



The 62nd Annual Meeting
of the

American
Research
Center in
Egypt

April 1-3, 2011
Chicago Marriott
Downtown
Chicago, Illinois

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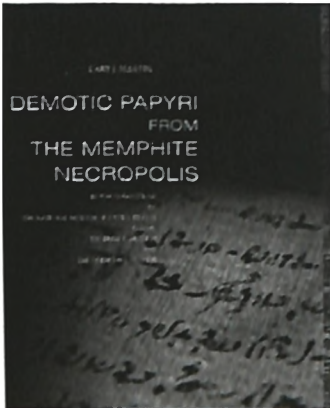




Cairo
Midan Simon Bolivar

February 2011

PAPERS ON ARCHAEOLOGY OF THE LEIDEN MUSEUM OF ANTIQUITIES



Cary J. Martin

Demotic Papyri from the Memphite Necropolis

*In the Collections of the National Museum
of Antiquities in Leiden, the British
Museum and the Hermitage Museum*

2 vols., 263 p., 66 b/w ills., 220 x 280 mm, 2009,
PALMA 5, PB, ISBN 978-2-503-53353-7, \$115.00

The Demotic texts published in this volume come from the Archives of the funerary-workers of the Memphite Necropolis. Full photographs of each papyrus are provided and detailed indexes complete the publication.



Maarten J. Raven, Vincent Verschoor,
Marije Vugts, René van Walsem

The Memphite Tomb of Horemheb

*Commander-in-Chief of Tutankhamun, V:
The Forecourt and the Area South of the
Tomb with Some Notes on the Tomb of Tia*

403 p., 220 x 280 mm, 2011, PALMA 6, PB,
ISBN 978-2-503-53110-6, \$123.00

This book is the first in a series dealing with the excavations in the New Kingdom cemetery of Saqqara. The tomb of the general Horemheb is the most important monument of this cemetery.

Please add 6% CT Sales Tax, \$5.00 shipping for the first book, and \$2.50 for each add'l

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ARCE Chapter Council 2011 Fundraiser
in support of the
Best Student Paper Contest

THE LEGACY OF ANCIENT EGYPT IN CHICAGO'S ARCHITECTURE

BY

MICHAEL BERGER

Saturday, April 2, 2011

12:15pm - 1:00pm

Clark, 4th Floor, Marriott Hotel

\$15.00 per person, tickets must be purchased in advance



Museums, Monuments, and Archives: Fellowship Opportunities with ARCE

Saturday April 2, 4:15 - 5:15pm

Belmont Room, 4th Floor

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

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

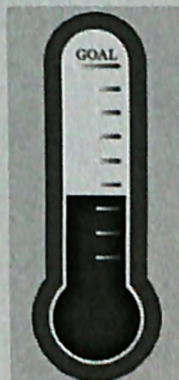
The ARCE Endowment Campaign

With your help, ARCE has raised \$2.8 million toward our \$5 million goal!

In this fourth year of the campaign and the Max M. and Marjorie S. Fisher Foundation matching grant, we ask for your continuing support. If you haven't yet made your gift, please help ARCE this year.

Consider a pledge over 5 years. A \$1000 pledge is just \$17/month. A \$2000 pledge is just \$34/month. For the cost of a coffee habit or a movie theater outing for two, you can put ARCE on a stable footing as USAID funding diminishes.

This year, your gift will be tripled by the Fisher Foundation. Give online at www.arce.org or call 210-821-7000.



ARCE Chapter Recognition

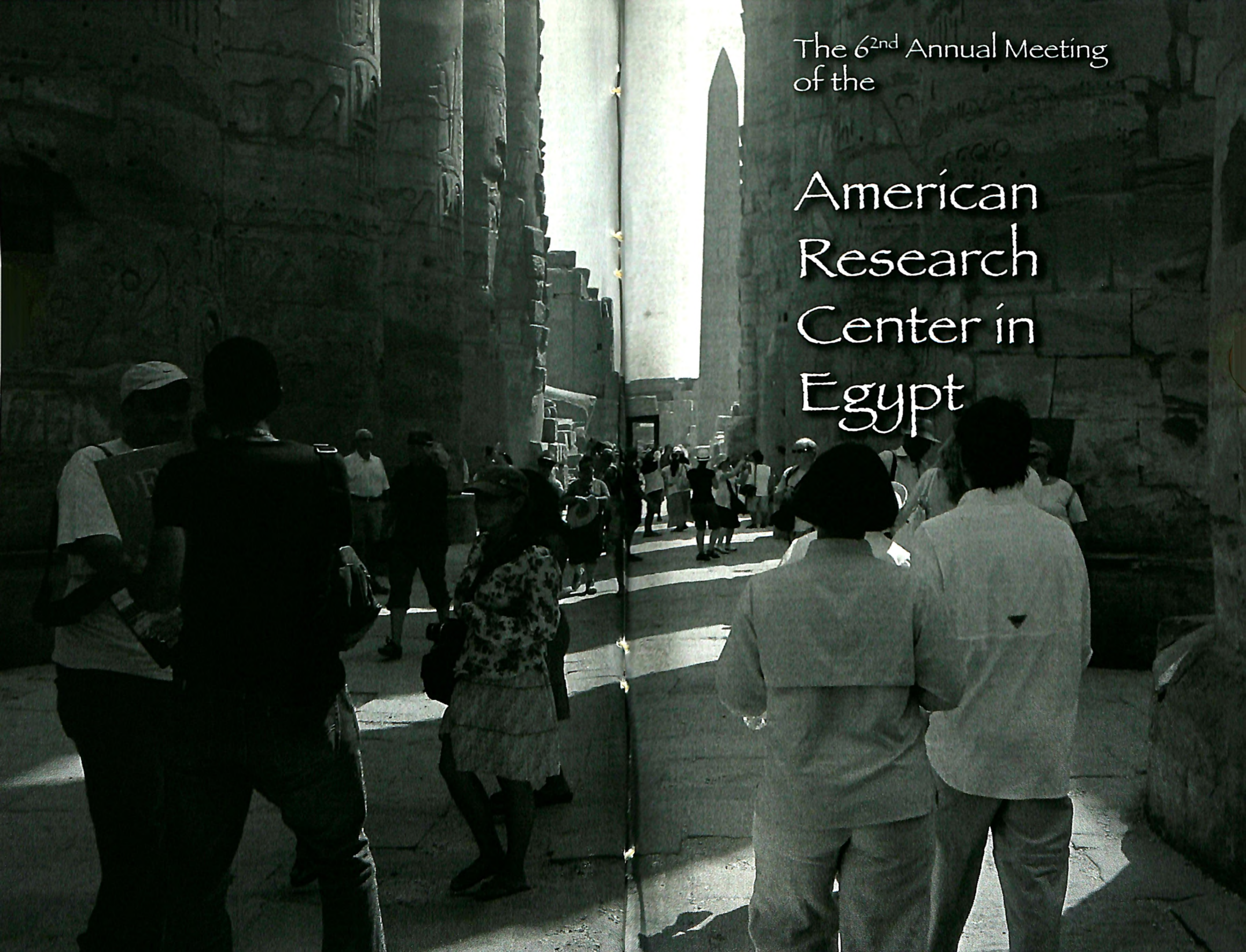
The results are in for 2010! ARCE is delighted to report that the Chapters have been key contributors to The ARCE Endowment Campaign. A heartfelt thanks goes to all Chapters for helping us secure ARCE's future. Please join ARCE in offering special congratulations to:

The Illinois Chapter for raising the most money toward the campaign to date.

The Northern California Chapter for having the highest level of participation in the campaign.

The 6^{2nd} Annual Meeting
of the

American
Research
Center in
Egypt



ARCE 62nd Annual Meeting

Acknowledgments

ARCE owes a debt of gratitude to many people whose hard work has made this 62nd Annual Meeting of the American Research Center in Egypt possible. It always takes the efforts of many individuals and organizations to bring off a smoothly functioning meeting and to all who have provided us assistance, we say thank you.

Thank you to ARCE's very hard working Annual Meeting Committee: Chair, Kara Cooney, Rick Moran, Emily Teeter, James Stola, Gerry Scott, and Rachel Mauldin. The vetting of the scholarly paper submissions was ably handled by Kara Cooney, Violaine Chauvet and Janet Johnson.

Our deep gratitude for providing a lovely reception and co-hosting the meeting goes to the Oriental Institute, University of Chicago, and its Director Gil Stein, as well as Meghan Winston and Foy Scalf. Thanks as well go to Fred Donner, Director of the Center for Middle East Studies, and Noha Forster for their assistance.

We appreciate all the efforts made by the members of the Chicago Chapter, especially President Robert Andresen, and Board Members Rebecca Binkley, Dennis Kelley, James Stolla, Norene Jamison, Catherine Moore, and Gabrielle Correa da Silva.

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

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

Printed in San Antonio on February 25, 2011

All inquiries to:

ARCE US Office
8700 Crownhill Blvd., Suite 507
San Antonio, TX 78209
Telephone: 210 821 7000; Fax: 210 821 7007
E-mail: info@arce.org
Website: www.arce.org

ARCE Cairo Office
2 Midan Simon Bolivar
Garden City, Cairo, Egypt
Telephone: 20 2 2794 8239; Fax: 20 2 2795 3052
E-mail: cairo@arce.org

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**OFFICE OF THE MAYOR
CITY OF CHICAGO**

RICHARD M. DALEY
MAYOR

April 1, 2011

GREETINGS

As Mayor and on behalf of the City of Chicago, it is my pleasure to extend warmest greetings to everyone attending 2011 Annual Meeting of the American Research Center in Egypt (ARCE).

The world-renowned Oriental Institute at the University of Chicago, the Field Museum of Natural History and the Art Institute of Chicago boast important collections of Ancient Egyptian artifacts. We are proud of the Chicago ARCE Chapter's role in preserving Egypt's cultural heritage by underwriting conservation and academic studies. A deepened appreciation of history and art fosters greater understanding of other people and eras and I commend ARCE for its work to help broaden our cultural horizons.

While you are here, I invite you to take time to discover all that makes Chicago a great place to live and visit. I know you will like what you find. From our great architecture and beautiful Lake Michigan shoreline to our world-renowned cultural institutions and Millennium Park, Chicago offers something for everyone.

Best wishes to all for a memorable event and much continued success.

Sincerely,

A handwritten signature in black ink, appearing to read "Richard M. Daley".

Mayor

ARCE 62nd Annual Meeting

THE AMERICAN RESEARCH CENTER IN EGYPT SIXTY-SECOND ANNUAL MEETING

MARRIOTT DOWNTOWN

Chicago, Illinois

April 1 – 3, 2011

AFFILIATED MEETINGS

TUESDAY, MARCH 29, 2011

3:00pm – 5:30pm AEF Review Committee
Huron, 10th Floor

WEDNESDAY, MARCH 30, 2011

8:30am – 10:00am Finance and Audit Committee
Navy Pier, 10th Floor

10:00am – 11:00am Major Gifts Committee
Huron, 10th Floor

11:00am – 12:00pm RSM Council
Water Tower, 10th Floor

1:00pm – 2:00pm New Board Member Orientation
Huron, 10th Floor

2:30pm – 5:30pm Board of Governors Meeting
Water Tower, 10th Floor

THURSDAY, MARCH 31, 2011

9:00am – 5:00pm Board of Governor Strategic Planning
Water Tower, 10th Floor Lunch provided

FRIDAY, APRIL 1, 2011

12:15pm – 1:30pm Chapter Officer Lunch
O'Hare, 10th Floor

SATURDAY, APRIL 2, 2011

4:15pm – 5:45pm Chapter Officers' Meeting
Water Tower, 10th Floor

SUNDAY, APRIL 3, 2011

12:00pm – 1:00pm Annual Meeting Committee
Streeterville, 2nd Floor

ARCE 62nd Annual Meeting

CONFERENCE AGENDA

THURSDAY, MARCH 31, 2011

- 12:00pm – 9:00pm **Bookseller Set-up**
Halsted
- 4:00pm – 6:00pm **Advance Registration**
4th Floor Foyer
- 4:00pm – 6:00pm **Speaker Audio Visual Check-in**
Sheffield, 4th Floor
- 7:00pm – 9:00pm **President's & Director's Reception**
By Invitation

FRIDAY, APRIL 1, 2011

- 8:00am – 6:00pm **Speaker Audio Visual Check-in**
Sheffield, 4th Floor
- 8:00am – 3:00pm **Meeting Registration**
4th Floor Foyer
- 8:00am – 6:00pm **Book Display**
Halsted
- 8:30am – 12:15pm **Concurrent Paper / Panel Sessions**
Addison, 4th Floor
Clark, 4th Floor
Belmont, 4th Floor
Armitage, 4th Floor
- 12:15pm – 1:45pm **LUNCH (on your own)**
- 1:00pm – 1:45pm **Surviving Graduate Studies in Egyptology**
Clark, 4th Floor
- 1:45pm – 4:30pm **Concurrent Paper / Panel Sessions**
Addison, 4th Floor
Clark, 4th Floor
Belmont, 4th Floor
Armitage, 4th Floor
- 5:00pm – 6:30pm ***ARCE General Members' Meeting***
Marriott Ballroom, 4th Floor
- 7:00pm – 9:00pm ***Reception – Oriental Institute Museum, the***
University of Chicago
Buses begin leaving hotel at 6:15pm
(remarks scheduled for 7:30 pm)

ARCE 62nd Annual Meeting

SATURDAY, APRIL 2, 2011

- 8:00am – 5:00pm** Speaker Audio Visual Check-in
Sheffield, 4th Floor
- 8:00am – 3:00pm** Meeting Registration
4th Floor Foyer
- 8:00am – 6:00pm** Book Display
Halsted
- 8:30am – 12:15pm** Concurrent Paper / Panel Sessions
Addison, 4th Floor
Clark, 4th Floor
Belmont, 4th Floor
Armitage, 4th Floor
- 12:15pm – 1:00pm** *Chapter Council Fundraiser*
Clark, 4th Floor
- 12:15pm – 1:45pm** LUNCH (on your own)
- 1:45pm – 4:15pm** Concurrent Paper / Panel Sessions
Addison, 4th Floor
Clark, 4th Floor
Belmont, 4th Floor
Armitage, 4th Floor
- 4:15pm – 5:15pm** Fellowship Forum / Panel
Belmont, 4th Floor
- 6:30pm – 8:30pm** *ARCE Members' Reception
and Best Student Paper Award*
Halsted (Hors d'oeuvres and cash bar)

SUNDAY, APRIL 3, 2011

- 8:00am – 12:00pm** Speaker Audio Visual Check-in
Sheffield, 4th Floor
- 8:00am – 1:00pm** Book Display
Halsted
- 9:00am – 12:45pm** Concurrent Paper / Panel Sessions
Addison, 4th Floor
Clark, 4th Floor
Belmont, 4th Floor
Armitage, 4th Floor



ARCE 62nd Annual Meeting

Schedule of Concurrent Papers/Panels and Events

FRIDAY April 1

Room	Addison	Clark	Armitage	Belmont
AM	Archaeology	Religious Topics	History	Greco-Roman Topics
	Chair: Sameh Iskander	Chair: Yekaterina Barbash	Chair: J J Shirley	Chair: Richard Jasnow
8:30	Sabrina Rampersad, <i>Second Dynasty Economics in the Eastern Delta: Emerging Evidence from Tell Gabbara</i>	András Gulyás, <i>The Opet-Festival Scenes at Luxor Temple and the Hierarchy of Order</i>	Thomas Schneider, <i>History as Festival? Reassessing an Egyptological Concept</i>	* Mary Szabady, <i>International Influences in the Conception of Ptolemaic Trilingual Decrees</i>
9:00	Willeke Wendrich, <i>Planning the Past: Egyptology and Digital Cultural Mapping</i>	Cynthia Sheikholeslami, <i>Hathor's Festival of Drunkenness: Evidence from the New Kingdom and Third Intermediate Period</i>	Megaera Lorenz, <i>The Concept of Sonship in Pharaonic Egypt</i>	* Emily Cole, <i>The Narmouthis Ostraca: Bilingual Texts from the Fayum</i>
9:30	Laurel Bestock, <i>Bookends: Early Dynastic and Ptolemaic Remains from Recent Excavations of the Brown University Abydos Project</i>	* Mark Janzen, <i>The Iconography of Humiliation: An Introduction to the Depiction and Treatment of Foreign Captives</i>	Leslie Anne Warden, <i>The Extent and Role of Taxation in the Old Kingdom</i>	Foy Scalf, <i>Tradition and Innovation: The Placement of Funerary Papyri in Greco-Roman Egypt</i>
10:00	* Marwa Helmy, <i>Predynastic Body Wear: Different Types of Animal Skin Penis Sheath from Cemetery N7000 at Nagad-Dar</i>	Virginia Emery, <i>The Decoration of the Temple Palace of Ramesses III at Medinet Habu</i>	Bruce Williams, <i>Three Rulers of Nubia and the Middle Kingdom</i>	Brian Muhs, <i>Egyptian and Greek Banking Traditions in Ptolemaic Egypt</i>
10:30	BREAK	BREAK	BREAK	BREAK

ARCE 62nd Annual Meeting

FRIDAY April 1

	Addison	Clark	Armitage	Belmont
AM	Archaeology (con't)	Religious Topics (con't)	History (con't)	Greco-Roman Topics (con't)
	Chair: Betsy Bryan	Chair: Michelle Marjar	Chair: Thomas Schneider	Chair: Brian Muhs
10:45	Marina Brown, <i>The Duties of the Viceroy: Eastern Desert Inscriptions and the New Kingdom Nubian Desert Administration</i>	Barbara Richter, <i>When a Picture is Worth a Thousand Words: Visual Poetry in the Ptolemaic Temple Texts</i>	* Kate Liszka, <i>"We have come from the Well of Ibhet:" Ethnogenesis of the Medjay</i>	Sonali Gupta-Agarwal, <i>The Final Curtain Call - The Abandonment of Karanis</i>
11:15	David Anderson, <i>Spinning a Yarn? Evidence for Predynastic Textile Production at the Site of El-Mahásna</i>	Yekaterina Barbash, <i>One Leonine Deity - A Multitude of Theories: Egyptian Feline Goddesses and Animal Mummification</i>	John Nolan, <i>The Cult of Menkaure and the Royal Funerary Workshop: New Seal Reconstructions from Giza</i>	Sara Cole, <i>Egyptian Ritual in Romano-Campanian Wall Painting: Changing Perspectives</i>
11:45	Adela Oppenheim, <i>The 2010 Season of the Metropolitan Museum at the Pyramid Complex of Senwosret III, Dahshur</i>	* Bryan Kraemer, <i>She-Who-Hides-Her-Lord and Her Guardian Falcons: Some Religious Symbolism in the Landscape at Abydos</i>	Janelle Wade, <i>New Definitions of the Domain Terms grg.t and in.t</i>	Caitlin Barrett, <i>Nile Inundation Theology in the Roman World: "Nilotic Scenes" from Campania</i>
PM				
12:15 - 1:30	Chapter Officer Lunch - O'Hare, 10th Floor			
1:00 - 1:45	Surviving Graduate School - Clark			
12:15 - 1:45	LUNCH	LUNCH	LUNCH	LUNCH
	Chair: Larry Berman	Chair: Harold Hays	Chair: Carol Redmunt	Chair: Andrew Bednarski
1:45	* Flora Anthony, <i>Five Shabtis: A study of Authenticity</i>	Solange Bumaugh, <i>Milk Libations for Osiris: Meroitic Piety at Philae</i>	Anne Austin, Bethany Simpson and Katie Simon, <i>The Role of Three-dimensional Laser Scanning for Spatial Analysis of the Greco-Roman Site of Karanis</i>	Elizabeth Davidson, <i>Shenoute of Atripe and the Appropriation of Sacrifice</i>

ARCE 62nd Annual Meeting

FRIDAY APRIL 1 (continued)

	Addison	Clark	Armitage	Belmont
2:15	Suzanne Onstine, <i>No, Not that Panehsy: University of Memphis Work at TT16 at Dra Abu el-Naga</i>	Rachel Aronin, <i>Falcons, Flagpoles and Seated Gods: Divine Classification in the Book of the Dead</i>	Angela Susak, <i>Exploring Value Through Karanis Glass</i>	Dawn McCormack, <i>The Use of Satellite Imagery to Interpret Coptic Monastic Sites in Wadi al-Natrun, Egypt</i>
2:45	Kathryn Howley, <i>Tradition and Innovation: The Shabtis of the Nubian King Senkamanisken</i>	* Sung Hwan Yoo, <i>Pattern of Ancient Egyptian Child Deities</i>	* Natasha Ayers, <i>Nubian Pottery Traditions and Nubian-Egyptian Relations During the 2nd Millennium BC at Tell Edfu</i>	Jennifer Westerfeld, <i>Recovering Christian Abydos: Coptic Graffiti from the Temple of Seti I</i>
3:15	BREAK	BREAK	BREAK	BREAK
3:30	Maria Bagoly, <i>Into the Fields of Malachite</i>	* Jonathan Winnerman, <i>Strategies of Depicting an Abstract Deity at Amarna</i>	Jerome Cybulski and Donald P. Ryan, <i>Tomb Demographics and Bone Disease in the Valley of the Kings: KV44 is Unusual</i>	Michael Jones, <i>The Recent Work of ARCE at Dayr al-Fakhuri, Esna</i>
4:00	David O'Connor, <i>The Narmer Palette: A New Interpretation</i>	Jacquelyn Williamson, <i>The Sunshade of Nefertiti: Hieroglyphic Inscriptions from Kom el-Nana and the Function of Sun Temples</i>	Melissa Zabecki, Jerry Rose and Tony Legge, <i>Torture Among the Talatat?</i>	David Whitchurch, <i>Assimilation and Cross Cultural Adaptation: Insights from Fag el-Gamous Terracotta Figurines</i>
5:00 - 6:30	General Members' Meeting, Marriott Ballroom, 4th Floor			
6:15	Buses load at hotel to go to Oriental Institute for reception			
7:00 - 9:00	Reception at Oriental Institute, University of Chicago			

ARCE 62nd Annual Meeting

SATURDAY APRIL 2

	Addison	Clark	Armitage	Belmont
AM	Archaeology	Islamic Archaeology	Religion and Ritual	Language and Literature
8:30	Chair: David O'Connor Mohamed Abdel Maksoud, <i>A New Discovery on the "Ways of Hours" the Eastern Gate of Egypt</i>	Chair: Donald Whitcomb Choukri Heddouchi, <i>Islamic Egypt and West Africa, The Archaeological Dimension</i>	Chair: Emily Teeter Harold Hays, <i>Settings and Structures of Performance in Ancient Egyptian Ritual</i>	Chair: James Allen Niv Allon, <i>Classifiers in Hieratic and in Hieroglyphs: The Implications of the Script on Categorization</i>
9:00	Carol Redmount, <i>El Hibeh and the Third Intermediate Period</i>	Joshua Lee Mabra, <i>Sacred Power Networks in Early Islamic Egypt</i>	Christina Gelsen, <i>New Results on the Ramesseum Dramatic Papyrus II: The Interpretation of the Ritual</i>	Richard Jasnow, "Caught in the Web of Words" <i>On the Imagery of Writing and Hieroglyphs</i>
9:30	Salma Ikram, <i>Far Horizons: New Sites in the Kharga Oasis</i>	Tanya Treptow, <i>Origins or Anomaly? Ali Bahgat and the Islamic Excavations of Fustat 1912-1924</i> Tasha Vorderstrasse, <i>Archaeology of Alexandria: The Excavations of Alan Wace in 1947-1948</i>	Katherine Eaton, <i>The Mechanics of Offering Incense and Libations at Abydos</i>	Jacqueline Jay, <i>The Inaros Cycle and the Oral Tradition</i>
10:00	James Harrell, <i>Discovery of an Ancient Peridot Mine on Egypt's Zabargad Island (Red Sea)</i>	Tasha Vorderstrasse, <i>Archaeology of Alexandria: The Excavations of Alan Wace in 1947-1948</i>	Kelly-Anne Diamond, <i>The Sacred District and the Term t3 dsr</i>	Edmund S. Meltzer, <i>Once Again Initial Adverbials and the Standard Theory</i>
10:30	BREAK Archaeology (con't)	BREAK Art History	BREAK Religion and Ritual (con't)	BREAK Language and Literature (con't)
10:45	Chair: Laurel Bestock John Darnell, <i>Umm Mawagir: A Middle Kingdom Center in Kharga Oasis</i>	Chair: Adela Oppenheim Kristin Thompson, <i>The "Waddington Workshop" at Amarna: Its Layout and Products</i>	Chair: Janet Johnson Julia Hsieh, <i>What Your Dead Relatives Can Do For You!</i>	Chair: Edmund Meltzer Steve Vinson, <i>Strictly Tabubue: Imagining Tabubue in J.H. Rosny's Tabubu and Thomas Mann's Joseph in Ägypten</i>

ARCE 62nd Annual Meeting

SATURDAY APRIL 2

	Addison	Clark	Armitage	Belmont
AM	Archaeology (con't)	Art History	Religion and Ritual (con't)	Language and Literature (con't)
11:15	Gregory Mumford, <i>Recent Findings at a Late Old Kingdom Fort at Ras Budran (South Sinai)</i>	Catherine Cobb and Ashley Flutko, <i>The Eton College Myers Collection Comes to Johns Hopkins University</i>	Jean Li, <i>Material Constructions of Elite Female Identity in the Theban Necropolis of the Eighth-Sixth Centuries BCE</i>	Ogden Goelet, <i>The Kemyt, the Ramesside School Curriculum, and the Purpose of 'Verse Points'</i>
11:45	Krystal Pierce, <i>Egyptian Cultural Identity Abroad: The Form and Function of the Egyptian/ized Pottery Assemblage from Jaffa</i>	Isabel Stuenkel, <i>An Amulet Plaque from The Metropolitan Museum of Art</i>	Krzysztof Grzymiski, <i>Amun Temple(s) at Meroe</i>	John Gee, <i>Textual Criticism and Textual Corruption in the Persian Period</i>
PM				
12:15 - 1:00	Chapter Council Fundraiser <i>The Legacy of Ancient Egypt in Chicago's Architecture</i>			Clark Room
12:15 - 1:45	LUNCH	LUNCH	LUNCH	LUNCH
	Addison	Clark	Armitage	Belmont
	Archaeology	Art History	Mamluk Studies	Egyptology Topics
	Chair: Gay Robins	Chair: Jacquelyn Williamson	Chair: Th. Emil Homerin	Chair: Gerry Scott
1:45	Cheryl Ward, <i>Ancient Egyptian Seagoing Ships: Evidence from Mersa/Wadi Gawasis</i>	Florence Friedman, <i>On the Meaning of Menkaure's Valley Temple Sculpture</i>	Li Guo, <i>How Names Do Things: Cursing in Egyptian Popular Literature</i>	Andrew Bednarski, <i>Draw What You See: Tomb Scenes and Early Nineteenth-Century Copyists</i>
2:15	Betsy Bryan, <i>2010-2011 at the Mut Temple: The Temple Opening and Back to Mud Brick</i>	Aleasandra Hallmann, <i>Three Unusual Stelae from Abydos</i>	Th. Emil Homerin, <i>Al-Ta'yah al-Ba'uniyah: A'ishah's Ode Rhyming in T</i>	Wendy Doyon, <i>The Archaeological Rais in Egyptian Society, c.1800-1922</i>

ARCE 62nd Annual Meeting

SATURDAY APRIL 2

	Addison	Clark	Armitage	Belmont
PM	Archaeology (continued)	Art History (continued)	Mamluk Studies (continued)	Egyptology Topics (continued)
2:45	Richard Fazzini, <i>More Montuemhat at South Karnak</i>	Deanna Kiser-Go, <i>The Relationship between Domestic Painting and Decorated Pottery of the New Kingdom, Revisited</i>	Richard McGregor, <i>Suffis and Soldiers in Mamluk Cairo</i>	Timothy Sandiford, <i>Alexandria Re-Covered: Archaeology and Urban Change in the Period 1750 to 1930</i>
3:15	Peter Piccione, <i>The Triumph of Will over Environment: Shaping the Landscape of Qumah, Western Thebes</i>	Elizabeth Minor, <i>The Question of Egyptian Artistic Influences in Wall Paintings from Classic Kerma Mortuary Chapels</i>	Martyn D. Smith, <i>The Wandering Nile: Al-Maqrizi's View of Environmental Change in the Khitat</i>	W. Ben Harer, <i>OB-GYN in Ancient Egypt</i>
3:45	W. Raymond Johnson, <i>Current Epigraphic, Documentation, and Restoration Work of the Epigraphic Survey (Chicago House) in Luxor, Egypt</i>	Robert Cohon, <i>The Metrology and Systems of Proportions of the Meretites Assemblage</i>	Carl Forbes Petry, <i>The Mamluk Sultanate and Foreign Policy</i>	Lindsay Ambridge, <i>Ancient Egypt in American Popular Consciousness: Examining Racial Geography in James H. Breasted's Ancient Times</i>
4:15			Warren Schultz, <i>Re-Reading Rabie: 40 Years of The Financial System of Egypt</i>	
4:15 - 5:15	Fellowship Forum Session - Belmont			
4:15 - 5:45	Chapter Officer Meeting - Water Tower, 10th Floor			
6:30 - 8:30pm ARCE Member Reception and Best Student Paper Award - Halsted (Hors d'oeuvres and cash bar)				

ARCE 62nd Annual Meeting

SUNDAY APRIL 3

AM	Addison	Clark	Armitage	Belmont
	Archaeology	Funerary Arts	Conservation	History
	Chair: Coleen Manassa	Chair: Deanna Kiser-Go	Chair: Michael Jones	Chair: Peter Dorman
9:00	Matthew Adams, <i>An Historical Critique of Pharaonic Memphis</i>	John Thompson, <i>The s3h-rites in the Memphite Elite Tombs of the Old Kingdom</i>	John Shearman, <i>Luxor East Bank Groundwater Lowering Response Project - 4th Season Update</i>	Kathlyn Cooney, <i>Reuse and Theft of Private Tombs and Coffins at the End of the New Kingdom</i>
9:30	Hratch Papazian and Gregory Marouard, <i>Recent Investigations at the Old Kingdom Pyramid in South Edfu</i>	Jonathan Elias and Carter Lupton, <i>Amulet Type, Placement and Significance in Late Egyptian Mummies</i>	Jacke Phillips, <i>The Luxor Dewatering Project and Post-Pharaonic Luxor</i>	Aidan Dodson, <i>The Palestinian Campaign(s) of Shoshenq I</i>
10:00	Sarah Parcak, <i>Beyond Cleopatra: Mapping Ptolemaic-Roman Period Cities from Space</i>	Heather McCarthy, <i>The Representation of Ramesside Royal Women in the Tombs of Contemporary Kings and Princes</i>	Christie Pohl, <i>Excavations of Conservation in Karnak's Khonsu Temple: ARCE's Collaborative Work and Advanced Training for Egyptian Conservators</i>	Eric Wells, <i>Some Social Aspects of Ramesside Votive Stelae</i>
10:30	BREAK	BREAK	BREAK	BREAK
	Archaeology (continued)	Funerary Arts (continued)	Conservation (continued)	History (continued)
	Chair: Aidan Dodson	Chair: Fatma Talat	Chair: Christie Pohl	Chair: Jacke Phillips
10:45	Sameh Iskander, <i>Field Report of the Documentation and Conservation Project of the Temple of Ramesses II at Abydos</i>	Lisa Swart, <i>Third Intermediate Period Wooden Funerary Stelae: Typology and Chronology</i>	Ana Tavares, <i>Analysis and Publication Giza Field-School 2010</i>	Francesco Tiradritti, <i>The Stela of Ramesses III in the Sanctuary of Mertseger at Deir el-Medina. Racism and Assimilation</i>

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SUNDAY APRIL 3

	Addison	Clark	Armitage	Belmont
AM	Archaeology (continued)	Funerary Arts (continued)	Conservation (continued)	History (continued)
11:15	Vanessa Davles, <i>Origins of Monumentality</i>	Ann Roth, <i>Stacked Meat and Missing Clothes: Patterns and Anomalies in a Small Fifth Dynasty Mastaba Chapel</i>	James Westerman, <i>Exploring the Osireion - Underwater Archaeology in the Desert</i>	Jeremy Pope, <i>Montuemhat's Semna Stela: The Double Life of an Artifact</i>
11:45	Peter Lacovara, <i>The Palace of Amenhotep III at Malqata: Site Assessment and Stabilization Options</i>	Gay Robins, <i>The Meanings of Individual Items Depicted on Tables of Offerings in Funerary Contexts</i>	Abd el-Ghaffar Wagdy, <i>Excavations of the Ground Water Control Project in Luxor, West Bank Antiquities, 2009- 2010</i>	Sally Katary, <i>The Assessment of Smallholdings as an Index of Temple and State Interaction</i>
12:15 PM	Mohsen Kamel, <i>Salvage Archaeology in the Luxor Town Mound</i>	Jennette Boehmer, <i>Precursors of Old Kingdom Funeral Procession and Interment Rituals</i>	Gamal Mostafa, <i>The Conservation and Site Management Plan for Jewish, Coptic and Islamic Monuments</i>	Robert Moore, <i>Confusion or Consistency?: The Appointment of Chief Judges under the Fatimid Caliph Mustansir (1036- 1094)</i>



Abstracts

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Matthew Adams (Bucknell University)

An Historical Critique of Pharaonic Memphis

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

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

Niv Allon (Yale University)

Classifiers in Hieratic and in Hieroglyphs: The Implications of the Script on Categorization

An exploration of the relation between script and classification in the Egyptian classifier system casts revealing light on the effect of artistic and contextual considerations on categorization. Hieroglyphs, Hieratic, and Cursive Hieroglyphs were used during the 3rd and the 2nd millennia BCE under certain constraints of material and genre. The dynamic and flexible nature of the Egyptian classifier system allows a certain degree of alternation in classifiers in the different scripts. The diverse degrees of iconic motivations that each script entails have implications on questions of visual representation, reading and writing processes, and metaphors in the script. In an effort to discuss and problematize these intersections of context, genre and categorization, this paper draws upon

Goldwasser's previous work on ancient Egyptian determinatives/classifiers as a cognitive-linguistic system, and discussions of the synchronic and diachronic processes in the system.

Three aspects of the Egyptian classifiers reveal the complexities of the system. An examination of certain 'variants' of a similar text, appearing in different genres, i.e. the hieroglyphic and the hieratic texts of the battle of Kadesh, outlines the overall tendencies of the different scripts, their common features and their distinct attributes. A further analysis of the category of [QUADRUPED] shows distinct features of each script, touching upon questions of art, convention, and cognition. Finally, the question of metaphoric classification and its relation to different levels of iconic motivations shall be addressed through common occurrences of the phenomenon in the different texts.

Lindsay Ambridge (Oberlin College)

Ancient Egypt in American Popular Consciousness: Examining Racial Geography in James H. Breasted's Ancient Times

James Henry Breasted is remembered today as the founder of the Oriental Institute and a pioneering explorer of the post-War Middle East. In his own time, he was also famous for broad historical narratives written for the general public. Little critical analysis of these works exists in the academic literature; such analysis is of essential importance to understanding the dissemination of historical knowledge into the popular consciousness of America in the first half of the twentieth century. This paper focuses on Breasted's book "Ancient Times, A History of the Early World," first published in 1916 and revised in 1935. Employing a critical reading of the text and its revision, and drawing on archival material from Breasted's correspondence, I argue that the intersecting axes of geography, chronology, and race became guiding concerns of his work as he outlined the origins of civilization and Egypt's unique role in its development. A comparison between the first and second editions of the book illustrates that Breasted increasingly relied on the vocabulary of scientific discourse to advance a model of the spread of civilization by mapping its geo-racial boundaries. He combines this model with the idea of enlightened exploitation, in which the societal forces of his own era - such as imperial expansion and industrialism - were seen as necessary attributes of civilized society. Examining this particular narrative thread in "Ancient Times" sheds light on the motivations behind Breasted's interpretations and the message that his work conveyed to the twentieth-century American audience.

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David Anderson (University of Wisconsin, La Crosse)

Spinning a Yarn? Evidence for Predynastic Textile Production at the Site of El-Mahâsna

Excavations since 1995 at the Predynastic settlement of el-Mahâsna have produced an assemblage of tools potentially associated with the production of textiles, other types of garments, and cordage. Included among these items are over thirty pierced ceramic discs, which are similar to objects recovered from other Predynastic sites. The function of these items has been debated by Predynastic scholars who have questioned the interpretation of these objects as spindle whorls. This paper will present data on these objects together with the assemblage of awls and needles manufactured of bone and copper. Using comparative data from both later historic periods and ethnographically documented cordage and textile production, it will be shown that the pierced ceramic discs should be interpreted as spindle whorls and represent evidence of these industries in Predynastic settlements. Finally, the archaeological contexts of the spindle whorls, awls and needles will be discussed in light of patterns of other activities conducted within the settlement at el-Mahâsna.

*** Flora Anthony (Emory University)**

Five Shabtis: A Study of Authenticity

In the 1990's a number of shabtis, thought to have been from the Serapeum, surfaced on the antiquities market. These funerary figurines were linked with Wasada University's excavations at Saqqara, and tales of a cache of shabtis found by covert diggers emerged as a way of explaining the lack of provenience information for these objects. The early 1990's was also the time when the book *Bleus égyptiens: de la pâte auto-émaillee au pigment bleu synthétique* was published. This resource gives step-by-step instructions on precisely how the ancient Egyptians created faience shabtis. In this study, five shabtis from a private collection- four attributed to Khamwaset and one inscribed with the name 'Thutmosis,' are examined to determine their authenticity. These objects were first evaluated in a stylistic analysis and compared with Khamwaset's well-documented shabtis at the Louvre. Then the artifacts underwent X-Ray Powder Diffraction analysis to determine whether their material components correspond with ancient Egyptian faience ingredients. This article reports on the conclusions from this study.

Rachel Aronin (University of Pennsylvania and Museum of Fine Arts, Boston)

Falcons, Flagpoles and Seated Gods: Divine Classification in the Book of the Dead

In ancient Egypt, numerous deities played an essential role in all areas of life. Egyptologists have studied many aspects of these gods, but one rich source of data remains virtually untapped, and that is the set of divine determinatives that occur after their names. Why is there so much variation as to how divine names are written, and what can these different signs tell us about the gods they represent?

The “falcon on the standard” was the first divine classifier in the Egyptian writing system, used as a determinative late in Dynasty 4. The “seated bearded god” entered the language in the latter half of Dynasty 5, at the time when the god Osiris begins to appear in funerary inscriptions. By the Middle Kingdom, it had become the most common divine determinative in the Coffin Texts, while in a smaller number of cases the “falcon on the standard” or, more rarely, the “ntr-flagpole” was utilized.

In New Kingdom Books of the Dead, there is much more variety displayed in the divine determinatives than appears in previous mortuary compositions. While there were only a few different signs that commonly functioned in this manner in the Middle Kingdom Coffin Texts, at least a dozen divine classifiers have fairly regular use in Books of the Dead from Dynasties 18-20. These papyri reveal a great deal in their choice and placement of divine determinatives, and may provide a number of interesting insights into ancient Egyptian conceptions of deity.

Anne Austin (University of California, Los Angeles), Bethany Simpson (University of California, Los Angeles) and Katie Simon (University of Arkansas)

The Role of Three-dimensional Laser Scanning for Spatial Analysis of the Greco-Roman Site of Karanis

This paper demonstrates the advantage of utilizing three-dimensional laser scanning of archaeological sites based on the latest research at Karanis. The 2010 Karanis scanning project, a joint venture between UCLA and the University of Arkansas, was conducted as part of an effort towards better documenting the Greco-Roman site of Karanis in the Fayum region. Recent research has demonstrated many of the issues with attempting to reconstruct the site after extensive excavations by the University of Michigan in

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the 1920s and 1930s, as well as considerable destructive mining by the sebakhin in the early 20th century. The result of these two activities is an extremely variant topography, limited sight lines between points across the town, and minimal elevational correlation along the site's surfaces. While traditional field techniques can be used to record spatial data, we found the use of a three-dimensional laser scanner advantageous for both its efficient, accurate, fast, and thorough recording, as well as the potential to use laser scanning for new kinds of spatial analysis, including volumetric and surface area estimates.

Here we will demonstrate the protocol developed to conduct architectural scanning of an archaeological site, as well as results from our own analyses of the site of Karanis. We will focus on how laser scanning can be used to better understand not only architecture, but also the natural and culturally-modified landscapes of any site. Additionally, we will explore new avenues of research, which are now possible with three-dimensional laser scanner data.

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

Nubian Pottery Traditions and Nubian-Egyptian Relations During the 2nd Millennium BC at Tell Edfu

During the recent excavations at Tell Edfu, a large quantity of Nubian pottery has been discovered in late Middle Kingdom through early Dynasty 18 settlement contexts. This material includes a variety of shapes and decorative motifs from different Nubian traditions, as well as different manufacturing processes. What is the significance of this material in terms of a possible Nubian presence at the settlement? With many, as yet, unanswered questions about Nubian pottery, the material from Tell Edfu provides new insight into research concerning these various traditions and possible Nubian-Egyptian relations in the capital of the 2nd Upper Egyptian nome. The Nubian corpus will be presented within the chronological framework of the Egyptian pottery, discovered in secure archaeological contexts, which provides an opportunity to refine the dating of Second Intermediate Period and early Dynasty 18 pottery, and thereby the Nubian pottery.

Maria Bagoly (San Jose Egyptian Museum)

Into the Fields of Malachite

The analysis of a unique malachite pigmented monochromatic stela from the New Kingdom (San Jose, RC 1584) leads to a discussion emphasizing the innate symbolism of the mineral and the hue. Mortuary literature and artifacts dating from the Old

***Submission for Best Student Paper Presentation**

Kingdom through subsequent periods affords a diverse framework of sources from which the Egyptian relationship with malachite may be interpreted. A multifaceted approach of identifying the context in which the mineral is found, and the allusion to the stone in various manuscripts and monuments reveal sacred and mundane associations. The themes of vindication, renewal, protection and fertility as they relate to the spheres of both gods and men will be considered.

Yekaterina Barbash (Brooklyn Museum)

One Leonine Deity - A Multitude of Theories: Egyptian Feline Goddesses and Animal Mummification

The animal or combined human-animal forms of divinities within the ancient Egyptian pantheon frequently reveal the identity of a deity and its essential qualities. This lecture will introduce an unusual statuette of a crouching female with a lion's head from the Brooklyn Museum's collection.

The leonine form of this figure suggests understanding it as a representation of one of the dangerous and protective goddesses associated with the Eye of the Sun, such as Sakhmet or Wadjet. However, the statuette's striking resemblance to the enigmatic figures of Underworld entities from late New Kingdom royal tombs and funerary papyri points to its place in the funerary context. While figures such as this one fit firmly into the artistic style and religious ideology of New Kingdom Egypt, museum records indicate that the statuette originally contained a cat mummy. The alleged presence of a mummified animal rather points to a date in the Late or Greco-Roman periods, and significantly alters its interpretation.

Consequently, the paper will explore the diverse roles of felines in ancient Egyptian temple and funerary religion, as well as the religious developments leading up to a dramatic surge in the popularity of animal cults and mummification in later Egypt. In this context we will investigate the date, function, and significance of this hitherto unknown and mysterious leonine figure.

Caitlin Barrett (University of Pennsylvania)

Nile Inundation Theology in the Roman World: "Nilotic Scenes" from Campania

The present paper investigates Roman engagement with Egyptian religious thought through the lens of a contextual and iconographic analysis of so-called "Nilotic scenes": mosaics and wall paintings, common throughout the Mediterranean from the later

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Hellenistic period through the Roman Empire, depicting the Nile in flood. The protagonists of Nilotic scenes are often dark-skinned pygmies or dwarfs who do battle with hippopotami and crocodiles or engage in sexual activity. Many scholars see these images as ridiculous, suggesting that the artists strove to mock Egyptians as comically exotic “others.” However, most of the pygmy-figures’ seemingly ludicrous acts actually recall ancient themes from Egyptian religion. Additionally, the scenes have strong iconographic relationships to terracotta figurines from temples and domestic cult contexts in Egypt and elsewhere.

This project focuses on approximately sixty Nilotic scenes from sites in late Hellenistic and early Imperial Campania. I re-examine the archaeological contexts of the images and compare their iconography to known Egyptian parallels, including figurines, temple reliefs, ritual objects, and descriptions in religious texts. The results question current assumptions about the function of Nilotic scenes in Roman society, as many of the images reveal surprisingly coherent and detailed allusions to the Egyptian theology of the Nile inundation. Different Roman viewers likely used and interpreted Nilotic imagery in different ways, and political considerations may have colored artists’ portrayal of Egypt. However, the images’ numerous references to older Egyptian prototypes also suggest a serious engagement with the Egyptian theology of the flooding Nile.

Andrew Bednarski (American Research Center in Egypt)

Draw What You See: Tomb Scenes and Early Nineteenth-Century Copyists

In 2008 ARCE began a project to translate, edit, and publish the long-lost, final work of the pioneer Egyptologist Frédéric Cailliaud. This project will, for the first time, combine Cailliaud’s intended text with the lavish plates he published in the early 1800s. These 89 colour plates give keen insight into a variety of topics related to ancient and modern Egypt and Sudan. Yet these images also shed light on the practices used by early copyists and on Egyptology’s on-going focus on large-scale representations. The purpose of this lecture is to explore Cailliaud’s imagery within the contexts of early nineteenth-century copyists and the traditions they established. It will do this, in part, by comparing the images within Cailliaud’s corpus to works done by contemporary artists and scholars, including Robert Hay, James Burton, Ippolito Rosellini, and the Champollion brothers.

Laurel Bestock (Brown University)

Bookends: Early Dynastic and Ptolemaic Remains from Recent Excavations of the Brown University Abydos Project

The Abydos North Cemetery has long been recognized as a place of special significance over the course of millennia. Its earliest known use was as the location of funerary enclosures - in essence a type of royal temple - built by the Early Dynastic kings who were buried farther out in the desert at Abydos. While subsequent use was private rather than royal, the importance of the North Cemetery as a burial ground continues to this day. The recent and ongoing Brown University excavations in this area seek to illuminate the diachronic nature of sacred space in the North Cemetery by looking in detail at early and late monuments and their relations to one another. In particular, recent discoveries include evidence of possible new enclosures from the transitional period of the very early First Dynasty, as well as large structures used during the Ptolemaic period. The latter include a vaulted private tomb as well as a monumental vaulted hypogeum that, on preliminary investigation, appears to have housed ibis mummies. Both of these later constructions seem to have been intentionally located with regard to the Early Dynastic remains in the area; both were subsequently remodeled and reused in the Late Roman period, indicating that the sacred nature of this space transcended even the pharaonic religious beliefs that first defined it. This paper will present the recent findings and discuss their implications.

Jennette Boehmer (University of Toronto)

Precursors of Old Kingdom Funeral Procession and Interment Rituals

The impressive, extensively equipped late Pre- and Early- Dynastic tombs attest to a well-established belief in a ritualized post-death continuance, but they do not tell us whether equipping the tomb and interring the body were also ritualized events during this period. This paper postulates that the archaeological, artefactual, and textual remains of significant mastaba-tombs in major royal/ elite Archaic Period cemeteries infer the existence of ritualized interment ceremonies, including the possibly of ritualized funeral processions.

This investigation follows from my earlier research (presented at ARCE 2008), which highlights the significance of the funeral procession as depicted in Old Kingdom tomb reliefs - suggesting staged transformational rituals enacted by various participants and culminating at the mouth of the tomb, where the rituals described

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in Papyrus E of the Ramesseum papyri cache might have been enacted prior to final interment.

Current findings are the result of further examination of this material and other relevant textual and artefactual material found in these tombs, along with material found in the tombs of Hesi-Re (Dynasty 3, Saqqara) and Metjen (early Dynasty 4, Saqqara). Correlation of this material with that represented or buried in major elite tombs of earlier periods supports the hypothesis that the enactment of funeral ritual, especially rituals associated with “offering” and “provisioning,” pre-date those depicted in Old Kingdom tomb reliefs.

Marina Brown (Yale University)

The Duties of the Viceroy: Eastern Desert Inscriptions and the New Kingdom Nubian Desert Administration

The role of the King’s Son of Kush as the head of the New Kingdom Egyptian imperial administration in Nubia included oversight of the receipt of *inw*-tribute and *b3k.wt*-taxes. Texts such as the Investiture of Huy and the stela of Setau at Elkab demonstrate that the administrative jurisdiction of the Viceroy of Kush extended north of the First Cataract, reaching as far as Elkab. An examination of rock inscriptions in the Eastern Desert of Egypt and Nubia, from Elkab to the Wadi Allaqi, reveals that the Viceroy’s sphere of influence included not only the Nile Valley, but also encompassed desert wadi systems radiating out of Edfu and Elkab. In conjunction with other evidence for the workings of the imperial administration in Nubia, analysis of these inscriptions allows an expanded understanding of the Viceroy’s duties in these marginal areas, specifically with regards to oversight of desert resource exploitation.

The unique contexts of these corpora of desert rock inscriptions—primarily the productions of state-sponsored expeditions traveling ancient desert routes to recover raw materials from mining regions—permit the reconstruction of ancient industrial practices, and offer unique insights into the organization of labor during the Middle and New Kingdoms. They also reveal a network of interactions between the Viceroy of Kush and Nubian individuals active in the desert, illuminating the roles that Nubian groups and individuals played within the New Kingdom desert administration.

Betsy Bryan (Johns Hopkins University)

2010-2011 at the Mut Temple: The Temple Opening and Back to Mud Brick

A continuing research program to investigate the early occupation of the Mut precinct has led us to look at a variety of areas within the enclosure. During 2010 we had a hiatus in excavating. Conservation and restoration work had continued after the columns from the Hatshepsut/Thutmose III “hall of drunkenness” were reconstructed during the spring of 2009. The blocks from the New Kingdom temple of the 18th Dynasty continued to be restored by Lotfi Hassan, and the open air display area was enlarged to contain them. Although the expedition took a year off (during the sabbatical of the Director), cleaning in the Temple began during two periods. By the end of June 2010 the Temple proper had been cleaned, refilled, and restored in order to be opened to the public in conjunction with the SCA’s plans for the Sphinx Alley’s northern end.

With this phase of conservation, restoration and temple excavations completed, the decision was made to return to work behind the sacred lake in order to continue a study of the Temple dependencies. In winter of 2011 this work is to be carried out, this report will provide a synopsis of findings from that work.

Solange Bumbaugh (University of Chicago)

Milk Libations for Osiris: Meroitic Piety at Philae

This paper will explore Meroitic pilgrimage and worship at the Temple of Isis located on Philae Island in Upper Egypt. People from the Kingdom of Meroe (present-day northern Sudan, c. 300 BC-300AD) were intimately involved in the cult of Isis and Osiris at Philae. They came as royal emissaries to Roman Egypt and as pilgrims who worshipped Isis; they also served as priests in her cult. While Egypt slowly became Christian, the Meroites preserved and maintained traditional worship of the great goddess Isis in her preeminent temple at Philae.

The inscriptions left by Meroites at Philae span the period from the 1st to the 3rd century of our era with a particular prominence on the 3rd century AD. Written in three languages: Demotic, Greek, and Meroitic; the inscriptions mention the festivals in which the Meroites participated as well as the rich gifts of gold brought from the king in Meroe. I will explore the connection between the inscriptions left on Philae’s Gate of Hadrian, dedicated to the worship of Osiris, and the surrounding reliefs and hieroglyphic texts. The primary focus will be on the importance and religious significance that milk libations for Osiris had for the Meroitic priests, royal emissaries, and pilgrims.

The Demotic and Meroitic inscriptions describe a way of worship that not only preserved traditional Egyptian forms of piety, but also expressed traditions of peoples further south in Africa.

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Milk libations at Philae will be considered in this context.

Catherine Cobb (Johns Hopkins University) and Ashley Fiutko (Johns Hopkins University)

The Eton College Myers Collection Comes to Johns Hopkins University

In Fall 2010, the Johns Hopkins University Archaeological Museum (JHUAM) began to receive objects from the Eton College Myers Collection as part of an agreement between the Johns Hopkins University, Eton College, and the University of Birmingham, UK. During the 15-year loan period, Hopkins' faculty and students will work to conserve, display, and research the nearly 2000 objects on loan to the JHUAM.

The bulk of the collection was amassed by Major William Joseph Myers while stationed in Egypt in the late 19th century. Myers, who was advised by Émile Brugsch, had a keen eye for objects of small size and beautiful color, and his collection is notable for its exquisite quality and craftsmanship. Upon Myers' death in the Boer War, the collection was bequeathed to Eton College in the hope that it might serve as an inspiration to students.

A new exhibition space was inaugurated at Johns Hopkins in December 2010, displaying many of the objects currently on loan from Eton. The museum and collections are a dedicated teaching museum, allowing students to interact directly with artifacts, providing a hands-on experience with the ancient world. This talk will introduce some of the ways that the collection has been used by students during its first academic year in Baltimore including our participation in a course which produced ten student-written museum brochures interpreting the collection thematically.

Robert Cohon (Nelson-Atkins Museum of Art)

The Metrology and Systems of Proportions of the Meretites Assemblage

Following E. Roik's analysis of the metrology of several individual works of art (*Die Längemaßsystem im alten Ägypten*, 1993), this author completed hundreds of measurements of the painted wooden four-poster outer coffin and partially gilded anthropoid inner coffin of Meretites (ca. late fourth century B.C.E.; Nelson-Atkins Museum of Art, Kansas City, Missouri, 2007.12.1,2).

Analysis of the data reveals the royal cubit here as closer to 52.29 than 52.50 cm. Exact integers (whole numbers) of basic units of measure (cubit, palm, digit) rarely appear, but many measurements

are only 1% or 2% short or long of being integers. Although some figures are slightly further off, integers were clearly intended.

Several complex and harmonious systems of proportions are evident in the elaborate woodwork of the anthropoid coffin's front, back, and profile (especially the bold articulation of the latter) and of the outer coffin. These are matched and complemented by the proportions of the heights of registers and some of the figures within them.

On the two partially preserved four-poster wooden outer coffins with related imagery and compositions (Allard Pierson Museum 8898 and New York private collection) and on related wooden anthropoid coffins in the Allard Pierson (15.770) and Milwaukee Art Museum (1967.20), approximate integers of basic units of measure and precise and complex systems of proportions are used less. This accords well with the finer craftsmanship, larger number of images, and greater cost of the Meretites assemblage.

* Emily Cole (University of California, Los Angeles)

The Narmouthis Ostraca: Bilingual Texts from the Fayum

In this paper I will use the collection of over 400 published Greek and Egyptian ostraca from Narmouthis to examine how a priestly community in Roman-period Fayum came to terms with the bilingual environment in which they existed. During this study, particular vocabulary and non-standard grammatical features have appeared within the textual record. I will show, however, that these distinctive characteristics demonstrate the natural tendency for languages to undergo experimentation and adaptation. I will explore the issues faced by the ancient scribes and the methods they employed in the traditional writing system to adjust to changes in the spoken language.

First, the texts provide insights into the knowledge and use of Ancient Greek in a priestly community and the integration of Greek words into Egyptian texts. Certain categories of words such as administrative terms, natural resources and astrological or religious vocabulary are commonly found in Greek rather than Egyptian. Second, the texts written in Demotic include grammatical elements commonly found later in Coptic such as use of a variety of verbal forms with different types of subjects. Finally, the transcription of Egyptian words into a Greek lettering system indicates the tentative steps taken by Egyptian priests to adapt their language into the Greek system in the early stages of the Coptic language. These particular aspects of the Narmouthis Egyptian and Greek ostraca clearly belong within the framework of current research into priestly activity and linguistic development in

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Roman-period Egypt.

Sara Cole (Yale University)

Egyptian Ritual in Romano-Campanian Wall Painting: Changing Perspectives

Many examples of Romano-Campanian artistic representations of Egypt and Egyptian ritual activities survive, but few are easily interpreted. Such scenes illuminate the shifting Roman attitude toward Egypt and its religious cults over time, a change particularly evident in the famous Nile Mosaic of Palestrina and in two panel paintings of Isiac cult from Herculaneum. These three depictions span roughly 150 years and represent vastly dissimilar views of Egypt and Egyptian religion. While each of these scenes is unique, lacks substantial parallels, and is therefore difficult to categorize within the broader framework of Romano-Campanian painting and mosaic, a closer examination demonstrates that all three are closely tied to Roman artistic tradition and reflect significant points within the development of that tradition. By exploring the connections that the scenes share with contemporaneous artistic trends, the modern interpreter may better approach an understanding of the artistic mindset that created them.

Changing attitudes toward Egyptian religion heavily influenced the way in which the practice of that religion received artistic representation. The Nile Mosaic, with connections to triumphal painting and an emphasis on “scientific” observation and accuracy, demonstrates an almost ethnographic interest in Egypt. Over the course of the next 150 years, Roman depictions of Egypt and Egyptian religious ritual morphed into scenes like the Isiac cult paintings, which were more closely related to mythological painting; in those images of ritual activities the artist made no effort to depict Egypt accurately, but rather relied on stereotypical Egyptianizing elements in a highly Italicized display.

Kathlyn Cooney (University of California, Los Angeles)

Reuse and Theft of Private Tombs and Coffins at the End of the New Kingdom

Theft, reuse, and usurpation of funerary arts were inevitable during economic and political downturns. Coffins and tombs were obviously not freely available to all who wanted them. Even during times of prosperity, most Egyptians had no chance of saving the necessary amount of money, and in times of increased economic scarcity, the competition to acquire a coffin was fierce, driving many to usurp and reuse the tombs and coffins of the buried dead.

As part of my research on defensive burial strategies in the late Ramesside Period and ensuing Third Intermediate Period, I will examine west Theban texts that specifically address the problems of theft and reuse of private funerary objects. First, I will look at the Tomb Robbery Papyri for evidence of theft in non-royal tombs; second, I will examine tomb inventory texts from the village of Deir el Medina from the point of view of economic appropriation. And finally I will look at a few Deir el Medina disputes about tomb access and suspected violations. Because I am not looking at legal claims or appropriation but rather illicit behavior that people either want to underplay or to punish, I will not include inheritance or oracle texts that transfer ownership of tombs and pyramids. On the whole, I am looking for evidence of re-appropriation or theft from tomb spaces and the subsequent reuse of funerary objects in western Thebes at the end of the New Kingdom.

**Jerome Cybulski (Canadian Museum of Civilization) and
Donald P. Ryan (Pacific Lutheran University)**

*Tomb Demographics and Bone Disease in the Valley of the Kings:
KV44 is Unusual*

An undecorated tomb in the Valley of the Kings, KV44, was cleared by the Pacific Lutheran University Valley of the Kings project and included multiple 18th Dynasty burials for which many osteological details are now available. The human remains were exclusively of females and infants with about half the latter sample ($n = 8$) showing signs of disease. We compare this demographic with other multiple occupant tombs in the Valley to show the unusual nature of KV44, and use all available evidence to speculate on who these people might have been.

John Darnell (Yale University)

Umm Mawagir: A Middle Kingdom Center in Kharga Oasis

Archaeological and epigraphic remains from the Girga Road, material in Kurkur Oasis, and textual evidence reveal an effort by the early Middle Kingdom pharaonic administration to develop Kharga Oasis. Having previously identified pre-Persian period pharaonic remains at Gebel Ghueita in Kharga Oasis, the Theban Desert Road Survey has now discovered and begun the clearance and recording of one of the fruits of that early Middle Kingdom effort—the industrial and probable administrative site of Umm Mawagir to the north of Gebel Ghueita. The site stretching for over a kilometer north-south by approximately a quarter kilometer east-west preserves evidence of intense and continuous activity

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through the late Middle Kingdom and Second Intermediate Period.

Initial results of the first two field seasons at the site reveal areas of specialized activity in the northern and central portions of the site. The far northern part of the site appears to have been devoted almost exclusively to bread production, while the central area preserves the remains of what appears to be a mud-brick platform with associated rooms and courtyard, perhaps belonging to an administrative structure. The ceramic material is of predominately oasis manufacture with some imports from the Upper Egyptian Nile Valley, eastern Mediterranean, and Nubia. Thus far the earliest permanent center of major activity known in Kharga Oasis, Umm Mawagir finds its closest parallel in Dakhla Oasis and suggests the presence of an organized oasis polity in the Western Desert during the Second Intermediate Period.

Elizabeth Davidson (Yale University)

Shenoute of Atripe and the Appropriation of Sacrifice

Shenoute of Atripe approaches the issue of sacrifice differently than his aggressive rhetoric would lead one to expect by appropriating the language of sacrifice and shifting its meaning so that it can be used in a suitably Christian way. Pagan-Christian relationships in Late Antique Egypt are not known for their friendliness, especially when monks are involved. Numerous monastic tales involve monks destroying places of pagan sacrifice, especially in ways designed to mock the practice of sacrifice itself. Shenoute, in opposition, makes the terminology of sacrifice applicable to the monastic life by connecting it to his beliefs about the body, with the result that in his quest for purity a monk actually becomes a sacrifice. He also plays off of the common link between pagan sacrifice and pagan greed by redeploying the link within a Christian context. Rather than reflexively dismiss sacrifice as an evil act, Shenoute appropriates and redefines sacrificial language to suit Christian practice and replaces the idea of worldly gain with the promise of treasures in heaven. This allows him not only to destroy pagan opponents but to rhetorically outdo them by dominating sacrificial discourse. Rather than focus on material gain, Shenoute ultimately uses sacrificial language to imply that sustained ascetic practice—associated with sacrifice—enables monks to store up riches in heaven, creating a currency of sacrifice that can be gained or lost depending on a monk's continuing purity.

Vanessa Davies (University of Chicago)

Origins of Monumentality

Jan Assmann argues ancient Egyptian monumental inscriptions were important to the Egyptian elite because writing created a “public memory” through which one could be remembered after death (in: *Kultur und Gedächtnis*, 1988; *Das kulturelle Gedächtnis*, 1999; *Religion and Cultural Memory*, 2006). Building on Björkman’s work (*Kings at Karnak*, 1971), I will discuss the fact that in the Old Kingdom, non-royal Egyptians worked in the service of the king to build *his* monuments. We see monuments explicitly constructed for Egyptians other than the king only beginning in the First Intermediate Period and Middle Kingdom. This talk will present details from a larger project that asks the fundamental questions: what are monuments and who built them? These key questions will help us more fully understand Egyptian conceptions of monumentality.

Kelly-Anne Diamond (Villanova University)

The Sacred District and the Term t3 dsr

This paper is a follow-up to the presentation that I gave in 2010 at ARCE’s Annual Meeting. Thanks to my ARCE fellowship I was able to enter several Eighteenth Dynasty private tombs on the west bank of Thebes and at Elkab in 2009. The focus of my fieldwork was to examine the Sacred District scene, which appears among the funerary scenes, primarily in the tombs of the early Eighteenth Dynasty.

This paper will concentrate on the association of the ancient Egyptian term t3 dsr with the location depicted in these illustrations. This term is found in conjunction with some of these scenes - however, it is by no means ubiquitous. If this term can conclusively be determined to be a label for the Sacred District (as opposed to a descriptive term) it may give scholars a foundation for determining the nature of the scene. At this point there is no consensus as to whether this depiction represents a mythical, legendary, or historical local.

In addition to exploring the appearance of the term t3 dsr, I would also like to comment on the role that Abydos may play in the identification of this district. There are obvious Osirian overtones, which may in fact outweigh the Butic elements. Furthermore, there is archaeological/textual evidence to show that the term t3 dsr was used to describe a portion of land at Abydos.

Aidan Dodson (University of Bristol)

The Palestinian Campaign(s) of Shoshenq I

This paper is a discussion of Shoshenq I’s building work at

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Karnak and its implications for the number of campaigns carried out in Palestine. In particular it will consider whether Stela 100 at Gebel el-Silsila, dated to his Year 21, marks the beginning of his building project, or merely its final phase, and what this might mean for the dating of the Victory Relief on the Bubastite Portal and the Biblical account of the campaign of Shishak against Jerusalem.

Wendy Doyon (University of Pennsylvania)

The Archaeological Rais in Egyptian Society, c.1800-1922

This paper will trace the specialization of the archaeological rais (foreman) in Egypt from its origins in the Islamic legal order of the 18th Century to its incorporation into the social economy of Qift (Upper Egypt) in the late 19th Century. The fraught relationship between French and British policy-making in the colonial occupation of rais will be explored, and the significance of American ascendancy in Egyptian archaeology after the turn of the 20th Century will be emphasized. In particular, I will discuss the role of rais on American excavations at Memphis and Giza during World War I to illustrate the formation of archaeological discourse “from below.” Finally, I will argue that both the legal origins of archaeological exchange in the Ottoman world and rural economic systems in Egypt and other Ottoman provinces in the 19th Century were essential to the emergence and success of large-scale archaeology in the region.

Katherine Eaton (University of Sydney)

The Mechanics of Offering Incense and Libations at Abydos

Offering incense and libation are the most frequently depicted rites in early Nineteenth Dynasty temples. Not mere space fillers, these rites were also almost certainly the most frequently performed. Practically every ancient Egyptian ritual cycle surviving, whether written on papyrus or carved on temple walls, calls for the presentation of incense and libation - usually repeatedly. Their frequent repetition provided a major piece of the framework within which other rites in their cycles were performed. This is a reflection of their central symbolic and ritual importance. Incense and libation were required for the maintenance of the temple's purity, which defined its space as sacred. They provided the means for revivifying the gods, and the cosmos, thus maintaining maat (order and justice). While these and other symbolic aspects of incense and libations have been quite well studied, the details of the physicality of the presentation of incense and libation, the ‘mechanics’,

have not been a major subject of scholarly inquiry. Depictions of the offering of incense and libations show great variety in the forms of ritual objects employed; gestures and modes of presentation depicted; and verbs describing the action in the titles. This paper takes a step towards understanding physical aspects of this group of rites through analysis of patterns in representation in the monuments of Ramesses I, Seti I and Ramesses II at Abydos.

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

*Amulet Type, Placement and Significance in Late Egyptian
Mummies*

Findings derived from recent mummy CT Scans provide important insights into the varied magical approaches of ancient embalmers. The mummy of the Akhmimic priest Irethorrou (Fine Arts Museums of San Francisco No. 42895) provides a wealth of new information on amulet use in the period after 600 BC. Scanned in August 2009, Irethorrou's well-preserved mummy was examined by a collaborative team led by Dr. Renée Dreyfus that included the Stanford University Department of Radiography, eHuman Corp., Fovia Corp. and the Akhmim Mummy Studies Consortium. No fewer than 14 amulets were incorporated into Irethorrou's wrappings. These formed a web of signification focused on key points of the body: the skull, neck, spine, hands, elbow joints, and the thoracic-abdominal axis. An important outgrowth of the examination was the discovery of a complex multi-part packet in the pelvic cavity. Comparison with other mummies, including Irethorrou's own father Ankh-Wennefer (Washington State Historical Society 1898.6.1) and an ostensibly 30th dynasty female (Putnam Museum, Davenport Iowa No. 1 AR 21190) shows that this kind of packet was not a "one-off," but a species of funerary treatment specific to the Late Period. The traditionally assigned meanings of amulets are in some cases worth reviewing in light of radiological findings. Researchers need to be aware of the broader objectives of ancient magical specialists when assessing the significance of amulets and the growing number of identifiable magical treatments found in, on and around Egyptian mummies.

Virginia Emery (University of Chicago)

*The Decoration of the Temple Palace of Ramesses III at Medinet
Habu*

Although Harold H. Nelson discusses the decoration of the north wall of the First Court of the Great Temple at Medinet Habu in his

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series of articles elaborating upon the sacred “Ritual of Amenhotep I,” the scenes on the southern wall have not received the same level of consideration, despite their association with the famous Window of Appearances installed in that wall. However, a brief review of these southern scenes shows that they expand the topos of pharaoh emerging from the palace, bringing depiction into reality by framing the living king in situations usually only pictured on temple walls. This merging of art and reality serves to integrate the spaces of the temple and the palace, both literally, as they share the First Court, and ideologically, as the king artistically and physically proceeds from the palace to welcome the god into his home. Further, these scenes simultaneously serve to show the king himself in the palace in ways analogous to those in which the god in the temple is depicted. The more detailed investigation of this set of scenes on the south wall and their relationship to those on the north wall of the First Court will provide a more fully integrated perspective of the purpose and intention of the decoration of this part of the Great Temple, which in turn improves the understanding of the temple and the complex as a whole.

Richard Fazzini (Brooklyn Museum)

More Montuemhat at South Karnak

Montuemhat, the 4th Prophet of Amun, Prince of Thebes and Governor of Upper Egypt played major political, religious and architectural roles under King Taharqa. Indeed, given his all but certain involvement under that king in a good deal of Theban temple construction, he may well have played a role in at least the post-Shabaka construction of the Amun Precinct’s Lake Edifice, devoted to solar-Osirian royal renewal/justification, and the renovation of the Mut Precinct’s Temple A, which provides an interesting counterpoint in its dedication to mammisiac royal renewal/justification. The main purpose of this paper is to stress that there is more evidence than sometimes acknowledged for Montuemhat’s building and statuary at South Karnak. Although it will touch on his work there for Taharqa, its main focus will be his work for himself, some already partially published and some in the process of publication. Among the latter are the remains of at least two small chapels in front of Temple A and the preserved parts of a large statue of him found scattered before the façade of the Mut Temple.

Ashley Fiutko (Johns Hopkins University)

See entry for Catherine Cobb (Johns Hopkins University)

Florence Friedman (Brown University, Visiting Scholar)

On the Meaning of Menkaure's Valley Temple Sculpture

The Menkaure Valley Temple at Giza yielded statues that largely consist of two stone types, greywacke and Egyptian alabaster (Travertine). Greywacke was used for the series of triads and at least one dyad (fragments reveal more). The triads show the king with Hathor and a nome personification; the dyad shows him with a queen. The greywacke triads and dyad(s), though not found in situ, were surely intended, by virtue of their estimated numbers, to be installed in the temple's open court. The major group of alabaster statues, however, was found in situ, showing multiple figures of the seated king in an offering room adjacent to the court. I suggest in two forthcoming articles that the triads (and probably dyads as well) were mainly concerned with the king's eternal celebration of the heb sed within the valley temple's open court. The seated statues, while concerned with offerings, had a different but related focus. The purpose of this paper is to look at the differences in the meaning of the greywacke and alabaster sculpture, through their iconography, inscriptions, attitudes and symbolism of stone types, and to suggest how the greywacke and alabaster worked together to bring the king into relationship with Hathor and Re, the deities central to Egyptian kingship.

John Gee (Brigham Young University)

Textual Criticism and Textual Corruption in the Persian Period

Knowledge of textual criticism is a necessary quality to edit a text of which there are multiple copies, and a knowledge of the types of textual errors encountered will help those editing text of which there is only one copy. Having already published a study of the types and frequency of errors found in the Coffin Texts, I will here examine Persian Period Texts to see if the same types and frequency of errors occurs at a later period.

Christina Geisen (University of Toronto)

New Results on the Ramesseum Dramatic Papyrus II: The Interpretation of the Ritual

At the last ARCE meeting I presented the results of my research stay in London, where I worked on the original manuscript of the Ramesseum Dramatic Papyrus. I demonstrated the present condition and fabrication of the papyrus and showed new drawings of the text based on recent photographs.

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My presentation at the forthcoming ARCE meeting will focus on the text of the papyrus itself. The only complete translation of the ritual was done by Sethe in 1928. He interpreted the ritual as a text describing the accession to the throne and coronation of Senwosret I, whereas other scholars changed the reading direction of the manuscript and argued that it illustrates the Sed festival. Based on the new drawings of the text it became obvious that parts of Sethe's readings were incorrectly transcribed from the cursive script into hieroglyphs, and that he added text that does not appear in the original. By using the new drawings of the manuscript I translated the complete ritual again. Readings and translations of parts of the document that differ from Sethe's will build the focus of my talk. In addition, I will present my interpretation of the ritual based on the new translation and on the comparison with other ritualistic texts.

This new work on the Ramesseum Dramatic Papyrus will also contribute to a better understanding of the ritualistic landscape of ancient Egypt and its cultic practices.

Ogden Goelet (New York University)

The Kemyt, the Ramesside School Curriculum, and the Purpose of 'Verse Points'

One of the most interesting features of scribal education in the Ramesside Period was the extensive use of Middle Egyptian material to train scribes at a time when that older dialect had become largely obsolete, except for specialized purposes; these texts were apparently much treasured as examples of high quality belles lettres as well. Nonetheless, there has a persistent question as to whether certain of these 'classic' Middle Egyptian texts such as *The Hymn to the Inundation*, *The Laments of Khakheprre-sonb*, *The Instruction of Amenemhat I*, among others, might not have actually been created during the New Kingdom for specifically didactic purposes. The most used text in this Middle Egyptian curriculum was the Kemyt, which was, at the very least, partially composed during the early Middle Kingdom. The Kemyt was strikingly different from the other Middle Egyptian texts because of its antiquated formulae, archaizing script, and columnar format. By trying to assess what the didactic aims of this odd work might have been, we can better understand the *Sitz im Leben* of the seemingly obsolete Middle Egyptian dialect during the Ramesside Period and the practical value of Middle Egyptian for the scribes of Deir el-Medina. Another feature of the Kemyt, its standardized divisions that were carefully marked on nearly all copies, shows that 'verse-points' could be used for purposes other than marking metrical divisions. These observations can be confirmed

by some recent discoveries of several Middle Egyptian texts in an Assiut tomb as well as the use of these markers in documentary contexts.

Krzysztof Grzymalski (Royal Ontario Museum)

Amun Temple(s) at Meroe

Temple M 260 at Meroe (Sudan) was excavated by John Garstang just over a century ago. The size of the building as well as the epigraphic and iconographic data allowed it to be identified as the temple of the god Amun. Further work on this site was carried out by Peter Shinnie in 1983, and a few years later Friedrich Hinkel prepared a new plan of the temple. The joint University of Khartoum - Royal Ontario Museum Meroe Expedition carried out new excavations at the temple M 260 in 2000-2001 and again in 2009-2010. This paper will present the results of our excavations and will attempt to explain the unusual layout and orientation of this temple. Additionally, the author will report on the most recent investigations within the walled compound known as the Royal City. It is in this area that, according to the hypothesis put forward by László Török in his 1997 publication of Garstang's excavations, an Early Amun Temple dating to the Napatan Period is to be found.

András Gulyás (EPHE IV Sorbonne, Paris)

The Opet-Festival Scenes at Luxor Temple and the Hierarchy of Order

The lecture will focus on the scenes of the Opet-Festival at Luxor Temple. While these scenes are usually interpreted as a realistic, lively representation of the procession between Karnak and Luxor, I will argue that the lively style actually is an expression of what I suggest to call the hierarchy of order.

Li Guo (University of Notre Dame)

How Names Do Things: Cursing in Egyptian Popular Literature

Name-calling is one of the most crowd-pleasing elements in pre-modern Egyptian performative narratives (story telling, shadow play, and vernacular poetry). Funny, and often insulting, names were used as a tool for comic relief, satire, and social commentary. Some of these names are so bizarre that they have long baffled even the scribes of the manuscripts (drastic variants in the spelling of these "names" are a testimony to their bewilderment), let

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alone scholars and modern day editors. My paper examines some of those hitherto unsolved puzzles. Drawing materials from two texts—a shadow play from thirteenth century urban Cairo and a peasant poem from the seventeenth century Egyptian countryside—I suggest that many of these quasi names (of persons, animals, plants, places) not only mock Arab conventional names, but also often betray Persian, Turkish, and Coptic traits. Among the techniques used in creating these monikers, the most common is the use of verbs, mostly in the imperative, to form compound words/names. This is quite a departure from the Arabian tradition in using verbs (mostly in indicative perfect or imperfect) for tribal and personal names. I further suggest that the speech-act theory in literary criticism may be applied here for a better understanding of the performative values and function of this kind of multi-lingual social interactions in the poly-ethnic Mamluk and Ottoman Egypt.

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

The Final Curtain Call - The Abandonment of Karanis

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

Aleksandra Hallmann (University of Warsaw, Poland)

Three Unusual Stelae from Abydos

Among numerous stelae from the Late Period, there are three

very similar although somewhat unusual in style. One is now in the Fitzwilliam Museum, Cambridge (E.SS.40), the second is in the British Museum, London (E 638), and the third is in the Field Museum of Natural History, Chicago (31275). At first glance, their unusualness places them in the group of peculiar objects. This peculiarity, for instance, caused the placement of one of them, namely Field no. 31275, in a case with forgeries at the museum's exhibition. Neither stela BM EA 638 nor Fitzwilliam E.SS.40 is on display. The primary purpose of this study is to present three stelae, hitherto not studied as a group. Based on stylistic and epigraphic idiosyncrasies, it appears that they could have been executed by the same hand or at least by the same workshop.

W. Benson Harer (California State University San Bernardino)

OB-GYN in Ancient Egypt

The Egyptological literature re Obstetrics and Gynecology is based primarily on interpretation of ancient writings and artifacts. This paper will start with the immutable functions of human reproductive biology which have inexorably shaped the lives of women from the origin of our species until the last half century.

Only four other mammals share the human females' desire to have company during the birth process. This innate need leads to certain women being more desirable accompanists and then to development of the profession of midwifery. The typical woman in ancient Egypt spent most of her adult life pregnant or lactating since it required 6-7 births per woman to maintain a stable population. Nevertheless, there is no known ancient Egyptian term for midwife, obstetrician or provider of women's health care.

The ancient magico-medical framework still served to meet women's special needs through physicians, priests and magicians. Aspects of such care will be explored. The roles of Bes and Taweret are well recognized, but female magicians probably impersonated them for direct participation in some difficult births. The roles of Meskhenet, Heket and Renenet will also be discussed with further consideration of the relationship with our signature mammary gland.

James Harrell (University of Toledo)

Discovery of an Ancient Peridot Mine on Egypt's Zabargad Island (Red Sea)

The topazos of the classical Greeks and Romans is the modern peridot, the transparent yellowish-green gem variety of the mineral olivine. Peridot was used mainly for plain and intaglio-cut stones

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in finger rings during the Hellenistic and Imperial Roman periods. The only known source for this gemstone is the one ancient writers identified as the island of Ophiodes or Topazos in the Red Sea. Today the island is called Zabargad, the Arabic word for peridot, and also sometimes Saint John's. Although Zabargad's modern, but now abandoned, peridot mine is well known, the ancient mine has not been previously reported. It was discovered on the island's southeast shore and consists of roughly 150 surface pits, which individually are up to 20 m across with adjacent spoil piles as high as 5 m. Associated with the mine are the ruins of stone dwellings and a well. Pottery fragments, which are especially common around the well, date mainly from the 3rd to 1st centuries BC of the Hellenistic period with the rest extending into the Roman period. The miners and their supplies would have come from the Graeco-Roman port city of Berenike, on the Egyptian mainland 80 km northwest of Zabargad Island. Mining activity on Zabargad probably closely mirrored the rise and fall of Berenike's fortunes, which peaked in the 1st century AD, and when this city was abandoned by the mid-6th century AD, so also was the peridot mine on Zabargad Island.

Harold Hays (Leiden University)

Settings and Structures of Performance in Ancient Egyptian Ritual

Ancient Egyptian religious practice is anthropologically and sociologically distinguishable into two settings: collective and individual performance. The former encompasses temple and mortuary cult - that is, systems of religious worship as manifest in external rites and ceremonies. The latter includes domestic religious activities, including magical and medical rites, personal votive acts for deities, private familial observances for the dead, and encounters with religious literature by the living, such as the recitation of spells from Books of the Dead. The rites performed in these two settings are also distinguishable by formal structure. Whereas cultic rites usually involve one or more officiants speaking to or about a beneficiary, in individual rites the beneficiary ordinarily speaks on his own behalf. This structural difference is illustrated by comparison of a temple ritual script to an 18th Dynasty Book of the Dead.

Chourkri Heddouchi (University of Chicago)

Islamic Egypt and West Africa, The Archaeological Dimension

A limited number of historical texts allow the drawing of a picture for the exchange between Islamic Egypt and Africa during

medieval times. Further, a growing corpus of archaeological data is enriching and changing our understanding of this mercantile and cultural exchange.

*** Marwa Helmy (Katholieke Universiteit Leuven, Belgium)**

Predynastic Body Wear: Different Types of Animal Skin Penis Sheath from Cemetery N7000 at Naga-ed-Der

The majority of animal skin clothing recovered from predynastic graves is mainly in the form of body wraps, covering the whole body or parts of it. Although examples of penis sheaths (also called “loin cloths” or “protective pouches”) were found in human burials, most early excavators, such as Petrie or Brnton and Caton-Thompson, have made little attempt to recover and document such objects. As a result, our knowledge of this group of personal artefacts, which probably had an important social and cultural function within the predynastic society, is limited.

By contrast to most early excavators, Albert Lythgoe did recover and record a total of 46 animal skin penis sheaths from the excavation of cemetery N7000 at Naga-ed-Der. In his published report he also documented the archaeological context for most of these finds and included photographs and hand-drawn sketches; a selection of these artefacts is currently housed in the Phoebe A. Hearst Museum of Anthropology (PAHMA).

Using the archaeological data available and the collection of these artefacts at PAHMA, this talk will focus on presenting the different types of penis sheath recovered from cemetery N7000. The aim of this talk is to explore whether an examination of this group of artefacts can tell us something about the identity of their owners, as well as to investigate the way in which these artefacts relate to current research on predynastic Egypt.

Th. Emil Homerin (University of Rochester)

Al-Ta'iyah al-Ba'uniyah: A'ishah's Ode Rhyming in T

A'ishah al-Ba'uniyah (d. 923/1517) was a mystic, a poet, and one of the greatest women scholars in Islamic history. In many of her poems, A'ishah assumed the role of the Sufi master who instructs the novice in the ways of mystical love and union. This is clearly the case in one of her longest poems composed of 252 verses and modeled on the *al-Ta'iyah al-Kubra* (“Ode Rhyming in T-Major”) by the 13th century Egyptian poet ‘Umar Ibn al-Farid (d. 632/1235). In this presentation, I will provide a brief overview of A'ishah's mystical verse and thought, and then focus on her long ode rhyming in T in light of her mystical teachings and Ibn

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al-Farid's verse. Particular attention will be given to mystical allegories of the Hajj pilgrimage, Moses' encounter with God at Mt. Sinai, and the wine of mystical love as found in the verse of both Ibn al-Farid and A'ishah al-Ba'uniyah. Toward the end of her long ode in T, however, A'ishah leaves Ibn al-Farid's poems aside as she turns to praise the prophet Muhammad and seek his intercession. I will argue that this concluding section of the poem alludes to A'ishah's own Hajj pilgrimage that she made with her family as a young woman, during which she had a vision of the prophet Muhammad that would transform her life forever.

Kathryn Howley (Brown University)

Tradition and Innovation: The Shabtis of the Nubian King Senkamanisken

Despite the end of political influence over Egypt, the post-25th Dynasty Nubian kings continued their predecessors' practice of utilizing Egyptian traditions in their material culture. A study of this continuity can offer insight into the ongoing interaction between Egypt and Nubia, and although these kings have been little studied, the well-documented excavations of the royal tombs at Nuri (with many of the finds now housed at the Museum of Fine Arts, Boston) make further research promising.

The post-25th Dynasty Nubian king Senkamanisken included over one thousand shabtis in his tomb, many of them stone. As noted by the excavator and several scholars since, a large proportion of the statuettes have marks incised into their bases. These 'footmarks,' a departure from Egyptian practice, have never been fully investigated or explained, though previous discussions suggested they were not makers' marks.

This paper presents the results of an examination and analysis of the Boston collection of Senkamanisken's stone shabtis (290 of the original 410). Numerous stylistic features were compared with the differing footmarks to ascertain if there was any correlation. The analysis showed there was a marked correspondence between certain stylistic features, such as seed bags, and the footmarks.

This suggests that footmarks could have been used as a way of identifying which workshop or artisan made a particular shabti. This development of recognizably Nubian royal objects from Egyptian models can be understood as an expression of Nubian kingship, and so helps to elucidate the Nubian kings' complex relationship with Egyptian kingship.

Julia Hsieh (Yale University)

What Your Dead Relatives Can Do For You!

A recent overview of the Letters to the Dead concludes that these epistles represent a ritual performance as part of the funerary cult, and their contents are verification of the expected duties between living and deceased relatives. This and other previous studies neglect to consider the information provided by the contents of these letters, which present interesting first-person insight of ancient Egyptian beliefs towards the potency and effectiveness of deceased private individuals, and the extent to which the living believed they could influence actions of the dead. A re-examination reveals that these appeals can be categorized into two distinct groups: those concerned with legal matters, and those pertaining to illness. For property issues, these Akh spirits were to petition to the divine tribunal as an intermediary for the living. Unidentifiable illnesses were often attributed to meddling by the dead; therefore, the Akh spirits were either implored to desist in causing malaise, or to alleviate the ailment by interacting with other beings. That the living did not approach the Akh spirits for divination, execration, or any other purpose, even though contemporaneous evidence for these types of magical practices exists, reveals both the perceived powers and limitations of the Akh. Furthermore, a proper understanding of the grammar of the texts, and of seemingly precocious examples of later grammatical and lexical elements, also allows for a comparison of the interaction of living humans and the potent dead with the relationship between humans - living and dead - and the divine world.

Salima Ikram (American University in Cairo)

Far Horizons: New Sites in the Kharga Oasis

North Kharga Oasis Survey has discovered a new group of sites dating from the prehistoric through the Roman period. One site seems to be a farm complex, complete with buildings and a complex irrigation system. Another site consists of an extensive irrigation system punctuated by a few structures. The last site consists of a series of massifs that bear petroglyphs and inscriptions dating from the prehistoric period through the Coptic and early Islamic era.

Sameh Iskander (New York University)

Field Report of the Documentation and Conservation Project of the Temple of Ramesses II at Abydos

The paper will present the progress made in the epigraphic documentation and conservation preparation made during 2010, as well as the planned season of December 2010-January 2011.

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All the final hi-resolution digital images of the entire temple were joined to create an exact record of the temple decoration. Line drawings of about 60% of these images have been already produced.

I will discuss the process of collating line drawings, conservation planning, restoration strategy, assessment of general structural stability, as well as examination of statue fragments found in the temple and others kept in SCA store rooms.

Based on recently produced line drawings of the temple inscriptions, the presentation will also include a brief discussion of Ramesses II titulary variants, gods mentioned in various texts, and their implications.

*** Mark Janzen (University of Memphis)**

The Iconography of Humiliation: An Introduction to the Depiction and Treatment of Foreign Captives

Depictions of foreign captives in humiliating or torturous poses are ubiquitous in Egyptian iconography and reflect the triumphalistic nature of royal ideology. Pharaohs displayed their dominance over foreign captives in a variety of contexts—reliefs on temple walls, statuary, various artifacts, texts, etc.—using brutal and degrading imagery. Two central questions emerge from even a cursory glance at this data. What, ultimately, was the fate of such captives, and how do these scenes fit into the broader view of foreigners held by Egyptian elites?

Due to the simple fact that such depictions are found most often in religious and rhetorical contexts, they are often dismissed as lacking historical value. However, the ideological significance of artistic and literary presentation of foreign prisoners must be given its due attention as part of the larger picture of Egyptian views towards foreigners. Additionally, Egyptologists have been rather reluctant to examine the depictions and textual record referring to foreign captives because such sources often contain graphic and violent imagery.

This presentation serves as an introduction to a larger project, which aims to correct such oversights and determine, when possible, the Egyptians' intentions in bringing captives back to Egypt. Such a study must use a contextual approach balanced with an understanding of the broader realities of the ancient world, where inhumane treatment of captured enemies was the norm, regardless of whether the captives' ultimate fate was a form of slavery, execution, or outright torture, to name but a few possibilities.

Richard Jasnow (Johns Hopkins University)

"Caught in the Web of Words" On the Imagery of Writing and Hieroglyphs

In this lecture I will explore the imagery employed to describe writing and the hieroglyphs themselves. I will take as my starting point new interpretations of passages from the Book of Thoth, wherein the author describes the process of scribal training in richly symbolic terms. I will then extend this discussion to other sources, both textual and visual, in Egyptian and Greek. Finally, I will attempt to place this imagery within the broader context of Egyptian scribal and theological tradition.

Jacqueline Jay (Eastern Kentucky University)

The Inaros Cycle and the Oral Tradition

Possible connections between the tales of the Inaros Cycle and the Homeric epics have long been a topic of discussion in Demotic studies. Scholars from Spiegelberg to Thissen have postulated an Homeric influence on the Egyptian tales, basing their arguments upon similarities in theme and plot. In contrast, Friedhelm Hoffman sees the Inaros tales as embedded within a wholly Egyptian tradition. There is, however, a large body of scholarship suggesting that the Iliad and the Odyssey themselves should not be viewed in isolation, but rather considered in conjunction with a larger body of orally composed epic. Such analyses began in the 1930s with Milman Parry and Alfred Lord's ground-breaking comparative studies of Homer and far more recent compositions from the Balkan Peninsula, and have been developed by generations of succeeding scholars. Thus, this paper will examine the relationship between the Inaros Cycle and an oral tradition not only from the Homeric perspective, but also as part of a more global phenomenon.

W. Ray Johnson (Chicago House, Oriental Institute, University of Chicago)

Current Epigraphic, Documentation, and Restoration Work of the Epigraphic Survey (Chicago House) in Luxor, Egypt

On April 15, 2011, the Epigraphic Survey, in cooperation with the Egyptian Supreme Council of Antiquities / Ministry of State for Antiquities Affairs, will complete its eighty-seventh, six-month field season in Luxor. Chicago House's recent activities include three seasons of documenting reused floor and foundation blocks

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at Khonsu Temple, Karnak, in collaboration with the American Research Center in Egypt; documentation and conservation work in the small Amun temple, creation of a new blockyard and blockyard database, and restoration of the Gate of Domitian at Medinet Habu; WMF-supported conservation, restoration, and a new blockyard open-air museum at Luxor Temple, as well as documentation of the 3rd century AD Roman Imperial Cult chamber and Roman enclosure wall in collaboration with ARCE, and documentation of architectural elements and decorated blocks from the 6th Century AD Basilica of St. Thecla in front of Luxor Temple; and the inauguration of a new documentation program at the Theban Tomb (TT 107) of Nefersekheru, steward of Amenhotep III's Malkata Palace. Chicago House is also very pleased to announce that all Epigraphic Survey volumes, including the latest, 'OIP 136, Medinet Habu Volume IX, the Eighteenth Dynasty Temple Part 1, the Inner Sanctuaries' (Chicago 2009), are now available for free PDF download from the Oriental Institute Publications Web site.

Michael Jones (American Research Center in Egypt)

The Recent Work of ARCE at Dayr al-Fakhuri, Esna

The Monastery of St. Matthew the Potter, known as Dayr al-Fakhuri, is located on the edge of the desert 9 km north of the modern town of Esna, some 50 km south of Luxor. It is currently the home of a small community of monks. The site has escaped the processes of architectural renewal and modernization that have occurred at many Egyptian monasteries in recent decades, thus preserving much of its historic fabric and traditional character. ARCE has recently conducted a season of recording and documentation comprising photography, survey and test cleanings of wall paintings in the main church of the monastery. This paper will present an overview of the results, focusing on the importance of conservation through documentation and buildings archaeology.

Mohsen Kamel (Ancient Egypt Research Associates)

Salvage Archaeology in the Luxor Town Mound

The AERA team returned to Luxor for a second session of the AERA-ARCE Salvage Archaeology Field School to excavate the last remnant of the old Luxor Town Mound. This isolated chunk of Luxor history, spanning 2,000 years, was left standing behind two late 19th century palaces after the area in front of Luxor Temple had been cleared. The team uncovered a medieval Islamic complex, consisting of at least 11 rooms that included grain silos and storage bins, around a central courtyard with a red brick floor. Be-

low that were remains of Roman structures that produced hundreds of coins some dated to Roman emperors Hadrian and Nero, bins, benches, and bakeries, with round ovens and hearths and a most enigmatic structure that showed evidence of a pyrotechnic industry that generated heat so intense that the face of the mudbrick walls literally melted. The entire mound produced an extremely large and diverse collection of ceramics that will allow us to develop a sorely needed local ceramic sequence for Roman through modern times.

Sally Katary (Laurentian University)

The Assessment of Smallholdings as an Index of Temple and State Interaction

It has generally been assumed that the three major temple groups: Theban, Heliopolitan, and Memphite, as represented in the Twentieth Dynasty Wilbour Papyrus and P. Harris I, occur in this sequence simply as a reflection of the overall wealth/status of the component institutions as measured by landholdings, personnel, and resources. New research in the Wilbour Papyrus analyzing the assessment rates placed upon the plots of smallholders (antecedents of private property) compares assessment data of these groups as well as smaller temples and secular/Crown institutions to get a new perspective and open up discussion in hitherto unexplored directions. Analysis of data of assessment reveals statistically significant differences among the mean assessment rates of the three groups, smaller temples and secular/Crown institutions that cannot be the result of mere chance and must reflect an underlying economic reality. Temples were often large agro-businesses capable of exerting tremendous influence upon the economy because they were unsurpassed masters of profitable cultivation, outperforming secular/Crown institutions, even though they had to function within certain bounds for the country's well-being. The inferior performance of secular/Crown institutions is likely reflected in significantly lower assessment rates for smallholdings than temples. When data of cult temples, mortuary temples and secular/Crown institutions are compared, mortuary temples and secular/Crown institutions appear to have been markedly influenced by the interests of the state in contrast to cult temples that more strongly followed financial imperatives. The result was a delicate balance between the accumulation of institutional wealth and the accommodation of state interests.

Deanna Kiser-Go (University of California, Berkeley)

The Relationship between Domestic Painting and Decorated

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Pottery of the New Kingdom, Reprised

As the supplement to a paper presented at the Annual Meeting in 2000 this paper also identifies designs shared between paintings in residential spaces and on pottery. The recently published study by Fran Weatherhead of many of the frescoes at Tell el-Amarna (Amarna Palace Paintings, 2007), however, allows for an updated look at the topic and expanded analysis. When additional pottery examples were examined it became evident that new motifs could be compared between the vessels and paintings. In addition to the isolated—and combined—constituents of the famous marsh scenes the following motifs are briefly addressed: floral garlands, humans in restricted activities, select deities, hieroglyphs with a protective function, and geometric designs. (Human figures on decorated pottery are still the rarest category appearing there.) This paper delves deeper into the meaning of certain elements in the compositions, likely linked to the creation and use of both media. The subject matter of both paintings and pottery frequently evokes a lush, riverine/marsh environment that was certainly attractive in the arid Amarna and western Thebes locales. Finally, the paper revisits the plausible causes for the shared motifs, noting the possibility that affiliated workshops could have produced both media. This scenario suggests there was an established decorative program shared by the artists and craftsmen who (re)produced appropriate images throughout the city of Akhetaten, for example, and within a limited number of other cities frequented by Egypt's ruler at the time.

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

She-Who-Hides-Her-Lord and Her Guardian Falcons: Some Religious Symbolism in the Landscape at Abydos

As part of the Ahmose and Tetisheri Project's spring 2010 season of fieldwork at Abydos, the speaker directed an archaeological field survey of the low desert south of Abydos. In addition to discovering several new archaeological sites that attest to hitherto unknown cultural use of the region, this survey discovered the possible original location of an inscription of Nectanebo II. This historical inscription has been decontextualized since it was removed from the mountainside more than a century ago. The text describes quarrying of the mountain south of Abydos in the 30th Dynasty and Pharaoh Nectanebo II's commandment to prevent this activity. The most intriguing part of the text describes the location of the quarrying as occurring "between the two falcons who protect this sacred mountain ... whose name is She-who-hides-her-lord." This paper will propose the identification of at least one of these falcons as a rock formation on the mountain south of

Abydos where there is evidence of cultic activity from the late Old Kingdom into the Late Period. It will furthermore examine the history of the name for the mountain "She-who-hides-her-lord" and its connection with the Abydene landscape. In doing so, this paper will show that the mountain and the falcons served as potent symbolic defenses for the corpse of Osiris, which according to myth was buried in Abydos. This symbolism has diverse allusions to Osirian imagery dating from the First Intermediate Period until the Roman Period.

Peter Lacovara (Michael C. Carlos Museum)

The Palace of Amenhotep III at Malqata: Site Assessment and Stabilization Options

Perhaps the best known and most well documented of all the royal palaces of Ancient Egypt is the Palace of Amenhotep III in Western Thebes. Located on the sandy edge of the cultivation at the southern end of the great necropolis, the palace was removed from the center of activity in the monumental area for centuries, however the creation of a bridge south of Luxor and new roadways, has now made the site a conduit for tourist traffic. Added to this new danger are agricultural and population pressures and environmental change which threaten the entire site, but the palace most particularly.

The Supreme Council of Antiquities of Egypt has undertaken impressive measures to safeguard the site and in conjunction with their efforts, a joint expedition of the Department of Egyptian Art of the Metropolitan Museum of Art and the Michael C. Carlos Museum of Emory University has undertaken a comprehensive program to survey and document the site, define its parameters, and access the threats to its preservation.

This paper will deal specifically with the palace itself and survey the work done previously and the current condition of the structure and the options for its future preservation.

Tony Legge (McDonald Institute for Archaeological Research)
See entry for Melissa Zabecki (University of Arkansas)

Jean Li (University of California, Berkeley)

Material Constructions of Elite Female Identity in the Theban Necropolis of the Eighth-Sixth Centuries BCE

Normative portrayals of women by ancient Egyptian sources have resulted in an Egyptological characterization of ancient Egyptian women as deriving their identity from their male associa-

tions. This paper probes the validity of this normative view by examining the extant mortuary archaeology of elite Theban women in the eighth-sixth centuries BCE.

Three major burial forms were practiced in the mortuary landscape of the Theban necropolis: temple burials, tomb reuses and new constructions. By analyzing these practices through the combined lenses of landscape, materiality, memory work and identity one gains a more nuanced picture of processes of identity creation by elite Theban women. This examination of female burial practices suggests that women manipulated the materiality of their environment and burial forms to express social and political status across groups and between individuals. Theban women of the eighth-sixth centuries BCE cannot be compartmentalized into merely wives and daughters who derived their status and identities from their male relatives, but rather should be viewed as independent women asserting agency in identity creation.

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

"We have come from the Well of Ibhet:" Ethnogenesis of the Medjay

Our current understanding of the ancient Nubian people called the Medjay has been informed by textual and artistic representations created by the ancient Egyptians. By studying the Egyptian sources, Egyptologists since Sir Alan Gardiner have argued that the Medjay were an ethnic group living in the Eastern Desert near the 2nd cataract. Yet these studies have been conducted from an Egyptocentric view, in which the Egyptian sources about the Medjay have been interpreted literally. Drawn from the author's doctoral research on the Medjay, this paper reexamines Egyptian references to the Medjay from the 6th dynasty to the beginning of the New Kingdom and demonstrates how the Egyptians conceptualized and in many ways created the ethnicity of the Medjay.

By treating both the Egyptians and the pastoral nomads living in the desert east of Lower Nubia as active agents in the creation of ethnic identity, this study introduces a new understanding of the Medjay prior to the New Kingdom. Through the Middle Kingdom, the Egyptians conceptualized these pastoral nomads as one unified ethnic group called the "Medjay." Yet these people were not unified and did not identify themselves as Medjay through the middle of the 12th dynasty. However, the increased direct interaction between these pastoral nomads and the Egyptians in Lower Nubia at this time caused the Egyptians to recognize their oversimplified terminology for the socio-political reality in the Eastern Desert. Likewise, in this frontier setting, certain pastoral nomads chose to adopt the term "Medjay" when they interacted with the

Egyptians.

Megaera Lorenz (University of Chicago)

The Concept of Sonship in Pharaonic Egypt

In all phases of the ancient Egyptian language, the vocabulary for expressing kin relationships is relatively limited. However, this apparent simplicity belies the Egyptians' complex conceptions of kinship. The word *s3*, traditionally translated as "son," encompassed a wide array of meanings beyond biological filiation.

Several scholars (e.g. Robins, Willems, Franke and Bierbrier) have demonstrated that the word *s3* expressed various biological relationships (son, grandson, great grandson, or even nephew) as well as "fictive" or "metaphorical" meanings (servant, pupil, dependent).

Jan Assmann argued that fatherhood was rooted more deeply in social convention than in biological kinship. The relationship between father and son was based on a set of specific responsibilities and expectations. This study will demonstrate that sonship, like fatherhood, could be assumed (or lost) through means other than biological descent. I will argue that there is no direct correlation between the Egyptian word "*s3*" and the English word "son," and that the modern distinction between "real" and "metaphorical" filiations in pharaonic Egypt may be a false dichotomy. I will draw on literary texts, legal documents, funerary monuments and royal inscriptions for a more nuanced understanding of pharaonic conceptions of sonship.

Finally, I will touch on the role of royal sons, with particular attention to these questions: Is there a valid distinction between "real" and "titular" King's Sons? Is it possible that some royal sons did not carry the title *s3 ny-sw.t* because it was irrelevant or inappropriate for them to draw attention to their biological relationship to the king?

Carter Lupton (Milwaukee Public Museum)

See entry for Jonathan Elias (Akhmim Mummy Studies Consortium)

Joshua Lee Mabra (University of Chicago)

Sacred Power Networks in Early Islamic Egypt

In the year 690, 'Abd al-'Aziz b. Marwan, the amir of Egypt and heir apparent to the Umayyad house, founded a new capital 20 kilometers south of Fustat, which he called Hulwan. The capital was built beside the ruins and tombs of the ancient city of Memphis,

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where Coptic monastic communities continued to flourish during the Umayyad period.

This paper will demonstrate that a combination of archaeological, papyrological and literary evidence suggests that 'Abd al-'Aziz attempted to draw the Coptic Church into his sphere of influence by making Hulwan a state-controlled ecclesiastical center. In addition to extending state control over the sacred spaces of Egypt, 'Abd al-'Aziz began creating an Islamic narrative for the country by circulating hadith reports about Egypt's prophetic past and its apocalyptic future.

Mohamed Abdel Maksoud (Supreme Council of Antiquities, Cairo)

A New Discovery on the "Ways of Hours" the Eastern Gate of Egypt

Tell Heboua is located 4 km northeast of El-Kantarah and 3 km east of the Suez Canal. The investigation of Tell Heboua began in 1986. A team from the SCA led by Mohamed Abdel Maksoud, has been carrying out a program of excavations at and around the sites of Heboua I, II, and III. Hyksos-period remains at Tell Haboua I have been uncovered, which demonstrates that Tell Haboua Tjaru was occupied when seized by King Ahmose in connection with his conquest of the Delta as reported in the Rhind Mathematical Papyrus. The discovery of five fortification walls at Heboua I, II, and III produced important evidence of the New Kingdom's defense system along the Ways of Hours. The major remains from the New Kingdom are the 18th Dynasty forts at Heboua I and II, which may have been built during the reign of Thutmose III, while the 19th Dynasty forts have been attributed to Seti I. Magazines, granaries, temples, palaces and administrative buildings were also discovered during the excavations.

In addition, the 2007-2010 season of excavation at Tell Heboua II ended up with the discovery of a complex of royal magazines and a temple from the Ramesside period. Thanks to these discoveries at Heboua I, II, and III, we are now able to offer an opinion about the reliability of the reliefs of Seti I at Karnak and the identification of Tell Heboua I, II, and III with "Tjarw" is now certain after the discovery of many inscriptions at Tell Heboua that mention Tjaru.

Gregory Marouard (Oriental Institute, University of Chicago)
See entry for Hratch Papazian (University of Copenhagen)

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

The Representation of Ramesside Royal Women in the Tombs of Contemporary Kings and Princes

The Ramesside royal women's tombs in the Valley of the Queens each functioned cosmographically as a "queenly" nether-world landscape specifically tailored to the role, status, gender, and postmortem needs of its royal female tomb owner. Their decorative programs highlight each royal woman's independent ownership of her own tomb by showing her interacting with the gods alone and on her own behalf. Ramesside queens' tombs are the only royal monuments where the king is not represented at all; and the omission of kings' images from royal women's tombs was one rule of decorum likely developed to help the queen to assimilate with Osiris and Re, the male, paradigmatic gods of regeneration, and to be reconceived and reborn in the afterlife.

Although the absence of kings from the decorative programs of Ramesside royal women's tombs has been noted and discussed previously, little scholarly comment has been made about the representation of Ramesside queens in the tombs of contemporary royal males. The purpose of this paper is to examine the instances in which queens are mentioned by title, named, and/or depicted in the decorative programs of Ramesside kings' and princes' tombs (KV 17, KV 7, KV 13, QV 42, QV 44, QV 53, and QV 55), to discern the patterns underlying the representation of royal women in some tombs and their omission from others, and to show how these patterns may have been related to changes made to the role of queenship during the Ramesside period.

Dawn McCormack (Middle Tennessee State University)

The Use of Satellite Imagery to Interpret Coptic Monastic Sites in Wadi al-Natrun, Egypt

Since 2006, the Yale Monastic Archaeology Project (YMAP: Stephen Davis, Executive Director; Darlene Brooks Hedstrom, Archaeological Director) has been conducting survey and excavations at the Monastery of St. John the Little in Wadi al-Natrun. In 2010, the survey team, led by Dawn McCormack, used recent high-resolution satellite images to interpret the archaeological remains on site. The analysis of Quickbird-2 and Worldview-1 satellite images in conjunction with ground truthing allowed the team to identify and map parts of over eighty structures. While in the field, the team also determined certain factors that made the technique of using visual analysis of satellite images effective or ineffective in different parts of the site.

The survey team also attempted to use Corona images to recon-

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struct an area of the site destroyed by a melon farm experiment in the 1980s. Unfortunately, the images obtained revealed no further data connected with architectural remains at the Monastery of St. John the Little. However, archaeological features at the nearby Monastery of St. Macarius showed up quite clearly in the images, and thus the team was able to construct a preliminary map of this site, including structures beneath modern buildings and fields.

The use of satellite imagery to interpret archaeological sites is a rapidly growing methodological approach, and our hope is that YMAP's work at Wadi al-Natrun prompts use of this resource in other locations. This study demonstrates that even simple techniques of imagery analysis can produce remarkable results at a cost within the budget of most projects.

Richard McGregor (Vanderbilt University)

Sufis and Soldiers in Mamluk Cairo

This paper will examine parading within the context of Mamluk period Sufism by first attending to the problem of agency as a social drama, and second characterizing the nature of an explicitly Sufi practice of power. This study will allow us to correct the misconception of an agent-less category of Sufism, by making clear the mechanism by which space was claimed for Sufi practices. Following the insights of Michel Foucault that see power as a system that at once empowers and subjugates, and in conversation with Judith Butler's observations on agency and regimes of power, these Mamluk period practices will be better situated in their performative and strategic settings. I will also situate this study against Saba Mahmood's recent treatment of religious authority in the public sphere, and argue that Sufi practices are neither imitative nor normative, but rather parallel non-rivalrous assertions of power. This last point will be further explored through a discussion of Gilles Deleuze's conception of the simulacra, or the image without an original - a discussion that makes room for similarity in form and gesture, but which fundamentally preserves the agency of this Sufi practice of power. The historical material I will survey is drawn from accounts of the public life and rituals associated with the Wafā'iyya Sufis. A series of anecdotes preserved in the hagiographic literature will illustrate the overlap and points of contact with the Mamluk military and political authorities.

Edmund S. Meltzer (Independent Scholar)

Once Again Initial Adverbials and the Standard Theory

In BES 18 (2008) 83-90, John Gee presents examples of fronted

adverbials, suggesting that this removes the rationale for the Standard Theory. Although initial adverbials clearly exist, it does not follow that they are the only emphasized adverbials in Egyptian.

Fronted adverbials do not comprise a cross-section of adverbials but follow certain constraints. Many are expressions of time including dates and temporal clauses (cf. Plumley Introductory Coptic Grammar sec. 335). Many others are ir-conditionals and ir-extrapositions, not discussed by Gee. In keeping with these constraints, the Stative as circumstantial avoids initial position.

Syntactic flexibility is increased by the full articulation of the Converter system in Later Egyptian; Gee's example *tw bw try.l sh* (I Setne 4/1-3) is a main clause converted in place.

Gee cites initial *pr.n.l* (Urk. VI 63) which the scribe translates into Late Egyptian as a circumstantial. If this reflects true Classical usage, why does Polotsky correctly predict the absence of constructions such as **tw pr.n.l* and **h̄c.n pr.n.l?* (Cf. this writer, JARCE 28 [1991] 133-138.) In other cases as well, Gee undervalues or truncates Polotsky's argumentation. Granted, the Egyptians knew their language better than we do, but scribes who worked with earlier texts were not necessarily infallible. Keats' attempt to write Middle English (in "The Eve of St. Mark") is not impeccable.

We shall discuss a number of examples and arguments (Gee's and others) in an attempt to work toward a more nuanced description and a resolution of some of the dilemmas he mentions.

Elizabeth Minor (University of California, Berkeley)

The Question of Egyptian Artistic Influences in Wall Paintings from Classic Kerma Mortuary Chapels

The Classic Kerma royal mortuary chapels KXI and KII are often discussed due to their tantalizing but frustrating similarities to Egyptian edifices. Aside from possible connections found in their architectural details, these buildings are thought to contain the first examples of Egyptianizing wall paintings in ancient Nubia. These partially preserved scenes include themes and motifs that are comparable to earlier or contemporary Egyptian examples. The predominant focus on local animals, however, corresponds with Kerma mortuary practices. The style of representation for human and animal figures is consistent with other mediums used at Kerma. The underlying organizational system and depiction of spatial relationships do not clearly follow Egyptian rules. Two scenes with typically Egyptian themes of fishing and boating have telling details that set them in a Nubian context. A close examination of the placement of other motifs with Egyptian links demonstrates that they are most often used in small details. All these

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motifs are found in private Egyptian tombs in the region known to have been visited by Kermans in the Second Intermediate Period. This suggests the Nubians could have observed the motifs directly, or could have employed Egyptian artists from those localities. In either case, the artistic link with Egypt must have been a deliberate statement. The overall composition of the paintings emphasizes North-South conflict, with Egyptian-marked subjects moving southwards and Nubian-marked subjects moving northwards. Taken together, the hybridization of Egyptian and Nubian elements and focus on North-South conflict paints a vivid picture of political relations of the time.

Robert Moore (John Brown University)

Confusion or Consistency?: The Appointment of Chief Judges under the Fatimid Caliph Mustansir (1036-1094)

The caliphate of Mustansir(1036-1094) was among the most tumultuous periods of Fatimid rule. The civil wars and other conflicts disrupting Egyptian society at this time affected even the highest offices of the state. Under Mustansir, the office of vizier and chief judge changed hands over forty times each. The transitions between viziers have been well-documented, and attempts have been made to explain these changes by a number of scholars. However, a comprehensive study of the appointment of chief judges during this period has yet to be conducted. Work by Richard Gottheil and Paul Walker demonstrates that, during the early Fatimid period, the office of chief judge was dominated by two families, the Nu'man and the Fariqi. Under Mustansir, the Fariqis continued to be appointed, but other figures began to emerge who challenged this family's control of the highest offices of the judiciary.

This paper explores who held the chief judgeship during different points in Mustansir's caliphate. The writings of Ibn Hajar al-'Asqalani, Maqrizi and others are used to establish the identities of the office holders. Although initially it appears that the appointment of chief judges is random, this paper asserts that there is a distinct pattern in these appointments. Based on this pattern, it is argued that the central authority had greater control over the appointment of high offices throughout Mustansir's reign than previous studies, concentrating on the far more unpredictable appointment of viziers, have allowed.

Gamal Mostafa (Supreme Council of Antiquities, Cairo)

The Conservation and Site Management Plan for Jewish, Coptic and Islamic Monuments

This paper reports on recent conservation activities by Egypt's Supreme Council of Antiquities working with post-pharaonic monuments. During the past eight years, we have implemented a major conservation plan on our monuments, which can best be seen in the following places:

Conservation work done outside of Cairo:

Damietta: Three of the most important mosques were restored - Amro Ibn Alas (the oldest mosque in Egypt), Al Maeeny (a Mamluk period mosque) and Al Hadedy (one of the most beautiful Ottoman period mosques)

Rosetta (known as 'Rashid' in Arabic): An important trading town for merchandise from the northern Mediterranean, destined for the Red Sea. Here, we restored seventeen monuments.

The Red Sea coast: The Monastery of Saint Antony. This was built at the end of the fourth century AD, by Saint Antony, the founder of monasticism in Egypt and the world.

Luxor: Abul Hagag Mosque

Conservation work done in Historic Cairo:

Al Mueez Street: thirty-three monuments

Al Saliba Street: five monuments

The Coptic Museum and Museum of Islamic Art

Churches and synagogues

The Aqueduct

Conservation work done in other parts of Cairo (the reuse of houses and palaces):

Mohammed Ali Palace in Shobra is now being used to host major events.

Mohammed Ali Palace in Manial el Rodah is now being used to host museum exhibitions.

Amir Taz Palace is now being used as a creativity center

Set Wasella House has become the 'Poetry House.'

Brian Muhs (Leiden University)

Egyptian and Greek Banking Traditions in Ptolemaic Egypt

After Alexander the Great conquered Egypt in 332 BCE, the first Ptolemies established a system of royal banks. They also leased out the right to operate concessionary banks, and tolerated private banks. Royal banks were partially an extension of the state financial system: state taxes and other revenues were deposited into separate treasury accounts at the royal banks, and state employees were paid out of them. Concessionary banks were granted a monopoly on money-changing, and they flourished while the state demanded payment of taxes in silver rather than copper. However, private banks drove them out of business after the silver standard was abandoned in 210 BCE. All these banks accepted private ac-

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counts, deposits and withdrawals, made transfers from one account to another, and provided credit or loans.

It is often assumed that the institutional models for these new Ptolemaic banks were the Classical Greek public chests or treasuries and private banks. In this paper, however, it will be suggested that these new Ptolemaic banks may have also been inspired by traditional Egyptian institutions, such as state and temple treasuries and granaries, and private money-lenders. Greek accounts and other documents from Ptolemaic banks will be compared with Demotic accounts and documents from an early Ptolemaic temple at Nag' el-Mesheikh, and from a middle Ptolemaic money-lender at Thebes. Striking similarities in operating and documentation procedures will be revealed.

Gregory Mumford (University of Alabama at Birmingham)

Recent Findings at a Late Old Kingdom Fort at Ras Budran (South Sinai):

The 2002, 2004, and 2008 excavation seasons at Ras Budran, and a recent 2010 study season, have yielded a variety of emerging activity patterns for the main occupation within the fort: long-term storage places under an awning, food processing, baking and consumption zones, potential beer production, copper and turquoise working areas, and other activity zones. The 2008 season in particular yielded some evidence for an earlier occupation at the fort, which may pre-date or date to the initial construction and occupation of the fort (further work is needed to clarify this relationship). Further exposure of the outer areas of the fort's western "bastion" has led to additional speculation regarding whether it is actually solely a defensive feature, or may also function as a break water, or quay. In addition, it is increasingly uncertain now whether the fort was "abandoned" owing to its proximity to a stormier coastline than originally anticipated, or if a "destruction" is indeed indicated by the deep levels of burnt debris associated with broken in-situ pottery vessels (versus debris from cooking and baking activities). Other studies include an assessment of the pottery and shells regarding Egypto-Sinaitic and broader contacts in the late Old Kingdom, including issues revolving around the "collapse" of the Old Kingdom.

John Nolan (Ancient Egypt Research Associates)

The Cult of Menkaure and the Royal Funerary Workshop: New Seal Reconstructions from Giza

Over the course of several seasons from 1988 until 2007, Dr.

Mark Lehner (AERA) and his team excavated 684 fragments of clay sealings and objects related to sealing activity from a special corner of the Western Town in the Heit el-Ghurab site (also called "Area A"). This area has been designated "Area AA" and contains several related industrial structures covering about 525 square meters.

In 2007, AERA hosted a team from the University of Chicago consisting of John Nolan, Alexandra Witsell, Foy Scalf and Elise McArthur to register and study these sealing fragments. By the end of that season we had determined that 231 impressed sealings from Area AA had been impressed by just 15 official cylinder seals. We were able to piece together most of the original inscriptions on the originating seals by comparing the seal impressions.

While one of the 15 reconstructed seals bears no royal names, two were apparently made in the reign of Khafre and the remaining twelve seals all bear the name of Menkaure. All 15 seals are "Official" and all but two bear the title "Assistant Royal Purification Priest" (9 seals) or titles related to the "Royal Funerary Workshop (Wabet)" (3 seals). In one case the seal owner apparently held both kinds of title.

Together these seals indicate that not only was the royal mortuary cult of the king active during his lifetime during the Fourth Dynasty but that it was closely affiliated with the Royal Funerary Workshop.

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

The Narmer Palette: A New Interpretation

The representations on the palette of Narmer have often been debated, especially as to whether they record historical events or more generalized royal ceremonies of a repetitive and not unique nature. Recent research on royal regalia by Diana Patch and on crowns by Katja Goebis has opened up new perspectives that so far have not been applied to the Narmer palette. Drawing upon their work, I believe it can be shown that a crucial scene-variously interpreted in the past- is actually a rendition of dramatic myths about the (re-)birth of the sun at dawn, and draws analogies between these cosmos shaking events and royal ceremonials. This hypothesis leads to a re-interpretation of the iconography of the entire palette, one that emphasizes mythological and cosmological dimensions rather than historical ones.

Suzanne Onstine (University of Memphis)

No, Not that Panehsy: University of Memphis Work at TT16 at Dra Abu el-Naga

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There are at least two famous Panehsys, neither of whom owned TT16 at Thebes. This does not diminish the interest we should take in his monument. This Paneshy was a Ramesside priest of Amenhotep I and the overseer of chanters of the offering table of Amun. He and his wife Tarenu, also a chantress of Amun, dedicated this small but beautiful tomb in Dra Abu el Naga. While modest in size, the painted plaster scenes are still vivid in many cases, and portray the couple in various religious and daily life scenes. Of particular note are two scenes of an unnamed temple and scenes depicting Amenhotep I and Ahmose-Nefertari. The tomb is only partially published as the second room was inaccessible at the time of the original 1932 publication by Baud and Drioton. This talk aims to introduce the audience to the complete decorative program as well as commenting on the intentional damage done to the tomb by looters in the mid 20th century.

Adela Oppenheim (The Metropolitan Museum of Art)

The 2010 Season of the Metropolitan Museum at the Pyramid Complex of Senwosret III, Dahshur

In the fall of 2010, the Egyptian Expedition of The Metropolitan Museum of Art at Dahshur continued its excavation of the causeway that connected the Senwosret III pyramid complex to the cultivated land. Work on this section of the site, which began in 2008, has shown that the interior of the structure's center lane was decorated with a wide range of beautifully rendered scenes.

Added to the repertoire in 2010 were scenes that showed battles involving Nubians, Asiatics and Egyptians. Other fragments found in 2010 extended our knowledge of the previously identified depictions of the seasons of the Egyptian year, including a piece with an exquisitely detailed marsh scene. Most exciting was the discovery in 2009 that a sequence showed the divine conception and birth of pharaoh, iconography that was previously thought to be restricted to the 18th Dynasty. Pieces recovered in 2010 revealed that the sequence extended to iconography of the pharaoh as an adolescent receiving affirmation from deities.

Another project undertaken in 2010 was the reconstruction of the north tympanum or lunette of Senwosret III's north chapel. Approximately 75 fragments from this feature were recovered in earlier seasons. While some pieces could be physically joined, only the relative positions of others could be ascertained. The physical reconstruction of the ancient tympanum pieces within a modern limestone block has now made the scene intelligible. The project was funded by an ARCE AEF grant.

Hratch Papazian (University of Copenhagen) and Gregory

Marouard (Oriental Institute, University of Chicago)

Recent Investigations at the Old Kingdom Pyramid in South Edfu

The small step pyramid in South Edfu remains one of seven such provincial structures in the archaeological record of the early Old Kingdom. A team from the Tell Edfu Project of the University of Chicago carried out a short survey of the site in October 2010, with the aim of mapping for the first time the pyramidal structure itself along with the surrounding landscape. This lecture will present and discuss the initial results of the preliminary archaeological investigation, including details of the topography, the distribution, nature and chronology of surface finds, as well as the problems and priorities associated with the site and its future management. The presentation will then focus on the purpose and significance of constructing small non-funerary pyramids in a provincial setting as locales for the celebration of the cult of the living pharaoh, which was a central premise within the ideology of kingship during the Old Kingdom. Although the phenomenon of building such pyramids was short-lived, it appears to be fully congruent with the evolution of the royal cult and the manner in which it was articulated during the Old Kingdom, just as it correlates with novel administrative policies being implemented in Upper Egypt during the same period.

Sarah Parcak (University of Alabama at Birmingham)

Beyond Cleopatra: Mapping Ptolemaic-Roman Period Cities from Space

As most of Egypt's sites are now threatened from urbanization, industrialization, and rising ground water levels, Egyptologists need to develop methods to map sites before they are gone forever. Satellite remote sensing is the most cost efficient and time efficient way to map these sites. A number of Ptolemaic-Roman period sites in Egypt provide interesting case studies to test the new technology in advance of ground survey and excavation.

The archaeological site of Taposiris Magna has received significant press over the past few years due to ongoing excavations. Although the discovery of additional tombs there are an important addition to our knowledge of this period of time, the physical site of Taposiris Magna also deserves significant attention. The site, approximately 1km x 1km in size, is located to the south of the well-known temple, along the edge of Lake Mariut. Like all settlement sites along the Delta's edge, Taposiris Magna is affected by groundwater pollution levels. Lake Maruit has major runoff sewage problems and increasing phosphate levels from agriculture,

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nearby cities, and industrial plants. Thus, mapping the overall city and others like it is becoming increasingly important.

Using a combination of Quickbird and GeoEye data, it is possible to suggest a preliminary ground plan of the city. Findings include a potential hippodrome, temple, housing areas, and city streets. Additional satellite data from Tell Timai and other sites suggests how satellite remote sensing can be used to create ground plans of cities.

Carl Forbes Petry (Northwestern University)

The Mamluk Sultanate and Foreign Policy

This presentation will focus on the Mamluk Sultanate, based in Cairo, and the ideological/strategic principles that informed its foreign policy. The Sultanate was, above all, a status-quo oriented regime. That is, it did not regard expansion as an inherently positive goal. It rather focused on preserving the integrity of territories inherited from its Fatimid and Ayyubid predecessors. Since these included: the Nile Valley, the Syro-Palestinian corridor, the upper Euphrates Valley, and the Red Sea, they straddled some of the most important trade routes of the medieval period. Maintaining an effective monopoly over commerce transiting these routes remained an objective of paramount importance, in contrast with expansion for the sake of adding new tribute territories—which was regarded as risky, in light of the provocation to neighboring states. Such provocation could transform allies into enemies and disrupt the existing balance of power. The Mamluk Sultanate positioned itself as the hegemonic state within the Sunni Islamic community. As the protector of all four holy cities: Mecca, Medina, Jerusalem (al-Quds) and Hebron (al-Khalil), the Sultanate claimed to champion Sunni interests, and styled itself as the guardian of orthodox belief. As host to, and guardian of, the restored Abbasid Caliphate, the Sultanate protected the symbolic head of the Sunni Muslim community (whose only practical function was to legitimate the reigning sultan; he otherwise exercised no authority). These principles contrasted radically with objectives of several neighboring polities. The restive Aqqoyunlu principality in Iran resented the Mamluk stance of Sunni primacy; its Safavid successors would openly defy it. And the rising Ottoman principality represented a diametric contrast in every aspect of its imperialist ideology. The presentation will address these issues.

**Jacke Phillips (School of Oriental and African Studies,
University of London)**

The Luxor Dewatering Project and Post-Pharaonic Luxor

The Luxor Dewatering Project was conducted in 2005-2006 by the SCA with funding from USAID. It is one of several such projects intending to lower the groundwater level in the Theban area, and thus reduce if not alleviate the ongoing deterioration of the monuments through salinisation. The 900 meter long and multi-meter-deep pipeline trench, together with several targeted areas of controlled excavation around the temple area, have provided a snapshot view of successive late and post-pharaonic developments at Luxor. New details of the Roman castrum have been revealed, enabling some revision of its plan and layout, and aspects of the post-camp town into the early 20th century AD have been clarified or revised. Certain aspects of the old village and even modern town can be seen to have resonances extending back to pharaonic and Roman origins. This paper will present some new conclusions extracted from the LDP excavation records during post-excavation integration with previous research and excavations in the Luxor area.

Peter Piccione (College of Charleston)

The Triumph of Will over Environment: Shaping the Landscape of Qurnah, Western Thebes

Building on the observations of the University of Charleston Satellite Survey of Western Thebes and the Theban Tombs Publication Project, and with an eye toward issues in landscape archaeology, this paper explores the geography of the Qurna necropolis to demonstrate the ways in which the landscape was altered in ancient times, either through human agency or natural processes, thereafter what they reveal about how the Egyptians manipulated and adapted the environment to suit their needs. Topics include: natural alterations caused by landslides, earthquake, faulting and cracking of the rock, and the ways that ancient builders compensated for these in their tomb-building programs. On the other hand, it is also possible to demonstrate how they specifically exploited defects in the rock, e.g., by consciously seeking appropriate cracks and fissures and using them to facilitate construction and even to guide their architectural planning. In another regard, the paper also reveals that the Egyptians were able to reshape external landscapes on a massively large scale that often is not appreciated by modern scholarship, e.g. leveling large sections of uneven ground, removing thousands of tons of rock, quarrying away whole hillsides, reshaping large rock faces, and even to the point of remaking the landscape of an entire valley, such as Deir el-Bahari and the adjoining Assasif. These adaptations and the will to implement them give the impression that the Egyptians viewed their landscapes as something malleable that could be shaped, sculpted and remade,

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given enough imagination, resources, labor and coordination.

Krystal Lords Pierce (University of California, Los Angeles)

Egyptian Cultural Identity Abroad: The Form and Function of the Egyptian/ized Pottery Assemblage from Jaffa

Although an overview of the Egyptian and Egyptianized pottery corpus recovered from excavations at Jaffa in Israel has recently been published by the author, certain questions remain regarding production, primary function, and actual usage among this ceramic assemblage. Specifically, why did the Egyptians residing and working abroad in Jaffa choose to produce their own pottery when local Canaanite forms were readily available? An answer might be revealed in an examination of the specific Egyptian forms they chose to produce. The scope of this investigation includes Egyptianized forms such as ledge-rim, simple, and pierced-bottom bowls, "flowerpots", zirs, pot stands, and slender ovoid jars, as well as carinated jars imported to Canaan from Egypt. Each individual type within the Egyptianized corpus will be analyzed, and based on comparable examples from Egypt, possible functions for each form will be provided and examined, including volumetric analysis. It is proposed that these forms can be tied to an important aspect of Egyptian cultural identity: the production and storage of Egyptian beer. The utilization of the Egyptian/ized pottery assemblage in the production and storage of beer will be addressed in relation to the assertion and maintenance of an expatriate Egyptian cultural identity while residing and working abroad in Jaffa. The significant role of beer, as well as the ingredients used to produce it, as part of the rations system in the Egyptian administration of Canaan during the New Kingdom will also be proposed.

Christie Pohl (American Research Center in Egypt)

Conservation in Karnak's Khonsu Temple: ARCE'S Collaborative Work and Advanced Training for Egyptian Conservators

ARCE's Luxor East Bank Groundwater Response Project, 2010 - 2011 season, involves the continuation of wall conservation at Khonsu Temple within the Karnak Temple Complex. Egyptian graduates of the ARCE Field School, led by ARCE conservators, are using a range of advanced conservation techniques in an effort to further maintain the monument.

The practical work includes structural stabilization, consolidation of fragile sections of the plaster and paint surfaces, grouting and filling areas of loss with lime mortar prepared on-site, as well as cleaning and stain removal.

The presentation will illustrate the phases of conservation treatment that are currently underway and describe the system that has been implemented for condition reporting and mapping.

Jeremy Pope (The College of William and Mary)

Montuemhat's Semna Stela: The Double Life of an Artifact

In 1928 George Reisner discovered within the Semna West fortress a granite stela bearing the name of Montuemhat and crediting him with the construction of a “doorway over Egypt.” As a result of this valuable detail, the stela has been featured with increasing emphasis in recent discussions of the 25th Dynasty state. In 1990 Pawel Wolf proposed that the Assyrian war against Taharqo’s regime may have precipitated Montuemhat’s restoration of the Semna fortress. A similar conclusion was advanced in the first published monograph on Taharqo’s reign, Klaus Dallibor’s 2005 book, *Taharqo - Pharaoh aus Kusch*. In László Török’s seminal study, *The Kingdom of Kush*, and more fully in his 2009 work on Lower Nubia, *Between Two Worlds*, the stela is now taken as evidence: (1) that Upper Egypt and Lower Nubia were treated as a single governmental unit under the command of Montuemhat; (2) that Taharqo had organized Lower Nubia into a network of Egyptian-style temple-towns; and (3) that Montuemhat’s restoration of Semna reveals a state policy of widespread fortification in Lower Nubia during the 25th Dynasty. This paper will challenge the interpretations offered by Wolf, Dallibor, and Török through an examination of the content, style, and archaeological context of Montuemhat’s Semna stela, as well as through a more comprehensive history of its interpretation: For the past twenty years, the stela has led a double life in two distinct sub-fields of Egyptology—and, remarkably, never the twain have met.

Sabrina Rampersad (University of the West Indies, Cave Hill Campus, Barbados)

Second Dynasty Economics in the Eastern Delta: Emerging Evidence from Tell Gabbara

Tell Gabbara, a small but intact site in the Sharqiya province of the eastern Egyptian delta was archaeologically unknown until 2004, when it was found to harbour Early Dynastic remains of mud brick architecture within a mere 10 cm of its surface. Accompanying the structural evidence were copious amounts of bread moulds and beer jars and a large number of sickle blades, indicating that a thriving agricultural community once inhabited this site. Subsequent fieldwork in 2008 has provided new knowledge of the

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multifaceted nature of the architectural remains and has permitted a glimpse into the site's economic character during the late Second Dynasty.

Two distinct building complexes have emerged in the eastern portion of the tell: one, a series of large circular mud brick structures, representing storage and possible food production facilities, and a rectilinear complex of a large residence, also of mud brick. The circular complex of buildings is unprecedented for this early period in the delta, having only one known contemporaneous example in Egypt: the Early Dynastic silo court at Hierakonpolis. Distinctive late Second Dynasty forms of pottery, the presence of clay sealings, marked bread moulds, and the complexity of the architecture all suggest that Tell Gabbara was a significant bread and beer producing community during the latter half of King Khasekhemwy's reign. Ongoing investigations will shed some much-needed light on Second Dynasty production economies during this politically important time in Egypt's history.

Carol Redmount (University of California, Berkeley)

El Hibeh and the Third Intermediate Period

El Hibeh is a tell, temple and cemetery site in northern Middle Egypt that was first excavated in the very late 1800s by a pioneering Egyptian archaeologist and sporadically after that by British, Austrian, German, Italian and American expeditions. The site is commonly held to mark the northern boundary of Theban control during the Third Intermediate Period (TIP) and has been described as functioning variously as a "camp," a "fortress," and a "residence" at different points in its history. Despite the series of early excavations, El Hibeh was never very well known archaeologically; recent excavations by the University of California, Berkeley have begun to change this situation. This paper presents preliminary observations and interpretations of what the archaeological and historical data together can reveal about the functioning of El Hibeh in the TIP.

Barbara Richter (University of California, Berkeley)

When a Picture is Worth a Thousand Words: Visual Poetry in the Ptolemaic Temple Texts

Modern advertising often exploits the visual arrangement of text and images to convey a message; similarly, the pictorial writing system of Egyptian hieroglyphs can blur text and art in creative ways, particularly in its most complex stage during the Graeco-Roman period. Choosing from among the extensive repertoire of

signs and inventive spellings, the ancient scribes foregrounded by visual means particular phonological, syntactic, or rhetorical structures. Although scholars have recognized that the choice and arrangement of signs can lend additional layers of meaning to texts, comprehensive research on Ptolemaic material is lacking.

This paper focuses on several categories of visual poetry, or “sign play,” choosing representative examples from the Temple of Hathor at Dendera. Building upon studies by Gutbub, Cauville, and Morenz, I made a close study of the texts in several cult chambers, identifying examples of sign play for further analysis and creating a database organized by typology. Next, I correlated the ways in which particular types of sign play are related to the scenes or texts in which they occur. Preliminary results, presented in this paper, suggest that visual poetry functioned as a systematic technique, along with paronomasia, for emphasizing content and action. Layers of meaning, perceptible only to the eye, combine with the aural poetry of the texts, creating a tapestry of sound and sight. Further research on these visual techniques in the Ptolemaic temple texts has the potential to increase our knowledge of how the ancient scribes manipulated this complex stage of the Egyptian language, adding depth of meaning and transmitting important theological knowledge.

Gay Robins (Emory University)

The Meanings of Individual Items Depicted on Tables of Offerings in Funerary Contexts

One of the commonest images depicted on funerary monuments shows the deceased seated before a table of offerings. The image encapsulates the offering ritual performed by the living in order to nourish the dead in the next life. In the Pyramid texts, recitations that accompanied the offering ritual for the dead king identify the items offered with the eye of Horus, in a number of cases through the use of punning. This opens up the possibility that items presented in the offering ritual and depicted in the piles of offerings placed before the deceased had symbolic levels of meaning that went beyond their simple significance as nourishment for the deceased. In this paper, I use the Pyramid Texts as a starting point to explore what some of these meanings might have been and how they would have related to the transformation and well-being of the deceased in the afterlife.

Jerry Rose (University of Arkansas)

See entry for Melissa Zabecki (University of Arkansas)

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Ann Roth (New York University)

Stacked Meat and Missing Clothes: Patterns and Anomalies in a Small Fifth Dynasty Mastaba Chapel

The mastaba chapel that belonged to the Fifth Dynasty official Neferiretenes, and shortly thereafter to Prince Raemkai, is one of the highlights of the Old Kingdom collection of the Metropolitan Museum of Art (08.201.1). Currently under study as part of a project to fully publish three mastabas from a small sub-cemetery at Saqqara whose chapels are now at the museum, the reliefs and inscriptions in the chapel are both beautiful and challenging. In addition to the problems posed by the chapel's usurpation, there are patterns in the decoration that tie together seemingly unrelated scenes, as well as peculiar omissions and improbable instances of nakedness. While most of these patterns and anomalies remain unexplained, they suggest the value of new approaches to the analysis of mastaba chapel decoration.

Donald P. Ryan (Pacific Lutheran University)

See entry under Jerome Cybulski (Canadian Museum of Civilization)

Timothy Sandiford (Brown University)

Alexandria Re-Covered: Archaeology and Urban Change in the Period 1750 to 1930

It is widely appreciated that the ancient urban core of the city of Alexandria is now, for the most part, inaccessible to archaeological investigation due to the growth of the modern city. This has caused some to lament the 'destruction' of the ancient city. However, the process by which the ancient city was 'destroyed,' when it happened, and how has not been examined in detail. Such a study is instructive because changes in the urban form responsible for burying ancient Alexandria can be linked to national and international political events.

This investigation utilizes historical city plans and Geographic Information Systems (GIS) to produce a quantitative study of urban change from 1750 to 1930. The analysis focuses on the changing character of land use starting with the French and British fortification and refortification of Alexandria, which laid the foundation for the subsequent appropriation of land for agriculture, and finally contiguous stabilized settlement in the form of the idealized 'European city' by the beginning of the 20th century.

This research demonstrates that the majority of urban landscape change happened during the colonial period, with most of the

ancient city being subsumed by 1930. This conclusion refutes the generalized narrative suggesting that unrestrained building in the 1960s and 1970s imposed the current constraints on archaeological investigation. In short, ancient Alexandria was rendered intangible through processes brought about by colonization rather than recent growth.

Foy Scalf (University of Chicago)

Tradition and Innovation: The Placement of Funerary Papyri in Greco-Roman Egypt

A number of new funerary compositions developed during the Ptolemaic Period alongside the Book of the Dead. Accompanying many of these new documents were detailed instructions for placement within the burial. For example, associated texts indicate that the Book of Breathing Made by Isis, the First Book of Breathing, and the Second Book of Breathing were to be positioned under the left arm near the heart, under the head, and at the feet of the deceased respectively. As evidence of the significant influence this had upon subsequent funerary praxis, positioning beneath the head and feet of the mummy remained customary in label designations until the disappearance of such compositions in the 3rd or 4th century CE.

Although arrangement of a papyrus in close proximity to the body is known from earlier periods, the specificity within both the hieratic and Demotic funerary texts from Greco-Roman Egypt is innovative. Examining the ritual tradition reveals several interrelated factors motivating this development including the theological concern with protecting the body, modification of burial practices, mythological role playing, and the formulation of ritual language. The various associations invoked by their particular physical location within the burial have implications for how we interpret the meaning, function, and content of the last surviving religious manuscripts produced at the end of a 2500 year old tradition.

Thomas Schneider (University of British Columbia)

History as Festival? Reassessing an Egyptological Concept

One of the attempts to explain the absence of “scientific” historiography in Ancient Egypt was made by Erik Hornung who, in an influential study published in 1966 and republished in 1989, coined the notion of “History as Festival” for the Egyptian sense of history. Rather than merely conceding the lack of historiography, he understood it as the result of the allegedly antihistoric or ahistoric ideology of Egyptian kingship. According to his view,

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“history” was a cultic event performed by the king in which the cosmic order was reiterated and persevered. Accounts of military and other royal achievements would therefore highlight the ritual function of the Egyptian king to the detriment of how kingship was realized by historical individuals. This understanding emphasized the role of the king over the individual, and invariability over change, an understanding which was, according to Hornung, central to Egypt’s view of history and its historical tradition. This view has been widely accepted by Egyptologists and the “felicitous” phrase “History as Festival” has, as a consequence, been adopted by many textbooks. The lecture intends to critically evaluate this concept and to show that it is based on very problematic methodological terms and assumptions. It seeks to demonstrate that Egyptian thinking was anything but ahistoric or antihistoric, and that an approach that accounts for the different social and literary contexts of pertinent texts is able to chart them in appropriate terms as “the intellectual form in which a civilization renders account to itself of its past” (Johan Huizinga).

Warren C. Schultz (DePaul University)

Re-Reading Rabie: 40 Years of The Financial System of Egypt

It has been nearly 40 years since the publication of Hassanein Rabie’s *The Financial System of Egypt*, AH 564-741/AD 1169-1341 (Oxford University Press, 1972). Upon its appearance, the work received generally favorable reviews in five major journals (Der Islam, JESHO, JSS, JNES, and BSOAS), and since its appearance it has remained a staple in bibliographies of works on Ayyubid and early Mamluk history as well as medieval Islamic economic history. The work was divided into five sections: sources; the *-iqta’* system; taxation and revenue sources; financial administration; and monetary system. To date, only the discussion of the *iqta’* has been the subject of extensive further study for the period addressed (see Sato, Borsch). In this paper, I revisit Rabie’s macro-conclusions about the Ayyubid and early Mamluk monetary systems in light of the many specialized studies that have appeared since his book was published. In particular, we now have access to a much larger corpus of published Ayyubid and Mamluk numismatic sources than was accessible to Rabie. As a result of viewing this fifth section through the prism of these studies—and the new approaches upon which they are based—many of Rabie’s findings are reevaluated. The paper ends with a wider contextualization of these findings and their repercussions.

John Shearman (American Research Center in Egypt)

Luxor East Bank Groundwater Lowering Response Project - 4th Season Update

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

The presentations will briefly review and update twelve on-going projects financed by the USAID Grant 263-A-00-04-00018-00. The projects involve Conservation, Training, Lime Mortar Patching, Talatat Documentation, Epigraphy, Sacred Lake Cleaning, Monitoring and Maintenance in the Karnak and Luxor Temple complexes.

The update will also highlight the completed projects of the season.

Cynthia Sheikholeslami (American University in Cairo)

Hathor's Festival of Drunkenness: Evidence from the New Kingdom and Third Intermediate Period

The Hathor festivals of Pacifying Sakhmet and Drunkenness in the first month of the inundation season (Thoth) are well attested in Graeco-Roman Egypt. Beliefs to which these festivals are linked are expressed in the story of the Destruction of Mankind, incorporated in the Book of the Heavenly Cow, a New Kingdom composition. The recent discovery of a 'porch of drunkenness' from a Hathor chapel of Hatshepsut by the Johns Hopkins University expedition to the Mut complex in Thebes attests to these festivals as early as the 18th Dynasty (Bryan, 2005). Although scenes of banquets in 18th dynasty Theban tombs have been connected to the Beautiful Feast of the Valley (Schott, 1953; Hartwig, 2004), recent studies suggest that not all are, and that some banquets are celebrations of these Hathor feasts (Bryan, 2005; Harrington, 2010), particularly when accompanied by musicians and dancers. This paper will discuss other evidence that these rites for Hathor are commemorated in 18th dynasty tomb paintings, including representation of offerings and ritual vessels related to them against a backdrop of activities in the marshes. The tomb paintings stand at the beginning of an iconographic tradition that reappears in faience relief chalices (Tait, 1963) and a problematic silver bowl found in Cyprus (Berlin VA 14117, most recently discussed by Morenz, 2006). The 25th dynasty Theban priests entitled 'embracers of the eye' serving the cult of Mut, mistress of the sky, may have participated in rites related to the Eye of Re/Hathor appearing in the New

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Kingdom legend.

Katie Simon (University of Arkansas)

See entry for Anne Austin (University of California, Los Angeles)

Bethany Simpson (University of California, Los Angeles)

See entry for Anne Austin (University of California, Los Angeles)

Martyn D. Smith (Lawrence University)

The Wandering Nile: Al-Maqrizi's View of Environmental Change in the Khitat

Al-Maqrizi's Khitat is best known for its detailed survey of the built landscape of Cairo, but it also contains important sections devoted to natural features such as the Nile. This paper argues that the Nile for al-Maqrizi plays a dynamic role as shaper of the cityscape. This representation of the Nile begins with his description of the environmental process that he surmises led to the first human settlement in the Nile valley, and it continues as he narrates the expansion of Fustat and then Cairo into areas once covered with water. Al-Maqrizi's Khitat has been called by Nasser Rabbat a lieu de mémoire on account of its preservation of a cityscape deteriorating from plague and economic crises. Understanding the place of the Nile in the Khitat refines this notion as it explains how the realm of memory (seen in new building) was continually opened up by the wandering of the Nile to the west, which in turn allowed for the possibility of nostalgia for older parts of the city. Like other medieval historians, such as al-Baghdadi in *Tarikh al-Baghdad* and Ibn Khaldun in *al-Muqaddimah*, al-Maqrizi was aware of long term transformations in the natural environment around him. Conceptually al-Maqrizi sees the natural environment as a dynamic force and not as a process to be controlled through large-scale dams or other forms of containment. His Khitat can thus be given an environmental reading.

Isabel Stuenkel (The Metropolitan Museum of Art)

An Amulet Plaque from The Metropolitan Museum of Art

In the collection of The Metropolitan Museum of Art is a small golden plaque from the Late Period that is incised with the depiction of 32 amulets. It was found on top of a papyrus that was wrapped in linen and that is inscribed with Book of the Dead Chapters 100 and 129. The talk will present this unpublished

group and discuss the depicted amulets and their occurrence as three-dimensional amulets or as gold foil amulets and other related questions.

Angela Susak (University of California, Los Angeles)

Exploring Value Through Karanis Glass

This study aims to interrogate the concept of value by examining glass technology, consumption, and discard. The composition of the glass fabric itself as well as its outward appearance (inclusions, color, clarity, etc.) is a means of evaluating its quality, along with form, function, and style. Valued glass was often kept as heirlooms, several of which have been documented by D. Harden at Karanis. Recycling of glass by re-melting cullet to make new vessels is another form of reuse, and one that has not yet been investigated at Karanis. Therefore, chemical analysis of recently excavated glass using x-ray fluorescence (XRF) spectrometry was conducted, and the decolorizers employed were evaluated. Knowledge of the chemical composition of Karanis glass can also reveal manufacturing processes and raw materials used such as colorants, opacifiers, and fluxing agents, which will aid in further defining a typology of the glass corpus. These glass types can then be evaluated to identify variation in consumption patterns, which may correlate to fluctuations in the overall economy of the town and/or Roman Empire, as well as to diachronic changes in the Egyptian glass industry. An ethnographic study of the glass industry in Cairo investigates the recent evolution of the glass industry and market, which may intimate changes identified in the archaeological record. As Cairo glassworkers work solely with recycled glass cullet, they offer a unique parallel. This research comprises the incipient stages of a larger glass study exploring how value relates both to social standing and economic fluctuations in Karanis.

Lisa Swart (Stellenbosch University)

Third Intermediate Period Wooden Funerary Stelae: Typology and Chronology

The Third Intermediate Period is characterized by significant changes in funerary practices in terms of scale, location, types of burials and accompanying assemblages. Within the iconographic repertoire of the funerary ensembles, there is a marked impoverishment in the selection of iconography and decoration, which is coupled with an increasing lack of artistic proficiency. Together with the coffin, the wooden stelae become the primary receptacles for the deceased's name and image. Thus, the stelae assume a

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more significant role in sustaining the deceased in the afterlife. This paper presents a detailed examination of the corpus of Third Intermediate Period wooden funerary stelae within the context of the political and theological changes that led to the transformation of the funerary industry. It will also provide a typology based on stylistic and iconographical analysis. In light of recent scholarship, a new chronology of the development of the stelae will also be discussed.

*** Mary Szabady (University of Chicago)**

International Influences in the Conception of Ptolemaic Trilingual Decrees

The Macedonian Ptolemaic dynasty of Egypt marked an unprecedented era of foreign influence on Egypt's culture and administration. The Ptolemies were Greek speakers who ruled an Egyptian-speaking nation, and thus Greek and Egyptian ideas mingled and fused as the Ptolemies negotiated the terminology to legitimize their rule of Egypt. Furthermore, the Ptolemies were faced not only with securing their authority within Egypt proper, but also with distinguishing themselves among Alexander's successors in the larger Hellenistic world. Because of this, the Ptolemies needed to establish their empire not only internally but externally, as well, and the Ptolemaic definition of 'kingship' necessarily took on aspects of several different nations.

This paper will examine how the Ptolemies used different notions of authority and monumental presentation from throughout Alexander's empire - Macedonia, Greece, Persia, and Egypt - to invent a new literary construct: the Ptolemaic Trilingual Decree. In turn, the international nature of these Trilingual Decrees allowed the Ptolemies to express themselves as Alexander's true successors. As a result, the Trilingual Decrees demonstrate uncommon political innovation on the part of the Ptolemies by combining disparate ideas of how to represent authority and reinterpreting them for an Egyptian audience.

Ana Tavares (Ancient Egypt Research Associates)

Analysis and Publication Giza Field-School 2010

In 2010 we ran the first ARCE/AERA Analysis and Publication Field-School (APFS). This completes a comprehensive field school program, which consists of: the Beginners Field School for learning basic skills in archaeological excavation and recording; the Advanced Field School with concentrations in excavation, ceramics, osteo-archaeology for human remains, survey and map-

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

ping, and archaeological illustration; and the Salvage Archaeology Field School for teaching rescue archaeology within real-world situations.

In the ARCE/AERA field-schools we have worked with Supreme Council of Antiquities inspectors through the full gamut of skills needed to record and analyze an archaeological site. However we felt that we had not fully discharged our obligation to the students and to the data until we had worked together in bringing the results to full publication.

Throughout the APFS we adopted a system of “cascading” information with students and supervisors learning particular skills and then guiding their team through the same process. We encouraged the teams to be autonomous and eliminated passive learning. The teams prepared and implemented their own work plans and effectively ran the field-school themselves. They also prepared and ran a mini-conference. This allowed them to gain experience in presenting a short, concise and well thought-out presentation to their peers, as they might at an academic conference or colloquium.

At the close of the APFS the team produced a publication comprising three excavation areas from the Heit el-Ghurab settlement, an osteology report and an extensive ceramics report.

John Thompson (University of Pennsylvania)

The s3h-rites in the Memphite Elite Tombs of the Old Kingdom

The term *s3h* appears as a scene label in the Memphite elite tombs of the Old Kingdom within two general categories: funeral processions and offering lists. This presentation focuses on the offering list scenes wherein priests are depicted in various ritual poses. Hermann Junker’s work on many of these poses has become the standard upon which later scholars have built. However, a full and systematic comparison of these poses throughout the Memphite necropolis reveals that Junker’s typology is not complete and needs some revision in light of further developments since the 1930s. Further, anomalies such as the repetition of certain poses or groupings of poses within a tomb as well as the differences in the sequence of poses between tombs are explained.

Kristin Thompson (The Amarna Project)

The “Waddington Workshop” at Amarna: Its Layout and Products

During the 1932-33 season at Tell el-Amarna, Mr. and Mrs. J. H. S. Waddington excavated a large sculptors’ workshop (O47.16a and 20) a short distance west from the Thutmose complex. Apart

from a brief section included in a preliminary report in the *Journal of Egyptian Archaeology*, the Waddingtons' excavation remains unpublished.

The most famous discovery from the workshop is an unfinished quartzite head of Nefertiti (Cairo JE 59286). Although this masterpiece is comparable in quality to the statuary of the Thutmose workshop, there were relatively few fragments of statues found in the Waddingtons' workshop. There were, however, many discoveries of smaller objects, some or all of which were presumably products of the workshop. These range from little stelae with images of Akhenaten to the familiar limestone ape figurines to gaming pieces and kohl sticks. It seems likely that this workshop had fewer royal commissions than the Thutmose complex did; its apparent emphasis on private devotional and practical objects may have been more typical of the sculptors' establishments in the ancient city than that of its more famous neighbor.

The workshop found by the Waddingtons is roughly as large as that of Thutmose, but the layout of the buildings is quite different. This paper will discuss the possible functions of its buildings. Then, using unpublished excavation records, including photographs and drawings of the objects, it will examine the evidence for the range of items made in O47.16a/20.

Francesco Tiradritti (Italian Archaeological Mission to Luxor)

The Stela of Ramesses III in the Sanctuary of Mertseger at Deir el-Medina. Racism and Assimilation

The stela carved in the Chapel C of the Mertseger sanctuary at Deir el-Medina by Ramesses III is interesting under different aspects. First of all the structure of the document has an anomalous division of the ideas that form the royal message. The scene carries the most important concepts connected with the image of Egyptian royalty like "legitimacy," "predestination" and "divine choice." This makes it possible to focus the text on what had to be considered an actual and urgent issue: the gradual assimilation of foreign elements, with special attention to the Libyans, into Egyptian society. The analysis of the text (often wrongly considered "rhetorical" and therefore devoid of any real interest) demonstrates that the process was accompanied by a strong resistance from the Deir el-Medina inhabitants to whom the royal message of the stela was addressed. The attitude of the village people towards the foreigners (in which is discernable a real racist vein) can be justified on the basis of the existence of two different Libyans: the "good" (and settled) who could be considered Egyptian in every respect and the "bad" (and semi-nomad) who continued to lead a tribal life at the borders of the inhabited land perpetrating robberies at the expenses

of the local population. The dichotomy in the consideration of the Libyans and the response adopted by the Egyptian royalty towards this peculiar phenomenon are deducible by the description of the treatment reserved to the different foreign populations mentioned in the various sections of the text.

Tanya Treptow (University of Chicago)

Origins or Anomaly? Ali Bahgat and the Islamic Excavations of Fustat 1912-1924

Ali Bahgat's excavations at Fustat are often considered to be a starting point for the modern discipline of Islamic archaeology in Egypt. Bahgat's excavations were largely an anomaly within trends of Islamic antiquities and marked a major shift from a prevailing focus on the architectural conservation of Islamic monuments. This presentation will examine the tension between conservation and excavation in Islamic antiquities policy in Egypt and will question the significance of Bahgat's work to the development of a discipline of Islamic archaeology in Egypt.

Steve Vinson (Indiana University, Bloomington)

Strictly Tabubue: Imagining Tabubue in J.H. Rosny's Tabubu and Thomas Mann's Joseph in Ägypten

No ancient Egyptian fictional work has had more impact on contemporary culture than the Demotic "First Tale of Setne Khaemwas." And from the tale's first publication in 1867, the supernatural seductress Tabubue has attracted by far the most interest of any character in the story. It is well known that Tabubue was the prototype for Mika Waltari's femme fatale Nefernefernefer in *Sinuhe egyptiläinen* (1945, published in English as *The Egyptian* in 1949), and the tale's influence on the 1932 film "The Mummy" has been often discussed. We will consider two other adaptations, less often noted. First, the novel *Tabubu*, published in 1894 under the pseudonym J.H. Rosny, republished in 1932 in a limited, fine press edition with splendid Art Déco illustrations by the little known French illustrator Maurice Lalau. Second, Thomas Mann's *Joseph in Ägypten* (1936), in which the character Tabubu appears, not as a seductress, but as a Nubian sorceress and hag. Comparison of the contrasting Tabubues in the works of Rosny/Lalau and of Mann confirms the frequently made observation that the themes of sex and death are inextricably intertwined in modern Egyptomania. Yet, in the case of "First Setne" and Tabubue, the modern emphases on these themes, while not entirely ungrounded in the text, nevertheless reflect a fundamental misreading of the Egyptian

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tale itself.

Tasha Vorderstrasse (Netherlands Institute for the Near East)

Archaeology of Alexandria: The Excavations of Alan Wace in 1947-1948

This paper will examine the largely unpublished excavations of Alan Wace at Alexandria in 1947-1948, focusing in particular on Arthur Lane's study of the imported pottery dating to the Islamic period. While a completed manuscript of the excavations was submitted for publication, this was never published due to circumstances beyond Wace's control. I have re-discovered the manuscripts and am currently editing them for publication.

Janelle Wade (University of Chicago)

New Definitions of the Domain Terms grg.t and in.t

In her pivotal work, *Les noms des domaines funéraires sous l'ancien empire Égyptien*, Jacquet-Gordon identifies over 100 unique domain terms from funerary processional scenes of Old Kingdom royal and private tombs. Unfortunately, many of these terms have not been properly differentiated, with various definitions for all of these domains being used almost interchangeably in the secondary literature. For instance, *grg.t* has been translated using the broad terms "settlement" or "foundation," mainly due to its association with the verb *grg*, "to found," while *in.t* is defined in the various dictionaries as "valley," "desert valley," "wadi," and even "an identified place?". Upon closer examination, these two terms- *grg.t* and *in.t*- prove to have distinct definitions based on their contexts within the primary sources. The intent of this paper is to present the known attestations of the terms *grg.t* and *in.t* from the Old Kingdom and to identify more specific definitions of these domain terms than those provided above.

Abd el-Ghaffar Wagdy (Supreme Council of Antiquities, Cairo)

Excavations of the Ground Water Control Project in Luxor, West Bank Antiquities, 2009-2010

The dewatering project on the West Bank at Luxor is one of the main long-term projects to save Egypt's cultural heritage. This project is the second in Luxor; the first was accomplished three years prior on the east bank to save Karnak and Luxor temples. This second project has been a cooperative project between

USAID and the SCA to protect and save the temples of the west bank from the dangers of increasing ground water levels.

The site extends from Medinet Habu temple in the south to Seti I temple in the north as one trench (approx. 4km L x 3m W x 9m D). The digging was systematic. The site was divided into four sectors: Medinet Habu, the Ramasseum, the Seti I temple and a fourth main sector. The various strata excavated contain multiple artifacts, such as baths, kitchens, kilns, and architectural elements.

Cheryl Ward (Coastal Carolina University)

Ancient Egyptian Seagoing Ships: Evidence from Mersa/Wadi Gawasis

Since 2005, discoveries and documentation of the remains of seagoing ships at the predominantly Middle Kingdom harbor at Mersa/Wadi Gawasis on Egypt's Red Sea coast have provided substantial new information about seafaring in the Bronze Age. Administrative practices, technological systems and approaches, and ship configurations may now be studied through direct evidence in the form of ship timbers and associated material culture. Preliminary conclusions about the diversity of seafaring activity based at Gawasis drawn from the past five years of excavation, conservation, and experimentation will be shared.

Leslie Anne Warden (West Virginia University Institute of Technology)

The Extent and Role of Taxation in the Old Kingdom

During the Old Kingdom, a limited number of sources speak to central government implementation of state-wide taxation - including the Palermo Stone and a number of exemption decrees. Despite the clear presence of taxation in the third millennium, numerous questions remain unanswered or are not clarified. For example, the institutions commonly accepted as having a role in tax collection are the Following of Horus and the Count (frequently referred to as the "Cattle Count"). Yet the role of these institutions in taxation, and the importance of taxation to the Old Kingdom state, is typically over-emphasized. Also unclear is the amount of revenue actually collected for the state's coffers and the scale at which taxation was accomplished. If Old Kingdom Egypt had a redistributive economy, as forwarded by Karl Polanyi and others, one of the state's primary means of collecting goods to redistribute would have been taxation. If so, one would expect an expansive system and a large volume of goods to be taxed. However, such a system is not supported by the textual evidence. This paper inves-

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tigates the lack of pervasive centrally-run taxation, taxation's role - or lack thereof - in the economy of the period, and how it can help further define the economic system of the Old Kingdom.

Eric Wells (University of California, Los Angeles)

Some Social Aspects of Ramesside Votive Stelae

Last year I presented research on votive stelae from Asyut that demonstrated how the local religious and cultural setting of Asyut led to the creation of votive stelae that were unique in both their material and iconographic content. This year I will discuss some of the social aspects of Ramesside votive stelae. Through a comparison of stelae from Asyut, Deir el-Medina, and Qantir, I will show that, despite what appears to be a high degree of standardization amongst all stelae, each corpus can be seen as an embodiment of uniquely local political, social and religious systems. Special attention will be paid to aspects of gender, access, social class, and the choice of gods individuals worshiped.

Willeke Wendrich (University of California, Los Angeles)

Planning the Past: Egyptology and Digital Cultural Mapping

Egyptology is pre-eminently a visually oriented discipline. Publications of texts, tomb paintings, architecture and archaeology all rely on large numbers of plates and figures. In the 21st century this aspect of Egyptology finds a natural outlet in digital media, which enable the relatively inexpensive options of publishing large amounts of photographs and drawings. In addition, the integration of spatial, textual, numerical, temporal and visual data enables a new avenue of research. Digital Cultural Mapping is a general term for research using spatially encoded information. Several examples will be given of the potential of this form of research and publication in Egyptology.

Jennifer Westerfeld (University of Louisville)

Recovering Christian Abydos: Coptic Graffiti from the Temple of Seti I

The temple of Seti I at Abydos was the site of intense epigraphic activity from the Late Period into early Islamic times. A significant corpus of late antique graffiti from the temple appears to have been produced by a community of Coptic nuns who periodically visited the site. Although such a collection of epigraphic evidence

for female monastic activity is virtually unparalleled in Egypt, this material has never been fully edited or studied. This paper will discuss a newly-proposed research mission to document the Coptic graffiti at the temple of Seti I, considering in particular the circumstances under which the graffiti were produced and the ways in which the Seti temple functioned within the Christianized landscape of late antique Abydos.

James Westerman (Independent Scholar)

Exploring the Osireion - Underwater Archaeology in the Desert

For 25 years and 19 field seasons I have been studying the hydrologic issues involved in the Osireion of Abydos, Egypt. The paper will address research done into identifying the source of the water, the geology of the site, the flow pattern of the water into and out of the Osireion and the issues that the water causes when trying to study the foundation upon which the Osireion rests.

David Whitchurch (Brigham Young University)

Assimilation and Cross Cultural Adaptation: Insights from Fag el-Gamous Terracotta Figurines

Brigham Young University has excavated for nearly three decades in the Fayum depression at a place the locals call Fag el-Gamous ("Way of the Water Buffalo"). The site includes two large Graeco-Roman cemeteries, some Middle Kingdom tombs, and a small Old Kingdom pyramid that dates to Pharaoh Snefru (circa 2613-2589 BC). Much of BYU's excavation efforts in recent years have been concentrated in an area of the necropolis with favorable soil conditions that naturally preserve burials from the Graeco-Roman period. Excavations occur annually during a four to six week period between January and March.

The Fayum acted for centuries as a cultural and religious melting pot where Greek and Roman colonizers integrated with native populations during a time of Christian expansion. Such ethnic variation provides a rich and unique opportunity to study the symbolic meaning of artifacts within the historical and cultural context of native Egyptian and Graeco-Roman populations and their exposure to early influences of Christianity.

This presentation will report on the use, form and purpose of several terracottas discovered at Fag el-Gamous. Conclusions will be drawn regarding assimilation and cross-cultural adaptation of those living in the Fayum between the first to fifth centuries AD.

Bruce Williams (Oriental Institute, University of Chicago)

Three Rulers of Nubia and the Middle Kingdom

A group of three rulers in Lower Nubia with pharaonic titles has been variously dated from the First to the Second Intermediate Period. Apart from their exclusive location in Nubia the most important fact about them is that the personal name of the last compares well with Nubian names in Old Kingdom execration texts. Despite the wide range of dates assigned to these rulers, evidence from their names and inscriptions indicates that they reigned at the end of the Eleventh and the beginning of the Twelfth Dynasty. The inscriptions reflect an Egyptianization not found in C-Group archaeology and it may be that the actual residential center for this brief dynasty was at the complex called by its excavator Areika, an interesting resolution for what has been a difficult archaeological problem. Most interesting is the role of this dynasty in the disturbances surrounding the change from the Eleventh Dynasty to the Twelfth. Events in the careers of two soldiers, Tjehemau and Nesu-Montu may relate to the Nubian dynasty and the conquest of Nubia by Vizier Intefiker appears to mark its violent end. The rise, rule, and fall of the three kings Qakare, Ii-ib-khent-Re, and Sewadjkare Segersenti in the early Middle Kingdom can explain changes in the archaeology of C-Group, the first program of fortification in Nubia, and possibly the earliest conflicts with Kerma as results of a new Egyptian policy.

Jacquelyn Williamson (University of California, Berkeley)

The Sunshade of Nefertiti: Hieroglyphic Inscriptions from Kom el-Nana and the Function of Sun Temples

Between the field seasons of 2009 and 2010, several inscriptions were reconstructed to contain the words “*rwd ḥḥw*” next to the title of the site of Kom el-Nana “*šwt r*”. This bears great resemblance in composition to the full title of the sunshade of Meritaten, described as being in the “*m3rw itm*”. “The Sunshade of Re of the king’s daughter, Meritaten, in the Maru-Aten” is similar to the proper ancient name of Kom el-Nana “the sunshade of Re of the great royal wife Nefertiti in the *rwd ḥḥw*.” This paper will present other inscriptional examples from Tell el-Amarna of the “*rwd ḥḥw*”

In addition, the theory suggested by Barry Kemp that a Window of Appearance was located in one of the two halves of the dual enclosure of Kom el-Nana suggests a masculine purpose to a structure traditionally associated with females. By correlating the preserved relief with the possible religious duality of the struc-

ture, it is suggested that the Sunshade of Nefertiti was a locus of renewal and divine legitimation for Akhenaten.

*** Jonathan Winnerman (University of Chicago)**

Strategies of Depicting an Abstract Deity at Amarna

Akhenaten's new solar theology based on the worship of the Aten posed a serious problem for the king. Egyptian religion traditionally encountered god in anthropomorphic statues, earthly creations inhabited by the divine, and not in abstract icons. To fill this vacuum, Akhenaten designed an ideological program that encoded his own body as an anthropomorphic representation of god. This subject has been the focus of much previous scholarship but remains the primary source of confusion concerning the divinity ascribed to Akhenaten's kingship. Only David O'Connor has offered concrete archaeological evidence to support his argument. Yet his theory relies on divisions within the city that are largely arbitrary and based on distinctions incompatible with Egyptian thought. My approach analyzes recurring ideologies present in diverse forms of visual media throughout Amarna. Palace and temple architecture, painted decoration, processional routes, and artistic renderings of the king were all designed to identify the body of Akhenaten as an anthropomorphic image of god. In a process analogous to that of traditional Egyptian cult statues, Akhenaten's transformation was not automatic, unconditional, or universal and his body needed to be carefully coded, mediated, and idealized. The ideological program at Amarna accomplished this by displaying resemblance through function. By acting as god, Akhenaten could actually come to represent god in certain, carefully defined circumstances. Thus, Amarna itself was designed to translate the abstract Aten into physical reality.

*** Sung Hwan Yoo (Brown University)**

Pattern of Ancient Egyptian Child Deities

This paper will discuss the early development of Egyptian child deities by scrutinizing their identity and roles attested from the Old Kingdom to the New Kingdom. First, we need to identify the two child deity prototypes - that is, the solar child and the Horus child. As the personification of the young sun, the child deities served as deities of fertility, as healer of the living, and as protector of the dead. Meanwhile, the Horus child, as the ultimate role model for other child deities, was syncretized and identified with major child deities, such as Khonsu, Nefertem and Ihy. In addition, as the outcome of a union with the divine parents, the child deities

became closely linked to the concept of the divine birth of the king throughout ancient Egyptian history. This explains the growing popularity and importance of the child deities in the Ptolemaic-Roman period. The next step is to see if the two child deity prototypes are applicable to other major child deities. When we take a closer look at the divine triads, we can see that the triads of the other child deities are different from the familial triad of the Horus child. The triads of other child deities appear to be more artificially constructed to weld together the creator/sun-god, the intermediary mother goddess and the archetypical child deities who can be considered as a counterpart or an opposite image of their father.

Melissa Zabecki (University of Arkansas), Jerry Rose (University of Arkansas) and Tony Legge (McDonald Institute for Archaeological Research)

Torture Among the Talatat?

After five excavation and analysis seasons, the Amarna South Tombs Cemetery is beginning to reveal strange clues about this unique period in Ancient Egyptian history. The city and cemeteries of Amarna represent a snapshot in time unlike any other archaeological site in Egypt. Not only are the circumstances special, but the characteristics of this population are interesting as well. The data retrieved from the archaeological material, especially the human remains, show that this New Kingdom capital was not necessarily a place of life, prosperity, and health. Teenagers and young adults were losing their lives at an alarming rate. These young people, along with the adults, were working quite hard, as many severe spinal problems show. Perhaps the most intriguing facet of the skeletal population is that some scapula (shoulder blades) present healed wounds that are an identical match to wounds observed on pig scapula excavated in the city deposits. While most elite tomb scenes display afterlife scenes of abundance, which in theory was just a mirror image of life on Earth, there is rarely an opportunity to view these scenes together with physical evidence of the people within such a bounded time period. This paper will give a brief overview of some of the main findings from five years of working with this fascinating material, and some possible explanations for the dismal conditions will be discussed.

Photo Credits

Front and back covers: Detail of cleaning test on the 13th century painting of St. John the Baptist on the khurus arch in the Church of St. Matthew the Potter, Dair al-Fakhuri, Esna, carried out as part of the preliminary investigation season by ARCE in December 2010. The conservators who worked on the cleaning tests were Luigi De Cesaris, Alberto Sucato and Emiliano Ricchi.
Photo: Owen Murray

Front interior cover and facing page: Egyptians in front of ARCE's Cairo offices as they walked to and from Tahrir Square on February 1, 2011
Photo: Kathleen Scott with graphic design assistance by Gustavo Camps

Photo spread pages 8-9: Tourists in Karnak Temple in September 2010
Photo: Kathleen Scott

Photo page 12: Bret McClain of the Epigraphic Survey team, Oriental Institute, University of Chicago, working in Khonsu Temple
Photo: Owen Murray

Photo page 17: Monks at Dair al-Fakhuri
Photo: Jane Smythe

Abstracts title page 26: Interior of Zawiya and Sabil Farag Ibn Barquq which was conserved by ARCE from 2000-2005.
Photo: Kathleen Scott

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



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