth century, excavations and plundering uncovered decorated clothing from the late antique graves of Antinoopolis, Akhmim and other areas. Western admiration for these extraordinarily well preserved pieces encouraged more excavation, which separated the textiles from their original context in the individual tombs. We are thus left with a large corpus of complete or partial garments and orphaned decorative elements, which have proven very difficult to date.**



Roman wall paintings in the Luxor temple. The paintings date to ca 300 A.D., and come from a room in the Luxor temple reworked as a shrine to the tetrarchs. The friezes depict a procession of Roman army, cavalry and officials, coming from the left and the right towards a central niche depicting the divinized tetrarchs. J G. Wilkinson's watercolors of the 1850's are the most complete record of parts of the paintings which have now vanished. Recent conservation funded by the U.S. Agency for International Development under ARCE's Egyptian Antiquities Conservation Project has revealed many once-hidden details in the remaining portions of the paintings.

The dress of these Roman soldiers looks the same as that worn in Egypt, the result of influences from the Eastern empire on clothing styles. Their garments are shown in astonishing detail. The lower ranking cavalry wear short tunics decorated with small tapestry- woven bands and roundels. The higher ranking officers wear longer tunics with extremely large shoulder roundels and more elaborately decorated hems. Their cloaks have large tapestry- woven roundels or squares. The bands and roundels are all worked in purple and white, and depict in considerable detail a variety of dense geometric designs. Similar geometric decorative elements in purple and white wool from Egyptian burials are now separated from their original garments. The dense geometric motifs are thought to have an apotropaic function, protecting the wearer from the evil eye.

The slightly later mosaics of Pizza Armerina in Sicily show the same clothing styles, with similar differences by class and status. The tunics of slaves and servants are shorter, with smaller decorative elements, while the Dominus of the villa wears longer and more lavishly decorated garments. Painted clothing depictions from provinces as widely separated as Tripolitania in North Africa and Moesia, modern Bulgaria, correspond closely to those at Luxor. This suggests a Koine spread by the influence of the Roman administration and army.

Characteristics of clothing of this period are: extremely large shoulder roundels, narrow sleeves with cuff bands and decorated bands at the tunic hem that continue vertically at the sides of the garment. The exclusive use of purple and white geometric-patterned garment decorations rather than multi-colored figural ones in the Luxor paintings may be the ancient equivalent of a military dress uniform.

**Natasha Ayers (University of Chicago) \***

*Egyptian Imitations of Mycenaean Pottery*

**Mycenaean pottery first appeared in Egypt during the 18th Dynasty, and these imported wares were soon followed by Egyptian-made imitations of the stirrup jar and rhyton. The distribution of these imitations spans a wide geographical area from the Delta into Nubia. Despite the early documentation by scholars of these vessels they have so far received little attention and study.**

**The Egyptian adaptations of the stirrup jar are produced predominantly in faience but they also appear in Egyptian alabaster, as well as, in alluvial and marl clays. An assessment of the material, form and decorative motifs of the imitations shows they do not exactly copy those of the Aegean vessels. The smaller number of Egyptian-made rhyta are crafted in faience and alluvial clay. Shapes and decorative motifs employed by the Egyptians diverge from those found on the actual imported rhyta and from their depictions in the Theban tombs.**

**This paper examines the Egyptian adaptations of the stirrup jar and rhyton through stylistic and contextual analysis in order to evaluate their role within the archaeological record of the New Kingdom. The imitations are compared to each other and the imports according to form, decoration, context and chronology, as far as it is possible, in order to understand how the imitations were adapted from the Aegean prototypes. Possible functions for the stirrup jar and rhyton in their Egyptian contexts are also discussed and compared to their functions in an Aegean context. The complex issue of dating the vessels both those with and without a secure context is also addressed.**

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

*Identity and Health of the Subsidiary Burials from Aha's Funerary Enclosures at Abydos, Egypt*

**Four Early Dynastic funerary enclosures in the Abydos North Cemetery, 1.2 miles (1.9 km) northeast of the royal tombs, have been excavated since 2002 by the University of Pennsylvania Museum, Yale University, New York University Institute of Fine**

**Arts Expedition.** Three of these enclosures belong to Aha and have been reported by Adams, Bestock, and O'Connor in previous ARCE presentations.

**Examination of the skeletal remains of those interred in the subsidiary graves associated with these three enclosures provides critical information regarding their identity, lifestyle, and manner of death. In 2002-03, five of six subsidiary graves around the principal enclosure were excavated. Looted in antiquity, these graves contained skeletons that were largely disarticulated, though some elements were still in situ in each. Five more subsidiary graves, one still intact, were excavated around two smaller enclosures to the northwest in 2004-05. Based on age, sex, health status, and the quality and quantity of grave goods, the identities of individuals interred around the principal versus the two smaller enclosures differ. The richly furnished graves around the main enclosure present a more diverse group that includes a child of 3-5 years, a young adult male, two middle adult females, and one old adult female. Graves around the two smaller enclosures had fewer objects of lesser quality and were all occupied by women with a younger age profile (four young adults and one middle adult) than those associated with the principal enclosure. Skeletal remains show no evidence of perimortem trauma indicative of sacrifice, though archaeological evidence previously presented by Adams and O'Connor indicates the graves around the principal enclosure were roofed simultaneously. The individuals in these graves were not dispatched by blows to the head, slashed throats, strangulation, or any other disfiguring means that would be evident on their bones. Instead, they were presumably poisoned or asphyxiated.**

**Compared to later commoners from the North Cemetery, these royal courtiers were taller and had better dental health. Healed trauma, infection, and other pathological conditions, however, are present. Though sample sizes are obviously small, similarities and differences in health status among those buried around the principal funerary enclosure and the two smaller enclosures are discussed. Of primary significance, all the adults show alterations of the leg bones that suggest they were habitual donkey riders at a time when donkeys were not ubiquitous in Egypt. The angulation and twisting of the proximal femur (upper leg) and other bony alterations associated with this activity are delineated and additional supporting evidence is discussed.**

**Kathryn Bandy (University of Chicago) \***

*Scenes of Fish and Fishing in the Provinces: A Comparative Study*

Scenes of the natural world from the tombs of the Old Kingdom have been a frequent focus in the study of Egyptian art. While a general understanding of the orientation, placement, and function of these scenes has been achieved, more information can still be gleaned from them. To date, the large marsh scenes from the mastabas at Saqqara have been the primary focus of study. Scenes such as those found in the tombs of Mereruka and Ti have been used as the basis for comparison among the other tombs of the Memphite necropolis. The plethora of these scenes in the tombs of the Old Kingdom has led to numerous studies being dedicated to cataloguing, documenting, and comparing them.

Such comparisons, although unquestionably useful, have almost always focused specifically on the tombs found at Giza and Saqqara. Tombs located outside of the Memphite area, although often brought into general discussions, are almost never the exclusive focus of study. Their scenes and orientations are generally labeled as not conforming to the Memphite standards and are often viewed as abbreviated or condensed forms of the Memphite examples. As a result, these scenes are frequently viewed in isolation from those found in both Memphite and other provincial tombs.

The focus of this paper is on provincial marsh scenes of the late Old Kingdom and First Intermediate Period. Using scenes of fish and fishing, the paper will explore ties between not only the provincial and Memphite examples, but also those between various provincial cemeteries throughout the Nile valley. Scenes of fish and fishing, although not found in every tomb, are a relatively common element. Such scenes are found in the tombs of more than a dozen provincial cemeteries of the mid to late Old Kingdom and First Intermediate Period.

These scenes present an excellent sample for comparison. Not only can orientation, scene choice and associated texts be considered, but the specific details contained within the scenes offer additional elements for examination. Artistic choices had to be made as to what means of fishing to represent, what species of fish to place within scenes, and how to tie these elements together.

Although various cemeteries, such as Meir and Deir el-Gebrawi, exhibit local artistic variation, certain detailed elements are present in multiple provincial cemeteries. At least in the case of fishing scenes, provincial examples do not seem to be simple abbreviations of the more complex scenes found in the Saqqara mastabas, nor do they disregard the standards of the Memphite tombs. Through examining these variables throughout the Nile valley, it becomes apparent that the geographic and chronological isolation of the provincial cemeteries needs to be reconsidered.

**Kathryn A. Bard (Boston University)**

*Boston University and the University of Naples 'l'Oriental'*

Joint excavations by Boston University and the University of Naples 'l'Oriental' were conducted at the pharaonic harbor of Saww (Mersa/Wadi Gawasis) in Dec., 2007 and Jan., 2008. Large-scale areal excavations concentrated on the harbor area, and geological investigations were conducted in the wadi to determine the area of the ancient shoreline, considerably inland from the present shoreline.

**Caitlin E. Barrett (Yale University) \***

*Religious Syncretism in the Household: Egyptian and Egyptianizing Terracotta Figurines from Hellenistic Delos*

In the Hellenistic period, the prominent Greek trading port of Delos was home to a highly cosmopolitan, international community. Egyptian cults were particularly prominent in the resulting syncretistic religious milieu; a broad array of temples, statuary, dedications, personal names, ex-votos, lamps, jewelry, and amulets testifies to Greco-Egyptian cultic practices on Delos. Previous studies of Egyptian religion on Delos, however, have concentrated primarily on monumental temples and inscriptions and paid little attention to the domestic element of these cults. As a result, scholars still know relatively little about the ways in which people on Delos actually incorporated these cults into their daily lives.

One manifestation of this religious syncretism in the household comes from terracotta figurines, many of which depict deities or participants in cultic rituals. Of the more than 1000 terracotta

figurines from Hellenistic-period Delos, almost 100 may represent Egyptian or Egyptianizing deities or cultic practices. A preponderance of these figurines come from household contexts, providing a heretofore-unexamined perspective on the penetration of Egyptian cult into daily life on Delos. Egyptianizing figurines seem to have been popular not only among Egyptian expatriates, but among a wide variety of cultural or ethnic groups on Delos, including Greeks, Egyptians, Italians, and Phoenicians.

Many of these Egyptianizing figurines bear iconography associated with the Egyptian festival of the Inundation. The prominence of such imagery suggests (1) the centrality of this festival to the religious lives of adherents of Egyptian cult on Delos, and (2) the possibility that some figurines may have actually been produced for, and potentially sold at, a local Delian version of the Inundation festival. Furthermore, the presence of themes from supposedly “elite” Egyptian literary sources and temple reliefs in the mass-produced, widely-accessible medium of terracotta figurines encourages a re-examination of the relationship between “official” and “popular” religion in the Hellenistic world.

**Andrew Bednarski (American Research Center in Egypt)**

*The Unpublished Arts and Customs of the Ancient Egyptians*

When Frédéric Cailliaud arrived in Egypt in 1815 he likely had little idea how great an impact he would have on nineteenth-century science in general and the nascent discipline of Egyptology in particular. His travels saw him rediscover the ancient emerald mines of Mount Zabora, explore both the Eastern and Western Deserts, trace routes to the Red Sea, and penetrate as far south as Meroe. Although trained as a mineralogist Cailliaud’s work reflected a wide interest in many things Egyptian and Sudanese. He returned to France a hero, bearing 500 objects for museums and previously unseen data. His published findings, *Voyage to the Oasis of Thebes* and *Voyage to Meroe*, were groundbreaking, with the latter, monumental work providing the first, serious survey of ancient Sudanese monuments. His third work, a sort of French *Manners and Customs of the Ancient Egyptians*, however, fell afoul of technical problems and the pressures of other commitments. As a result only the plates for this encyclopaedic work were published, and only then in a very small number. The text for the work never saw the light of day and, after Cailliaud’s death, fell into obscurity,

where it remained for more than 100 years. Thanks to an intrepid member, however, this text has now found its way into the hands of ARCE. This lecture will discuss Cailliaud's work, his unpublished manuscript, and the possibilities they provide.

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

*Gilbert Bagnani's Role in Discovering and Excavating Medinet Madi*

With no previous archaeological experience, Achille Vogliano was a papyrologist from Milan visiting the excavation at Tebtunis in the Fayyum in 1934 while awaiting his permit to dig at nearby Medinet Madi, the source of many Manichaean papyri which had appeared on the market. His financial support of the Tebtunis dig enabled him to claim the credit for the discovery there of the largest hoard of papyri in decades. The Field Director Gilbert Bagnani had aerial photos taken not only of Tebtunis but also of Medinet Madi and from these he recognized the linear depression of the dromos directly comparable to that discovered at Tebtunis. He made numerous motor trips between the two sites to set up the dig house and infrastructure, even lending equipment from Tebtunis.

As a result, in April 1935 when Vogliano started digging at Medinet Madi in the Fayyum, Bagnani chose to begin in the linear depression and at once discovered the processional dromos lined with public buildings leading up to the Ptolemaic temple of Renenutet/Isis Thermouthis. It was Bagnani's experience excavating around the sanctuary and dromos at Tebtunis that enabled him to understand the similarities between the two sites. For personal reasons he was determined to leave the Medinet Madi dig at the end of April, submitting a written report utilized by Vogliano in his first season's publication. The reason for their immediate success was due to the active participation of Bagnani, but his critical role in this early success, revealed in his archival letters and admitted by Vogliano, has not hitherto been recognized. Were it not for Bagnani, the significant part of the mound now exposed at Medinet Madi might never have been brought to light.

**Jennette M. Boehmer (University of Toronto)**

*Dramatic Rituals of Transformation in Old Kingdom Funerals*



**This paper explores the specific role of ancient Egyptian funeral and interment rites as mechanisms of transformation that facilitated eternal life after death, in accordance with the ancient Egyptian belief in immortal existence. The dramatic, ritual, and magically efficacious aspects of the funeral procession will be examined, drawing on Old Kingdom tomb reliefs depicting the funeral, relevant Pyramid Text spells, and the one known text thought to be a funeral liturgy (Papyrus E of the cache known as the Ramesseum papyri).**

**Closer examination of the funeral reliefs will suggest that the funeral procession was a physical and metaphysical journey during which the body was transformed into an 'effective akh' as it moved from the corporeal home of the deceased to the mouth of his or her 'house of eternity', a transformational journey that occurred in a series of discrete dramatic rituals incorporating inter-related actual and symbolic/magical activities, enacted by participants charged with specific roles. The funeral liturgy, directed to the deceased, will be seen to elucidate and expand our understanding of some of these dramatic rituals, such as 'mourning' and 'offering', while bringing to light others not depicted in the reliefs, specifically the act of 'encircling'. Further, the point in time during the funeral/interment at which the liturgy might have been enacted will be suggested and correlated with relevant funeral reliefs.**

**Kelly Paige Bozarth (University of Memphis) \***

*Head Case: An Examination of a Head of Amun, IEAA 1990.4.1*

**We have, in the collection of the Institute of Egyptian Art and Archaeology (IEAA) at the Art Museum of the University of Memphis, a granodiorite head of a sculpture of the god Amun (IEAA 1990.4.1). Apart from being dislocated from its body, the head is in good condition and exhibits carefully modeled features and exquisite craftsmanship. Donated to the Institute anonymously by area businessmen in 1990, the sculpture is uninscribed and its original provenance is unknown. The IEAA Amun head illustrates the combination of two well-established traditions of ancient Egypt: the worship of the deity Amun and the artistic practice of sculptural representation. Currently, the Institute lists the sculpture as "Late New Kingdom, later Dynasty 18 ... or Third Intermediate Period." Through stylistic analysis and comparison to similar,**

published sculpture, this paper seeks to determine a date for and possible provenance of the Amun head. This presentation will also offer possible reconstructions of the statue's original and complete state and comment on the question of "portraiture" in Egyptian art. Additionally, I hope to place the statue within a greater religious and art historical context, so we might achieve a better understanding of its purpose, function, and the reason for its creation.

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

*The Limits of Empire: Seti I's Year One Campaign and the Nature of New Kingdom Imperialism*

For decades after their discovery, scholars interpreted the Amarna Letters as evidence that Egypt had lost control of its vassal states in the Levant as a result of Akhenaten's supposed neglect of foreign affairs. More recently, Liverani has challenged this view, arguing that the apparent chaos among the Syro-Palestinian petty states, which he called "permanent abnormality," resulted from the Egyptian practice of tolerating open conflict among its vassals as long as Egypt's ultimate suzerainty was not threatened. The historical corollary to the notion that Akhenaten lost the Egyptian empire in Western Asia was the long held view that it was reconquered by Seti I. More recently, Murnane concluded that Egypt lost only its border provinces of Kadesh and Amurru in Syria during the Amarna period. While rejecting the old thesis of reconquest, current scholarship tends to credit Seti I with having "reinvigorated" Egyptian imperialism in the Levant. While this is certainly true of his recapturing of Kadesh and Amurru against Hittite opposition, what was the true historical significance of his year one campaign in north Sinai, Canaan and Lebanon?

A closer examination of the eastern wing of Seti I's Karnak war reliefs, commemorating the year one campaign, shows relatively little fighting. The narrative is divided into scenes of battle, rounding up of prisoners, return march to Egypt and the presentation of spoils and prisoners to the Theban triad. In this narrative design, there are only a few places for scenes of actual fighting, yet two of the five slots that should show a battle, instead depict Seti I receiving homage and tribute from his Canaanite and Lebanese vassals.

The most significant action of this campaign was Seti I's three pronged attack on Hammath, Beth-Shan and Yenoam, which is described in the First Beth-Shan stela as having been accomplished in a single day. Fortified towns in Late Bronze Age in Canaan are small and were easily overwhelmed by much larger Egyptian forces during the New Kingdom. The *casus belli* given in Seti I's Beth-Shan stela reflects the same military competition among Egypt's Levantine vassals found in the Amarna Letters.

Seti I's year one campaign was a military tour of inspection of his Canaanite and Lebanese vassals, a common practice in the New Kingdom, especially in the first year of a new pharaoh. Given Egypt's overwhelming military superiority, the pharaoh generally faced little armed resistance. Royal ideology, however, demanded that he prove his strength on the battlefield, thus Seti was itching for a fight. It seems unlikely that he faced genuine rebellion in Canaan, despite the stereotyped claims of Egyptian texts. Instead, the unfortunate ruler of Hammath and his allies made the mistake of waging war on their neighbors on the eve of Seti I's year one campaign.

**Marina Wilding Brown (Yale University)**

*Middle Kingdom Gold Mining in Nubia*

The remains of ancient Egyptian material culture emphasize the ritual and economic significance of gold ore. Associated with the physical aspects of the gods, the ritual significance of gold also appears in many aspects of Egyptian socio-political life. While extant material culture demonstrates a New Kingdom florescence in its use, recent field surveys have revealed evidence for Egyptian gold mining as early as the Predynastic Period. Given the energy expended to guarantee a continuous supply, we know comparatively little about the mechanics of the gold mining industry. Variable preservation restricts current knowledge to time periods and geographic areas yielding plentiful remains, hence our poor understanding of Middle Kingdom Nubian gold mining. Traditionally, material from the Wadi Hammamat and New Kingdom Nubia has aided in the formation of hypotheses on the industry, despite these data sources being temporally and geographically divorced from Middle Kingdom Nubia.

more cohesive understanding of Middle Kingdom gold mining in a specifically Nubian context. The amethyst-mining site of Wadi el-Hudi enhances our understanding of the Middle Kingdom mining workforce, the management of this workforce, and changes in these aspects of the mining expedition from the 11th to 12th dynasties. A reinterpretation of the Wadi el-Hudi inscriptions, highlighting the presence of the title *imy-ra iaAw*, supports the hypothesis of a Nubian workforce. During both the 11th and 12th dynasties the labourers appears to have been managed by an *imy-ra iaAw*, “Overseer of Egyptianized Nubians”, and are variously described as Nubian warriors in the 11th dynasty, and Nubian servants in the 12th dynasty. Bell has shown that the term *iaAw* could refer either to fully Egyptianized Nubians or to those routinely employed in Egyptian service, and from the 6th dynasty the *imy-ra iaAw* could be responsible for contingents of all manner of *nHsy*- Nubians. Wadi Allaqi inscriptions and Middle Kingdom texts support this interpretation of the mining workforce for the gold mining industry.

The 12th dynasty shift in Egyptian attitudes, evident in terminology and in the composition of the Egyptian expeditionary force, reflect a change in policy regarding Egyptian control of mining regions. The 12th dynasty building program substantiates this shift with the construction of a specialized infrastructure to monitor traffic to and from the Nubian Eastern Desert mining regions. Of the five Nile fortresses built in Nubia by Senwosret I - Buhen, Aniba, Quban, Ikkur, and Kor - three were situated at the Nile termini of routes leading to the mining regions of the Wadi Allaqi and Toshka. Given their proximity to the substantial fortifications at Buhen, the relative locations of Quban and Ikkur within the fortress system suggest that they functioned mainly as customs posts and supply depots for mining expeditions. Together with the simultaneous building of the Wadi el-Hudi fort in a similar architectural style, the change in Second Cataract fortress architecture indicates a more rigid Egyptian policy in Nubia as the pharaonic state attempted to regain hegemony over Eastern desert mining resources.

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

*The Origins of the Temple of Mut: New Discoveries in and beneath the Temple, 2004-2007*

Since 2004, the Johns Hopkins University expedition has been

working to conserve and restore the court and porch of the Temple of Mut. During the work for these efforts, highly endangered sandstone walls and foundations have been dismantled and rebuilt. During this work, decorated blocks found reused in the Late Period foundations have been replaced by newly quarried sandstone from Gebel es Silsila, and conservation of the earlier material has been carried out. Many blocks of the Thutmoside stone temple were recovered in this manner and following conservation efforts have been installed in an Open Air display at the rear of the Temple. Excavations beneath the porch in 2006 revealed an earlier mud brick form of the temple underlays at least the front parts and includes what appear to be flanks of a gate or pylon, as well as surrounding wall. The date of this structure appears to be the late Second Intermediate Period, but it may have existed earlier as well.

Also found beneath the level of the present porch (dated to ca. late 25th Dynasty) were a gate and porch of the coregency of Hatshepsut and Thutmose III, buried before the end of the latter's reign. No evidence of the proscription of Hatshepsut exists on these building elements, although it may be found on all the Thutmoside blocks found as reused material. The gate and porch were dismantled in the reign of Thutmose III, while the sandstone blocks found reused in the foundations, show the evidence of removal of Hatshepsut, Amarna mutilations, Post-Amarna restorations and additions, and Ramesside and/or Third Intermediate Period changes. As a result of the work done through early 2008, the architectural development of the Temple of Mut is better known now, but there is far more to be learned.

The cultic significance of the early temple of Mut is also part of the expedition's investigations. Evidence emerged in 2007 that suggests that the temple existed already at the beginning of the Twelfth Dynasty. The early role of Mut within Thebes can so far only be tracked into the early 18th Dynasty, but even these researches have suggested that the goddess was less the consort

of Amun than the leonine uraeus goddess until the early 18th Dynasty. Evidence for this derives both from architectural and inscription sources, but also from emerging data concerning the development of the Karnak precincts themselves.

This discussion will focus on illustrating the points made here and on any new material that is found in early 2008.

**Alwyn L. Burridge (University of Toronto)**

*The First Aid Notes of an Ancient Egyptian Combat Medic*

The well-preserved Edwin Smith Surgical Papyrus contains four different hieratic texts extending both sides of its 4.68 m. length. These include a hodge-podge of incantations, anti-aging remedies and a hemorrhoid cure. However, the most important section occupies 17 columns on the recto: A First Aid Reference Notes For Combat Medics.

While this medical treatise is a 'hands-on' manual written by and for a novice medic for use on the battlefield, it is founded on a remarkably sophisticated and efficacious medical tradition. The text urges the practitioner to look for many of the same hallmark symptoms that modern medicine relies on for diagnoses and treatment of trauma injuries. For example, Case 7 includes an astutely comprehensive description of tetanus (lockjaw) as one possible outcome of a facial stab wound that penetrated the air sinus. The development of this life threatening complication is traced through progressively dire symptoms from a local to systemic infection.

The format of this text is artfully simple. The 48 'cases' describe injuries starting at the head and progressing downward. It generally presents moderate injuries first, developing through cumulative symptoms to more severe conditions. Treatment recommendations and remarkably accurate prognoses follow. The red ink used to introduce new 'cases' and highlight significant symptoms made it particularly 'user friendly'.

The wounds discussed are clearly combat related. The clarity of the injury descriptions and the practical, efficient treatments indicate actual experience treating wounded soldiers. Those complicated and marginally useful remedies of the Ebers Papyrus have no place in this medic's kit. Instead, treatments of proven efficacy: honey and oil salves, bandages, needles, thread, and occasionally fresh meat to staunch bleeding wounds are recommended.

This part of the papyrus is not a copy of a more aged text as proposed by Breasted, but a set of lecture notes. The writer is obviously a medic 'in training' who compared the appearance

of specific injuries and symptoms with everyday objects and circumstances. The language throughout is simplistic, relying on the bare minimum of those specific anatomical terms that would have been integral to manuals of professional physicians. Injuries are introduced by the word 'instructions', a revealing term reflective of the 'instructive nature' of the text. The oft-used phrase 'he says ...' is also significant, wherein pronouncements are quoted from a master medical professional.

There are also 49 explanatory notes or 'glosses' that appear derivative of a question and answer period. The scribe recorded the essence of these discussions in sections that begin, "As for ... (point requiring clarification)...it means that... (explanation)". These elucidations often involve common symptoms, i.e. facial flushing and physical signs that would be familiar to an experienced physician, but new to a trainee. Clearly, this text, as a set of lecture notes is a mere echo of the vast medical knowledge held by ancient Egyptian medical practitioners.

This text also has important historical significance. The column widths and hieratic style point to a late 17th Dynasty date, that period of intense warfare that characterized the Second Intermediate Period.

**Stanley Burstein (California State University, Los Angeles)**

*Cleomenes of Naucratis and Alexander's Organization of Egypt: A Suggestion*

The nine years between Alexander's conquest of Egypt and his death in 323 BC form one of the least known periods in Egyptian history. Yet these years also mark the beginning of Macedonian and the final end of native Egyptian rule. To a large extent, the problem is that the evidence is poor, being limited to a few Greek and Roman texts. The situation is made worse, however, by the fact that the focus of both the ancient sources and modern accounts is not on Egypt but on the governor of Egypt during Alexander's reign, Cleomenes of Naucratis, his character and especially his financial manipulations, which are viewed from the perspective of Athens, not Egypt. As a result Cleomenes is portrayed primarily as a clever and unscrupulous financier whose goals were Mediterranean, not Egyptian, and who pursued those goals by subverting Alexander's organization of Egypt, usurping the post



of satrap, and using it to try to monopolize the grain trade during the great famine of the 320s BC. Lost in such interpretations is the Egyptian context of Cleomenes' career. The purpose of this paper is to reconsider Alexander's plans for the governance of Egypt and Cleomenes' place in those plans on the basis of new Egyptian evidence.

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

*Egyptian Stylistic Influences on Stoichedon and the Hekatompedon Inscription at Athens*

This paper begins to discuss the origins and emergence of the stoichedon style, not as a phenomenon of Greek epigraphy but rather of Egyptian, and linked chronologically to what is conventionally termed the later or second canon of proportions. Evidence for and application of grid systems for both sculpture and inscriptions in the Late Period are examined first, with attention given to ancient sources as well as modern treatments of the subject (Iversen, Davis, Robins). This information is then analyzed and applied with respect to artistic developments in critical areas of the Mediterranean where Greeks have lived and survived with major multi-cultural influences all around them. Foremost among these is Samos, where the literary record strongly supports the idea of significant Egyptian interaction in the area of proportions. Samos has been regarded as a candidate for the birthplace of the stoichedon style by R. P. Austin in his seminal work, *The Stoichedon Style in Greek Inscriptions* (1938). The Egyptian-Greek connection at Naukratis, where a number of important Ionic city-states having a tradition of early stoichedon are well-represented in the epigraphical record, will also be considered.

The paper also proposes that the Hekatompedon Inscription at Athens, IG I3 4, one of the earliest and most famous sacred laws in Greek epigraphy, is the ideal inscription to use as an exemplar for these principles. The Hekatompedon was recognized by Austin as the very first of the Greek inscriptions to show clear evidence of a mechanical grid used for its execution. That precision of layout in combination with the highly geometric style of letterforms, surprisingly close to Carian examples found in Egypt, may well make the Hekatompedon accountable on two major design fronts to Egyptian stylistic influence.

**Lorelei H. Corcoran (Institute of Egyptian Art & Archaeology,  
University of Memphis)**

*Faience and Glass and the Sincerest Form of Flattery*

It has been alleged that, "Imitation is the sincerest form of flattery." If so, the ancient Egyptians were the most practiced sort of sycophants with respect to their production of sparkling substances that, to their minds, rivaled those produced by Mother Nature. In fact, evidence indicates that the Egyptians valued any of their manmade materials that could gleam, glitter or sparkle as equal to authentic gemstones or rare, naturally formed bits of bling. Indeed who might fault them since, as J.R. Harris observed, the two properties for which semi-precious stones were most highly prized (color and sparkle) are "more successfully controlled under artificial circumstances than by nature!" This lexicographical and art historical study of color and shine, examines the Egyptian's overriding fascination with surface brilliance and suggests that there was an underlying cultic function for its application. Moreover, although the Egyptians did not discriminate between natural and artificially produced substances in their production of jewels and funerary goods, they did indicate in texts that they were aware of the distinction. An examination of the central element in a pectoral of Tutankhamun leads to the exciting identification of a hitherto unassigned ancient geological term to its material counterpart.

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

*A New Explanation Concerning the Form and Function of  
Meroitic Offering Tables*

The form of and function of offering tables appear at the outset to be clear. The usual shape is rectangular with a spout, and carved on the top are representations of various offerings for the dead. The function of these tables, then, appears to be the provisioning of the deceased with the necessary alimentation for the afterlife through static representation. While this may be true of some dynastic examples, it may not apply to all offering tables since some include basins requiring interaction with live individuals. The interaction moves the tables out of the static representational sphere, and this aspect of the offering table is what transfers to Meroe and transforms the offering table in the process. The

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purpose of this paper is to look at Meroitic offering tables in order to create a typology for these objects and to employ the typology to place them in their socio-historical context. Using six tables from the Yale Peabody museum as exemplars I demonstrate that there are two types of Meroitic offering table and that those can then be subdivided to reveal a funerary tradition based in Dynastic as well as Ptolemaic Egypt which is highly performative in nature. The function of the Meroitic offering table is determined by its form. The most basic distinction in form is the presence or absence of a basin. The presence of a basin marks the table as organic and interactive in nature speaking to the ritual which would have gone with the funerary cult. I divide the tables with basins into three sub-groups traditional with basin, cartouche basin, and soul house basin tables. The integration of the soul house and the Ptolemaic Mendes offering basin elements into traditional offering table design serves to elaborate on its two dimensional counterpart. Cartouche basins utilize the Egyptian hieroglyphic representation of infinity (the Sn ring) as an indication of millions of offerings. Those tables which lack a basin serve a ritual purpose but remain inorganic ritual objects and are subject to less variation tending to represent known scenes such as milk libations from Philae. The typology of Meroitic offering tables serves to place them into their cultural historical milieu by indicating what elements of Egyptian culture the Meroitic kingdom adopted and adapted thereby demonstrating the funerary and ritual elements most important to the culture.

**John Coleman Darnell (Yale University)**

*Wadi of the Horus Qa-a*

In a deep wadi between the Wadi Alamat Road leading west out of northern Thebes and the Arqub Baghla track from southern Naqada, the Theban Desert Road Survey has discovered a concentration of rock inscription sites of late Predynastic through Early Dynastic date. The sites are particularly informative due to their restricted period of use, associated ceramic remains, and unique nautical imagery. They complement other sites in the Theban Western Desert, particularly the expansive rock inscription site of "Dominion Behind Thebes."

At the head of the wadi are five rock inscription sites.  
Iconographic parallels—supported by associated ceramic

**material—date the majority of their predominately nautical images to the Naqada II and III Periods, a temporal restriction heightening the interest of the differentiation of boat typologies amongst the sites. Though each is within a stone’s throw of the other, one particular hull and cabin combination dominates the boat images of each individual site and is all but absent at the other sites, strongly implying an ideological and functional interdependence of the rock art concentrations.**

**We have named the wadi after an inscription at Site No. 2—the serekh of the late First Dynasty ruler Horus Qa-a. Serekhs of Qa-a are known from other desert sites, such as El Kab and probably Kharga Oasis, and his presence in this deep Theban wadi is consistent with the apparent desert interests of the ruler and in keeping with his Nebty name. The location of Qa-a’s serekh at the head of a wadi that saw considerable traffic during the late Predynastic and Early Dynastic Periods, accessing the juncture of the Wadi Alamat and Arqub Baghla roads, reveals that Qa-a’s Saharan interests extended to access corridors between the Nile Valley and the surrounding deserts. Considering the dynastic change and apparent confusion and possible internecine strife at the juncture between the First and Second Dynasties, the locations of Qa-a’s serekhs allow for informed speculation regarding the pharaonic state’s response to its first serious internal threat following the subjugation of the Delta.**

**Site No. 2 also contains two depictions with comparatively lengthy early hieroglyphic texts. The two inscriptions are near mirror images of each other and face in towards a natural rock overhang, revealing an interplay of early inscription, depiction, and site geology that may prove instructive for the interpretation of the early inscriptions. Each image shows a large figure steering a vessel with multiple rowers, within which sits a small vessel sickle-shaped stern. The annotations appear to refer to a nautical festival, and may relate to such a celebration already known from the reign of Qa-a.**

**An additional site near the mouth of the wadi is a large tableau of late Naqada II date, a rock art parallel to the decoration of Hierakonpolis Tomb 100. The boat and animal images contain a number of features unknown from other rock inscriptions, and the scene of four canids attacking a Barbary sheep is a masterpiece of Predynastic art.**

**Vanessa Davies (University of Chicago)**

*The Ethics of Maat and Hetep*

Maat has long been recognized as a concept central to the Egyptian worldview; this paper, which derives from my dissertation research, will introduce a new view of what I suggest is an equally important concept: hetep (Htp, "peace, contentment"). I approach hetep as an abstract concept to better understand its philosophical and political aspects. No single English translation sufficiently expresses the concept hetep, so I will primarily refer to this concept in Egyptian, but will also supply a translation for each specific passage.

I will argue that the in the world of proper socialization and moral behavior found in instruction texts and narrative inscriptions, hetep describes what an individual experiences when maat is performed. This link between maat and hetep will first be identified in instruction texts and will then be confirmed in the texts of autobiographies, statue inscriptions and temple reliefs. Instruction texts were intended to educate the reader in moral attitudes and proper behavior. These texts indicated how maat and hetep were expected to function in one's life. To find out if the Egyptian elite affirmed these teachings in their accounts of their actions, I consult texts that purportedly recount the behavior of officials and kings. I will find that the relationship between maat and hetep, which I propose based on the content of instruction texts, can be confirmed with narrative texts. Furthermore, the relationship that I describe is not restricted to these types of texts, but is a recurring and important theme in Egyptian political and ethical thought.

**Tasha Dobbin (Yale University) \***

*Egyptian Deities at the Nubian Termini of Desert Roads*

The construction of the Aswan High Dam instigated another cycle of excavation and publication of Nubian settlements, military structures, and temples. Consequently, considerable epigraphic material supports additional research into the representation of Nubian religious cults during the Middle and New Kingdoms. In recent years, new research has expanded upon the importance of the Western Desert Routes linking Egypt with Nubia. Recent research has revealed the importance of Western Desert Routes, and the significance of rock art and inscriptions along those routes;

*\*Submission for Best Student Paper Presentation*

exemplified by transmission of Amun of Karnak, along the desert routes out of the Qena Bend, to the Late Period Temples of Hibis and Ghueita in Kharga Oasis. An examination of rock art and more monumental inscriptions at Nubian sites on the termini of desert roads linking Nubia with Egypt may also provide some evidence for correlations between human populations, route destinations, and religious cults at the termini of desert roads in Nubia. Early research on the worship of Sobek of Sumenu at Buhen has already linked Egyptian enclaves such as el- Rizeiqat with corresponding Nubian settlements.

Both Nilotic and desert routes connect Nubia with Egypt. The desert routes, many passing through the western oases, offered lines of communication, trade and military movement from Egypt directly into Nubia. State endorsed military and administrative personnel used these routes to reach destinations in Nubia such as Aniba, Toska, Amara West, Sai, Buhen and Semna. In addition, Nubian desert routes such as those between Kawa and Gebel Bakal as well as Kuban and Kurgus allowed strategic and timely control of regions which were otherwise difficult to traverse due to the peculiarities of the flow of the Nile in the mw bin between Korti and el-Kab.

Various inscriptions from the termini Nubian desert routes, as well as other key settlement areas in Nubia, attest to the presence of Egyptian deities during the Middle and New Kingdoms. Differentiation of deities through iconography and epitheta indicates the presence of three types of deities: wholly Egyptian (Amun, Re, Horus, Isis etc), Nubianized variants of Egyptian thereof (Horus of Buhen, Hathor of Ibshek) and more specifically southern/Nubian deities (Sobek, Dedwen). Diachronic analysis of deities such as Sobek and Bastet suggests that the occupants at Nubian settlements retained ties to Lower Egypt in both the Middle and New Kingdoms; worshipping Lower Egyptian deities along-side Nubianized variants. Attributes of some deities allow one to see connections with specific Egyptian cults, and not infrequently allow one to follow in reverse the actual route along which that cult was perceived to have traveled.

**Jaroslav Dobrowolski (American Research Center in Egypt)**

*Conservation of Bayt al-Razzaz in Cairo*

merchant in Cairo, Ahmad Katkhuda 'Azaban al-Razzaz married his neighbor: a daughter of a Yemeni amir. When he joined the two family houses into a single urban residence, it was among the largest such buildings in the city, with more than a hundred and eighty rooms placed around two huge courtyards. With its sumptuous architecture and rich decoration from Mamluk and Ottoman periods, and with its features reflecting the building's complex history, Bayt al-Razzaz is now an important and valuable monument. However, by the end of the 20th century, it was in urgent need of conservation, and its dilapidated, partially ruined condition, serious structural deficiencies, and its sheer size presented a looming challenge to any conservation team.

ARCE's involvement with the house dated back to the 1970s, and the interest of Paul Walker, so when the Egyptian Antiquities Project, directed by Chip Vincent, was initiated within ARCE in 1994 to implement a grant from the USAID for conservation of Egyptian antiquities, Bayt al-Razzaz was among its first projects. The scope of the work was so broad, however, that the architectural conservation of the house's Eastern Courtyard and rooms around it was only completed last year in 2007.

The paper will present ARCE's work in Bayt al-Razzaz: both the physical interventions into the historic fabric and the conservation philosophy and methodology behind it, the results of research into the history and architecture of the building, and prospects for the follow-up of the project.

**Aidan M. Dodson (University of Bristol)**

*The Egyptian Coffins in National Museums Scotland, Edinburgh, Scotland*

National Museums Scotland (NMS) is the heir to various earlier Edinburgh institutions' Egyptian collections, including the National Museum of Antiquities and the Royal Scottish Museum. It possesses a fine collection of ancient Egyptian coffins, some with mummies, ranging in date from the 12th Dynasty down to Roman times, few of which have, however, ever been published. The author is currently working on a comprehensive catalogue along with Dr Bill Manley of NMS, which is now well advanced. This paper will provide an overview of the collection and its development, highlighting a number of particularly significant pieces.

**Peter F. Dorman (Oriental Institute, University of Chicago)**

*The Temple of Soleb: A Final Word on the Coregency*

The publication by the Institut français d'archéologie orientale of the ruins of Soleb Temple, based on a manuscript written by Michela Schiff Giorgini prior to her tragic death in 1978 and recently edited with great care by Natalie Beaux, provides a clear answer to the question of whether Amenhotep III enjoyed a long coregency with his son, Akhenaton. Although the majority of scholars no longer accepts a 12-year period of co-rule, or even a coregency of any length, it is worthwhile reviewing evidence that offers a definitive coda to a question that has long plagued historians of the New Kingdom.

The task of evaluating the evidence from Soleb is made somewhat problematic in that the publication of the temple architecture and decoration (in Soleb III, Soleb IV, and Soleb V) is a faithful articulation of Mme. Schiff Giorgini's own research of several decades ago and does not attempt to update her interpretations in light of more recent scholarship. Although based on sound archaeological information, these three volumes on Soleb misconstrue the time frame during which the temple was built; rather than stretching over 32 years of the reign of Amenhotep III, the earliest parts of the temple were doubtless erected just in time for the celebration of the first jubilee in regnal year 30 and the last can be dated to the king's final years. The reliefs in the portico of the first pylon, which belong to last phase of building, show that Amenhotep IV surcharged a number of his father's cartouches there before he changed his name to Akhenaton in his own regnal year 5. This paper plots the salient information on a suggested timeline for a 12-year coregency and demonstrates that such a lengthy period of co-rule can be embraced only if one accepts the unlikely scenario that Akhenaton began the usurpation of his father's cartouches six years before the death of Amenhotep III.

**Wendy E. Doyon (University of Washington)**

*Museum Visitorship from Alexandria to Aswan*

This discussion draws on findings from a larger research project investigating modern museum practice in Egypt, to address questions of museum visitorship and experience. Based on this research, five major classes of visitor are proposed, including



local, tourist, student, research, and VIP, and these are explored in relation to the principal antiquities museums of Alexandria, Cairo, Luxor, and Aswan. Comparative data pertaining to general museum admissions will be presented, with some consideration of how museums are organized to serve multiple publics. Though preliminary, these findings approach an understanding of the contours of museum experience in Egypt, and invite many areas for future research in Egyptian museum studies.

**Katherine J. Eaton (Independent Scholar)**

*Patterns in Gestures of Offering in the Monuments of Seti I and Ramesses II*

I identify and describe twelve basic offering gestures or modes of presentation encountered in Nineteenth Dynasty offering scenes: double presentation, mixed presentation, protective presentation, reverse protective presentation, arm-by-the-side, greeting, pinky gesture, pincer gesture, two-handed tilt, two-handed grasp, tray presentation, and statuette presentation. In studying scenes of offering white bread and md-ointment in the temples of Seti I and Ramesses II a broad trend immediately became apparent. Md-ointment is depicted being presented using no fewer than seven distinct gestures or modes of presentation, with no mode clearly dominating. In contrast, bread offering scenes almost always depict the same gesture - in seventy-nine of the eighty-two bread offering scenes with gestures surviving from the same group of monuments.

This trend is part of a larger division between offerings for which one mode of presentation is clearly dominant and offerings for which many modes of presentation were regularly depicted. Offerings depicted being held up before deities in essentially the same fashion over and over again are called 'static offerings' or 'offerings of presentation.' Offerings which show a wide variation in the ways in which they were held and in accompanying gestures are called 'dynamic offerings' or 'offerings of dissemination,' because these offerings were probably not simply presented to deities, but had to be waved around to distribute the scent and/or liquid. These differences transcend major stylistic changes during the time period.

Individual scenes depicting dynamic offerings draw from the same stock of modes of presentation as static offerings. However, when

large numbers of scenes are compared there is wide variation in the way in which the offerings are held. The most common offerings of dissemination - incense and libation, flowers, and ointment - show significant variations in modes of presentation throughout the New Kingdom. Confirming that an offering was an offering of presentation requires much more systematic study. However, two different types of offering of presentation have already been studied in detail - offering wine by Moo Choo Poo and Maat by Emily Teeter. These studies confirm the consistency of a very limited range of gesture depicted over a much broader time period.

**Peter D. Felnman (Institute of History, Archaeology and Education)**

*The Foreign Policy of Merneptah: A Reexamination*

Merneptah faced challenges if he was to fulfill the Egyptian ideal of the smiting Pharaoh who restores/maintains ma'at over chaos. He ascended to the throne in middle age after the legendary and long reign of his father who left his mark on almost every square inch of Egyptian land. How could Merneptah help but be eclipsed by the exploits of Ramses the Great!? Now it was his turn to pacify the Nine Bows.

Merneptah was obligated to deal with the actual geo-political circumstances of his time as well as the idealized image of what the Pharaoh was supposed to achieve. To the south, it was possible to take for granted the temporary integration of the Nubian people into the Egyptian kingdom; the imposing images of Ramses at Abu Simbel clearly identified who controlled the turf there. The challenges were in the other directions of the compass, to the west, to the north, and to the east. Peoples were on the move, kingdoms were collapsing, and the imperialist successes of the past were soon to be undone. While it would be nice to have a Merneptah counterpart to the Amarna Letters, that glimpse into the international diplomacy of Merneptah is lacking. Instead we are forced to rely on the scanty and more traditional royal records which have survived. This paper will address the success Merneptah claimed to have achieved and the challenges he faced in maintaining ma'at in a time when no one remembered life before or without Ramses.

**Patricia Blackwell Gary (Independent Scholar)  
and Richard Talcott (Astronomy Magazine)**

*The Astronomical Mythology of the 'Great Hexagon' in the Origins  
of the Earliest Cult Centers*

Although evidence of the stellar significance of the sun in the Egyptian religious solar cult practices stretches back to the pre-dynastic era, consideration of the sun's importance to Egyptian astronomy did not exist in Egypt until late in its history. We now know that based on the petroglyphs carved in the rocks in the heart of the Eastern Desert over 6000 years ago, the early inhabitants of the Wadi Hammamat were keenly aware of the movement of the stars. The constellations marking north which lie precisely along a straight line that includes the celestial North Pole, the Egyptians called the Ikhemu-Seku, the "stars that never fails", were always prominent in the early astronomy and mythology of Egypt. Systematic naked eye observations of the course of a number of planets referred to as the Ikhemu-Weredu, the "never resting stars" was also a preoccupation of the Egyptians. From the earliest periods the helical rising of the bright star Sirius, often personified as a goddess and associated with the prehistoric cult of Hathor, was astronomically the foundation of the Egyptian religious canon.

The Pyramid Texts probably orally circulated at a remote date and written down many centuries later contained the remains of astronomically star-oriented concepts associated with eternity and the afterlife of the king that were conceivably even older. The Edfu inscriptions preserve the picture of a very primitive sacred enclosure oriented to align with a star and constructed in relation to the solar orientation of the constellations of Orion in the South and Ursa Major in the north.

This aspect of our ongoing research for the origins of the ancient Egyptians religion traces the archaeoastronomical basis of parts of the mythology of the Stretching of the Cord, the earliest known ritual to determine if the development of the Egyptians solar cult practices were shaped by star cults. This portion of our research also makes a theoretical interpretation of the possible connection of seven bright stars in six constellations situated within the Great Hexagon, coupled with the entire group of northern stars, and the path of important planets identified in Egyptian inscriptions to see if the goddess Seshat may have been represented by

**actual astronomical bodies. To implement this presentation we will present a dramatic reconstruction of the star patterns in the rich region of the bright winter stars of the Great Hexagon, the constellations marking the North Pole, and any planet conjunctions, including specific southern stars, as they would have appeared circa 7000-4000 B.C.**

**John Gee (Brigham Young University)**

*On the Practice of Sealing in the Book of the Dead and the Coffin Texts*

**An unusual phrase using the verb “to seal” appears in Book of the Dead 31 and 69 that has puzzled translators. The major translators have all understood the phrase, its grammar, and meaning very differently. A look at the textual history of the phrase shows that it originates in Coffin Text 227 and is tied with the then contemporary Middle Kingdom practices of sealing. I will examine these practices and show how they can be used to elucidate not only the passages in question, but other passages from the Coffin Texts (such as 131-146) and even some Middle Kingdom titles.**

**Robyn A. Gillam (York University, Toronto)**

*Further Studies in the 14th Upper Egyptian Nome*

**Using satellite imaging data and toponymic analysis, this paper will investigate the possibility of recovering a rationale for settlement patterns in this part of Middle Egypt beginning with the Old and Middle Kingdoms.**

**Ogden Goelet (New York University)  
and Sameh Iskander (New York University)**

*The New York University Epigraphical Expedition to the Temple of Ramses II at Abydos - The First Season*

**The paper will describe the planned work for the first season of New York University Epigraphical Expedition to Abydos December to January 2007/8. The work is intended as a preliminary survey at the temple in order to assess what might be necessary to produce a complete epigraphic, architectural,**

and documentary record of the site. A more accurate and comprehensive rendering of the site has never been done previously. The aim of this project will be ultimately to produce a thorough publication in the form of line drawings and photographs accompanied by a comprehensive architectural survey of the temple. Since the temple is presently fully exposed to the elements and preserves the original paint in a few areas, a survey of this nature is urgently needed due to the unavoidable deterioration of the reliefs and architectural elements. At present, there have been a number of partial records focused primarily on the Kadesh battle scenes on the exterior walls of the temple and the calendar inscriptions on the exterior south wall. The site maps and description of the temple itself have also likewise been similarly sketchy at points. We will describe some new experimental techniques that we have developed for epigraphy and site recording.

**Lyn Green (Society for the Study of Egyptian Antiquities)**

*Evidence for "Ecstatic" Dance in Ancient Egypt, Dance Vocabulary and Wenamun's Voyage*

Following a return to research into ancient Egyptian dance I noted that some of the figures identified as dancers in predynastic representations appeared to be performing movements similar to those found in "ecstatic" dance, such as dervish dancing. This led me to further investigation into both the types of movements depicted in Egyptian art which might fall into this category and the periods in which they occur. My preliminary work led me to an unexpected and debatable reference to "ecstatic dance" in "The Voyage of Wenamun". This paper is divided into two parts. In the first section I will briefly identify and categorize types of movement used in "ecstatic" dance and tentatively identify these movements in Egyptian representations. Secondly, it will note the context in which examples of "ecstatic" dance occur and their persistence in artistic representations throughout Egyptian history. The second half of the paper will deal with a reference in a secondary source to an episode of ecstatic dance or possession in the Voyage of Wenamun. Based on my earlier work on word for dance and dancing in ancient Egyptian language and their determinatives, a determination will be made on whether the term used in Wenamun can accurately be added to the vocabulary of dance in ancient Egypt.

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

*Sexually Transmitted Diseases in Ancient Egypt*

**There is no credible evidence for the existence of either syphilis or gonorrhea in Ancient Egypt, despite such claims in older Egyptologic literature. Currently no Sexually Transmitted Diseases (STDs) are accepted as present in the Pharaonic era. However, analysis of ancient medical papyri in conjunction with ancient depictions and mummy autopsy data suggests that three previously unidentified STDs did exist in Ancient Egypt.**

**\* Genital Herpes is the most likely diagnosis for the “kmj.t” disease recorded in Ebers case #818.**

**\* Trachoma has been endemic in Egypt since ancient times, but the causative agent, Chlamydia trachomatis, was not recognized as an STD until the 1970s.**

**\* Human Papilloma Virus is now well recognized as the cause of cervical cancer. There is reasonable evidence to indicate its existence in Ancient Egypt, too.**

**Evidence will be presented to substantiate these diagnoses.**

**James Anthony Harrell (University of Toledo)**

*New Discoveries at Two Dynastic Chert Quarries*

**Although chert (or flint) was widely used in Dynastic Egypt for cutting tools, there are only three known chert quarries dating from this period and two of these are the subject of this presentation: (1) Wadi el-Sheikh, first reported about a century ago; and (2) Wadi Umm Nikhaybar, recently discovered by the author. Both are in the Eastern Desert and are, respectively, 40 km south and 45 km east of Beni Suef.**

**Although long known, the Wadi el-Sheikh quarry was never mapped in detail until the present study. This site must now be reckoned as one of the largest ancient quarries in Egypt with its thousands of individual workings that extend 7 km along the north side of the wadi. The quarry pits and trenches, which are dug into the cherty limestone bedrock of a high terrace, range from a few to**

a several tens of meters across and are surrounded by spoil piles up to a few meters high. In one part of the quarry, the pits drop into vertical shafts up to 8 m deep and these branch out at the bottom into horizontal tunnels. Other horizontal tunnels penetrate the limestone from the edge of the terrace. The principal products of the quarry were large bifacial blades used for knives and axes, and also small thin trapezoidal blades used for the teeth in sickles and perhaps also as a general-purpose cutting tool. The ruins of three single-room shelters (up to 3 m across with original wall heights of 0.5-1 m) were found during the survey and these apparently served as windbreaks. Pottery is rarely found in the quarry and to date only one diagnostic sherd has been recovered and this comes from a beer jar dating to the 3rd or 4th Dynasty. The bifacial blades from the quarry appear to be of a type used during the 12th Dynasty, and these together with the beer jar provide the currently best estimate for the age of the Wadi el-Sheikh quarry: Old to Middle Kingdom.

The Wadi Umm Nikhaybar chert quarry is small in comparison to Wadi el-Sheikh, but is notable for its fortress-like, multi-room building (measuring 18 by 21 m) with walls still standing up to 2 m high. Its agate-quality (chalcedonic) chert is also unusual. Abundant pottery in the 'fort' date this structure to the 19th or 20th Dynasty. It is surely no coincidence that 3 km to the south, in Wadi Sannur, there is a New Kingdom shrine dedicated to Ramesses II. The quarry consists of two nearby trenches cut into the cherty limestone bedrock and these are 25-28 m long, 3-4 m wide and 2-2.5 m deep. There are also the remains of three double-room, rectangular structures measuring 7-8 m by 3-3.5 m with walls that were originally less than 0.5 m high. Beside the 'fort' is a large area of chert chippings where hundreds of trapezoidal blades can be seen along with the cores they were struck from.

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

*The Tomb of Menna (TT 69) Project 2007 Season*

The tomb of Menna (TT 69) is one of the finest painted, non-royal Egyptian tombs open to the public today. Its decoration represents the height of ancient Egyptian painting, a visual textbook of what the Egyptians could do in that medium. During the Fall 2007 season (2 Sept.-20 Dec. 2007), four phases of the project were completed: 1, the tomb and its environs were surveyed to



create an exact ground plan of the tomb; 2, high resolution digital images were taken and joined with an extensive net of measured points taken inside of the tomb to create an exact record of the chapel decoration; 3, the first conservation phase was conducted with emergency stabilization of the painting and Paraloid B-72 (an acrylic polymer) removal; and 4, archaeometry was utilized which joined visual analysis with x-ray fluorescence, RAMAN spectroscopy, and colorimetry (visible, ultraviolet and near infrared). This fourth phase was the first time these non-invasive archaeometric processes were used together in Egypt to identify and characterize the materials (pigments, binders, coatings, plasters) used in the paintings with the goal to understand various pictorial techniques and to help the conservators with their restoration of the paintings. One interesting finding is the variety of hues created by combining pigments in many different mixtures before painting on the wall. Frequently, the mixture of red would vary from one figure to the other, even in successive figures. This paper will discuss more preliminary results of the Fall 2007 season. The Tomb of Menna Project (TT 69) is a sponsored project of Georgia State University (GSU) and the American Research Center in Egypt (ARCE), Egyptian Antiquities Conservation (EAC) Project with funding from USAID, working in collaboration with a number of European partners, most notably the European Center for Archaeometry, University of Liège, the University of Ghent, the Centre de recherche et de restauration des musées de France (C2RMF) and the Supreme Council of Antiquities in Egypt.

**Michael G. Hasel (Southern Adventist University)**

*Pa-Canaan in New Kingdom Texts and Reliefs: Gaza or Canaan?*

The most frequent translation of the place name Pa-Canaan in Egyptian texts is simply Canaan. Others have interpreted this toponym specifically as the city of Gaza and not a region or territory. The distinguishing factor for the latter interpretation is the prefix “pa” which indicates the use of the definite article. The argument has been made that the definite article provides further specificity to Canaan and thus refers to its capital Gaza. The implication would be that all occurrences of the name Canaan in narrative contexts of the XIX and XXth Dynasties would need to be read Gaza for they are all written as Pa-Canaan. This would have major repercussions on the Egyptian understanding of “the

land of Canaan” referred to in other Near Eastern texts including the Amarna letters.

A complete analysis of all texts from the late New Kingdom would be most informative in reevaluating this issue. The study of an Egyptian understanding of place names in the eastern Mediterranean during the last several years has been made possible through the generous support of a Fulbright Scholar grant from the Cyprus Fulbright Commission, the Cyprus American Archaeological Research Institute, and the United States-Israel Education Foundation. This study has provided opportunity for the compilation and analysis of over 120 foreign toponyms during the Egyptian New Kingdom.

The focus of this paper on Pa-Canaan includes: (1) the Seti I reliefs at Karnak, (2) Papyrus Anastasi I, (3) the reference to “The-House-of-Ramses-Ruler-of-Heliopolis, -L.-P.-H. in Pa-Canaan” in Papyrus Harris I; and (4) the final hymnic-poetic unit of the Merenptah stela. From this survey of Egyptian texts and reliefs it will be suggested that Canaan was the Egyptian territory in Asia that encompassed a wide geographical region distinct from Hatti and Tehenu. According to a contextual study of New Kingdom sources, Pa-Canaan is to be understood as a distinct territory not to be confused or equated with Gaza. This is clarified by the specific use of both terms separately in the same texts. Pa-Canaan was a territory that began at the border city of Gaza at the distant end of the “Ways of Horus” and extended into the north.

**Brittany Hayden (University of Chicago) \***

*Evidence for Coinage in Ptolemaic Family Archives: A Comparison of the Greek and Demotic Documents*

Cultural borrowing between Greco-Macedonians and Egyptians in the Ptolemaic period has seldom been studied with regard to the private economy, even though coinage was the one way in which Greco-Macedonian influence on Egypt was ultimately permanent. A great deal of cultural adaptation and assimilation took place at this time, but economic influences were unidirectional. Ptolemaic coinage, unlike earlier coins that appeared in Egypt, remained entirely devoid of Egyptian cultural motifs and language.

Everyone in Egypt would have handled coins to some extent, since the ubiquitous salt tax was necessarily paid in coin. Some scholars have argued that in implementing such policies, the Ptolemies were aggressively insisting on the use of their coinage, and that the monetization of the Egyptian economy was swift. However, the Ptolemies never officially regulated the media of exchange used in private transactions. If it were practical and beneficial to the parties involved to use coins, surely they would have done so. Just as, in pharaonic times, individuals like Heqanakht carefully chose which medium of exchange to use for their business, Egyptians in the Ptolemaic period made calculated decisions about how to use the newly-implemented coinage, which was so prevalent in the rest of the Hellenistic world.

No detailed study has yet attempted to establish in which situations and why the Egyptians used coins in this period. Little has been known of the Egyptian view of coinage, whether a coin was perceived as having intrinsic value or simply value based on its weight in bullion. The scholars of the monetization of Egypt thus far have been primarily Classicists working only with Greek papyri, especially family archives. Such studies do not provide much information about Egyptians' use of coins or view of them.

This paper represents a beginning attempt to address this problem by comparing the evidence for coinage in Greek and Demotic documents from Ptolemaic family archives. In particular, I will focus on marriage documents and wills, since these documents are more likely than others to include expressions of valuation. First, I will analyze the relative frequency of terms for specific coins vs. weight of metals in the Demotic documents in order to better understand whether, for Egyptians, coins had intrinsic value or value based on their metallic content. I will then compare these findings to the better-known Greek papyri to see whether Egyptians and Greeks described value in the same way.

It is generally agreed that by the Roman period, Egyptians, like the Greco-Macedonians, were commonly using coins for private transactions. However, the complexities of the incentives that encouraged them to do so have not been fully appreciated, and they were not necessarily the same as those of the Greco-Macedonians. Even if Egyptians and Greco-Macedonians were using the same coins, they did not necessarily use the same system to describe value. If we can learn how Egyptians and Greco-

Macedonians described coins differently, we can better understand how deeply the introduction of Greek coinage affected the Egyptian private economy.

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

*The Late Amarna Period on Egypt's East Frontier: New Evidence*

The seventh and final season of excavations at Tell el-Borg in North Sinai took place in April 2007. In the course of these excavations, we have uncovered a significant amount of material from the Amarna period. In addition to pottery from this period, a number of reused talatat blocks were found. Most significantly, the names of an unanticipated number of the successors of Akhenaten were found. Wine jar seals make up the majority of the witnesses to royal figures. The presence of the names of Ankhkheperure, Neferneferuaten, Tutankhamun & Aye suggests that during the late Amarna Period, royal activity in this frontier zone was robust.

**Julia Hsieh (Yale University) \***

*Language and Genre in Nubian Rock Inscriptions from the Middle Kingdom*

Except for the few lengthier texts which are usually of a monumental nature, most Nubian rock inscriptions have received little grammatical analysis. The contribution of short and seemingly insignificant private inscriptions is usually limited to palaeographic information and in studies of titles and names, which comprise the majority of these graffiti. However, even an initial examination of the verbal constructions has revealed some thought-provoking information, augmenting current understanding of the development of the Egyptian language. Two specific examples from military-related rock inscriptions are the use of narrative infinitives and malediction formulae.

New Kingdom rock inscriptions often employ the narrative infinitive, deriving from the daybook style familiar to military scribes. Although well attested in Papyrus Bulaq 18, this infinitival report was in use as early as the First Intermediate Period (present in the inscriptions of Tjehemau at Abisko). In addition, the narrative infinitive occurs in many lapidary graffiti

of title-less names, which are often attributed to soldiers. The narrative infinitive occurs in one of four martial rock inscriptions at Gebel el-Girgawi, all of which conclude with a malediction formula.

Initially functioning apotropaically as part of the “Address to the Living” in Old Kingdom mastaba tombs, the malediction and benediction formulae served to threaten would-be offenders of improper behaviour with punishment and conversely, offer blessings or protection for those acting in the proper manner. Application of this address in a non-mortuary context is first evidenced in a Wadi Hammamat rock inscription dated to the Old Kingdom; their adoption in legal texts is also well attested. The intimate association between the malediction/benediction formulae and an inscribed regnal year, strongly evidenced in rock inscriptions, perhaps alludes to the idea of implicit royal support behind these threats and prayers.

Two aspects of Egyptian texts demonstrate the importance of including otherwise marginal inscriptions in studies of ancient Egyptian language and genre.

**Fatma Ismail (Johns Hopkins University) \***

*The Wild Gazetteer Inside Room G of the Hibis Temple*

Most of the deities represented on the east and west walls of room G of the Hibis temple are very rarely attested. In fact, some of these deities are pictorially represented only in Hibis. Not only are the representations, but the titles of these gods are unfamiliar. They possess epithets that don't occur elsewhere. By considering the scenes collectively as well as individually, the author is able to trace the reasons behind their unique grouping. The listing of a group of deities is based on more than just a theological association. Each god functions primarily as a protective entity and is associated with a specific place related to the roads of the western desert. The king is dedicating offerings to the divine lords of the territorial towns that were set at the foot of the cliffs at the eastern edge of the western desert, by means of which people reached the great oasis of Khargah from the Nile Valley. Therefore, the room celebrates the mountainous regions and the divinities of the wild.

**Jacqueline Jay (University of Chicago)**

*The "Petition of Petiese" Reconsidered*

The "Petition of Petiese," which is dated to year 9 of Darius (513 B.C.) and records a long-standing dispute between several generations of the Petiese family and the local priesthood of Amun, has the form of a documentary petition. However, the text's extreme length and extensive detail suggest that it is something other than a standard petition written as an official complaint; as Tait notes, it "sits very awkwardly between the literary and the documentary" (W. John Tait, "Demotic literature: forms and genres," in *Ancient Egyptian Literature: History and Forms*, ed. Antonio Loprieno, PdÄ 10 [Leiden, 199]), 178). This paper will consider the petition's connection with both fictional tales and documentary texts, illuminating why modern scholars encounter difficulties in discerning its true nature. After exploring the relationship between the form of the text and its contents, this paper will suggest why it might have been written and who its original audience might have been.

**Edward Johnson (American Research Center in Egypt)**

*ARCE's Architectural Conservation Training Program*

As a result of present and anticipated conservation needs arising from the Luxor East Bank dewatering projects at Karnak and Luxor temples, and the clear need to develop a cadre of dedicated professional Egyptian conservators to institute and maintain a long term program of monitoring and conserving ancient monuments in and around Luxor, ARCE designed and implemented an Architectural Conservation Training Field School as part of the USAID-funded Luxor East Bank Groundwater Lowering Response Project.

This intense, long-term program of eight months of continual instruction, successfully training twenty-four SCA conservators, is a first in professional conservation in Egypt. Over the life of the project it is designed to produce conservators fully equipped and trained in conservation problems extant in large architectural remains, including processes of deterioration and decay, causes and prevention, materials science and modern conservation techniques and methodologies. The program will repeat in 2008-2009 for a new group of trainees.

**The program was developed with participation and cooperation of senior ARCE personnel, SCA conservation units at Karnak and Luxor temples and an international group of conservators and conservation scientists, beginning in summer-2007. The program includes classroom instruction in subjects such as documentation, photography, damage mapping, adhesives and consolidants, geology, salt horizons and damage mechanisms, treatments with silanes, ethyl silicates and modern acrylics, mudbrick, treatment of small objects found in excavations in and around the temples, as well as introductions to photogrammetry, total stations and employment of geographical information systems (GIS) as an aid to conservation. Instruction is undertaken in Arabic by ARCE local staff, as well as outside, internationally recognized experts in their fields and other personnel with extensive in country experience at major sites within Egypt.**

**Practical supervised field work is an integral part of the program, centering on conservation at the Temple of Khonsu, within the Karnak precinct. Conservation work includes treatment of wall paintings, structural defects and deficits, cleaning and consolidation of the structure and its components beginning in 2007 and which will continue through 2009. Site visits to relevant sites and monuments in the area, such as Gebel Silsila, Esna and the West Bank were included.**

**Crucial to the program has been the creation, building and stocking of a complete modern conservation laboratory to service the monuments in the Luxor area. This will be turned over to the SCA upon completion of the program to serve as a permanent lab for ongoing conservation needs and will constitute a major asset of the SCA.**

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

*Tracing Roman Luxor*

**This paper discusses archaeological evidence providing a context in the Luxor Temple for the well-known Roman frescos recently cleaned and conserved by ARCE under its USAID-funded Egyptian Antiquities Conservation Project.**

**Between 1881 and 1962 clearance operations in and around the Luxor Temple removed most of the archaeological evidence for**



what happened at this well-known site in the Roman, Mediaeval and modern periods until the mid 20th century. The process has continued sporadically into the 21st century during various infrastructure projects. In the process, Pharaonic monumental architecture was exposed and remains were found of the Tetrarchic legionary fortress that was built around the temple circa AD 300. Apart from the two tetrastyles, stone gateways and traces of the fortress walls and bastions, the most striking fragments of the fortress are the Roman frescos in one of the adapted rooms of the temple. These paintings, seen and copied by Wilkinson in the 1850s, had already started to deteriorate by the beginning of the last century.

ARCE's project has opened up several new lines of research which are currently being pursued by various specialists. One of these concerns conservation issues in the past as well as those continuing to affect the monument today. Although the excavations mentioned above went mostly unrecorded, evidence from archive photographs, combined with the few published accounts available, provides important glimpses of the past condition of the temple and its surroundings. This material has also been invaluable in piecing together the archaeological remains of the Roman fortress by identifying what remains in situ, what was lost or removed and how both these groups of evidence can help inform each other. In this way, the Roman wall paintings are no longer particularized, but can be viewed in context.

ARCE's work in the Luxor Temple is carried out in collaboration with the Supreme Council of Antiquities and we thank Dr. Zahi Hawass, Mansur Bouraik and Sultan Id. The project works in cooperation with Chicago House and we are grateful to the Director, Ray Johnson and his staff for their assistance and hospitality.

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

*Beginners and Advanced Field Schools: Giza 2005-2007*

Ancient Egypt Research Associates, Inc. (AERA) has been the recipient of four ARCE grants from the Egyptian Antiquities Conservation projects (EAP and EAC) with USAID funds. Between 2005 and 2007 AERA has trained, through the

**ARCE Field Schools, more than 80 inspectors of the Egyptian government's Supreme Council of Antiquities (SCA). In two sessions (2005, 2007) of the Beginners Field School we trained Egyptian archaeologists in the fundamentals of systematic excavation and recording, following as our ideal standard practices that emerged from British archaeology and exemplified by the MoLAS (Museum of London Archaeological Service) manual. In the Advanced Field School (2006) students who have taken the Beginners Field school return and concentrate in one of five areas: ceramics, archaeological illustration, oseto-archaeology (excavation of human remains), survey or excavation. Those students who continue in excavation take on an excavation area alongside regular GPMP archaeologists. Graduates of the Advanced Field School became supervisors in the second round (2007) of the Beginners Field School. The fact that these experienced, former students could teach in Arabic was a great advantage.**

**Patrick Matthew Kane (Binghamton University, State University of New York)**

*Politics, Discontent and the Rise of the Southern Question in Egyptian Art, 1938-1966*

**Egyptian contemporary aesthetics is a subject of great difficulty for Anglo and American scholarship. The Orientalist reliance on historical models of antiquity or medieval Islam denied the contemporary experience of aesthetics as part of an agenda of validating imperial knowledge and stasis. This paper addresses this shortcoming by interpreting the historical and political context of artistic discourse during the years 1938 to 1966. I discuss the rise of the Egyptian Surrealists from the late 1930s and the Contemporary Art Group from the late 1940s in comparison with the discourse of the Egyptian nationalist nahdah (or Renaissance) that arose from the late 1920s. The waging of polemical discourse by the Egyptian Surrealists from the late 1930s was framed in the context of political and institutional struggles, specifically in the rise of art teachers and artists who argued against an elite academicism that sought to dominate Egyptian artistic discourse. This struggle initially took the form of a debate between graduates and proponents of the Academy of Fine Arts, founded in 1908, and the newer graduates of the Teacher's College. In response to the Academy's formalism, the Surrealists, many of whom were**

graduates of the Teachers' College and employed as teachers in rural towns, advocated the discourse of a broader aesthetic experience based on the inclusion of all classes and members of society. The critique by the Surrealists and the Contemporary Art Group was formed in the context of the rise of mass political mobilization against the large landowners and the old regime, which culminated in the revolts and coup of 1952.

The arts and aesthetics of middle twentieth century Egyptians crossed and interacted with two central issues: the Egyptian peasant struggles against capitalist agriculture; and the problem of nationalism and the state, as a reconfiguration of the capitalist domination of productive relations, before and after the 1952 revolutionary coup. In response to these critical issues, artistic discourse about contemporary art and the unevenness of daily life and culture transcended the epistemology of the modern or the contemporary as temporal categories which set themselves off as historical transitions. A review of 20th century Egyptian aesthetic discourse also challenges the preconceptions about a division between secularism and fundamentalism that presumes a clear distinction between modernity and tradition. Artistic discourse in this period reflected broader intellectual struggles. Artists and writers positioned themselves between secular and fundamentalist models of culture. This reflected the rise of regional problems of culture and state formation, particularly over the Southern Question. The rise of the Southern artist in particular reflected the appearance of new modes and subjects for the arts and the turn to the recognition of popular and mass culture at a time when Southern Egypt arose as a central focus for the state during the Nasser years.

**Jean Lewis Keith (University of Connecticut-Prof. Em.)**

*Anthropoid or Bust! Thoughts on the Anthropoid Busts of Deir el Medineh and Elsewhere*

This paper will introduce the Harer bust, unique among the ca. 190 busts included in the IFAO series, Documents de Fouilles, Vol. XXX, by J.L. Keith et. al., soon to be in print after many years of collection and analysis of the widely dispersed anthropoid busts.

In addition, I will also present here a summary of some general information about the busts. For example, busts have been found at fifteen Egyptian sites other than Deir el Medineh. Perhaps the

most surprising circumstance in this regard is the number of busts that has accumulated from and in Amarna in the last century, second only to Deir el Medineh.

The busts most frequently discussed and illustrated in publications of the last few decades wear the typical tripartite wig. However, among the many busts of stone and wood, bald, shaven headed or capped heads are nearly as numerous. And the double busts have one of each. Other iconographic details of interest are the varieties of headgear and parure.

There are five inscriptions on the bust sculptures, only five preserved among the scores of three-dimensional busts and a few more associated with the handful of two-dimensional representations of them. None of these can be certainly identified with “ancestors.”

Furthermore, I will suggest some unorthodox ideas, both old and new, concerning the functions of the anthropoid busts in Egyptian life and death, including why I believe very few of the objects should be called “ancestor” busts. In fact, I argue that, if you won’t call them anthropoid, then just call them “busts.”

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

*Lintel Art of Tombs: Catch as Catch Can?*

Tombs in Egypt were an essential part of an individual’s plan for their afterlife and as such were carefully constructed, decorated and outfitted throughout one’s lifetime. When examining Egyptian tombs, however, it is frequently apparent that not all parts of a tomb were decorated by a single artist—or even by a group having had training in a similar style. In several tombs it is the lintel areas over doorways that stand out in this respect. In New Kingdom Thebes, for example, lintels were decorated with seemingly crucial compositions that often include vignettes from the Book of the Dead or scenes of the tomb owner receiving offerings from a priest or a descendant. But the hand that decorated these lintels is not always the same as the one/s that sculpted or painted the rest of the images in the tomb. Such is the case with TT 157 (Nebwenenef) and TT 19 (Amenmose), among others. It is clear that some lintels in these rock-cut tombs were made by a different sculptor, or even cut and painted by artists other than the men responsible for the

majority of the work in the monument. The quality and, thus, implied skill in both these instances is reduced and one wonders why this is the case. This paper addresses instances in which the lintels appear to be separately made works of art and examines the possible causes. Were lintels considered to be less important fields because their images were above eye level, resulting in them being assigned to apprentices? Were some examples re-sculpted or replaced at a later date after incurring damage? Or were other instances originally sculpted in outside workshops before being placed in tombs, and why? These are the issues examined in this paper.

**David Klotz (Yale University) \***

*Reused Pharaonic Blocks in the White Monastery of Sohag*

In the early fourth century CE, Shenoute constructed one of the first major Coptic churches in Upper Egypt, the White Monastery (Deir el-Abyad), in modern day Sohag. Although most of the stones for the exterior walls came from local quarries, the ancient builders also reused larger granite blocks from Pharaonic temples for door posts, lintels, and roofing slabs. Although the presence of depictions of pagan gods in a Christian church might appear to contradict Shenoute's well-known antipathy towards ancient religions and hieroglyphs, the blocks were completely covered with plaster and paint, and thus their non-Christian nature likely remained unknown to the majority of monks.

In 2007, the White Monastery Project of Yale University made a preliminary catalogue and photographic record of all visible Pharaonic material from the White Monastery. The ancient blocks, of which over fifty survive, provide crucial information for the architectural history of the monastery itself. At the same time, they represent large and previously unrecorded fragments of major Pharaonic monuments from the Late Period. The systematic study of these reused blocks has allowed us to identify the date and provenance of almost all fragments. The stones come primarily from Abydos, Thinis, Akhmim, and Upper Egyptian Athribis, and date from the Twenty-Third Dynasty to the Roman Period.

One subset of blocks contains scenes of exceptional artistic quality dating to the Saite Period. On the basis of the inscriptions and reliefs, these stones all came from the Late Period Osiris temple at

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**Abydos. As little of the latter temple remains in situ besides the foundation stones, the White Monastery fragments are invaluable for reconstructing the original decoration. In addition to these and other important blocks, the White Monastery precinct includes other inscribed objects, including a colossal granite altar for the goddess Mehyt, and a naos for the god Horus-Imy-Shenut. The Coptic reuse of Pharaonic temple blocks is one of many reasons why Petrie considered the White Monastery "one of the most interesting structures in Egypt."**

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

*Amenhotep IV's Gem-Pa-Aten Colossi Unmasked as Usurpations*

**Rita Freed mentioned in Memnonium recently that the one of the Cairo Museum's standing colossi of Amenhotep IV (JE49529) has two navels. Her observation raised several questions in this reader's mind. Why would a statue have two navels unless it had been usurped and the body altered? What other signs of re-carving occur on this statue? Do other Gem-pa-aten statues bear similar evidence? If so, to whom did they originally belong? How could any previous image mutate into the extreme forms--some would say deformities-- of Amenhotep IV?**

**In response, I could find no example of a single-use, unusrped royal statue with two navels, and there is much additional evidence of re-carving on all of the colossi. The original owner appears to be none other than Amenhotep III because the double crown/nemes headdress combination on one colossus (JE 98915) was invented by him toward the end of his reign as was the kilt with pendant uraei adorned with sun-disks worn by JE 49529. As for the two navels on JE 49529, one is round in the style of Amenhotep III, and the other is the Gardiner N12 shape of Amenhotep IV/Akhenaten.**

**How could the sweet round face of Amenhotep III be stretched into the long, sad visage of Amenhotep IV? Certainly the re-carvers could not add stone to make a longer chin. Yet, Amenhotep III's divine beard typically rested high on his chin and was very wide offering plenty of stone to be reformed into a long chin with an adequate length of beard remaining below. The son's long nose likewise could not have been formed by adding stone to his father's short broad one. Instead, cutting up into Amenhotep III's**

generous eye sockets raised both the son's eyes and the bridge of his nose high enough to increase the length of his nose. The sides of the nose were shaved down making them narrower, and this enhanced the appearance of length. Tool marks and changes of polish at these sites prove this work was done.

Until now we have thought that Amenhotep III commissioned no portraits of himself in sandstone even though he made great use of the quarries at Gebel-el-Silsila especially toward the end of his reign as he prepared for his jubilees. Recently, however, a colossal sandstone image of Amenhotep III re-cut as Ramesses II was published in a Christie's New York catalogue. Thus, it is likely that the Silsila quarries provided this pharaoh not only with building materials but also with blocks for statuary, perhaps these very colossi. Suggestions as to their original location and appearance will also be discussed in this paper.

**Chahira C. Kozma (Georgetown University Hospital)**

*The Ancient Egyptian Dwarfs of the Walters Art Museum*

From the artistic legacy left by the ancient Egyptians, it is known that they highly valued and documented the existence of dwarfs. There were dwarf gods as well as several high-ranking and ordinary dwarfs. This study was undertaken to examine the ancient Egyptian representations of dwarfs in the Walters Art Museum, which is located in Baltimore, Maryland.

The Walters Art Museum has a couple of dozen dwarf images consisting of statuettes, amulets, and also representations of dwarfs on a magic knife. Most of the figures represent the gods Bes and Ptah, in addition to ordinary dwarfs. One of the highlights of the collection is a group of five ivory dwarf figurines from Predynastic times. Statuettes 71.532 and 71.534 share many stylistic characteristics and may belong together as a couple. They are naked with shaven heads, pointed ears, and their hands resting on their hips. A bilateral perforation serves for the eyes, and the eyebrows are represented by ridges. The upper arms are short, fat, and twisted. The pathological lower extremities are represented by very short and malformed limbs. The female pubic area is triangular and marked by holes. The sex of the male figurine is identified by a small protrusion. The figurines may have been images of fertility as suggested by the exaggerated sexual



characteristics. Statuette 71.533 is a small dwarf man who is on his hands and knees holding a child. A perforation of the back to the groin suggests it may have been part of a mechanical toy. Objects 71.531 and 71.507 represent dwarf females.

There are other dwarf statues such as 71.504 which dates to the Old Kingdom. The head is large with short hair, heavy eyelids, straight lips, and fat cheeks. The legs are slightly bent suggesting a dancing posture. The statute has a hole in the hands and the head is pierced perhaps to connect to a string and make the statue move. Statue 48.420 depicts the god Bes or a Bes-like god with strong feline features. The details of the eyes, mane, nipples, and snakes are marked by dark deep blue lines or dots. The dwarf holds a snake in each hand, symbolizing his ability to ward off dangers facing ancient Egyptian.

Statuettes 48.1748 and 48.491 represent dwarfs from the Greco Roman Period that, in contrast to earlier Egyptian Periods, depict harsh physical anomalies, twisted bodies, frowning of the head, and facial pain. The artistic impression can be interpreted as either tragic or humorous and playful. The severe and realistic treatment of dwarfs is believed to be due to a greater infusion of Hellenistic influence.

This study, which is being done in co-operation with Dr. Regine Schulz (Curator of Ancient Art at the Walters Art Museum) provides a microcosm of the legacy of dwarfs in ancient Egypt and supports the conclusion that dwarfs were accepted and integrated in the ancient Egyptian society, and with a few exceptions, their disorder was not depicted as a physical handicap.

**Bryan Kraemer (University of Chicago) \***

*Archaeological Evidence Concerning the Construction of the Ahmose Pyramid Complex at Abydos*

Excavations of the Ahmose and Tetisheri Project at Abydos in the 2006 season, directed by Dr. Stephen Harvey, uncovered remains of mudbrick production emplacements associated with the construction of the Ahmose Pyramid complex. The archaeological remains from the production of mudbrick and other building materials, construction ramps, and stone working at the site contribute evidence for the phases in the construction of Ahmose's temple and pyramid. In comparison to textual references from

other periods of Egyptian history, these archaeological features allow us to determine how the Ahmose temple and pyramid were built. Traces of the workers who built the pyramid and temples of Ahmose are also preserved at Abydos in the form of work registers on ostraca and the footprints of the workers themselves. These workers are possibly captives from Ahmose's wars against the Hyksos, in southern Palestine and Nubia. This talk will present this material from Abydos and discuss its implication for the first major temple construction program of the 18th Dynasty.

**Mark Lehner (Ancient Egypt Research Associates, Inc)**

*The ARCE Salvage Archaeological Field School: Luxor 2008*

The recent Salvage Archaeological Field School (SAFS) in Luxor, January through March 2008, was a logical extension of our Beginners' and Advanced Field Schools, which we embedded within the interdisciplinary excavations of the Giza Plateau Mapping Project on the 4th dynasty Heit el-Ghurob settlement site about 400 meters south of the Sphinx, and south of the large stone wall which lends the site its local name.

The SAFS took the training into the real, workaday world of rescue archaeology in an urban setting. The SAFS took place within the context of the dramatic interventions into archaeological layers of ancient Luxor by on-going development projects. By analogy, the controlled field schools are like training people in first aid. The SAFS carried our teaching into the real world "emergency room." It is logical and necessary that we teach the possible responses to situations that require urgent archaeological attention, especially for archaeologists who must respond to such situations in inspectorates throughout Egypt.

We fielded the SAFS in Luxor for three months from January until April 2008. The SAFS took place mostly within the enclosure of the former Khaled Ibn el-Waleed Garden (KIW) on Luxor's East Bank urban center, on the northern side of the Makeshesh Mosque and a police station from that part of the Sphinx Avenue in front of the Luxor Temple. The garden lay immediately above part of the Avenue of the Sphinxes, which extended for two-kilometers (some say three) northeast to southwest linking Karnak and Luxor Temples.

**In the SAFS we focused on methods of site-assessment with regard to modern interventions, quick recording, and guiding and monitoring heavy machinery, as well as the basics of archaeological method. We taught methods of urgent and short-term salvage work, as well as the systematic approach needed for settlement archaeology.**

**Five of 10 senior archaeologists with prior experience in rescue archeology in Britain, France, and Egypt each supervised two graduates of the Beginners and Advanced Field Schools at Giza, and each pair of graduates taught five inspectors from Luxor and surrounding communities who had no prior field school experience. The other five archaeologists with experience in rescue archaeology focused on the rescue archaeology at hand. Five other graduates of the Beginners and Advanced Field Schools at Giza assisted to senior specialists in teaching osteo-archaeology, survey, ceramics analysis, archaeobotany, and archaeological illustration.**

**As the SAFS is in its second week as we write this abstract, we will relate how the SAFS unfolded and discuss the potential for future rescue archaeological training missions.**

**Kate Liszka (University of Pennsylvania) \***

***Water Basins in Middle Kingdom Planned Settlements: An Architectural Feature of Hospitality and Bureaucracy***

**The bureaucracy of the Middle Kingdom was extensive and well organized. Evidence for administrative practices is found in the archaeological remains of Middle Kingdom planned settlements throughout Egypt. The spatial design of many of these planned settlements follows similar patterns, and their buildings contain architectural features that serve similar functions. Water basins frequently occur in the design of buildings in these planned settlements.**

**This paper studies the archaeological context of water basins in Middle Kingdom settlements. It intends to demonstrate that water basins occur in prominent and central areas associated with administrative activities and also area of domestic activities. Middle Kingdom architects purposely included this feature in locations around which people would congregate and linger for extended periods of time while conducting business. Decorative**

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water basins served as an elaborate and central display of the rooms in which they were placed. During the Middle Kingdom, providing water for guests or subordinates appears to have been a social obligation for hosts as well as patrons. The appearance of water basins in both social contexts suggests the conflation of private residences with administrative centers in Middle Kingdom planned settlements.

**Shaun Lopez (University of Washington)**

*Progress on the Pitch: Modernity, Race, and the Egyptian National Soccer Team in the 1924 and 1928 Olympic Games*

This paper examines the ways in which Egyptian sportswriters racialized hierarchies of colonized identity in relation to the performance of its national soccer team in the 1924 and 1928 Olympic Games. These writers often related Egypt's successes and failures on the pitch to the extent of its civilizational development—not only vis-à-vis European “modernity,” but also in relation to other African countries. For many Egyptian commentators, Egypt's status as the first African participant in the Olympic Soccer Competitions was proof of both its civilizational superiority to its continental neighbors, and its progression towards European modernity. At the same time, failures were often attributed to a lack of modernity and the shortcomings of the nascent Egyptian nation. The national soccer team's performance thus transcended the world of sports; rather, it was a representation and reification of widely held racial categories that placed Egypt in an intermediate position of modernity vis-à-vis European and African nations.

**Colleen Manassa (Yale University)**

*Ritual Use of the Underworld Books*

The nightly journey of the sun through the twelve hours of darkness appears in a series of cosmographic “illustrated manuscripts” known most prominently from the royal tombs of the New Kingdom. These “Underworld Books” are also included in the decorative scheme of New Kingdom and Late Period temple complexes, particularly the solar chapel of the mortuary temple of Ramesses III and the Edifice of Taharqa at Karnak. The architectonic arrangement of solar and chthonic texts within these

complexes creates a ritual and cosmographic cycle that captures the energy of the solar cycle. Similarly, the more extensive excerpts of Underworld Books within the New Kingdom royal tombs harness the unlimited power of the sun for the rebirth of the deceased. The Third Intermediate Period royal tombs at Tanis, funerary papyri at Thebes, and at least one Saite Period tomb employ portions of the Book of Amduat and other compositions from the netherworldly corpus. The Nectanebid Period witnesses a true renaissance in the use of Underworld Books—royal and private sarcophagi from the Thirtieth Dynasty and early Ptolemaic Period contain all of the Underworld Books attested in earlier periods, as well as important variant texts. This reuse of the Underworld Books on Late Period sarcophagi provides the strongest evidence for the ritual significance of the texts and sheds further light on the existence of a “model” of the Underworld in one of the Helipolitan solar temples.

The addresses of the “Great Litany” of the Book of Adoring Re in the West, which appear in the first two corridors of many of the New Kingdom royal tombs, are the most obvious liturgical component to the Underworld Book corpus. The title of the Book of Adoring Re in the West refers to its recitation during the evening, and the arrangement of the addresses on the two types of Late Period sarcophagi transforms them from “funerary” texts into a nocturnal counterpart to litanies recited to the diurnal sun. The division of the Addresses of the Great Litany among the hours of Amduat on two types of Late Period sarcophagi demonstrates the existence of an hourly ritual employing the Litany of Re. An hourly liturgy including Netherworldly deities also exists in the form of the “Book of Hours,” a Late Period funerary papyrus, providing an excellent parallel for the Late Period use of the Great Litany. Parallels between Late Period papyri confirm the ritual use of the Underworld Books—not only do several ritual compositions allude to concepts most fully documented in the Underworld Books, but at least one Late Period sarcophagus contains otherwise unparalleled passages from the Book of Felling Apep. The Late Period sarcophagi demonstrate that the Underworld Books were not only effective guides to the hereafter for the souls of the deceased, but also formed a not insignificant part of efficacious worship of the divine in this world.

**Heather McCarthy (Institute of Fine Arts, New York University)**

*Ramesside Royal Tombs: Placing Ramesside Queens' Tombs in Context*

At the beginning of the Ramesside period, the tombs belonging to all three types of royal individuals—kings, royal women, and princes—changed significantly. Kings' tombs became larger, possessed more elaborate plans, and were far more extensively (and, to a certain extent, differently) decorated than those of their 18th Dynasty forbearers. Royal women were each provided with a large, elaborately decorated tomb located in the Valley of the Queens, a discrete necropolis separated from the burials of contemporary kings in the Valley of the Kings. By contrast, 18th Dynasty queens were typically buried (singly or in groups)—in undecorated annexes within kings' tombs or in relatively small, undecorated tombs near those of their kings. Princes' tombs, for the first time, became a distinct category of decorated royal funerary monument with characteristic programs and plans.

Furthermore, the tombs of Ramesside kings, queens, and princes, in addition to becoming larger and more elaborate than those of their 18th Dynasty counterparts, were clearly differentiated from each other, both architecturally and programmatically; their plans and decoration were determined by, and reflected, the social identity, defining roles, and post-mortem needs of each type of royal individual. Kings' tombs stress the coercive, aggressive aspect of pharaohs as guarantors of cosmic order and representative of masculine rulership, while queens' tombs typically highlight the sacerdotal roles held by royal women and show the queen interacting with the gods on her own behalf. Princes' tombs, which are usually dominated by scenes depicting the reigning king acting as mediator between the gods of the netherworld and his deceased son, emphasize the princes' roles as the younger, subordinate halves of the dual-generational construct of masculine kingship. That the distinctions between the tombs of kings, royal women, and princes were meaningful is demonstrated by the unique tomb of the late 19th Dynasty, female pharaoh Tawosret, whose assumption of boundary-blurring royal roles during her queenship and her subsequent ascent to the throne necessitated the cutting and decoration of a tomb with an innovative plan and program tailored to her changing roles and identity.

The purpose of this paper is to place in context the dramatic changes made to Ramesside royal women's tombs by determining the underlying reasons for those made to all three types of Ramesside royal tombs. To this end, I will first explain how the form and decoration of each category of royal tomb was affected by hierarchical status, role, and gender. I will then examine the possibility that complex, interlocking phenomena outside the funerary realm propelled the changes to Ramesside tombs. These include: 1) the foundation of a new dynasty, 2) a Ramesside counter-reaction to the Amarna period transformation of the roles of king and queen, 3) the apparent elevation and divinization of queenship and the reinstatement of the "god's wife" title for royal women, 4) the increased visibility, prestige, and formalization of the roles accorded to royal sons at the beginning of the 19th Dynasty.

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

*The "Misplaced Letter to the Dead," and a Stela, Found Again*

In OLP 6/7 (1975/76) = Fs. Vergote: 595-600, my teacher Edward F. Wente published a transcription, translation and discussion of a hieratic letter to the dead written on the back of a limestone stela. He saw the object in the Cairo Museum in 1958, being approved for export, and was allowed to transcribe the hieratic text, but there were no photographs or facsimile and the only record of the hastily-seen hieroglyphic side was "a painted scene of a man making an offering," which has turned out not to be the case. Wente dated the letter to the "second half of the First Intermediate Period"; he also included it in *Letters from Ancient Egypt* (Atlanta: Scholars Press, 1990), which I edited, #349, p. 215. R. B. Parkinson published another translation in *Voices from Ancient Egypt* (London: British Museum, 1991), p. 142, echoing Wente's description ("a scene of a man making offerings") and suggesting that it "probably dated from the 10th Dynasty and came from a tomb chapel, perhaps at Nag' el-Deir." For K. Szpakowska's more recent translation, see below. The object itself was not seen again and no word was heard of it until 2007, when Dr. Ben Harer gave me photos of both sides at the ARCE meeting. It now belongs to the Harer Family Trust Collection. I am grateful to Dr. Harer for entrusting me with the texts, and to Prof. Wente for his encouragement.

I was reading the hieratic text when, in an entirely different context, I consulted the online database of texts accompanying Kasia Szpakowska's book *Behind Closed Eyes* (Swansea: Classical Press of Wales, 2003). As I read the entry "Letter on a Stela," I realized that it was the same text, and I began to connect the texts on the two sides. The owner of the stela, the woman Nebetitef or Nebetiotef born of Iutka, is also the recipient of the letter, which is from her husband Merirtyfy. In this paper I present the photographs of both inscriptions, a translation of and comments on the stela (which contains two Htp-di-nsw formulae and an image of a standing woman holding a flower), and comments on the letter. The photograph has substantially confirmed Wente's readings of the hieratic text; points of meaning and interpretation as well as dating will be considered. The stela, like the letter, is an excellent example of 1st Intermediate Period/11th Dynasty workmanship, palaeography and orthography, and textual idiosyncrasies will be discussed. These include the writing of one formula in retrograde, dit for di, ddw for Ddw, the pA bird in spA, and a repeated t of a feminine noun before a suffix-pronoun. The ms sign is similar to the form noted by Polotsky, *Zu den Inschriften der 11. Dynastie*, p. 11. The two texts form an interlocking whole which is a most felicitous example of hieratic, hieroglyphs and art of its time as well as a compelling human document.

**Carol Meyer (Oriental Institute, University of Chicago)**

*Gold Ore at Hosh al-Guruf, Sudan*

The 2007 Oriental Institute Nubian Expedition to Hosh al-Guruf and al-Widay on a stretch of the Nile about to be flooded by the new Merowe Dam at the Fourth Cataract investigated evidence for gold extraction at Hosh al-Guruf in the Kerma period. The Precambrian granite gneisses, the large number and wide variety of grinding and crushing stones recorded, and historical accounts are consistent with an interpretation of placer mining with preliminary grinding to release as much gold dust as possible. Alluvial sand trapped in two places was washed by a local gold washer to obtain a mineral-rich residue or ore concentrate. As expected, gold was not visible to the naked eye, so the concentrate was tested by the Advanced Photon Source (APS) at Argonne National Laboratory to detect gold and other metals. Since the APS can detect concentrations as low as parts per billion, the



question is not whether this particular ore sample is commercially viable but whether there is in fact gold at the site. The paper will describe the APS experiment, the mining-related finds from Hosh al-Guruf, and some implications for the Kerma period economy (ca. 2000 - 1500 B.C.).

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

*The Use of Egyptian and Egyptianizing Material Culture in Classic Kerma Burials: The Case of the Winged Sun Disc*

An investigation of the use of the Egyptian winged sun disc motif in Nubian burials of the Classic Kerma period demonstrates an active use of Egyptian goods and symbolism in elite burials. This paper concentrates on a single symbol as a case study within a larger study of the role Egyptian imports and motifs played in Classic Kerma society. Winged sun discs are present in several forms at the site of Kerma, ranging from unmodified imports, reworked imports, and replications of the motif. The pattern of use of this motif illustrates both external and internal social relationships. The imported sun disc examples can be sourced to a raided Southern Egyptian religious site, and likely held meaning for the Nubians as references to their military power during the Second Intermediate Period. Winged sun discs were incorporated into a limited number of objects designed at Kerma, and the context of these objects demonstrates an internal Nubian social hierarchy. The original religious meaning of the Egyptian motif was likely not relevant inside of Nubia, rather the political and cultural associations of the imported objects gave the symbol meaning to the people of Kerma.

**Nadine Moeller (Oriental Institute, University of Chicago)**

*The Archaeological Evidence for Town Administration: New Evidence from Tell Edfu*

Administration and bureaucracy played a key role in the Egyptian state and government. Our main sources of information are texts of various kinds and the level of complexity is often reflected in the titles of officials. However, in archaeological terms only few attempts have been made to analyse the structures belonging to the various administrative offices. This paper attempts to take further the work of rectifying this deficit within the framework of

an investigation of the archaeological evidence for administrative buildings in the larger towns of ancient Egypt. The particular focus will be the new discoveries from Tell Edfu, a town that has been identified as the capital of the 2nd Upper Egyptian nome and played an important role as a provincial centre south of Thebes. The recent excavations carried out at Tell Edfu have led to the discovery of the administrative quarters of the town dating from the late Middle Kingdom to the early 18th Dynasty. A large open granary courtyard containing at least eight silos of exceptionally large size (between 5.5m and 6.6 m in diameter) has been unearthed and this has been interpreted as the central storage facility of the town. Using pottery, it can be dated to the 17th Dynasty. In an earlier phase of occupation a hypostyle hall occupied this part of the town, with at least sixteen columns indicated by the remaining sandstone bases discovered in situ. Seal-impressions from the contemporary mud-floor, which date to the early 13th Dynasty, provide further confirmation of the administrative nature of this building. It seems to have been part of a larger palace-like complex, which was linked to storage and where the sealing of commodities took place. From this evidence, we can also deduce that the principal function of this part of the town lay in the administrative sphere. The latest discoveries will be presented in detail and the results put into the wider context of archaeological evidence for town administration in ancient Egypt.

**Kerry Muhlestein (Brigham Young University)**

*Power, Curses, and Reality: Realities behind Egyptian Tomb Threats and Many other Texts*

Our modern sensibilities have obscured the meanings behind tomb threats and a host of other texts with divine figures. Egyptologists have typically divided texts into those that dealt with the divine and those that treated the mundane. This false dichotomy is not one that the Egyptians themselves would have imposed. They saw themselves as mortal beings that interacted with the divine realm and the afterlife. The texts they created reflect this understanding, and thus we are greatly hampered when we insist that the language of a decree, threat formula, or other texts, must refer to either the mundane or the supernatural, but not both. Reading the texts in a more Egyptian way opens vistas of interpretations.

**Catherine Elizabeth Norvell (University of Memphis) \***

*Lady of the Sycamore: The Goddess Hathor and Her Association with the Sacred Sycamore*

The sycamore tree has long held a relationship with the goddess Hathor in the religious practices of ancient Egypt. The Hathoric sycamore cults appear to have originated in the Memphite area. Three main titles, and it also seems, three main cults, emerged referencing the goddess and the sycamore. These include: "Mistress of the Sycamore," "Mistress of the Sycamore in all her Places," and "Mistress of the Southern Sycamore." The cemeteries at Giza and Saqqara provide funerary evidence of the priestesses of these cults, which seem to have been fairly prominent by the fifth dynasty, or possibly an earlier date. The Giza/Saqqara area remained an important site for Hathoric cults for a long span of time. The remains of two Hathoric temples from the New Kingdom make it apparent that this region held a special significance in the veneration of Hathor. This paper examines the origins of the Hathoric priestess titles and the associated cult centers in northern Egypt.

Secondly this paper provides a study of the cultivation of the sycamore fig tree in ancient Egypt. The sycamore tree was one of a number of religiously significant trees, which were grown in sacred groves. The sycamore tree of ancient Egypt differs from the species of fig tree that is seen in modern times in Europe and North America. This type of sycamore is known as the sycamore fig and was native to sections of northern Africa, including the Nile valley in Egypt. The sycamore fig tree's unusual reproductive cycle and its need for a sizable amount of water are notable and make the tree's existence in ancient Egypt remarkable. The unique aspects of the sycamore fig and its use in funerary practices from the Predynastic period onward, and surviving tomb pieces depicting the sycamore and the goddess Hathor provide a number of links to the characteristics of this mythical figure, especially in her association with the primordial waters. Additionally, the duties of the sacred lake-keepers, including the task of planting sycamore trees after the digging of sacred lakes, are discussed.

Finally, this paper will address the tree goddess tomb reliefs. In New Kingdom and Late Period tomb reliefs the goddesses Hathor is frequently pictured in the sycamore tree making offerings of food and water to the deceased. At the onset, the offering

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

**goddess is portrayed in human form standing in the sycamore tree with the section of her body below the knees hidden within the foliage of the tree. In later times, the sycamore goddess is depicted as an actual part of the tree, or in some cases, with the sycamore tree as a headdress. These later scenes differ from the earlier representations of the goddess standing in the tree and may indicate a confusion of the imagery by later artists, or simply a more concise method of portraying the role of the goddess, which has been lost on the modern day viewer. The importance of the presence of container basins and their possible relationship to the goddess is examined.**

**David O'Connor (Institute of Fine Arts, New York University)**

*Temple and Palace in Context: The "Cosmic" City Revisited*

**The detailed comparison of palace and temple is an important and necessary exercise, but a full appreciation of the ways in which they complement, as well as parallel, each other depends upon an analysis of their shared context as well, that is, their relationship not only to each other, but also to the totality of the city or settlement in which most temples and palaces were located.**

**Temple and palace certainly have important cosmological dimensions; but we need to explore as to whether these extend to the larger context, that is, does the existence of temple and palaces within a city impart to the larger setting a cosmological dimension as well, and one that impacts on the self-image and activities of the community at large, just as the cosmological and other aspects of temple and palace respectively impact on that community.**

**The question as to whether Egyptian cities are structured in plan and activity to relate to the Egyptian concept of cosmos is a debated one, as it should be. However, so far in this debate, an unnecessarily narrow definition of a "cosmic" city has been utilized and we need to take into account the ethnographic / anthropological data relevant to many communities who produce cosmologically charged settlements that do not follow the regularity and formality implied by the more narrow definition. In addition, we need to make use of the widest possible range of Egyptian sources relating to their concepts of cosmos, and the wide-ranging integration of these concepts into the art and architecture of not only palaces and temples, but elite tombs and other architectural forms as well.**

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

***Cemeteries at the Gebel el-Haridi: A Preliminary Report***

**In the 1990s, the Egypt Exploration Society sponsored three seasons of survey at the Gebel Sheikh el-Haridi, on the eastern side of the Nile at the ancient border between the Ninth and Tenth Nomes of Upper Egypt. This paper focuses on the examination of two contrasting necropolises at the site, that of Ezbet Zohary, in the modern province of Asyut at the north end of the site (29 extant tombs recorded), and Gebel Abu el-Nasr to the south (in Sohag Province), the most substantial necropolis on the headland with in excess of 100 recorded tombs set either in rock terraces at the top of the slope at the base of the vertical cliff or in rock outcrops scattered on the slope beneath. The original date of the majority of the tomb groups ranges from the later Old Kingdom to the Middle Kingdom but as was the case with most cemeteries in Egypt, the inhabitants were not left undisturbed.**

**Robbed, quarried at least from the New Kingdom onwards, and occupied as living spaces by Copts, the rock-cut tombs of the Haridi headland still provide important information about tomb construction and decoration in this area during the transition from the Old Kingdom to the Middle Kingdom, and some evidence of mummification. They also reflect the political and social picture of this part of the Nile Valley in the frontier zone between the Tenth and Ninth nome. The cemetery at Gebel Abu el-Nasr, in particular, features a tiered system of tomb size and at least one large tomb, perhaps that of a provincial governor, as well as another with elaborate (if very fragmentary) wall and ceiling paintings that may belong to a successor. At Ezbet Zohary, by contrast, the tombs tend to be more uniform in size and their undeveloped and unfinished interiors, although there are clear distinctions in the quality and ambition of carvings on their façades. Among these tombs, several had niched façades, false lintels, and torus rolls over the doorway.**

**This report on field work will include a discussion of the two cemeteries in terms of their architecture, tomb decoration (relief carving and painting), and small finds, as well as a consideration of the post-cemetery usage of the site.**

**Clair Ossian (Tarrant County College)**

***Water Lilies and Lotus in Ancient Egypt: Iconographic Use and Expression***

For nearly 4000 years the native Egyptian water lilies (*Nymphaea caerulea* and *Nymphaea lotus*), and later the imported lotus (*Nelumbo nucifera*), were used as strongly expressed symbols, favored art forms and religious adjuncts. It will come as no surprise that these symbols were used in different ways during this long history.

The data set supporting this paper and its interpretations includes approximately 6600 images drawn from ancient sources spanning the entire interval of Egyptian history from the late Predynastic to early Roman times. Egyptians living in early dynasties viewed, used and depicted water lilies in ways that differ greatly from those usages found in Middle and New Kingdom times. Not surprisingly, great changes also occurred during the Ptolemaic period, and trends shifted abruptly with the arrival of the Romans.

Using the rich terminology found in the Great Harris Papyrus offering lists as a starting point, it has proved possible to name and understand many of the concepts employed by ancient Egyptians as they used water lilies in their private, public and religious life.

This paper will demonstrate 1) a broad catalog of artistic conventions used to record water lilies, 2) a preliminary catalog of chronological changes in their use and expression, 3) special case usages, and 4) examples of modern misinterpretations.

**Fraser Parsons (American Research Center in Egypt)**

***ARCE's Luxor East Bank Groundwater Lowering Response Project***

In February 2007, ARCE was awarded a USAID grant to support conservation at the Karnak and Luxor temple complexes. The grant's funds enabled the formation of a new ARCE project with an overall strategy to respond to conservation opportunities arising as a result of the recent construction and startup of dewatering systems at both temples.

**ARCE's "Luxor East Bank Dewatering Response Project" has five main activities. The initial project activity is to monitor temple structures and groundwater levels to observe effects of the new groundwater-lowering system. The second activity is a major training initiative by ARCE to support development of quality conservation work by conservation technicians of Egypt's Supreme Council of Antiquities. Other project activities include construction of a conservation laboratory for the Karnak temple precinct and Luxor region, preservation of the sacred lakes at Karnak and Mut temples, and several emergency interventions at the Luxor and Karnak temple complexes.**

**The presentation will explain the goals of the new ARCE Luxor project in detail, describe the results of the monitoring program, and outline the general progress to date of the project activities during the first year of the project.**

**Patricia V. Podzorski (University of Memphis, Institute of Egyptian Art & Archaeology)**

*Selected Coptic Textiles in the Collection of the University of Memphis, Memphis, Tennessee*

**Most collections of ancient Egyptian material culture include an assortment of textiles grouped together under the rubric "Coptic." When referring to textiles, this term does not imply a specific religious affiliation, but rather a temporal range. Coptic textiles include secular, polytheistic, Christian and Muslim motifs. The most common attribute is the use of colorful woolen yarns to create the design. These often highly decorative embellishments for garments and furnishings became popular at the end of the pharaonic period and continued in use into the second millennium CE.**

**The Egyptian collection of the Institute of Egyptian Art and Archaeology of the University of Memphis houses over forty textiles, mostly fragmentary, which can be classified as "Coptic." They represent a wide range of dates and a variety of styles which vary from complex representational motifs with Classical, pharaonic, or Christian elements, to geometric patterns, to simple linear embellishments. This presentation will explore a selection of the most highly decorative of the IEAA/UofM specimens. These include an almost complete adult tunic (UM 2004.1.1), two**

decorated textile fragments with different versions of the popular “dancers in an arcade” motif (UM 1999.5.31 and 1999.5.22), and three roundels with complex interior designs. The first of these contains an unusual humanoid figure in green in association with Egyptian-style elements including an Egyptian lily (2004.1.15). Additionally, two examples of the tree with red fruit motif (1999.5.30 and 2004.1.24) will be presented.

**Donna Poppe (Pacific Lutheran University)**

*Music at Mendes - Songs of the Work Force*

In July/August 2007, I had the opportunity to conduct ethnomusicological research while working with Dr. Donald Redford at the site of Mendes in the northeastern corner of the Nile Delta. My particular interest was to study connections between the working environment and musical culture; in short, the work songs of Egyptian laborers engaged in excavation activities.

The songs of eight Qufti workmen were recorded and several different ensembles were noted including solos, duets and large groups singing improvisations on such motifs as: women, friends, the ‘hard life,’ low pay, and the good/bad people in the world. I also collected songs sung by local teenage girls hired as basket-carriers, as well as those by local teenage boys hired as pottery-washers. These songs and chants were gender distinctive. In addition, I was able to note some interesting phenomena regarding the intersection of traditional songs and modern technology, including the use of cell-phone ringtones as a pace-setting device.

Examples of the documented work songs along with translations will be presented.

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

*Surviving “Bone Detectives:” Recent Investigations of a Byzantine Necropolis at Tell El-Hibeh*

During a short season of field work in the fall of 2007 revolving around the filming of a segment of the new Discovery Channel series, Bone Detectives, important information relating to the 4th -- 6th century C.E. “mass burial” feature outside the north gate of



**Tell El-Hibeh was gleaned. Despite the anticipated distractions of filming a television program on site while trying to conduct excavations, our research efforts were rewarded with several significant discoveries. Expanding upon the salvage recovery of Coptic burials from a large looter pit originally undertaken in 2004, the recent work may have defined the possible configuration of the necropolis compound.**

**Donald M. Reid (Georgia State University)**

*Imperialist and Nationalist Contours in Egyptian Egyptology in the Semi-Colonial Age (1919-1956)*

**This paper will compare the careers of Selim Hassan (1886-1961) and Sami Gabra (1892-1979), the two leaders of the scant second generation of Egyptian Egyptologists. Their career patterns will be used to explore cultural conflict and cooperation in Egyptian archaeology during the slow retreat of British (and, in the Egyptian Antiquities Department, French) imperialism in Egypt between the revolution of 1919 and the Suez War of 1956. Issues of social background, education, ideology, religion, race, and personal temperament will be considered. In the 1930s Hassan provoked the wrath of British and French authorities by challenging colonial control of Egyptian antiquities and was forced into retirement on corruption charges. Although he learned much from several Western mentors, Hassan's nationalist demands and assertive personality provoked strong reactions in European circles. In contrast, the genial and Westernized Gabra won the enthusiastic support of his European superiors, flourished as a professor and as excavator of Tuna El Gebel (Hermopolis West), and looked back nostalgically on the interwar years as the golden age of Egyptian archaeology. That Hassan was a Muslim and Gabra a Copt lends itself to an exploration of the overlapping but somewhat different roles which Egyptian nationals of these two religious backgrounds played in the archaeology of the day. British and French colonial rule in the Middle East was of course permeated with perceptions of race. Many Western archaeologists and anthropologists of the late 19th and early 20th centuries participated in the elaboration of what is sometimes called "scientific racism." One of the ramifications of this for Egypt was the perception that the Copts were the "truest descendants of the ancient Egyptians," often leading to the questionable and dangerous conclusion that therefore they were somehow more virtuous and better suited to**

lead Egypt into modernity. Some Copts took up such assertions with enthusiasm. In any case, Hassan's and Gabra's different religious backgrounds is but one dimension among a number that will be explored. In 1952, Nasser's Free Officers ousted the last French director of the Egyptian Antiquities Department, Étienne Drioton, along with his personal patron King Faruq. In 1956 the Suez War rang down the curtain on British imperialism in Egypt. With Egypt at last controlling its own national affairs, including antiquities, Hassan and Gabra were brought back from retirement to preside over certain symbolically important functions, but the task of leading Egyptian archaeology in the postcolonial age passed to their younger compatriots. The paper draws on a wide range of published and archival sources in English, French, and Arabic.

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

*'It was the Decision of Ra'. Succession Patterns in First-Millennium Kush according to Cairo Stela JE 48866*

In a paper given at last year's ARCE annual meeting, I wished to demonstrate that the numerous references to snw nsw 'Kings' brothers' in major Kushite sources signaled the emergence of a new pattern of royal succession under 8th Century B.C. 25th Kushite kings in Egypt and their descendents, the rulers of the independent Kingdom of Napata, a territory that covered more or less present-day Sudan from the 7th Century to the 2nd Century B.C. The main purpose of my paper was to show that an important political and religious ideological shift had occurred. Whereas the fratrilineal succession, during the 13th dynasty and at other times in pharaonic history, was seen as exceptions to the rule, the advent of the Kushite dynasties did necessitate thorough structural changes in both royal phraseology and mythology.

This year, through the examination of a major Kushite document (Cairo Stela JE 48866), known as the Enthronement inscription of the Napatan king Aspalta (6th century B.C.), I would like to put forward another particular feature that illustrates the way Nubia, a society of oral tradition, was able to re-appropriate the written heritage of Pharaonic Egypt in order to suit its own particular needs. More specifically, a new translation of a passage in the Stela is ground for a reassessment of the role played by the Egyptian god Ra in choosing rulers in Ancient Kush. Not only

does the text stress the predominance of a local solar Nubian god (Amen-Ra of Napata) over an Egyptian one, it also shows, in a subtle and implicit way, the renunciation of the traditionally important role played by the Heliopolitan god Ra as the ultimate judge between Horus and Seth in their fight over the Osirian kingship.

**Janet Richards (University of Michigan)**

*The Archaeology of Political Ideology: The 2007 Abydos Middle Cemetery Project*

By the end of the Old Kingdom, Osiris became the principal deity at the site of Abydos, but the chronology of this religious shift has never been entirely clear. Excavations in the Middle Cemetery in Jan.-Feb. 2007 have shed more precise light on the early 6th dynasty timing of and motivations for this change, on the concomitant development of the cemetery as a political landscape invoking two dimensions of the royal past, and on the role played in these processes by two generations in the family of Weni the Elder.

**Barbara Ann Richter (University of California at Berkeley) \***

*The Amduat and Its Relationship to the Architecture of Early 18th Dynasty Royal Tombs*

The Thutmoside kings of the early 18th Dynasty chose a new genre of funerary literature to decorate their tombs--the Amduat, a Netherworld book describing the journey of the sun god through the twelve hours of the night, arising reborn at sunrise. Only a few studies have examined the ways in which the texts and pictures of this composition work together with the architecture of the tombs to create a synthetic whole. Roehrig suggests that the layout of the tomb of Thutmose III (KV 34) reflects a number of concepts from the Amduat itself. Taking her idea as a starting point, this paper delves more deeply into the decorative and architectural relationships of the burial chamber of KV 34, and then looks at the other two pre-Amarna tombs with complete versions of the Amduat (KV 35 and KV 22) to see the ways in which succeeding kings utilized the Netherworld texts as they expanded and elaborated the architecture of their burial chambers.

Utilizing publications of the tombs, as well as plans from the Theban Mapping Project, I first studied their general architectural features and decorative schemes. Then, I compared their layouts and determined the precise positions of the hours of the Amduat on the walls. After identifying the most important hours and studying them in more depth, I correlated their placements within the chambers with the architecture as a whole.

This examination revealed a clear development over time, with the trend to describe ever more fully the afterlife of the king in both its solar and Osirian aspects. The introduction of the Amduat into the decorative program provided an opportunity for a true synthesis between decoration and architecture, most perfectly realized in the tomb of Thutmose III, enabling the transformation of his burial chamber into a working microcosm of the Netherworld. A progressive trend of elaboration and expansion by succeeding kings caused the tomb architecture and decoration to change. Rooms increased in number and size; some elements that had previously imitated the underworld so closely were abandoned, while others were added. The increasing number of decorated rooms allowed the divine realm of the gods and the king's interaction with it to be depicted in more varied ways, all with the purpose of securing his protection, regeneration, and ascent to the sky for eternity. Because of the intrinsic relationship of texts, decoration, and architecture in Egyptian monuments, a closer look at the ways in which these factors interact can increase our understanding of how decoration not only reflects theological ideas but also serves to transform the royal tomb into a working "machine" for guaranteeing the king's eternal life.

**Gay Robins (Emory University)**

*The World at Dawn: The Decoration of Palace Floors at Amarna and Malqata*

Few palaces from ancient Egypt have survived in any form, and little is left of their decoration. The best preserved remains come from Amarna, and it was at this site that Petrie found the "great pavement" in room E of the so-called north harim of the Great Palace, together with fragments from floors in adjacent rooms. These show that the floor decoration was laid out around depictions of rectangular pools, containing blue water lily plants, tilapia and mullet, which were surrounded by rectilinear bands

enclosing stands of papyrus, reeds, poppies and cornflowers. Pintail ducks fly over the plants and bull calves leap through them. In addition, similarly decorated floors once existed at the palace of Amenhotep III at Malqata according to descriptions given by early excavators of the site and the discovery of surviving fragments of floor plaster there.

In his groundbreaking work on palaces, David O'Connor suggested a connection between palace floor decoration and contemporary sun hymns that "describe the terrestrial universe bursting into life and hastening to adore the sun god as he illuminates it with life at sunrise and re-awakens it from deathlike darkness, in effect renewing the orderly universe that was brought into being in primeval times." He posits that "the floor scenes are largely the visual equivalents of the hymns, and when the king appears on his throne as an embodiment of the sun-god, he 'illuminates' a representation of the terrestrial universe (extending over the floor before his throne) which adores and submits to him just as it does to the sun-god." Although his hypothesis fits well with Egyptian ideas at this period concerning the solar aspect of kingship, the correlation between the hymns and the floors is not exact because the hymns lack the specificity of the floor decoration. They refer in general to wild and tame animals (awt, j3wt and mnmnt), to birds and flying creatures (3pdw, axyw, p3yt xnnt), to fish (rmw), and to trees (Snw), plants (smw) and flowers (Hrrt), whereas in the decoration of the floors, these broad categories are reduced to a small number of representatives: calves, pintail ducks, tilapia, mullet, papyrus, reeds, foxtail sedge, great willow herb, poppies, cornflowers, and blue waterlilies, all of which are repeated again and again. This paper will endeavor to explain why a representation of the world at dawn was populated by a restricted group of animals and plants in a formally laid out composition centering on a pool of water.

**Caroline M. Rocheleau (North Carolina Museum of Art)**

*Shedding Light on the Egyptian Collection at the North Carolina Museum of Art*

While the Egyptian artefacts at the North Carolina Museum of Art (NCMA) are the delight of school children in and around Raleigh, NC, the collection is largely unknown to the scholarly world. This small, but interesting collection has remained in Egyptological

darkness because only a few pieces have ever been studied—notably by W.K. Simpson and B. Bothmer—and even fewer have been published in Egyptological journals.

This paper therefore presents to a scholarly audience a selection of Egyptian artefacts from the NCMA's collection, including Late Period coffins, Old Kingdom funerary reliefs, New Kingdom statuary, temple decoration from Sebennytos, and vessels originally excavated by John Garstang. Let there be light !

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

*The Mastaba Chapel as a Map of the World*

It has long been a truism that ancient Egyptian temples are hieratic models of the universe. Their architectural elements are shaped and arranged to represent parts of the world so that the rituals performed within the temple will be echoed by sympathetic magic in the larger cosmos. Many of the same equations have been applied to Old Kingdom decorated mastaba chapels, with apotropaic scenes of fishing and fowling standing in for the smiting scenes that adorn the entrances of temples, both functioning to keep the nonexistence that is outside their doors at bay.

The method by which artists decorating mastaba chapels created a small-scale cosmos mapping the real world is, however, far more complex and extensive than has hitherto been recognized. This paper will illustrate some of those methods and discuss the ways in which the sympathy so created was used to ensure the transition of the deceased owner of the chapel into the afterlife.

**Mario Ruiz (Hofstra University)**

*White Slaves, Egyptian Masters? Race, Gender, and Interwar Sexuality*

This paper examines debates about race and the “white slave trade” that occurred in interwar Egypt. Specifically, it focuses on fears of the sexual traffic in “white” European women and children from Mediterranean countries to Egypt, and the effects this traffic had on racial conceptions of Egyptian citizenship from 1918-1938. In many respects, the interwar period was a critical period

in modern Egyptian history, with debates about race, citizenship, and cosmopolitan prostitution posing a particularly acute problem for an Egyptian state emerging from British colonial rule. The resulting sense of uncertainty and fear of disease regarding the “white slave trade” manifested itself most explicitly in new public concerns over immorality. As a result, the Egyptian government endeavored to find different ways to re-establish its moral authority over urban citizens. One way that the state accomplished this was through a new definition of Egyptian citizenship and new racial qualities that constituted “Egyptianness.” Interwar notions of immorality were thus redefined and understood within broader discussions of race and citizenship. Government officials also curtailed transnational prostitution precisely because it violated social-sexual bourgeois norms of Egyptian citizenship. For these reasons, I argue that the “white slave trade” exposed fundamental social and economic divisions in Egyptian society and constituted a political dilemma that forced state officials to confront issues of race, citizenship, class, and gender. Tensions over citizenship not only combined with theories of race and economic issues, but also with concerns about social stability. Egyptian officials therefore attempted to regulate the “white slave trade” as untamed sexuality flouted bourgeois moral values, raised concerns about violent crime, and flew in the face of the assumption of class control and racial privileges. The surveillance and control of this international sex trade served many purposes: shoring up new definitions of citizenship, redefining the parameters of power among members of the Egyptian state, ensuring the creation of a new public order, and re-establishing appropriate racial and class values.

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

*Pacific Lutheran University Valley of the Kings Project: Report of the 2007 Field Season*

This presentation will summarize the activities of the 2007 field season of the Pacific Lutheran University Valley of the Kings Project. Our goals included an inventory of objects from each of six tombs, conservation work, and the completion of the clearance of KV 27. We expected little but found much, including new paintings and inscriptions from objects in KV 60, and three new occupants in KV 27.

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

*Coup de Grâce Human Remains, Weaponry, and Medical Commentary Middle Kingdom - Late Second Intermediate Period*

Medical analysis of the remains of Montuhotep II's soldiers shows cause of death in 15 out of 60 as "cranial crushing wounds" delivered as "Coup de Grace" by smiting blows. Studies of skull fragmentations and of the shape of depressed skull fractures indicate that the mace, one of the commonly used close combat weapons during the Middle Kingdom, was the cause.

By the late Second Intermediate Period, Egypt's native ruling house, Dynasty XVII, only controlled Upper Egypt. Their military forces were just beginning to modernize by adopting military innovations (chariot, compound bow, khopesh sword, penetrating Hyksos battleaxe) of the Hyksos, their enemy. King Seqenenre Tao fought, and perished in a battle against the combined forces of the Hyksos and their Egyptian vassals.

Despite the controversy surrounding his death, medical analysis of his remains leaves little doubt that he died in combat, and as a result of multiple cranial wounds inflicted by a variety of assailants and weapons. As suggested by Bietak and Strouhal, the King was first injured from his left by a Syrio-Palestinian MB II battleaxe (a new weapon used by Hyksos forces), and by a spear. He then received another axe injury from his right. While lying on the ground, his head slightly turned to the left, he was hit with a broad axe or a khopesh sword, and a mace. The broad-axe, mace/clubs were weapons used by Hyksos Egyptian vassals. Cause of death of King Seqenenre was most likely the penetration wound to the right fronto-temporal area produced by the battleaxe, and the spear wound at the base of his skull. He was dying, or perhaps already dead, by the time he was hit with the khopesh sword or broad axe and by vicious blows to his face. The suggestion that Seqenenre died months after the battle is extremely unlikely and will be addressed in the presentation proposed.

In the late Middle Kingdom, the nature of warfare in the Nile Valley was conservative. The internecine warfare had ceased. Egypt was at peace. Consequently, the demand for new weapon technology was limited and Egypt lagged behind in military modernization, proving fatal during the Hyksos takeover. The



smiting cranial wounds produced by close combat weapons of the Middle Kingdom, contrasted with the wounds of King Seqenenre Tao, reflecting the devastating power of the new weapons technology.

**Erin Sauer (University of Memphis) \***

*Animal Mummies: A Study of Wrapping Styles and Their Meaning*

My research focuses on the outer wrapping styles of animal mummies dating from the Late through Ptolemaic Periods of Egyptian history. Due to the fact that votive mummies are the most numerous type of animal mummy with intricate wrapping designs, they are considered with the exclusion of purely “sacred”, pet and victual animal mummies. The scope of this study incorporates a number of different animals, including ibises, cats, dogs, hawks and falcons in order to determine whether or not trends in wrapping design can be noted within species, location or date. Specific animal cult centers including the Sacred Animal Necropolis at Saqqara, Bubastis, Tuna el-Gebel, Abydos, Speos Artemidos and Thebes were analyzed regarding their religious practices and the mummies found within them in order to understand the function of these mummies within the Egyptian culture of the Late through Ptolemaic Periods. Wrapping styles from these sites were classified and attempts were made to identify styles typical of each site and time period. The most common ornate wrapping styles were identified as spiral, herringbone, square lozenge, diamond lozenge, appliqué and linen netting. Comparisons of wrappings were made with a focus on an unprovenienced cat mummy owned by the Institute of Egyptian Art and Archaeology at the University of Memphis, Acc. No. 1981.1.30, in an effort to more accurately date the piece and identify its most probable source. Although the original wrapping style of the University of Memphis cat was identified, with examples of similar wrapping technique seen in other cat mummies, results from the comparisons show little correlation between wrapping styles and provenience. Also, other than a trend for more intricate styles in the later periods, no specific conclusions can be made about the dating of wrapping styles due to the fact that many animal mummies in museum collections are unprovenienced, unpublished and neglected. More research is needed in this area in order to fully understand the importance and function of votive animal mummies in ancient Egyptian life.

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

*The Magical Bricks of the Oriental Institute Museum of the University of Chicago*

The Egyptian collection of the Oriental Institute Museum of the University of Chicago contains 10 magical bricks dating from the 18th to the 25th Dynasty. The bricks derive from art market purchases and shares of finds made at Abydos by the Egyptian Exploration Society (EES) in 1900-1904. Though several of the Abydos exemplars appeared in hand copies in the original excavation report, they have been overlooked in published studies on magical bricks. It is surprising that the other magical bricks of Theban origin, including both the earliest known private and earliest known royal magical bricks, have remain unpublished. Included in this assemblage is the earliest datable magical brick known, belonging to the scribe Amenemhet (TT 82) from the reign of Tuthmosis III. Amenemhet's magical brick was purchased by James Henry Breasted in 1925, according to the museum's records "from Egyptian natives." However, it may be possible to trace its origins more specifically. In the publication of Amenemhet's tomb (TT 82), Alan H. Gardiner mentions such a brick in the possession of Sheikh Abd er-Rasul, quite possibly the very brick now in the Oriental Institute Museum collection. Additionally, the collection contains the earliest datable royal magical brick belonging to none other than Tuthmosis III. Four magical bricks deriving from Abydos belong to family members holding the title of vizier in the late 25th dynasty, Nespekashuty and Nespamedu. The remainder of the collection consists of a nearly complete set of magical bricks belonging to a god's father of Amun, dated to Dynasty 19.

A complete assemblage of magical bricks consisted of four bricks with associated amuletic figures, each inscribed with a portion of Book of the Dead spell 151, which provides instructions on the production and use of the magic bricks and associated figures. Sections of BD 151 are found on the Oriental Institute Museum bricks in hieratic and hieroglyphic, either incised into the clay with a stylus or written on the clay with ink. As with the many parallels, textual transmission is of varying quality, sometimes defying certain understanding. Several significant features appear uniquely among these bricks, including a mysterious inscription on the back of one brick and a new "instruction" for another. This paper will present the magical bricks from the Oriental Institute Museum

collection and discuss their significance within the broader corpus of magical bricks.

**Katarzyna Scherr (University of Memphis)**

*Widows in Ancient Egypt: A Look at Social Status*

The social position of the widow in ancient Egypt is a much neglected area of research. Little attention has been paid to her significance beyond the generalized role of a woman who had lost her husband by death and had not remarried. A closer look at the terms meaning “widow” in context, however, suggests a more extensive definition.

The widow is especially prominent within wisdom literature and autobiographical inscriptions, where she is grouped among the disadvantaged in society, including orphans, the hungry, and the naked. An examination of the literature and inscriptions reveals standardized, idealistic, dialogue regarding the poor and deprived, often paralleled in other Semitic traditions. Several passages in literary and monumental texts testify to the vulnerable position of the widow in ancient Egypt. These were not women who were wealthy in their own right or who had strong family support, but those who had been dependent on their husbands, and who were left with little or no means of support when their husband died.

A survey of the textual and artistic evidence, in addition to an examination of the determinatives associated with the terms for “widow,” implies her status as an individual oppressed, weak and lacking, hungry, and subject to injustice. The sources suggest that the term “widow” does not simply represent a woman whose husband had died, but a woman whose husband had died and left her without an independent means of support, reducing her to a disadvantaged position in society.

**Kristin Scheidt (University of Alaska) and Robert M. Yohe (California State University)**

*A Preliminary Assessment of Human and Sheep Remains Recovered from a Shaft Tomb at Tell El-Hibeh*

In 2006, a small looted shaft tomb (LST-1) located in the large necropolis area east of Tell El-Hibeh was investigated as part

of a feature stabilization effort. The use of this burial chamber may have spanned between the Third Intermediate and Graeco-Roman Periods. The tomb was found to contain six disturbed anthropomorphic limestone sarcophagi and a fill deposit containing bone and assorted trash, both ancient and modern. This particular burial chamber was unusual as it contained thousands of vertebrate remains, primarily attributable to domestic sheep (*Ovis aries*). In addition to the sheep bone, representing male and female animals of various ages (including neonatal specimens), remains from a minimum of nine humans were also recovered. This paper provides a brief description of the tomb and its contents as well as our initial interpretation of the abundant osseous remains.

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

*Egyptology in the Nazi Era*

The paper gives an outline of a new research project that investigates the history of Egyptology in the Nazi Era. The discipline's history between 1933-45 and its aftermath has never been the subject of academic inquiry, either with regard to the roles leading representatives of the discipline assumed when faced with the restrictions imposed on the academic system by the regime, or with regard to the impact Nazi ideology had on the intellectual discourse within Egyptology. Neighbouring disciplines of Egyptology have investigated this territory thoroughly over the last ten years and have added significantly to our understanding of the interplay of totalitarian ideology, personal biographies and the shaping of disciplines between 1933-1945. Although the Nazi years 1933-45 were clearly perceived as a break by the discipline's representatives, the history of Egyptology after the war appears to be largely marked by continuity and restorative tendencies. A debate about the roles of individuals and disciplinary biases during the Nazi era was never initiated after the war, since the field was dominated by the incriminated representatives themselves well into the late 1970s and early 1980s, and because it was faced with the new split of Egyptology between two German political and academic systems. Paradigmatic shifts in the discipline, its internationalization and increasing methodological awareness since the 1990s, are now likely to create the prerequisites of an in-depth evaluation. Because National Socialism strove to restructure the academic system with regard to both the faculty admitted to it and the ideological foundation viewed as mandatory, the project

will reflect on the relationship between personal biographies, institutional framing and scholarly production, and the impact this had on the profile of Egyptology in the second half of the 20th century.

**J.J. Shirley (University of Wales, Swansea)**

*Politics of Placement: The Theban Necropolis in the 18th Dynasty*

In the 18th Dynasty the Theban Necropolis became a preferred location for elite burials, witnessing an explosion of tomb construction. This paper explores how tomb locations were obtained by 18th Dynasty officials, focusing primarily on the area of Sheikh Abd el-Qurna. It investigates tomb placement in the necropolis, particularly examining the effect that a tomb owner's family and titles had on his tomb's location. This investigation reveals that significant changes in patterns of tomb placement took place as the 18th Dynasty proceeded.

There are several factors that would have influenced where a person cited their tomb. Previous scholars (e.g. Helck, Kampp, Polz, Romer) have demonstrated that tomb owners in the Theban New Kingdom generally appear to show a preference for placing their tombs near royal mortuary temples and along routes of religious processions. While tomb placement was in part connected to enhancing one's afterlife, there are clear indications that it was also a reflection of one's place in the living world. For example, Englemann has shown that the size and vertical location of a tomb on the cliffside can often be tied to the status of its owner. However, there are anomalies within this pattern - tombs that seem to be located either too high or too low on the cliff, or whose size seems out of proportion for their apparent status - which have not been satisfactorily explained. Several examples from my current research illustrate how not only elite status, but also lineage, one's connection to the king, and a government official's position would have influenced where an 18th Dynasty tomb was situated on the expanse of the Necropolis. This information not only offers an explanation for the anomalies mentioned above, but also allows the discovery of new geographic clusters of tombs whose owners are connected by family and/or position.

perspective of titles and families a clearer picture begins to emerge of the complex nature of the Theban Necropolis' development in the 18th Dynasty. While tomb builders certainly valued a good view to the mortuary temples and access to the festival processions, these were not the only, nor perhaps even the most important features of a prospective tomb site. As exemplified by the tombs on the upper slope of Sheikh Abd el-Qurna, how a tomb owner defined himself in terms of family and career seem to have been dominating factors in tomb placement.

**Randy L. Shonkwiler (University of Chicago)**

*The Ba-powers of the King in Ancient Egypt*

The ba (b3) was understood as a manifestation of divine power in Pharaonic Egypt. Both the king, and ordinary Egyptians were united with, or became a ba after death. However, the king was recognized as possessing ba-power (as expressed in the plural b3.w) during his lifetime. These powers gave the king the ability to rule effectively by upholding order (ma'at) and defeating Egypt's enemies. In the Pyramid Texts and in the Hymns to the Diadems the king receives his ba-power from the White Crown of Upper Egypt and the Red Crown of Lower Egypt, or, alternatively, from two uraeus serpents. These ba-powers are specifically said to provide protection to the king and to cause the defeat of his enemies. Both the crowns and the serpents are to be identified as the goddesses Wadjet and Nekhbet. The uraeus was the fiery eye of the sun god, which protected its bearer, whether the sun god, or king, from attack and burnt up his enemies. Nekhbet and Wadjet also took the form of vultures found hovering above the head of the king. Like the uraeus-serpent the vulture was associated with the protection of the king. The vulture is often portrayed as subjugating the defeated enemies of the king, and is associated with the unification of the Two Lands. Falcons and sun disks, which are both identified as the god Horus the Behdetite are portrayed hovering above the king in the same manner as vultures. Horus the Behdetite in both his falcon and sun disk forms is closely associated with the protection of the king, and the king is directly compared with the falcon and sun disk in battle. In late texts Horus the Behdetite as both a falcon and sun disk is identified as the ba of the sun god.

above the king are nearly identical to those of the human-headed ba-bird shown at the point of the unification of the ba with the corpse of the deceased in depictions from the New Kingdom and Late Period. This paper will examine the possibility that the protective falcons, vultures and sun disks, which hover above the king can be understood as representing the pharaoh's ba-powers.

**Stuart T. Smith (University of California, Santa Barbara)**

*The Organization of Craft and Food Production at Askut in the Middle Kingdom and Beyond*

The Nubian fortresses represent a special case as an Egyptian settlement, since they were initially built and maintained by the state. They were constructed and expanded over the course of the 12th dynasty and manned by military garrisons until the end of the dynasty. Epigraphic evidence indicates that the system of rotating military garrisons gave way to communities of permanent settlers around the end of the dynasty. As I have argued previously, this shift is represented archaeologically at Askut and elsewhere, as former standardized barracks were adapted for families, leading to a more normal distribution of household sizes. This paper examines the domestic and organizational aspects of this shift through an analysis of artifacts associated with food and craft production, including evidence for ceramic production, metallurgy, lithics, fishing, farming, brewing, baking and cooking. Askut represents an extraordinary opportunity to examine the distinctions between state and private organization of craft and food production because of a happy combination of good preservation, comprehensive excavation, and the remarkable foresight of the excavator, the late Alexander Badawy, in saving virtually the entire collection of artifacts from the excavation and shipping them to UCLA, where they are now curated. Although excavation of settlements has become a greater priority in Egyptian archaeology in recent years, research focusing on the domestic economy at settlement sites is still rare. As a result, this investigation can not only shed light on the organization of Egypt's empire, but on the ancient Egyptian economy in small to mid range settlements like Askut.

**Nigel Strudwick (University of Memphis)**

*Use and Re-use of Tombs in the Theban Necropolis: Patterns and Explanations*

The reuse of tombs in the Theban Necropolis is a complicated subject, as there are so many possible manifestations and phases of this phenomenon. Thus there exists reuse for burial by the builder's family as part of the original plan, and reuse by unrelated persons at a later date, to name the two most common ancient possibilities. In more recent times tombs have also been reused as dwelling and storage places, and tomb reuse has played an important and continuing part in the Theban landscape over more than 3,500 years.

The subject of this paper rises from the multiple uses of Theban Tomb 99, which tomb has a well-documented range of funerary uses from the New Kingdom, the 21st-26th dynasties, and the Graeco-Roman Period. Reuse of some description is found in every disturbed Theban tomb, but it has not always been properly documented or analysed. The present presentation uses TT99 as a case study, and then surveys patterns of reuse across the necropolis. While it is very evident that reuse of 18th dynasty tombs within the 50 years after their construction was very much down to family associations (see Peter Dorman in Strudwick and Taylor, *The Theban Necropolis* (London 2003)), the reasons for the later choice of a particular tomb are most unclear. The paper will conclude by looking at reasons for these later choices, including security, cost, convenience, and the questions of legitimisation and sacred space.

**Elaine A. Sullivan (University of California, Los Angeles)**

*Karnak Temple Reconstructed: A Virtual Reality Model of an Ancient Temple for the Digital Age*

Karnak Temple is one of the best-documented and most frequently discussed archaeological sites in Egypt. However, the long and complex history of the temple's development and growth make its architectural, religious and political significance difficult to convey in the college classroom. A new project initiated at the University of California at Los Angeles, funded by the National Endowment for the Humanities, aims to make Karnak more accessible as a teaching tool in undergraduate education.



**A free website hosted by UCLA, to be launched in September of 2008, will offer a 3-D Virtual Reality reconstruction of the temple complex based on published sources and recent excavations by the international expeditions in the area. The digital model will show the different construction phases of the temple - many of whose structures are no longer extant - clarifying the relationship between the built world of the temple and the coeval historical, political, and social developments in Thebes and the greater Egyptian state.**

**In addition, a variety of teaching resources including thematic videos through the reconstructed temple, interpretive and synthetic essays on Karnak's function and history, and photographic archives will all be available online. The website's VR model and content will be designed and reviewed by Egyptologists, and therefore offers a high-quality, art historically and archaeologically accurate on-line pedagogical resource.**

**The next phase of the model will focus on using the virtual restorations for scholarly research - such as re-contextualizing statuary and stelae within the temple, investigating the impact of light and shadow on temple ritual and decorative program, and exploring the effect of the temple's growth on the size and location of the surrounding city. The flexibility of the model allows multiple reconstructions of buildings or areas to be made and "tested" within the virtual temple complex, which will provide researchers the opportunity to experiment with and present various theories of architectural or decorative reconstruction.**

**This paper will explain how the UCLA website can be used by university instructors and students of Egyptian art and architecture, history, and religion. Demonstrations of the Virtual Reality model and thematic videos will be included, as well as a review of the features of the website. Future uses of the model by researchers will also be discussed.**

**Lisa Anne Swart (University of Stellenbosch, South Africa)**

*Aspects of the Iconography of the Goddess Hpt.t-Hr*

**Numerous papyri and coffins contain scenes of the goddess Hpt.t-Hr, "She Who Embraces Horus", in which she is predominantly portrayed holding two knives that indicate her role as both a door-keeper and a protector of the deceased. She is frequently**

shown before Osiris in the scene of the resurrection on the Double Stairway, and occasionally, she functions as a guide or escort for the deceased in the judgment scene (Book of the Dead, Chapter 125).

Iconographically, she can assume many forms, and there is significant variation in the way that she is depicted, most commonly as an anthropomorphic lion-headed deity with the head of a crocodile extending from the back of her neck, or as an anthropomorphic snake-headed deity. Along with her various forms, she is known by several names: “She Who Embraces the Netherworld”, “the Lady of the West”, and ‘the Eye of Re’. It is also not uncommon for her to be depicted several times in different forms within a single papyrus or coffin.

The variations in the iconographic representation will form the point of discussion within this paper, as well as the many depictions of synthesis with other deities. Synchronization in this case, often involves the assumption of what appears to be contrasting characteristics, such as masculinity, and solar and Osirian aspects.

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

*Nocturnal Demons in Ancient Egypt*

Literary texts confirm that for Ancient Egyptians the darkness of night was feared even by the Pharaoh himself—it was a time when Ra was absent from the land of the living, and busy fighting his own battles in the duat. In the land of the living, all were more vulnerable during sleep, a state that lay somewhere between life and death. Because of this, the dream was viewed as a phenomenon over which the dreamer had little control, and its permeable boundaries allowed both the divine and the demonic inhabitants of the beyond access to the visible world. Sometimes the result was a positive beneficial experience, as is attested in royal texts and elite hymns that relate the awe-inspiring contact a dreamer could have with a god or a goddess. But another more disturbing belief was that dreams could also allow the vulnerable sleeper to be watched or even assaulted by the hostile dead. While today we call these events ‘nightmares’ and consider them psychological phenomena, the Egyptians attributed them to external monsters or demons crossing over from the other side.

**These entities included the dead, and here it appears that the line between the justified transfigured dead and the malevolent unjustified dead was not an immutable one. These entities seem to be specifically blamed not only for nightmares but for a number of problems associated with possession or invasion of individuals or spaces, particularly at night, and are attested in a number of spells whose purpose was to thwart them.**

**Drawing upon predominantly (but not exclusively) textual evidence from the Middle to New Kingdoms, this paper will explore the identity and nature of these hostile demons who dared to disturb the sleep of the living. A preliminary typology based on surviving spells, prescriptions, and apotropaic devices will show that these particular entities constituted a sub-type of demons in the Egyptian worldview, distinguished from others by the specific illnesses and conditions they caused, as well as by the prescribed means of repulsion and protection.**

**Giovanni Tata (Brigham Young University)**

*The 2008 Fayum Field School on Mummies and their Textiles*

**At the request of the SCA, the Brigham Young University expedition at Fag el Gamous in the Fayum conducted a field school on examining mummies and especially mummy textiles. This site has yielded hundreds of mummies from a vast time range, and some of the most fascinating mummy wrappings. Both the symbols and the manufacture of these wrappings are significant.**

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

*Beginners and Advanced Field Schools: Giza 2005-2007*

**Ancient Egypt Research Associates, Inc. (AERA) has been the recipient of four ARCE grants from the Egyptian Antiquities Conservation projects (EAP and EAC) with USAID funds. Between 2005 and 2007 AERA has trained, through the ARCE Field Schools, more than 80 inspectors of the Egyptian government's Supreme Council of Antiquities (SCA). In two sessions (2005, 2007) of the Beginners Field School we trained Egyptian archaeologists in the fundamentals of systematic excavation and recording, following as our ideal standard practices**

that emerged from British archaeology and exemplified by the MoLAS (Museum of London Archaeological Service) manual. In the Advanced Field School (2006) students who have taken the Beginners Field school return and concentrate in one of five areas: ceramics, archaeological illustration, oseto-archaeology (excavation of human remains), survey or excavation. Those students who continue in excavation take on an excavation area alongside regular GPMP archaeologists. Graduates of the Advanced Field School became supervisors in the second round (2007) of the Beginners Field School. The fact that these experienced, former students could teach in Arabic was a great advantage.

**Emily Teeter (Oriental Institute, University of Chicago)**

*The Coffin of Nes-Min in Belgrade*

An anthropoid coffin inscribed for the stoalist Nes-Min was acquired by the National Museum of Belgrade in 1888. Two bands of vertical inscriptions are centered on the coffin lid. The text is a further example of Book of the Dead 191 "Spell for bringing the soul to the body," which is also classified as belonging to the Books of Glorifications of Osiris. The spell is quite rare, and it is generally used on Books of the Dead or coffins of the Persian and Ptolemaic Periods. This paper will discuss the coffin, its inscriptions and its probable provenance.

**Joshua Trampier (University of Chicago) \***

*Landscape Archaeology of the Western Nile Delta from the New Kingdom to the Early Roman Periods: Preliminary Observations*

Archaeological exploration in the Nile Delta has been confined to a handful of expeditions from the past few decades. Of those, even fewer have investigated long-term, historical patterns of regional habitation. Ironically, past scholars have acknowledged that the Delta suffers from a lack of interest inversely proportional to the contributions it can offer to an authoritative narrative of Egyptian culture. Emerging trends in Egyptology are beginning to correct that bias.

With the support of the Egypt Exploration Society's Delta Survey Project and the Center for Ancient Middle Eastern Landscapes,

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recent research by the University of Durham Mission to Sais team has combined analyses of remote sensing imagery, historical maps, ceramics, and geomorphological data to elicit a history of settlement in the western Delta, specifically in the southwest al Buhayrah governate. Topographic survey and GPS mapping have provided a basis for more in-depth study. Ceramic analysis has offered insight into the character and extent of ancient settlements. Drill auguring was also employed as a technique to reconstruct a paleogeography of the region. Overall, this work has contributed to a greater understanding of this little understood borderland. By examining notions of what constitutes an archaeological site and linking settlement to a dynamic hydrological framework, the author will present steps taken towards a more nuanced understanding of ancient landscapes from the New Kingdom to the early Roman period.

**Marjorie Susan Venit (University of Maryland)**

*Intimations of Hellenism in Ptolemaic- and Roman-period Tombs in the Egyptian Chora*

Products of material culture from Alexandria and those from the Egyptian chora emerge from different traditions and assume different trajectories. I have previously addressed the appropriation of traditionally Egyptian elements in Hellenically based Ptolemaic- and Roman-period tombs in Alexandria. In this paper, I turn my attention to the appropriation of Hellenic elements and concepts in Ptolemaic- and Roman-period tombs of the Egyptian chora.

Most often, when identifying traces of Hellenism in funerary works of the Egyptian chora, scholars focus on aspects of Greek representational style or on the representation of Greek dress that invade the traditionally Egyptian imagery of the monuments. These Hellenic adaptations or emulations can be seen in the depiction of the deceased painted on tomb walls, in the well-known genre of mummy portraits, and in representations of the deceased on coffins. These modes of representation permit a naturalistic depiction of the deceased person — garbed in Greek or Roman dress — to exist among Egyptian deities depicted in Egyptian style, and a naturalistic type of representation embellished with Roman-inspired jewelry to be bound into mummy bandages or to top coffins that otherwise exhibit traditional Egyptian funerary scenes.

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The dual mode in which these images are created is intentional and rich in consequence, but this mode has previously been studied. This paper, therefore, addresses intimations of Hellenism in tombs from the chora in which Hellenic inspiration transcends that of style or accouterment. The paper concentrates on a small number of case studies in tombs that involve the representation of the eschatological journey and its conclusion. The paper's aim is to demonstrate that in each of the examples adduced the introduction of Hellenic elements and, more cogently, Hellenic modes of thought into the otherwise traditional Egyptian representational repertoire enriches the funerary meaning of the scene and the image's encapsulation of immortality.

**Elizabeth Waraksa (University of California, Los Angeles)**

*The Manufacture and Distribution of Ceramic Female Figurines, ca. 1550-664 BCE*

At least six standardized types of nude female figurines, ranging in date from the New Kingdom to the Late Period (ca. 1550-664 BCE), have been excavated from the Mut Precinct, Karnak. These ceramic figurines, with their characteristic torso-level breakage and frequent refuse context, have been identified as components of magico-medical rites to protect and heal. Close examination of the materials and techniques used in creating these nude female figures, as well as comparison with other genres of ceramic art, suggests that the Mut Precinct figurines were manufactured by experienced craftsmen at a state-supplied workshop, most likely one situated within the Karnak complex.

This paper will detail the materials and techniques used to produce female figurines like those found at the Mut Precinct, trace the distribution of these types of figures throughout Egypt, and identify several probable centers of ceramic figurine production. It will be shown that for some types of female figurines, a high degree of state sponsorship, technical expertise, and knowledge of iconographic trends was necessary to produce the final product. The implications of this material study for our understanding of the ritual function of ceramic female figurines will also be addressed.

**Willeke Wendrich (University of California, Los Angeles)**

*Karanis: The Virtual and the Reality*

Visitors to Karanis (Fayum) often leave the site under impressed, or quite bewildered. Few realize that where the center of the town once was, we are left with a gaping hole. In the early 20th century the Sebakhin removed mud bricks and organic deposits on an industrial scale, and were halted in the 1920's by archaeologists of the University of Michigan. The mud brick buildings visible at the site are an incomprehensible mixture of parts of the town dating to different periods, the result of the large scale excavations by the University of Michigan. A site management project financed by ARCE's Antiquities Endowment Fund, should remedy this problem and provide an onsite guideline for visitors. The work is executed by the University of California, Los Angeles, the Rijksuniversiteit Groningen, and a large team of international specialists. Recent excavations have provided invaluable information on the industrial and agricultural activities at Karanis. These results are incorporated in a Virtual Reality model of the site, which is under development at UCLA.

**Jennifer Westerfeld (University of Chicago)**

*(Re-)Visiting the Egyptian Memnon: Landscape and Memory in Western Thebes*

In the early Roman period, a dawn visit to the so-called "Colossus of Memnon" was de rigeur for learned tourists in the Thebaid, and the term "Memnonia" came to designate not only the area immediately around the statue, but also a large segment of the Theban West Bank. Tourism focused on the colossus appears to have declined sharply by the mid-third century, after restoration work on the statue silenced its mysterious "singing," but "Memnonia" continued in use as a toponym for an additional five centuries, appearing frequently in the Greek and Coptic documentary texts from Jeme and its environs. Given the extensive Christian re-writing of the Theban landscape in Late Antiquity, the persistent use of this toponym – evoking as it does a pagan Greek mythological figure – is somewhat surprising. This paper will therefore consider the numerous references to the "Memnonia" in documents from the late Byzantine and early Islamic periods, evaluating the term's cultural significance in those later periods.

and what its continued use can tell us about the conjunction of landscape and memory in Western Thebes.

**Jacquelyn G. Williamson (Johns Hopkins University) \***

*Decoration and Identification of the Site of the Kom el-Nana at Akhetaten*

The systematic excavations of the Kom el-Nana by the EES under Professor Barry Kemp in the late 1980s and early 1990s preserved a quantity of stone relief, allowing a unique opportunity to observe and study the art of Akhetaten in its original context. Using this material the relief program of a small section of the Kom el-Nana has been reconstructed and will be presented for discussion. In addition fragments of inscriptions will be reviewed that appear to identify the structure as the Sun Shade of Nefertiti.

**Kei Yamamoto (University of Toronto)\***

*Iconography of Sledge in Ancient Egypt: Interpreting an Unusual Statuette Base from Late Period Abydos*

A recent reinvestigation of the northeast end of Abydos North Cemetery has yielded traces of an intrusive burial, dating from either the Third Intermediate Period or Late Dynastic Period. It had been plundered almost completely, but the remaining artifacts included an unusual wooden sledge-shaped base of a statuette, which is the topic of this presentation. The short hieroglyphic text inscribed around the statuette base is considered first, and the names of the owner and his father confirm the Late Period date. The most unusual aspect of this base is its sledge form. Sledges were used extensively in ancient Egypt to transport heavy loads, as attested by both actual examples and pictorial representations. Because it was employed to carry the sarcophagus in the funerary procession, the sledge attained a symbolic significance in funerary art, and the sledge-shaped bases were attached to outer sarcophagi, canopic chests, ushabti boxes, and many other types of funerary equipment, especially in the New Kingdom. Furthermore, the use of sledges in ritual processions led to the application of the motif in the designs of the Wepwawet standard and sacred barks.

Although sledge-shaped bases are common features of funerary equipment, its application in three-dimensional sculptures is rare.

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Perhaps the most well-known example is “the statue of the statue of Amenhotep III” from the Luxor Temple cache. In this case, the choice of the sledge motif may be interpreted as a cryptographic rendition of the divine name Atum, which emphasizes the king’s self-identification with the solar god. The cryptogram theory, however, does not adequately explain the use of sledge-shaped bases in some other cases, e.g. the Middle Kingdom ceramic figure of a hippopotamus.

The examples of the sledge in Egyptian art discussed up to this point differ from the sledge-shaped base from Abydos in terms of the size, proportions, function, and date. The comparanda that provide the closest parallel to the Abydos sledge are the Late Period bronze figures of the Apis Bull, which were occasional given sledge-shaped bases. Although the Apis cult was centered at Memphis and Saqqara, the close and multi-layered relationship between this sacred bull and Osiris certainly allows for its worship among the private individuals at Abydos. For this reason, it is proposed that the function of the sledge-shaped base from Late Period Abydos was to receive a bronze figurine of the Apis Bull.

**Robert M. Yohe (California State University) and Kristin Scheidt (University of Alaska)**

*A Preliminary Assessment of Human and Sheep Remains Recovered from a Shaft Tomb at Tell El-Hibeh*

In 2006, a small looted shaft tomb (LST-1) located in the large necropolis area east of Tell El-Hibeh was investigated as part of a feature stabilization effort. The use of this burial chamber may have spanned between the Third Intermediate and Graeco-Roman Periods. The tomb was found to contain six disturbed anthropomorphic limestone sarcophagi and a fill deposit containing bone and assorted trash, both ancient and modern. This particular burial chamber was unusual as it contained thousands of vertebrate remains, primarily attributable to domestic sheep (*Ovis aries*). In addition to the sheep bone, representing male and female animals of various ages (including neonatal specimens), remains from a minimum of nine humans were also recovered. This paper provides a brief description of the tomb and its contents as well as our initial interpretation of the abundant osseous remains.

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

*Front and back covers: Relief carving in Khonsu Temple at Karnak  
Photo: Shari Saunders*

*Title page: Exterior of Bayt al-Razzaz, Historic Cairo*

*Abstract title page: Roman fresco, Luxor Temple  
Photos: Kathleen Scott*

Notes...



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