

A large, stylized logo for the 75th Annual Meeting. The number '75' is rendered in a bold, sans-serif font, with the '7' and '5' overlapping. The '5' has a 'th' superscript to its right. The entire logo is in a light blue color, set against a dark blue background.

75th ANNUAL MEETING

OF THE AMERICAN RESEARCH
CENTER IN EGYPT

APRIL 19-21, 2024

IN-PERSON MEETING

OMNI WILLIAM PENN HOTEL
PITTSBURGH, PA

MAY 17-19, 2024

VIRTUAL ANNUAL MEETING



ANNUAL MEETING OF THE AMERICAN RESEARCH CENTER IN EGYPT

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VIRTUAL ANNUAL MEETING

U.S. Office
909 North Washington Street, Suite 320
Alexandria, Virginia, 22314
703.721.3479
United States

Cairo Center
2 Midan Simón Bolívar
Garden City, Cairo, 11461
20.2.2794.8239
Egypt

info@arce.org

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Meeting Schedule

Subject to change

THURSDAY, APRIL 18, 2024

TIME	EVENT	LOCATION All rooms on 17th floor unless otherwise indicated
8:30 a.m. – 9:30 a.m.	RSM Council Meeting (By Invitation Only)	Frick (on Conference Level-- "CL" in elevator)
3:00 p.m. – 7:00 p.m.	Meeting Check-In, Information Desk and Registration	Registration Office
3:00 p.m. – 7:00 p.m.	Speaker Audiovisual Check-In	Bedford
Starting at 2:00 p.m.	Exhibit/Vendor Area and Student Poster Exhibit Setup	Sky/Ballroom Corridor

FRIDAY, APRIL 19, 2024



TIME	EVENT	LOCATION All rooms on 17th floor unless otherwise indicated
7:30 a.m. – 6:00 p.m.	Meeting Check-In, Information Desk and Registration	Registration Office
7:30 a.m. – 6:00 p.m.	Speaker Audiovisual Check-In	Bedford
8:00 a.m. – 6:00 p.m.	Exhibit/Vendor Area Open	Sky/Ballroom Corridor
8:00 a.m. – 6:00 p.m.	Student Poster Exhibit Open	Sky/Ballroom Corridor
8:30 a.m. – 10:30 a.m.	Paper Sessions	Grand Ballroom, Monongahela, Allegheny, Urban
10:30 a.m. – 10:45 a.m.	Coffee Break	Sky/Ballroom Corridor
10:45 a.m. – 12:15 p.m.	Paper sessions	Grand Ballroom, Monongahela, Allegheny, Urban
12:15 p.m. – 2:15 p.m.	Lunch Break	
12:45 p.m. – 2:15 p.m.	“Thinking Outside the Tomb: A Workshop on Teaching Creatively with Nile Valley Objects” Workshop team: Lisa Saladino Haney, Jen Thum, Lissette Jiménez, Carl Walsh	Frick (on Conference Level-- “CL” in elevator)
2:15 p.m. – 3:45 p.m.	Paper Sessions	Grand Ballroom, Monongahela, Allegheny, Urban
3:45 p.m. – 4:00 p.m.	Coffee Break	Sky/Ballroom Corridor
3:45 p.m. - 4:15 p.m.	Student Poster Discussion	Sky/Ballroom Corridor
4:15 p.m. – 5:00 p.m.	General Members Meeting	Grand Ballroom
6:00 p.m.	Bus Departure to Reception and Exhibit at Carnegie Museum of Natural History (Ticketed Offsite Event)	Lobby
6:30 p.m. – 8:45 p.m.	Reception and Exhibit at Carnegie Museum of Natural History (Ticketed Offsite Event)--includes open access to “The Stories We Keep” exhibition in Simmons gallery and a reception	Carnegie Museum of Natural History
Anytime between 8:00 and last bus at 9:00 p.m.	Buses return from Carnegie Museum of Natural History to hotel	Carnegie Museum of Natural Historyàhotel

SATURDAY, APRIL 20, 2024



TIME	EVENT	LOCATION All rooms on 17th floor unless otherwise indicated
7:30 a.m. – 6:30 p.m.	Meeting Check-In, Information Desk and Registration	Registration Office
7:30 a.m. – 6:30 p.m.	Speaker Audiovisual Check-In	Bedford
7:30 a.m. – 8:30 a.m.	Chapter Officers' Meeting Breakfast (By Invitation Only)	Frick (on Conference Level--"CL" in elevator)
8:00 a.m. – 6:00 p.m.	Exhibit/Vendor Area Open	Sky/Ballroom Corridor
8:00 a.m. – 6:00 p.m.	Student Poster Exhibit Open	Sky/Ballroom Corridor
8:30 a.m. – 10:30 a.m.	Paper Sessions	Grand Ballroom, Monongahela, Allegheny, Urban
10:30 a.m. – 10:45 a.m.	Coffee Break	Sky/Ballroom Corridor
10:45 a.m. – 11:45 a.m.	Paper Sessions	Grand Ballroom, Monongahela, Allegheny, Urban
11:45 a.m. – 1:15 p.m.	Lunch Break	
12:00 p.m. – 1:00 p.m.	Chapter Council Fundraiser with Dennis O'Connor "The Dawn of ARCE with Mr. & Mrs. Smith."	Grand Ballroom
11:45 p.m. – 12:30 p.m.	Fellowship Information Session	Allegheny
1:15 p.m. – 2:45 p.m.	Paper Sessions	Grand Ballroom, Monongahela, Allegheny, Urban
2:45 p.m. – 3:00 p.m.	Coffee Break	Sky/Ballroom Corridor
3:00 p.m. – 5:15 p.m.	Paper Sessions	Monongahela, Allegheny, Urban
3:00 p.m. – 4:30 p.m.	Paper Sessions	Grand Ballroom
6:30 p.m. – 8:30 p.m.	Members and Awards Dinner	Grand Ballroom
8:45 p.m. onwards	Student Pub Night	Standard Market and Pint

SUNDAY, APRIL 21, 2024



TIME	EVENT	LOCATION All rooms on 17th floor unless otherwise indicated
7:30 a.m. – 3:00 p.m.	Meeting Check-In, Information Desk and Registration	Registration Office
7:30 a.m. – 2:15 p.m.	Speaker Audiovisual Check-In	Bedford
8:00 a.m. – 2:00 p.m.	Exhibit/Vendor Area Open	Sky/Ballroom Corridor
8:00 a.m. – 2:00 p.m.	Student Poster Exhibit Open	Sky/Ballroom Corridor
8:30 a.m. – 10:30 a.m.	Paper Sessions	Grand Ballroom, Monongahela, Allegheny, Urban
10:30 a.m. – 10:45 a.m.	Coffee Break	Sky/Ballroom Corridor
10:45 a.m. – 12:15 p.m.	Paper Sessions	Grand Ballroom, Monongahela, Allegheny, Urban
12:15 p.m. – 1:15 p.m.	Lunch Break	
1:15 p.m. – 2:45 p.m.	Paper Sessions	Grand Ballroom, Monongahela, Allegheny, Urban

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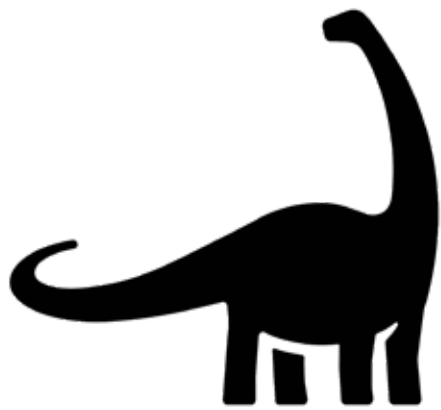
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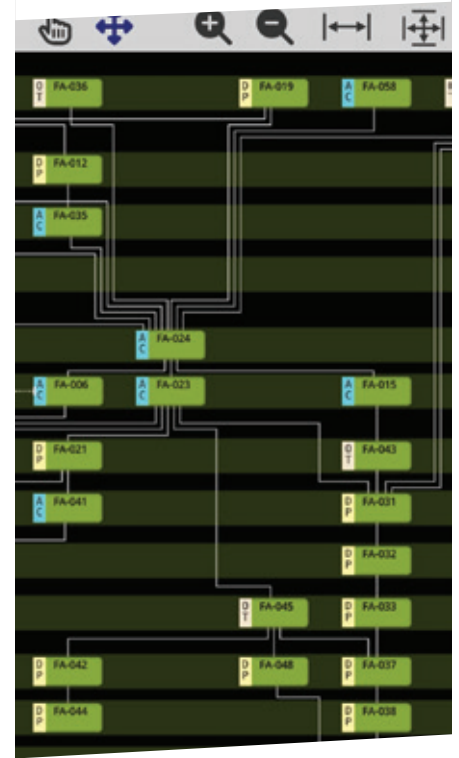
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UNTAPPED TREASURES:
EGYPT
OFF THE
BEATEN PATH

WITH DR. MELINDA HARTWIG

23 OCTOBER-10 NOVEMBER, 2024

Discover the grandeur of Egypt's rich history with renowned Egyptologist Dr. Melinda Hartwig on ARCE's Member Tour, Untapped Treasures: Off the Beaten Path. This remarkable adventure will take you from Cairo to Alexandria, unveiling iconic and lesser-known treasures along the way.

**Enjoy exclusive visits with experts and scholars
overseeing site research and excavation!**

Itinerary at a glance

Oct. 23 – 28 - Cairo
Oct. 28 - 30 – Soma Bay
Oct. 30 – Nov. 3 - Luxor
Nov. 3 – 4 - Abydos
Nov. 4 –6 - Minya
Nov. 6 –7 - Fayoum
Nov. 7 – 9 - Alexandria
Nov. 9 –10 -Cairo

Explore

- The Pyramids of Giza and The Sphinx.
- The Royal Mummies at National Museum of Egyptian Civilization.
- Ancient graffiti at Wadi Hammamat.
- Rosetta, where the famous Rosetta Stone was discovered in 1799.
- The remote Valley of the Whales (Wadi El-Hitan), a UNESCO World Heritage site that displays prehistoric whale and shark fossils from 40-50 million years ago.

PARTICIPANTS MUST BE AN ARCE MEMBER IN GOOD STANDING

Contact Rebekah Atol at ratol@arce.org or
703-721-3470 for more information.



Photo credit:
Kom El Shuqafa by Kenneth Garrett.

75th ANNUAL MEETING

CARNEGIE MUSEUM RECEPTION AND EXHIBIT

“The Stories We Keep” Exhibition in
Simmons Gallery and Reception

FRIDAY APRIL 19, 2024
6:30 PM ET



Location: Carnegie Museum
of Natural History

75

YEARS



AMERICAN RESEARCH
CENTER IN EGYPT

75th ANNUAL MEETING

FELLOWSHIP INFORMATION SESSION

Saturday April 20, 2024
11:45-12:30 ET



Location: Allegheny Room,
Omni William Penn Hotel

75
YEARS



CAORC
Center for Ancient and Oriental Research
Carnegie Mellon University

75th ANNUAL MEETING

GENERAL MEMBERS MEETING

APRIL 19TH, 2024
4:15 PM- 5:00 PM



Location: Grand Ballroom-
Omni William Penn Hotel

PINT [HTTPS://STANDARDPGH.COM](https://standardpgh.com)



75th ANNUAL MEETING

STUDENT PUB NIGHT

**SATURDAY APRIL 20, 2024
9:00 PM ET**

Join your fellow grad students for a relaxing night of hanging out and taking off the pressure!! Student Pub Night will be held at the exciting Standard Market and Pint in the Cultural District, an 8-minute walk from the hotel.

Check in with the hostess who will guide you to the exact area of the bar that will be reserved for ARCE Student Pub Night. Enjoy!!



**Location: Standard
Market and Pint**

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75
YEARS



75th ANNUAL MEETING

TEACHING WORKSHOP

THINKING OUTSIDE THE TOMB:
"A Workshop on Teaching Creatively with Nile
Valley Objects"

WITH LISA SALADINO HANEY,
JEN THUM, LISSETTE JIMENEZ,
AND CARL WALSH

FRIDAY APRIL 19, 2024
12:45PM - 2:15 ET



Location: Frick Room on the
Conference Level-
"CL" in elevator

75
YEARS





ARCE Chapter Council Fundraiser

Saturday, April 20th, 2024

12:00 - 1:00 pm

Grand Ballroom



Rekheyt, Joseph Lindon Smith (c. 1946)

The Dawn of ARCE with Mr. & Mrs. Smith

As ARCE celebrates its 75th anniversary, join us for an entertaining and informative lecture that will reintroduce the Smiths, who played a vital role in the establishment of the American Research Center in Egypt (ARCE), presented by their biographer Dennis O'Connor.

During this unique event, attendees will have the rare opportunity to view a selection of Joseph Lindon Smith's original paintings.

Speaker: Dennis O'Connor is a long time ARCE member and the former president of the Chicago Chapter. He has written articles for *KMT* and *Scribe* magazines, and contributed to the 2012 exhibition catalogue for *Picturing the Past: Imaging and Imagining the Ancient Middle East* at the Oriental Institute Museum (now the ISAC Museum). He has guided museum tours taught adult education classes. He is currently preparing a biography of American artist Joseph Lindon Smith, which is nearing completion.



Tickets: \$25, advanced sales only

Proceeds support the best student paper and poster awards.



THANKS FROM THE EXECUTIVE DIRECTOR

DR. LOUISE BERTINI

EXECUTIVE DIRECTOR • AMERICAN RESEARCH CENTER IN EGYPT

Welcome Friends and Colleagues,

As we celebrate the 75th Anniversary of the American Research Center in Egypt (ARCE), it is with great pleasure that I welcome you to Pittsburgh. ARCE is excited to be able to come together again this year in person to enrich our shared passion for Egyptology and scholarly investigation at our Annual Meeting.

This year marks a significant milestone for ARCE, as we are continuing to celebrate our 75th anniversary. We received over two hundred paper submissions this year, an unprecedented number. Such overwhelming interest underscores the importance and relevance of our field, and I am confident that the presentations and discussions over the next few days will spark curiosity and put new ideas in motion.

I am delighted to share that we have a new partnership with Carnegie Museums, one of our new Research Supporting Members (RSM). The collaboration promises to enrich educational opportunities and give us a unique occasion in Pittsburgh to engage with Egyptological treasures in a new community. One of the highlights of our meeting this year is a special evening at the Carnegie Museum of Art, where we will tour the exhibition, "The Stories We Keep: Conserving Objects from Ancient Egypt." I am grateful to our colleague Dr. Lisa Haney, Assistant Curator of Egypt on the Nile at the Carnegie Museum of Natural History. Lisa's dedication to ARCE has been instrumental in facilitating our new partnership.

Be sure to visit our exhibitor hall. Our exhibitors this year offer a wonderful assortment of resources for Egyptologists, including software, apps, scholarly publications and much more. I would like to extend an enormous thanks to our sponsors and partners. National Geographic is our premier partner again this year, along with our friends at Egyptair, providing ARCE generous travel support between Egypt and the United States. The ARCE Member Chapter Council has underwritten 100% of the awards for the Best Student Paper and Best Student Poster winners, a significant show of support for the next generation of Egyptologists. Several ARCE members donated tickets to the Chapter Council Fundraiser to enable students to attend the reception.

And finally, a heartfelt thank you to ARCE Annual Meeting Committee members: Yekaterina Barbash, Chair, Katherine Davis, Rita Lucarelli, Nick Picardo, Jessica Tomkins, David Anderson, Julia Troche and JJ Shirley. The committee has been planning the meeting for several months to ensure another outstanding academic conference. Lastly, I want to give an extra special thanks to all ARCE's fabulous staff without which this meeting and continuing the work of our mission would not be possible.

Over the next few days, we will enjoy the opportunity to engage with one another, exchange ideas, and to forge new connections that will inspire and sustain our collective pursuit of Egyptological research.

Thank you for your dedication to ARCE and to the study of Egyptology. I look forward to seeing you again this year here in Pittsburgh.

Warm regards,



Student Access Council Members

With thanks to our founding Student Access Council Members for their support:

Janet Johnson

Mary Kitchel

Sid Kitchel,

Adam Sabra

Nick Picardo

Julia Troche

Denise Doxey

Rick St. Hilaire

Fatma Ismail,

Ed Snow,

Laura Ranieri

Krystal Pierce



PRESENTATION ABSTRACTS

ABSTRACTS ARE LISTED AS WRITTEN BY SPEAKERS

ABDELGHAFAR WAGDY,

Ministry of Tourism and Antiquities

The Rediscovery of the Ancient City of Heliopolis through the unpublished Excavations at Heliopolis (1990-2023)

The purpose of this research is to study in detail the unpublished excavations at Heliopolis and the objects which stem from these excavations and are now kept in the storerooms in El-Matariya, the Egyptian Museum and the Grand Egyptian Museum, which have not been published completely. Most of these monuments have been discovered by rescue excavations executed by the Ministry of Antiquities. In addition, the important archaeological information on these excavations and the discovered objects are only available in handwritten preliminary reports, preserved in a primitive way which need to be published in scientific research to help establish the dating of these artifacts. Most of these objects have been discovered by rescue excavations.

The first survey and study of the preliminary reports and the objects showed evidence for the period of 27th-30th dynasties., so this project studies the non-royal tombs of the Late Period necropolis at Heliopolis.

The combined research aim of this project and the proposed outputs:

- Restudy and dating the excavations and the discovered objects.

- Preparing a detailed documentation, both photographic and epigraphic, of all relevant artifacts from El-Matariya which come from these excavations.
- Analysis of the data: pictographic and textual analysis, application of the results to the research questions.
- Publication of all the results and about the forgotten excavations and its artifacts in Heliopolis such as the photos, illustrations and organized information of the artifacts in question.

ABDELRAHMAN MEDHAT

MOHAMED IBRAHIM,

Egyptian Museum in Cairo

Climatological hazards on some the archaeological sites of the western desert Conservation strategies

Climatological hazards on the archaeological sites received great attention as one of the important issues addressed by a range of disciplines to study and analyze; Climate change may accelerate the degradation of archaeological sites in Egypt and lead to loss of important historical sites. Many monuments and archaeological sites are facing a variety of climate change-associated hazards with a wide range of cross-sectoral impacts. This study intends to identify climate change-associated hazards on tangible cultural heritage in Egypt, highlighting the archaeological architecture in the western desert in Egypt is based on the need to save this heritage from the danger and acute risks it is now facing. This highlights the need for developing archaeological site conservation

strategies based not only on current conservation needs: including an integrated methodology includes preventive and intervention conservation has been started with concept of green, sustainability, retreatment has been considered in the conservation and Mitigation; this methodology applied on vernacular structures as house in Kharga and Dakhla. The conservation of earthen architectural heritage is extremely complex due to the diversity of its constituent materials and potentially rapid physical deterioration. Interventions on historic earthen architecture throughout the world have shown very distinct levels of success, but there is no single procedure or combination of conservation procedures that guarantee success. One of the problems is the lack of knowledge about the behavior of soil as the material component, The conservation strategy needs to prioritize different cultural heritage assets actions according to their uniqueness as well as associated direct and indirect benefits.

ABDELRAHMAN MEDHAT MOHAMED IBRAHIM, Egyptian Museum | **JAY SILVERSTEIN**, School of Science and Technology | **SEAN MICHAEL PEAD COUGHLIN**, Institute of Philosophy, Czech Academy of Sciences | **ROBERT LITTMAN**, University of Hawaii at Manoa

Application of the vibrational Spectroscopy on Experimental Samples in the Study of Ancient Perfumes

Perfumers today and in the past employ a variety of organic and inorganic materials to produce predictable effects in the sense of smell. Organic materials, specifically what today are known as

'essential oils', also play an important role in the archeology of perfume. Essential oils are types of fats known as terpenoids that can be used as a botanical 'fingerprint' that helps archaeologists to narrow a possible range of botanical ingredients in archaeological residues. One of the main problems, however, is that these methods are often destructive. To prevent this drawback, we use Raman and infrared spectroscopy, a micro-destructive technique. Natural polymers from residues were studied with respect to the interference between them (degraded and complex polymers) and elucidated using thermally-aged materials meant to mimic the natural degradation of the samples. Raman and infrared spectroscopy provides valuable results concerning the behavior of aged samples and the interactions between perfume ingredients. The method promises to advance our study not only of residues but of replications, by modeling their decomposition. This replications and experimental work for better understanding the remains in pottery jars located at Tell Timai in Delta, Egypt. From the archaeological point of view these jars for perfume and could be related to Mendesian or Cleopatra.

AHMAD MOHAMMED, Durham University

Beyond Clay: Exploring Spatial Dynamics in Egyptian Pottery Workshops

Pottery played a crucial role in ancient Egypt and was incorporated into various elements of daily life. Given its significance, numerous scholars have engaged in the study of pottery chaîne opératoire. However, little has been written on the physical and social dimensions of spatial

organization of pottery workshops. Consequently, this study aims to utilize contemporary workshops as a proxy for interpreting the spatial organization of ancient workshops as well as conceptualizing the factors which might influence their layout. In El-Nazlah, contemporary pottery workshops have been studied through an ethnographic lens. Specifically, I have adopted ethnoarchaeology and chaîne opératoire as my primary research strategy, in order to develop a more holistic understanding of spatial organization. During two phases of fieldwork, which were conducted in early 2022 and 2023 respectively, various methods were utilized, including audiovisual recording, photography, semi-structured interviews, participant observation, and photogrammetry of kilns, workshops, and forming tools. By examining the complexity of contemporary workshops' spatial organization, this research can, to some degree, infer the spatial organization of ancient pottery workshops (especially industrial workshops). This can offer valuable insights regarding the spatial organization of workshops in ancient Egypt, which may otherwise be archaeologically invisible and establish an understanding of the relationship between pottery workshops within their specific environmental, social, and economic contexts.

AHMED ELTAYEB MAHMOUD,
Ministry of Tourism and Antiquities

Tomb of “Pennesuttawy” TT156 at Draa Abou El-Naga (Thebes) (1st Season 2022-2023)

Field work of tomb TT156 (restoration and preservation) began in October 2022 by a working group of specialists in the field of restoration in

Qurna area, and the work is still ongoing. The tomb is part of a PhD program and is registered at one of the Egyptian universities (Minia) September 2022.

In this presentation, I will present an overview of my research works of tomb TT156 owner, his titles and his family, followed by full descriptions for the 1st season works of the restoration and conservation. Finally, I will show the scenes of the tomb which as a result by restoration works team.

Pennesuttawy Tomb “TT156” is located within a group of tombs, at the top of the mountain in the southern of Draa Abu ElNaga. The owners of these tombs are related by kinship and lineage, in addition to their participation in some functional tasks. It's about 17 Tombs, all of them dated back to the Ramesside period.

Champollion documented the name of the owner, and registered it by No. 43 in 1844 while his visit to the tomb, which is the first documentation. It seems that the tomb was a part of the work of the Museum of Pennsylvania mission that was working in the area between 1921:1923, but no works was published or documented by them. After that, Gardiner & Weigall numbered the Tomb, which is the current numbering of the Tomb, TT156 according to the PM numbering.

AIMAN ASHMAWY ALI,
Ministry of Tourism and Antiquities

Forgotten excavation part I; Abu Yasin

The Forgotten Excavations project aims to publish the mostly unpublished early excavations carried out by the Supreme Council of Antiquities/SCA (formerly the Egyptian Antiquities Organization/ EAO) to save the data from being lost.

It is of great importance to present the data to the public. Some excavations have already been published in the Forgotten Excavations series (e.g. Parts II and IV). One of the most important excavations carried out by the SCA in the last century was the Abu Yasin excavation, which inspired me to start this project. The important data that was uncovered during this excavation was never published and at risk of being lost. It was published as Part I of the series.

The village of Abu Yasin is situated 20 km north of the city of Zagazig, Sharqiyah governorate and about 4 km south of the city of Abu Kbir. It is also about 3 km southeast of the village of Horbeit, the capital of the 11th Nome of lower Egypt in ancient times. The village was built on a sandy gezira. The site was first known in 1937, when Abdel Salam Abdel Salam discovered the cemetery of the sacred bulls of Horbeit there.

In 1966 the EAO started a long excavation program that led to the discovery of a big human cemetery, with different types of mud brick tombs, beside a falcon cemetery, with hundreds of falcon mummies buried in mud brick square rooms. A large number of small stone sarcophagi of different types, for the burial of the sacred falcons, and big pottery jars full of falcon eggs, were discovered in some rooms.

This paper will shed light on these previously unpublished excavations and inform about the architecture and burial customs in the human and animal cemeteries.



ALISON WILKINSON,
Johns Hopkins University

A Case of Adultery, or a Woman's Choice to Leave? A New Interpretation for O.DeM 439

Ostrakon DeM 439 is a double-sided text; originally published by Černý in 1951 (DFIFAO VII), more recent scholars have altered the understanding of recto and verso. On the recto, the speaker warns the male recipient of the extramarital acts of his wife, and the man's blindness to her infidelity. In the response on the verso, the man remarks that she is no longer his wife and she "finishes saying her words, and she went out". Previous publications mainly focus on the accusations of "adultery" and the reference to the "abomination of Montu" presented by the primary speaker. There is a consistent lack of attention to the man's response.

This paper re-evaluates O. DeM 439 beginning with the paleographical problems and the complicated grammar and syntax. Then, focusing on the man's response on the verso, I propose a new interpretation for this text: the scenario of a woman's initiation of marital dissolution, rather than a "face-value" case of adultery. Marriage deeds from around 500 BCE provide evidence for a woman's ability to terminate a marital union. This ostrakon may offer evidence for this scenario during the Ramesside period. In order to support this interpretation, the paper incorporates marital and marital dissolution documents from the contemporary New Kingdom, as well as later Demotic sources which provide more evidence and comparable terminology for the subject.

ALSHAIMAA MOHAMED MANDOR,
Ministry of Tourism and Antiquities

Recycling the Sphinx Avenue: Applying on some reused blocks

The sphinx avenue or what is called the processional way between Karnak and Luxor temples has been used for many centuries as a way for religious processions. It has passed by many stages of construction and additions through and after its time of use for religious functions. The blocks used in the avenue's construction varied between new ones which were well prepared for that holy avenue and others were reused from old nearby buildings that might lost their functions during the avenue's construction's time. The aspect of reusing the old building materials was more than finding easy access to building materials.

After the religious function of the avenue had ended, many methods were used for recycling the avenue adapting it to serve other purposes like workshops (pottery, terracotta...) that might be related to military housing during the Roman Period. This would tell a different story behind the main purpose of the Avenue's building. This paper is intending to present the narrative story surrounding the aspect of recycling the processional avenue.

AMALEE BOWEN,
Yale University

Neferuptah's Double Burial and the Role of Royal Women in the 12th Dynasty

Before Sobekneferu took the throne as the last ruler of the 12th Dynasty and as one of Egypt's few female pharaohs, her sister Neferuptah seems to have held a significant position of power during the reign of their father Amenemhat III. One unsolved question regarding Neferuptah is her double burial. She has funerary equipment in the burial chamber of Amenemhat III's pyramid at Hawara as well as in her own small pyramid about 2 km away. What was the reason for her double burial, and what may her double burial imply about her status and importance as a royal woman during the 12th Dynasty? In this paper I evaluate three theories regarding the reason for Neferuptah's double burial and the implications of her burial for our understanding of the role and importance of royal women during the 12th Dynasty. These theories include: 1) Neferuptah predeceased Amenemhat III and was temporarily buried in his pyramid before being moved to her own pyramid, 2) Neferuptah outlived Amenemhat III and the closure of his pyramid required that she prepare a new burial place, and 3) Neferuptah's burial in Amenemhat III's pyramid was a cenotaph, symbolizing her significance during his reign. As part of this evaluation I will also discuss the unique features of Neferuptah's burial that further highlight her significance such as the use of incomplete hieroglyphs in her inscriptions and the first use of a cartouche to write the name of a royal woman.

AMY MARGARET WILSON,
Chronicle Heritage

Stela of the Viceroy Usersatet from Wadi el-Hudi (WH 255)

This paper presents the study of a mid-18th Dynasty stela from Wadi el-Hudi (WH 255), dedicated by the viceroy of Nubia, Usersatet. The stela complements an extensive number of rock inscriptions, stelae, and other inscribed material attributed to Usersatet, and presents the opportunity to revisit the viceroy's prolific life. The stela was found at Site 4 of Wadi el-Hudi and the text contains an offering formula that provides further religious insight into the cult center of the mining community. Finally, it addresses the phenomenon of *damnatio memoriae* on Usersatet's monuments vis-a-vis the Wadi el-Hudi stela (WH 255). The archaeological context of the stela, along with its transcription, transliteration, and translation will be presented with additional commentary.

ANN MACY ROTH,
New York University

Bearers of Offerings in Tombs of Old Kingdom Women

The repetitious registers of people bringing offerings of various kinds are ubiquitous in Egyptian decorated tomb chapels of the Old Kingdom, although they are often overlooked in favor of more engaging content, particularly the so-called "daily life scenes." As part of a larger study of the patterns and categories that

can be found in these offering processions, one particular sub-group of offering bearers emerges: the people in offering processions found in the tomb chapels of women who are carrying non-food items. An analysis of the small corpus of examples of such processions reveals patterns that have rather surprising implications for gender roles in the Old Kingdom. These conclusions, in turn, suggest an alternative interpretation for some of the evidence that has previously been brought to bear upon women's roles and autonomy in this period. Supported by both textual evidence and spatial analysis, a novel reconstruction of the evolution of gender roles from the Old Kingdom to later periods will be posited.

ANNA RUTH DEAN,
Houston Museum of Natural Science

Analysis of a Newly-Recovered Mummy Tag from the MacGregor Collection

The study of faience mummy tags in Greco-Roman Egypt has been hindered by their rarity, in contrast to more prevalent wooden tags featuring ink labels. Unlike these more common wooden mummy tags, faience examples are larger, adorned with raised relief labeling and sometimes funerary scenes. Most are bi or polychromatic, featuring yellow text and a black Anubis in mummification tableaux imitating scenes from the Book of the Dead. Despite their scarcity, existing examples exhibit a degree of stylistic uniformity. An example first recorded in the MacGregor Collection, auctioned in 1922 and recently loaned to the Houston Museum of Natural Science, offers an opportunity to re-consider this unusual type of artifact. I wish to demonstrate how this tag,

while following the standard formulation of a faience mummy tag, differs from the other extant examples in interesting ways. These include differences from typical tag coloration and the presence of a scribal abnormality. Additionally, both names on the tag, of the deceased and the patronym, are Ptolemaic in nature, adding to a growing and potentially symbolically significant corpus of names. Because of its previous absence from the public record, excepting its 1922 auction lot description, and its unusual completeness, this tag adds much-needed comparative contextual analysis to this phenomenon of Greco-Roman funerary culture.

ANN-KATRIN GILL,
University of Leipzig

“God Save the King” The Amduat Papyrus of Nesmin in the Royal Collections (RCIN 1145259–66)

In 1862, Albert Edward—then Prince of Wales, later King Edward VII—traveled to Egypt and returned to England with several Egyptian antiquities. Among these objects was an Amduat papyrus that originally belonged to the priest Nesmin who lived around 300 BCE and is best known for his work on the Osiris chapels in the Karnak Temple at Thebes as well as his papyri in the British Museum and the Detroit Institute of Arts (P. Bremner-Rhind, P. BM EA 10208, P. BM EA 10209, P. Detroit Institute of Arts 1988.10). In my talk, I would like to present the results of the examination of this unique manuscript, both in terms of its age and its content, since it provides an adapted and extended version of the usual Amduat.

Furthermore, through the study of the archival material for the 1862 tour of the Prince of Wales as well as unpublished material from excavations of the Universities of Leipzig and Heidelberg, it is possible to finally identify the original burial place of this well-known Egyptian priest.

ARIEL SINGER,
University of Chicago

Deciphering the Head: An Exploration of Ancient Egyptian Cranial Terminology and its Cultural Significance

This paper will explore the ancient Egyptian concept of the human body, with a specific focus on the intricacies of anatomical terminology related to the head. Historically, such work has concentrated on attempting to associate ancient terms with precise modern parallels, largely within the exclusive framework of traditional medical texts. This has caused a somewhat biased understanding of anatomy in ancient Egypt, which is further complicated by the variety of translations used by modern authors (often without much comment). Recent scholarship has increasingly directed attention towards a more emic perspective of the body and medicine, considering social relationships and the reception of metaphor in this context.

Utilizing elements of both of these approaches, and based on the work of the author’s dissertation, this paper will examine a selection of cranial terms, from the ubiquitous to the obscure, with the aim of elucidating the

larger connotations of each. Every term will be scrutinized diachronically across various genres, facilitating a nuanced understanding of its evolving usage. Additionally, drawing on contemporary criteria for technical terms and insights from Classical studies, this paper will question if elements of anatomical terminology constitute an early manifestation of a technical vocabulary.

In essence, this paper will endeavor to demonstrate: the need for a more comprehensive examination of anatomical terms, the breadth of information such a study can expose about the way that ancient Egyptians conceived of these words as a larger vocabulary, and what this says about their perceptions of the head.

ASHRAF OKASHA,

Ministry of Tourism and Antiquities

The Egyptian Mission's excavation work at al-Khazandariyah, 9th Nome: 2022-2023 Season

Al-Khazandariyah is an important archaeological site located along the eastern cliffs in the 9th nome, 50 km. north of Akhmim (approximately 400 km south of Cairo). The site is considered to form the northern end of not only the 9th nome, but also the effective border between Upper Egypt and Middle Egypt. The role of the site as a quarry dates to the New Kingdom and it was mentioned in the Harris Papyrus that King Ramesses III dispatched 38 skilled quarry workers to the area to cut stones for constructing a temple in the 10th nome. Later evidence for quarrying here is documented in the Ptolemaic Period quarries with inscriptions dating quarrying activity to Ptolemy

III, IV, V, and Ptolemy XII. A Ptolemaic Period temple at Khazandariya dating to Ptolemy III was dedicated to the goddess Isis. Excavations have revealed the architecture of the main rectangular building which measures 33 m long by 14 m in width, with its axis oriented from north to south. Additionally, Al-Khazandariya includes many groups of tombs dating to the Ptolemaic Period in several levels in the mountain. The main group are located approximately 100 m north of the temple and slightly south of the local shrine of Sheikh Abu al-Nasr, where the tombs cluster includes about 25 tombs. Higher up near the top of the cliffs is a group of tombs belonging to the Old Kingdom. The excavation work has also discovered a house of one of the foremen located near the shrine of Sheikh Abu al-Nasr. This structure, which can be classified as a tower house, functioned as one of the check points and control for the administration of the area during the reign of King Ptolemy III.

ASMAA ALIELDIN ALI ABDELFAHATTAH,

Egyptian Museum in Cairo

The Evolution of Afterlife Scenes on the Funerary Papyri of the Third Intermediate Period

Third Intermediate Period funerary papyri demonstrate various types of groups decorated with abundant further developed religious scenes of the afterlife. During this period, the pictorial representation of these papyri was not limited to the Book of the Dead or Amduat papyri. However, its distinct iconographic compositions showed a new theological creation and provided an innovative perspective for the illustrations of the realm of the dead. One of these various types is

often depicted in selected evolutionary sections of the Amduat-Hours, combined with diverse vignettes of the Book of the Dead, assembled in a highly interesting insight, and applied in abridged religious images and composite iconography.

This investigation will present part of my Ph.D. research, focusing on the examples of multiple depictions from various divisions of the netherworld's royal and non-royal funerary books.

This research examines the content of these papyri to identify theological perspectives of the deceased and his religious concept of the journey through the underworld. In addition, it analyzes the evolved scenes by tracing the artistic and funerary features of the vignettes and their importance to the papyrus' owner, as they served as magical protection and guides for him in the netherworld.

The objectives of this study are carried out through the exploration of unpublished and extraordinary collections from the storages of the Egyptian Museum in Cairo, the British Museum, and the Louvre Museum.

AUDE GRAZER OHARA,

Ancient Egypt Research Associates |

ALEXANDRA R. WITSELL,

Ancient Egypt Research Associates

Re-excavation of an ancient dump at Giza and the Search for Khufu's pyramid town

For 35 years, Ancient Egypt Research Associates has conducted archaeological projects that are aimed at the overall survey of the Giza Plateau, with special attention given to the study of several settlement sites of the 4th Dynasty, in order to

understand the socioeconomic infrastructure of the construction of Giza's Old Kingdom pyramids. With this same objective in view, the project expanded in 2018 to include an important dumping ground perched high on the western slope of Gebel el-Qibli, in the immediate vicinity of the Heit el-Ghurab settlement site. Known as 'Kromer's dump', this site had been excavated in 1971-1975 by Austrian Karl Kromer and interpreted by him as the dump site for debris of settlement buildings of the Giza area that were occupied between the 1st and 4th Dynasties, up to the reign of Khaefre. This interpretation was based on both well-dated clay sealing impressions featuring the names of Khufu and Khaefre and on a much more debatable early dating of associated material culture. This paper will present the preliminary results of AERA's 2018 new sampling of this huge deposit and of a 3D-scanning comparison between some of the sealings collected by Kromer (now in Vienna) and AERA at Kromer's site and matching sealings from the nearby settlement of Heit el-Ghurab. It will also examine a new set of questions as to the nature of Kromer's dump, the oldest phases of Heit el-Ghurab as well as exciting perspectives on the location of Khufu's pyramid town.

BETSY BRYAN,

Johns Hopkins University

A Horse of a Different Color: the Cosmetic Jar, Eton College 1631

The green-glazed steatite container with palm capital is inscribed for Amenhotep II and displays a number of intriguing features that call for inquiry and discussion -- its size, its inscription, its

function, and, for this talk, its focus on two sets of chariot horses depicted in the lower register of the container. This lecture will consider all of these features and offer a number of suggestions as to why horses figure so prominently on a cosmetic tube.

BRENDAN H. HAINLINE,
The Metropolitan Museum of Art

Mapping Old Kingdom Religious Geography in the Pyramid Texts

Certain sites in ancient Egypt were assigned particular religious significance: there are locations where mythological events were believed to have occurred; provincial shrines, some which rose to state-level importance; and deities (or manifestations of deities) associated with specific settlements or sanctuaries. However, it has been argued, notably by Hornung, that the geographic or topographic associations between deities and settlements or shrines was a late development and that "topography was not at all prominent" in the beliefs of the Old Kingdom.

To counter that argument, this talk will look at toponyms related to mythology and religion as attested in the Pyramid Texts. What settlements and sites appear and are assigned religious significance in these texts? What deities or mythological events are associated with specific sites or shrines? I will demonstrate that associations between sites and deities was indeed a prominent feature already in Old Kingdom beliefs, and that an exploration of Old Kingdom religious geography can help us increase our understanding of the diversity and variability of ancient Egyptian beliefs.

BRIAN PAUL MUHS,
University of Chicago

Demotic Ostraca from the Kaufmann Collection

The German archaeologist Carl Maria Kaufmann (1872-1951) is best known for excavating the Byzantine pilgrimage site of Abu Mena in Egypt in 1905-08. He subsequently visited Egypt again in 1911-12 and acquired a personal collection of terracotta figurines from the Fayum, and around a thousand Hieratic, Demotic, Greek, Coptic and Arabic ostraca mostly from Upper Egypt, which he subsequently dispersed among several institutions in Europe and America between 1920 and 1922. Some of the ostraca from the Heerlen Thermenmuseum in the Netherlands have been previously published, while others from the Catholic University of America have not.

This paper uses the repeated appearances of individual taxpayers and scribes to identify the dates and places of writing of groups or archives of Demotic and Demotic-Greek ostraca from the Kaufmann collection, which primarily came from Ptolemaic and early Roman Thebes and Medinet Habu. Some of the taxpayers also appear in other collections purchased or even excavated around the same time, which illuminates practices of collecting and dispersing antiquities in Egypt in the early Twentieth Century. Finally, the types of taxes represented in each of the taxpayers' archives reveals the patterns of taxation in Ptolemaic and Roman Egypt.

BRIANA JACKSON, The American Research Center in Egypt | **BIANCA VAN SITTERT**, The American Research Center in Egypt

The Theban Mapping Project: Preserving the Theban West Bank Online

The Theban Mapping Project's first website, launched in 1997, was one of the earliest largescale digital projects created to preserve the archaeological landscape of the West Bank necropoleis, providing to the public the documentation of KV 5 and other West Bank sites. The website unfortunately crashed in the mid-2000s, but work began in 2018 to revive the site and to bring the Valley of the Kings back to the fingertips of scholars, students, and the public. It continued to grow with the 2023 launch of the Valley of the Queens and Western Wadis and historic dig houses, and currently Phase 1 of the addition of West Bank temples is underway with an expected launch date in December 2024. In antiquity, this region experienced several natural disasters that damaged a significant number of tombs and temples, some of which remain at high risk of collapse. The influx of tourists has further made the monuments, especially tombs, vulnerable to damage due to heat and moisture effects and risks. The Theban Mapping Project website's ongoing mission is to digitally preserve all the monuments of the West Bank through exhaustively detailed documentation in terms of plans, site and exploration histories, conservation histories, photographs, and articles that are available to the public anywhere in the world. This paper will provide an overview of the TMP website's role in Egyptian heritage site management and how it serves as a digital tool in preserving Egypt's cultural heritage.

CANNON AILEEN FAIRBAIRN, University of Birmingham, UK

Connections through Breastmilk: Evidence for the Role and Position of Wet-Nurses in New Kingdom Sources

To understand the usage of breastfeeding in ancient Egyptian art and ritual it is necessary to examine and explore the ancient perspectives and beliefs which contextualized their creation. This includes the role of breastfeeding in a child's upbringing and growth as well as the relationship between a child and its nurse (whether mother or wet-nurse) with my interest being focused especially on the latter. Most textual evidence for the role of and beliefs regarding wet-nurses, like the wet-nurse contracts, dates to the Graeco-Roman period with much less direct discussion on the topic attested in earlier periods. Therefore, it is difficult to say whether these ideas and beliefs date back to previous time periods or were later developments. Thus, this paper focuses on New Kingdom evidence to contextualize the scenes and rituals of this earlier period. While this famously includes the appearance of multiple royal wet-nurses, non-royal nurses also appear on stela and in papyri attesting to the practice of wet nursing at various levels of society. By examining these pieces of evidence, including considerations regarding the purpose of their appearances in such scenes and texts, I will explore the role wet-nurses played in communities and kinship groups. Finally, I will examine how an understanding of everyday breastfeeding influences our understanding of its usage in ritual and political settings.

CARLO RINDI, Yale University, Monash University, CNR

Investigating Cartonnage Craftsmanship in the Western Egyptian Desert: The CRAFT Project

Cartonnage mummy masks, foot-cases, and full body covers often feature amongst the principal elements within the funerary goods found in Graeco-Roman elite burials. However, apart from a few select works, a study that systematically investigates cartonnage from the Egyptian Western Desert remains a desideratum.

The recently funded MSCA H2020 CRAFT Project (Cartonnage Regionalism in the Ateliers of the Fayum Territory, Project ID 101033437) focuses on the investigation of Graeco-Roman funerary cartonnage from the Fayum Oasis. Through an Egyptological approach combined with high-resolution 3D reconstructions of artefacts preserved in international museums as well as non-invasive archaeometric investigations, CRAFT will investigate the manufacturing of these funerary artefacts. The project builds upon previous work carried out in the Dakhleh and Kharga Oases, in order to obtain a fuller understanding of the stylistic features, regional workshops, and craftsmanship techniques used throughout the Western Egyptian Desert. This paper will present an overview of the project and the first preliminary results.



CATHERINE L. WITT,
University of Chicago

New Evidence of the 25th Dynasty God's Wives of Amun at Luxor Temple

The 25th Dynasty kings along with the God's Wives of Amun built extensively throughout the Theban region with Karnak, the Mut Precinct, and Medinet Habu all receiving Kushite period additions. Due to the presence of large column drums found within the Luxor Temple complex, some scholars such as Leclant, van Siclen III, and Hourdin have suggested that a kiosk or colonnade was also added to the Luxor Temple complex in the 25th Dynasty, though no monuments dating to this period are left standing today. Despite this and other evidence, Luxor Temple has been left out of discussions of the building programs of the God's Wives of Amun. Today, the site of Luxor Temple falls under the concession of the Epigraphic Survey of ISAC of the University of Chicago, who have been working continuously to organize and record the numerous carved monumental limestone fragments found in and around Luxor Temple. While conducting research with the permission of the Survey in the Luxor Temple block yards in 2023 and 2024, I identified several more unpublished blocks belonging to monuments depicting and naming at least two of the Third Intermediate Period God's Wives of Amun, Amenirdis I and Shepenwepet II. In this paper, I will discuss these blocks, their reuse, their possible origins, as well as what they could tell us about Luxor Temple's connection to these powerful and influential women in a tumultuous period of ancient Egyptian history.

CHELSEA KAUFMAN,
Johns Hopkins University

“What’s that Dog Doing?” Canine Behavior in Theban Tomb Art

Egyptian artists’ talent for capturing the essence of their natural environment has enabled modern viewers to recognize and relate to a distant past mediated by shared experience. It is this same attention to detail which has often led to superficial interpretations of ancient art. Representations of domestic dogs present one such challenge. While many scholars have acknowledged dogs’ roles in hunting, guarding, and domestic contexts as treasured family pets, their significance within the tomb context remains understudied. Modern notions of dogs as pets have resulted in the imposition of modern connotations on these ancient representations, leaving their original meaning rarely questioned.

Most studies on ancient Egyptian representations of dogs have focused on the aesthetic qualities of the figures but rarely delve into the animal’s unique ethology which could offer a nuanced understanding of the scene as a whole and within it, the dog’s function. This talk takes the form of a case study and aims to reevaluate canid representations alongside modern canine behavioral studies and within the confines of Egyptian art conventions to address questions of dogs’ value and agency in Theban tombs of the 18th Dynasty. The study is born out of the author’s dissertation research and incorporates study of living dog populations in Luxor and the effects of domestication on behavior on canid behavior.

CHRIS MADSEN STIE,
University of Southern Denmark

‘For god’s sake’ – Just let NN enter that cultic hall of Mꜣꜣty: Reinterpreting BD 12

Since its discovery in the early 19th century, the famous Spell 125 of the Book of the Dead has been interpreted as expressing ideals regarding the ‘Judgment of the Dead’, i.e., the deceased’s posthumous trial and judgment in the threshold to the afterlife. Despite scholarly realizations in the late 20th century regarding the composition’s background in cultic ‘admittance liturgies’, the conventional interpretation remains largely unchallenged. This seems peculiar, since the text itself does not mention ‘an afterlife’ or the admittance into such a place, nor any explicit elements which would be expected from a judgment scenario – say, like judges, a court, a trial, or an actual verdict.

Instead of a Judgement of the Dead resulting in an extratextually assumed admittance of the deceased into an afterlife, I suggest an interpretation in which Spell 125 is analyzed as a cultic assessment of the dead resulting exclusively in the admittance into the intratextually prominent hall of Mꜣꜣty. This reading is compatible with the structural integrity of the text and the cultic practices and norms of the religious specialist(s) who authored it and thus arguably more plausible. It also diverges from the (2.000 year) long-standing tradition of European interpretation, according to which ancient Egyptians are portrayed as ‘traditional eschatologists’. Furthermore, besides having direct impact on our understanding of similar funerary compositions, the reinterpretation

of Spell 125 will also allow for a broader discussion about the conventional ‘afterlife hypotheses’ and Egyptian religion in general.

CHRISTELLE ALVAREZ,

Brown University

‘Mutilating’ Hieroglyphs: A Synchronic Approach to Scribal Strategies in the Pyramid of Qakare Ibi

The practice of ‘mutilating’ hieroglyphic signs, especially prevalent in the liminal context of the tombs, targeted specific categories of signs, predominantly those representing living beings such as humans and animals. These alterations took on distinct forms, including the insertion of a knife through the sign’s body or the depiction of a sign with its head detached from its body. While these alterations do not directly impact the legibility of an inscription, they hint at an approach to writing that was particularly tied to the mortuary context. Similarly, texts inscribed in the Late Old Kingdom pyramids of Saqqara display a range of sign alteration, including dividing the body in half or plastering part of it. The underlying rationale to such practices has often been analyzed from a diachronic perspective, suggesting that these modifications reflected gradual changes in relation to posited developments in beliefs. However, epigraphic features recently discovered during the reexcavation of the 8th Dynasty pyramid of Qakare Ibi challenge such a linear conception of the development of ‘mutilated’ writing. In this paper, I will present an overview of the type of modifications occurring in this pyramid and propose an alternative approach to the development of these scribal practices. By

recontextualizing these modifications within the inscription process and considering contemporary epigraphic evidence, I aim to shed light on the mechanisms that lead to the creation of these written forms.

CHRISTOPHER D. COX,

Brown University

The Mirrored Lunette of the Dream Stela of Tanwetamani: Dualistic Royal Identity in the Twenty-Fifth Dynasty

Tanwetamani, fifth and final king of the Twenty-Fifth Dynasty, commissioned what is now known as the “Dream Stela,” which was likely erected in the great Amun temple at Jebel Barkal. The stela features a complex scene on the lunette with mirrored symmetry over the central vertical axis. The left and right halves each display an offering scene connected by a form of asymmetrical mirroring: while the overall structure of the lunette is mirrored, there are intentional variations in small textual or iconographic elements that differentiate the halves. Lunettes with such a form are attested from the New Kingdom, but the lunette on the Dream Stela goes far beyond previous examples in terms of symbolic complexity and subtle dualistic meaning. In this paper, I will discuss the scenes, captions, and variations in the lunette in order to analyze its symbolic and rhetorical meaning in the context of the royal ideology of the Twenty-Fifth Dynasty. Such an analysis also forms a foundation for investigation of similar lunettes from the Napatan and Meroitic Periods. I aim to demonstrate that a consideration of the mirrored symbolism of the lunette allows for a better understanding of how Kushite rulers conveyed

their identities and positionality in monumental settings during a period when power relations between Kush and Egypt reversed longstanding precedent. This approach allows for access to emic statements of Kushite identity, enriching discussions that often rely on Egyptian sources that portray the Kushite “Other.”

CLARA MCCAFFERTY WRIGHT,
Cornell University

“The Cleopatra Ode” and The End of the Trail: Sympathy as Propaganda in Colonialist Narratives

Horace’s ode on the death of Cleopatra VII has gathered much attention in the last two millennia. Much of this attention has focused on how in the poem’s second half, Horace expresses sympathy, pity, and even admiration for the defeated Egyptian queen—something which, to many authors, seems incongruous with the characteristics of the anti-Cleopatra propaganda seen in the works of other Roman poets. However, this interpretation belies the role that pathos-inducing characteristics can play in colonial propaganda. In this paper, I argue that “The Cleopatra Ode” is both an artifact of the colonial context of Rome’s forcible annexation of Egypt, and an instrument that functions to perpetuate a colonial, anti-Egyptian narrative. Indeed, I argue that its sympathetic portrayal of the defeated Cleopatra is one of the most powerful mechanisms Horace relies on in crafting a sophisticated, colonial narrative. To illustrate this concept, I present a comparative study between Horace’s “Cleopatra Ode” and an artifact of a different, more proximal colonial context, which

conveys many of the same themes: James Earle Fraser’s 1915 sculpture entitled *The End of the Trail*. Putting these two works in dialogue with one another can support our understanding of the ways in which pathos has been used as a tool of colonial narratives, from Ancient Egypt to Modern America.

DANIEL GONZÁLEZ LEÓN,
The Metropolitan Museum of Art

From Papyrus to Stone: A Paleographic Note on the Monumentalization of the Coptos Decree B

Until recently, hieroglyphic paleography has not been the subject of systematic study. However, a great breakthrough in this renewed discipline came from an initiative launched by Dimitri Meeks, the monographic series *Paléographie hiéroglyphique* (PalHiero). This program, created in 2001, aims to develop an entirely new classification system of hieroglyphs independent of current catalogs of typographic fonts, which often ignore the highly changing character of these signs. The intention of the present author is to enrich this new inventory with the paleographic study of the Old Kingdom Coptos decrees (6th and 8th Dynasty), a well-defined corpus of texts distributed among the Metropolitan Museum of Art, Egyptian Museum in Cairo, and Grand Egyptian Museum. This project presents a significant opportunity to understand how context affects the pictographic features of the hieroglyphic sign, as administrative and legal texts such as these decrees have never been approached from a paleographic perspective. Furthermore, there is no other text or textual corpus of this kind with more paleographic wealth: even without fragments whose whereabouts are unknown, the

accessible examples preserve approximately 4,000 signs. This paper presents some preliminary results on the extralinguistic information derived from the paleographic study of these decrees. In particular, regarding the Coptos decree B, discussion focuses on the psychological process of materializing these texts from the copy in papyrus on the walls of the temple of Min.

DAVID MARTYN RATZAN,
New York University

Networking Ancient Trimithis

The site of Amheida (ancient Trimithis) has produced hundreds of texts now known as “well tags,” or labels on ostraka that accompanied payments in kind from tenants who likely leased water from the wells owned by the socio-economic élite. These laconic texts typically list, in abbreviated form, the name of the well, the payer, and the year. Individually, they are hardly inspiring; but taken together they represent the relational quanta emitted by the local economic and agricultural networks of Trimithis. In order to study these networks, we have been developing a graph database of all entities represented in these texts in light of their archaeological contexts. We intend to publish and maintain this dataset (since it grows each season with new finds), along with select data visualizations and the underlying code, as an open-ended scholarly resource. At another level, this project is part of a wider initiative to rethink the way the Amheida Excavations publishes its archaeological data. Currently, we gather data, record it in databases, synthesize it into catalogs and reports, and then transform those syntheses into digital publications. However, for some types of material, like coins, ceramics, and texts, it makes sense to employ a data model that affords us the

ability to produce many kinds of publications, including born-digital catalogs, collections of texts, and indices in papyrological editions, directly from the data. From there it is a short jump to the conclusion that the curated dataset is in itself a primary objective in our scholarly communications strategy.

ELIZABETH HART,
Independent Scholar

Searching for Stone Sources: Evidence for Predynastic Activities in the Eastern Desert

The Predynastic period is known for the development of impressive craftsmanship, including stone objects like ripple-flaked knives and animal-shaped eccentrics. These required high-quality materials, so it is surprising to learn that archaeologists have not yet pinpointed the source(s) of flint/chert. While surveying in Wadi Umm Tineidba, east of Elkab, the Elkab Desert Survey Project (a joint expedition of Yale University and the Royal Museums of Art and History, Brussels) found a number of Predynastic rock art panels, with several associated archaeological features. A large amount of lithic artifacts and chert nodules were visible on the surface below the two major concentrations of rock art, leading to the possibility that the site could be a quarry or raw material procurement site.

To understand the nature of activities associated with the sites, lithic artifacts collected from the surface were analyzed, and compared the artifact frequencies and types from lithic procurement sites as well as Predynastic settlement sites. The

initial results show that the artifacts do fit within the Predynastic time frame, though they point primarily to a Badarian/Early Naqada timeframe. Furthermore, while the sites do appear to be a source of raw material surface procurement of small nodules, the high frequency of lithic tools indicates that a wider variety of activities must have taken place, in addition to procurement and initial processing.

ELLA KAREV,

Fondazione 1563 per l'arte e la culture

Not so Black and White: Ethnonyms and Skin Colour in Graeco-Roman Documentary Identification

Between 300 BC and 300 AD, individuals were identified in documentary contexts by a physical description, which could also include an ethnonym. This paper discusses the application of ethnonyms for enslaved and unenslaved persons alongside their physical description, with a focus on the decorrelation of ethnic/geographic origin and skin colour.

In descriptions of unenslaved persons, the use of ethnonyms mirrors the general trends present in Graeco-Roman Egypt: legal ethnic classifications that may (or may not) have reflected true ethnic origin. But for enslaved persons in the Roman period, the application of ethnonyms increased, likely linked to Roman regulations on the importation of slaves. This, in turn, means that the ethnonyms in the descriptions of enslaved persons are more reliably indicative of ethnic/geographical origin. As such, the ethnonyms of unenslaved persons allow for an analysis of physical traits

alongside ethnic origin; ultimately, this analysis reveals that skin colour was not correlated with ethnic origin within the modern framework of racial classification.

Skin colour was treated much in the same relative qualification as height (i.e. "medium", "smaller than medium", "larger than medium"). Thus, an individual identified as "black" or "white" was simply "more black" or "more white" than the standard "honey-coloured (skin)". The notation of skin colour at all attests to the fact that the Egyptians of the period were aware of human variation in skin colour. But with that in mind, this paper highlights the importance of avoiding the paralleling of these observed skin colour designations with modern racial categorisation.

ELLA MCCAFFERTY WRIGHT,

University of Cambridge

Death on the Nile: Investigating Three Smiting Scenes on Royal Barges from the Amarna Period

The traditional pose of the ruler smiting enemies is a frequent trope of Egyptian Art. However, few examples of this warlike scene survive from the Amarna period, when the iconography of royal power shifted away from the image of the pharaoh as a warrior-king. One surviving example of a smiting scene from the Amarna period is preserved on a talatat fragment now in the collections of the Fitzwilliam Museum of the University of Cambridge. This fragment parallels similar talatat reliefs in the Metropolitan Museum of Art and in the Museum of Fine Arts, Boston. All three examples depict river scenes featuring boat

kiosks representing Akhenaten and Nefertiti in the classic smiting pose against the backdrop of Nile settings. While the Boston talatat scene and the block in the Metropolitan Museum of Art have both been discussed in Egyptological literature surrounding Akhenaten's iconography and Nefertiti's role in his reign, the Fitzwilliam block has been seldom studied since it was acquired by the Fitzwilliam Museum in 1913. When examined together, these three examples show a pattern—albeit a limited one—illustrating the use of more traditionally warlike iconography of royal power during the Amarna period. This paper will discuss the Fitzwilliam talatat block alongside these similar scenes and explore possible explanations as to why the traditional smiting pose was employed in this unusual context during the Amarna period.

ELSAYED SEDIK AHMED BARBAR,
Ministry of Tourism and Antiquities

Archaeological sites between preserving and enhancing community interaction: an integrated approach

Archaeological sites are always found outside the urban fabric which facilitates the process of preserving them and applying all integrated maintenance procedures. But on the contrary, the archaeological sites in Tanta are very close to the population centre. Balancing the preservation of archaeological sites with community promotion is crucial for maintaining Archaeological sites while ensuring local engagement and economic benefits.

This research attempts to focus on the future vision of the sustainability of the archaeological sites that live among the population of the present

time and how to enhance the concepts among the population about the archaeological sites of their importance and the way to interact with them to enhance the methods of preserving them and conveying their importance to future generations.

The research focus on an important point which deal with many problems in archaeological sites in Tanta, Gharbeya such as Sa Al-Hajar village, Abu Sirbna village, Samanoud city and Bahbit Al-Hajara village.

This research offers the opportunity to Encourage ongoing research and documentation to deepen understanding and appreciation of the site's history and significance. Beside enforce regulations and guidelines to prevent unauthorized construction or activities that could damage the site. Involve the local community in decision-making processes regarding the site's preservation and promotion. This fosters a sense of ownership and responsibility. Create economic opportunities for the local community through the site's promotion, such as souvenir shops, local artisan markets, or homestay programs.

EMILIE SARRAZIN,
University of Chicago

A Family Business: The Mastabas of the High Priests of the Ram God of Mendes

Over the past 60 years, significant funerary remains dated to the late Old Kingdom and First Intermediate Period have been uncovered at the site of Mendes, ranging from simple pit burials in reed matting to highly decorated limestone burial chambers. In the 1960s and 70s, large mudbrick mastabas were also excavated by the Institute

of Fine Arts (IFA) of New York University. These funerary structures, belonging to a family of high priests of the Ram God of Mendes, were built close to each other, east of the ancient temple. Such monumental remains, providing precious information about provincial elite from the latter part of the 3rd millennium BCE, are exceptionally rare in the Delta. Unfortunately, many questions concerning the architecture, burials, and artifacts associated with the Mendes mastabas have remained unanswered due to their limited state of publication. Using the archival records of the IFA excavation, the construction and content of these provincial mastabas are carefully reinvestigated in order to contextualize them both chronologically and geographically. Comparison with other sites highlights the similarities but also the particularities of the Mendes monuments, offering us a glimpse at local funerary practices. These unusual examples of family mastabas from the Eastern Delta contribute to a broader discussion about the building of such structures during the late Old Kingdom, as well as providing insights into social dynamics, family organization, and the maintenance of the funerary cult during that period.

FEDERICO ZANGANI,

University of Cambridge, McDonald Institute for Archaeological Research

Amarna as a Global City of the Late Bronze Age: A Case-Study in Early Globalization

This paper sets out to reconsider the city of Amarna in a Global Historical and comparative perspective, not as an instrument of Akhenaten's monotheism, but rather as a necessary development of Late Bronze Age globalization

within Egypt. An analysis of both textual and archaeological evidence suggests that Amarna, as a city and an urban society, displayed the characteristics and fulfilled the functions that are usually associated to contemporary "global cities", and it is therefore comparable to other major urban centers (e.g. Ugarit, Byblos, Qatna, etc.) that sustained the global political and economic networks of the Late Bronze Age. It is argued, therefore, that Amarna may have been designed not only as a religious capital, but also as a competitive urban centre aimed at connecting its host country to the networks of globalization. Its foundation, however, was also dictated by domestic considerations: a previous experiment in the Delta, Avaris, had posed a challenge to the institutional authority of the pharaonic monarchy and even the territorial integrity of Egypt, while, at the same time, Akhenaten had to curtail a Theban establishment that had reached unprecedented levels of political influence and economic power. Thus, Amarna represents a primary case-study in how globalization stimulates the rise of global cities, as well as how institutional authorities have to relate to political and economic networks at the global level through strategic reconfigurations of power at the local level.

FOY SCALF,

University of Chicago

Book of the Dead, Book of Magic: A New Hieratic Papyrus

The Huntington Library in San Marino, California has two papyrus scrolls inscribed in hieratic. One contains fifteen columns of text filled with spells from the Book of the Dead. The other papyrus

has two columns of text filled with a unique assemblage of passages. The latter will be the subject of this talk. The papyrus belonged to a man named Paanfai, to whom is given the title of “wab-priest of Amun, king of the gods.” Despite its incipit describing the text as “the book of going out in the day,” only a few select phrases are reminiscent of the Book of the Dead, while most of the text finds similarities with compositions scholars tend to categorize as “magical.” These similarities include protection from the common list of potentially dangerous beings, including people, spirits, and deities, who, in this particular papyrus, may want to “copulate” (nk) “during their festivals.” The second half of the text consists of a series of invocations to various divinities, including references to knowing their “true name” and the power attained through such knowledge. The final lines return to themes most common from the Book of the Dead (spells 18–19) as Paanfai seeks “vindication” (smꜣꜥ-ḥrw) like Osiris. This paper will present preliminary results from the study of this unique papyrus along with a discussion of select parallels demonstrating how the composition blends together our modern-day categories of the Book of the Dead and books of magic.

FRED H. LAWSON,
Mills College

Egypt and the Sudan during the Era of ‘Abbas Hilmi II

Surprisingly little scholarship explores the history of relations between Egypt and the lands of the Sudan during the late nineteenth and early twentieth centuries. Existing studies survey the period of the Egyptian conquest in the early 1800s, as well as the early years of nationalist politics in Cairo in the 1920s and 1930s. But the

transformative decades from the establishment of the Anglo-Egyptian Condominium until the outbreak of the First World War remain an almost completely blank slate. It is therefore long past time to undertake a preliminary exploration of Egypt’s involvement in the extensive area south and southeast of Aswan during the reign of ‘Abbas Hilmi II. Ghada Talhami’s pioneering research provides a solid starting-point for such a project, which can be supplemented by more recent contributions dealing with Ottoman and Italian initiatives in the Red Sea at the turn of the twentieth century. More important, the recent opening of the ‘Abbas Hilmi II papers at Durham University offers a range of untapped source material that illuminates Cairo’s perspective on Sudanese affairs. Clarifying the dynamics that propelled interactions among Egypt, Britain, the Ottoman Empire and Italy along the western coast of the Red Sea will fill an important gap in our understanding of Middle Eastern affairs during the momentous decades leading up to the Great War.

GRETCHEN R. DABBS,
Southern Illinois University

Do Biological Relationships Dictate Spatial Organization at Amarna’s South Tombs Cemetery?

Understanding the genetic relationship among individuals buried in a cemetery can elucidate the important biological and fictive relationships that dictated cemetery formation and provide insight into the psychological experience of life and death in ancient societies. Anna

Stevens has previously suggested a reasonable framework for the spatial patterning observed at the South Tombs Cemetery at Amarna (founded c. 1345BCE) is an assumption of family groups, as the organization of graves appears to create clusters with variable individual grave orientation and an intermixing of individuals from various demographic categories (2018: 117), as if later buried individuals were fitted in among earlier buried individuals. This suggests a possible desire to bury individuals near specific others, with family relationship being a logical guiding principle. This analysis, however, has been hampered by the general disturbance of the cemetery in both ancient and modern times, and the relatively muted variation in burial treatments and grave inclusions. Through the examination of over 300 individuals using a series of 166 dental (Arizona State University system dental traits collected on permanent dentition) and 62 cranial morphological traits as a non-destructive proxy for genetic information, this paper tests the hypothesis that the burials in the South Tombs Cemetery at Amarna were organized in biological family groups. Stevens, A. 2018. Death and the City: The Cemeteries of Amarna in Their Urban Context. *Camb Arch J*, 28, 103-126. doi:10.1017/S0959774317000592.

HANA NAVRATILOVA,

University of Oxford

New Kingdom figural dipinti and graffiti in Dahshur in context of figural material from Deir el-Medina

Texts and images preserved as graffiti, dipinti, or indeed ostraca at the Memphite necropolis

are not as well-known as their Theban necropolis counterparts. Alike their Theban counterparts, however, they appeared at places of work, possibly also training, devotion and some leisure. Graffiti, dipinti and ostraca are all linked. Similar texts appear on ostraca as they do in dipinti. Figural graffiti and dipinti, responding to primary decoration, are an eloquent part of the period's culture and are linked to other images, including those on ostraca. They respond to the text and image in an anthropogenic environment, and are a product of the virtual text and image archive of their makers. This paper analyses a selection of figural secondary epigraphy in the Memphite area, produced in the 18th to 19th dynasty, and relates it to figural ostraca from Deir el-Medina. The parallels between the two corpora are attested both in written and visual culture. The figural corpus is at present relatively limited, but it suggests that people involved in the different phases of New Kingdom pyramid use, including its demolition, involved qualified personnel with access to some visual arts training, who produced drawings some of which were comparable to the artefacts of visual culture produced by the Deir el-Medina team. This confirms a shared cultural archive and training methods for craftsmen and artists across different regions in Egypt. The research also showcases the traces of professional communities working at the Memphite necropolis, which are generally more elusive than those in Thebes.

HEATHER LEE MCCARTHY,

New York University Epigraphical Expedition to the Ramesses II Temple at Abydos

Representations of the Pharaoh's Defeat of Foreign Enemies in Roman Egyptian Temples

The pharaoh's role as the guarantor of cosmic order was a religious/ideological tenet central to the ancient Egyptian worldview, and scenes depicting the king maintaining cosmos by various means were fundamental components of Egyptian temple programs. These scenes generally belong to two broad, overarching categories with numerous subtypes and occasional areas of overlap: 1) the king's violent suppression of chaotic force, which was often embodied anthropomorphically as one or more foreign enemies; and 2) the king's performance of cultic rituals to benefit the gods and to elicit favors from them.

After 30 BCE, Egypt became a Roman province ruled remotely by foreign emperors, most of whom never visited Egypt, a political reality set at odds with Egyptian kingship ideology. Although Egyptian-style temples continued to be built, augmented, and decorated in Egypt until the 3rd century CE, and Roman emperors were depicted as Egyptian pharaohs in these temples, the number of scenes representing the king defeating foreigners diminished greatly at this time. Furthermore, when rare examples of this scene type do appear, they are sometimes miniaturized and embedded within cult scenes, as at the Roman mammisi at Dendera. The twofold purpose of this paper is to examine the formal development of Roman period temple scenes depicting the king defeating foreigners

and to explore possible connections between the specificities of Roman, foreign rulership of Egypt and the diminished size and prominence of this scene type.

HISHAM ELLEITHY,

Ministry of Tourism and Antiquities

Thebes West: The Excavation, Restoration and Site management of TT 416 and TT 417 at el Khokha-Qurna

The tombs of Amenhotep called Rebiu (TT 416) and of his son Samut (TT 417) have recently been discovered to the east of the tomb of Djehuty (TT 110), sharing the same court.

TT 110 was discovered in 1909 by Arthur Weigall who published with Alan Gardiner two stelae of the transversal hall. In 1932, Norman De Garis Davies documented the inscriptions preserved on the internal walls. There is, however, no mention of any other tombs in the area.

The two new tombs were discovered in March 2015 by ARCE. The clearing work started under the direction of the author in September 2020 and January 2021. A thorough restoration program followed and the site was soon prepared to receive visitors. The surrounding area is now paved and the two tombs will soon be opened to the public.

TT 416 belongs to an Amenhotep also called Rebiu while his son, Samut was only able to begin the decoration of close-by TT 417. Both individuals held the seemingly low title of "Door-Keeper of Amun". However, Rebiu's existence was already known from a single funerary cone that once adorned his tomb's façade.

The two monuments did not preserve any royal name, except for a small fragment of cartouche ending with a kheper sign. But, according to their decorative style, both can be dated back to the 18th Dynasty. Rebiu may have been a contemporary of Thutmose III and thus of his neighbor Djehutymes, while the style of what has been achieved in the tomb of Samut, with the intervention of at least two distinct painters, rather points to the end of the reign of Amenhotep II and the beginning of the reign of Thutmose IV. What is preserved of the decoration of TT 416 places it among the masterpieces of the Theban necropolis.

HONG YU CHEN,

University of California, Los Angeles

Rejoice with Finding the Power of Asia” – Priests Pondering Persians in an Egyptian Oasis

The Persian Period temple of Darius I in Kharga Oasis has always presented a unique challenge for Egyptological scholarship. Commissioned during the reign of a foreign Persian king, Hibis nonetheless exemplified features that led its excavator, Herbert Winlock, to describe much of the temple as being unremarkable. However, religious inscriptions and their accompanying decoration at Hibis Temple suggest an incredible amount of innovation by the Egyptian priests in their handling of established religious norms and royal ideologies. Among these highly innovative religious texts is a recitation by Horus, Protector of His Father, for his deceased father Osiris. Related to the corpus of underworld books of the New Kingdom, this specific

recitation is excised into stone as a permanent enactment of the filial piety of the king (as Horus) toward the dead father, Osiris Wennefer. While much of the contents of the recitation are not unusual, and even contain explicit extracts from Spell 146 of the Book of the Dead, there are specific points of the text which reveal a certain concern with West Asian geography in the minds of the composing priest. A reference to a gate of Asia in the exposition is strange in this rather familiar funerary recitation about the various gates of the Netherworld and suggestive of the historical context in which the commission of the inscription was finished.

INÊS TORRES, CHAM - Center for the

Humanities, NOVA University Lisbon | **LUIZA**

OSORIO G. SILVA, University of California,

Irvine | **M. YOUSSEF SEDEK,** Misr University

| **MOHAMED KHALIFA,** Ministry of Tourism

and Antiquities | **M. YOUSSEF SEDEK,** Misr

University | **MAARTEN PRAET,** Johns Hopkins

University | **GUILHERME BORGES PIRES,**

CHAM - Centre for the Humanities, NOVA

University Lisbon | **YASSER KAMAL HEFNI,**

Misr University

Returning to G 2184: The First Season of the Mastaba of Akhmerutnisut Documentation Project (MAD-P)

The mastaba of Fifth Dynasty official Akhmerutnisut (G 2184) in the Western Cemetery of the Giza plateau was first excavated in 1912 by the Harvard University-Boston Museum of Fine Arts Expedition (HU-MFA). Other than the

tomb's offering room and part of its forecourt, transported to the MFA in Boston after those excavations, the rest of the mastaba has remained unprotected against the elements for over one hundred years. Akhmerutnisut's mastaba is a rich example of funerary architecture and decoration from the transitional period of non-royal funerary practices in the mid-Fifth Dynasty. It has, however, never been fully published, though its unique decoration and architecture have often been mentioned in scholarship. The AEF-funded Mastaba of Akhmerutnisut Documentation Project (MAD-P) provides the first context-sensitive study of this tomb.

In its first season in December 2023, MAD-P's goals consisted of improving the mastaba's documentation from the early 20th century, which lacks consistency in measurements and includes no mentions of significant portions of its decoration and masonry; as well as producing two reports, one on the tomb's structural integrity and state of conservation, and one on potential avenues for future excavation of the shafts. Our new documentation includes a photogrammetric model, which allows us to bring the scattered parts of G 2184 back together. Future work at the mastaba, incorporating conservation and excavation, aims to reinvigorate interest in the Giza area beyond royal monuments, as well as foster an impetus to protect the rapidly deteriorating Fifth and Sixth Dynasty private tombs on the plateau.

IRATI BILBAO BURGAÑA,

Universidad Autonoma de Barcelona

Fortresses of the Egyptian western frontier during the New Kingdom

Lower Egypt was crossed from pre-dynastic times by both Egyptian and foreign populations from the Western Desert and Levant. It was a sparsely and unevenly populated region, where pastoral activities played an important role, especially in its westernmost area.

The Ramesesid period marked a new era with the foundation of the new capital at Pi-Ramesses, and its impact on the resources of the Delta was considerable. The armed encounters depicted on Egyptian monuments seem to have been less concerned with repelling invaders than with disciplining autonomous productive activities and integrating them into the institutional sphere of the Egyptian economy. This was particularly true in the western Delta, a porous frontier and largely unpopulated region, where political authority was difficult to assert.

This is why the Ramesid fortresses built along the western border of the Delta could be interpreted as an attempt to control/regulate/participate in such flows of wealth held by the Libyans. They could therefore be considered control points that sought to dominate commercial activity in the region rather than true military works, although their defensive function is also undeniable.

The aim of this paper is to analyze these border fortresses, locating and studying them in order to understand their real function and the role they played in this geopolitical, economic and cultural context.

JACKIE JAY, Eastern Kentucky University

Women and Agency in Ancient Egypt: A Theoretical Model

The notion of female agency has been evoked frequently in recent Egyptological scholarship (notable being Mariam Ayad, ed., *Women in Ancient Egypt: Revisiting Power, Agency, and Autonomy*, 2022). But, as Jacquelyn Williamson has stressed (*JARCE* 51, 2015), we must be careful to ensure that our quest for female agency in the ancient past does not take the form of an anachronistic search for feminist heroes. The western, post-Enlightenment perspective places emphasis on the individual's rights and independence, causing agency to be equated with rebellion against existing power structures and gender norms in ways that are generally not applicable to the ancient world. How, then, do we productively address questions of agency with respect to ancient women? This paper will propose a theoretical model that places individual agency within the framework of broader structural constraints. What agency did ancient Egyptian society afford women, and to what degree did they exercise it? The life experience of Naunakht of Deir el-Medina will be used as a case study to illustrate how the specific circumstances of one individual woman gave her the opportunity to express socially-sanctioned agency to the fullest degree.

JACQUELYN WILLIAMSON,
George Mason University

Akhenaten's *ḥtp-dī-nsw* and the Preservation of Traditional Egyptian Religion

The reign of the Pharaoh Akhenaten is often considered an outlier period which cannot inform us about traditional Egypt. This paper uses inscriptional evidence from the Amarna tombs, newly revealed offering tables from the Great Aten Temple, and archaeological material from the private houses at Tell el-Amarna, to demonstrate that non-royals directed their religious actions toward King Akhenaten so that he could then intercede with the Aten to ensure that benefits reverted to members of the court. This recreated the traditional, circular, social contract embodied in the *ḥtp-dī-nsw* formula, i.e. the reversion of offerings tradition.

Pursuing this evidence further, this paper will argue that Akhenaten upheld several aspects of traditional Egyptian beliefs, and reveal not only what he wanted to modify but also what he could not discard. This exposes the unmovable underpinnings of Egyptian thought and beliefs, or the most essential aspects of Egyptian faith that form its core. In other words, although it looks different, Atenism is rooted in the past. Perhaps Atenism is not so much an outlier as a new expression of traditional Egyptian religion, and can be used as a diagnostic tool to inform us not about difference but about tradition.



JAKE COLLOFF, Harvard University

Who's Writing History? Exploring Intersectional Biases in JARCE Publishing Statistics

Coined by the philosopher Alison Wylie, the term 'equity critique refers to an analysis of the production of modern literature within an academic field, drawing attention to the principle voices that generate and contribute most to the field's ideas. Equity critiques have played a limited role within Egyptology so far, stretching only as far as the sub-discipline of 'history of Egyptology' which at times gives voice to the overlooked roles of many women and Egyptian workmen over the course of the disciplines recent history. This paper is an equity critique of current Egyptology, specifically targeting the way in which intersectional marginalization affects publishing trends. The paper looks at 447 articles published in JARCE between 1990-2021, considering the gender and nationality of the authors involved. The statistics gathered from this research are considered both individually and intersectionally. The resulting analysis shows that while JARCE fares well in terms of inclusivity, compared with other prestigious journals, along single axis frameworks, there is a very clear intersectional trend of disproportionately low publishing rates among Egyptian women compared to non-Egyptian women as well as Egyptian men. This study thus provides a unique quantitative basis for elucidating to what degree certain viewpoints dominate our discourse of the past, and expresses the need for initiatives directly targeting intersectional barriers

in order to make Egyptology both a more inclusive and holistic discipline.

JASON PAUL SILVESTRI,
University of California, Berkeley

How "anarchic" was the Libyan Period?: An assessment of non- state entities during Dynasties 21-24

From the early days of Egyptology, the Libyan Period (Dynasties 21-24) has been often characterized in scholarly literature as a period of unprecedented societal fragmentation and even of political anarchy. Quite often, this fragmentation is ascribed to the broad social influence of Libyan "tribal" actors who occupied important institutional offices during the period, including the office of Kingship and that of the High Priest of Amun. The ethnicized claim of an inherently "Libyan" anarchy during the period is often based in the projection of Egyptological ontologies of ethnicity and statehood not generated through critical engagement with the texts of the period, as understood in their own historical context. Through exploration of the usage and social reanalysis of military titles, like ḥꜣw.ty, and state anxieties about non-state actors present in the "El-Hibeh Archive" as well as emergent archaeological evidence for warlord identities among elites of the period, a dynamic landscape of statehood characterized not by total anarchy but by a struggle between state actors centered in the textual record and more textually marginal non-state actors emerges. Through analysis of the social and

political identities of the Third Intermediate Period, decoupled from, though cognizant of the period's chronology, innovative and non-static modes of intersection of ethnicity, gender, and institutional identities attested during the period, characterize the period not as one of collapse but rather as one of intensive social reform.

JENNA MARIE NORRIS,
Brigham Young University

Aberrant Threads: Examining Technical Characteristics of Textiles at the Fag el-Gamous Cemetery

A wide range of elaborately woven textiles have been preserved in the climate of the Fag el-Gamous Cemetery, each with unique characteristics and technical elements. Through analyzing anomalous technical and design elements, this research aims to reveal evidence of potential foreign textile production and trade materials included in Fag el-Gamous burials. While previous studies have addressed reflections of socioeconomic status and religious affiliation in textiles, there is more to examine about how foreign connections and trade affected textile production in the Fayoum region. This paper reports on key anomalous markers such as the angle of warp thread twist, direction of thread manipulation, and utilization of the interlocking tapestry weaving technique as they relate to potentially imported textiles. It also aims to provide a foundation for future research into connections between immigrant status and identity in the Fayoum region.

JORDAN FURUTANI,
University of Toronto

Metrical Stress and Egyptian Prosody: An Analysis of P. BM 10808

Syllabification and stress assignment of Egyptian language was a topic of significant research for many decades. In recent decades however, the methods used to study prosody of Egyptian texts have not kept pace with the development of linguistic theory. Therefore, it is timely to reconsider the Egyptian evidence from the perspective of metrical stress theory, a modern linguistic approach to prosody. This paper provides the preliminary results of applying this theory to the Ancient Egyptian language by examining the evidence of the Old Coptic papyrus P. BM 10808 and offers an alternative analysis to the traditional Egyptological analyses of Egyptian prosody and syllabification.



BEST STUDENT PAPER CONTESTANT

JOSÉ RAFAEL SAADE,
Brown University

Interpreting the interpretation: An exact date for Nectanebo II's accession?

The so-called "Demotic Chronicle" (Paris, pBN égyptien 215ro) constitutes one of the most important sources for the study of the political history of the last native Egyptian dynasties, yet much of its contents, purpose, and structure remain largely obscure. The document has been

traditionally viewed as a single literary unit with a specific political purpose, and much of the scholarly discussion over the past century has centered on its reliability as a historiographic text. However, the employment of structuring mechanisms in the text reveals a more complex compositional history. Repetitions, grammatical transpositions, formulaic exegesis, and spatio separating units of meaning suggest the document may be more aptly classified as a commentary with multiple redactional layers. A detailed analysis of the text's structure allows the identification of emerging patterns and enables a reassessment of earlier translations.

Focusing on a particular passage from the text, this paper illustrates how considering the redactional pattern can provide new insights on its interpretation. In addition, the new reading allows for the calculation of exact date of accession to the throne of Nectanebo II, the last native ruler of Egypt, shedding new light on the discussion of reconstruction of the absolute chronology of Egypt's 30th dynasty.

JOSEF WILLIAM WEGNER,
University of Pennsylvania

2023 Excavations at the Settlement of Wah-Sut, South Abydos

During the summer of 2023, excavations of the Penn Museum at South Abydos exposed a large area of the town site of Wah-Sut. The goal of this work, with support from the American Research Center in Egypt, is the recovery of archaeological evidence from the better preserved, currently accessible areas of the town site. The site, which

has been adversely impacted in recent decades through modern construction and field projects, continues to suffer degradation from a variety of factors. The 2023 work completed the near-total exposure of two elite residences, Buildings F and H, as well as targeted exposures of adjoining areas. The exposure centered on Buildings F and H covered 1800 square meters forming the largest single exposure of the Middle Kingdom town site made to date. The results provided new evidence on the physical organization and change through time of the elite houses at Wah-Sut. Excavations to the local south reexposed parts of houses belonging to Wah-Sut that had been documented in 1902 by Charles Currelly. A series of test units in and around the modern town at Minshat Arabah provided new evidence relevant to understanding the site's adaptation to the landscape and wider organization.



BEST STUDENT PAPER CONTESTANT

JULIA PUGLISI, Harvard University

Transformation on the Giza Plateau: The Central Field Cemetery

Wedged between the causeways of Khafre and Menkaure is the "Central Field," a cemetery that received its characteristic landscape as a quarry basin during the construction of the Khufu pyramid. After becoming a burial site under Khafre, tomb construction in the Central Field underwent a series of innovative changes that took advantage of this unique landscape with some of the earliest examples of rock-cut tombs in pharaonic Egypt.

Despite its importance for the history of the Giza necropolis, the transformation of the Central

Field has not been fully investigated since the excavations of Selim Hassan (1886–1961) in the early 20th century. While limited publications and scattered finds impede a comprehensive understanding of this anthropogenic site, new documentation of the Central Field presents several exciting avenues for how the area developed during the Old Kingdom.

KARA COONEY,

University of California, Los Angeles

Elites Relying on Cultural Memory for Regime Building

Theban elites of the late 20th and 21st Dynasties relied on veneration of 17th and 18th Dynasty kings to support their regimes ideologically. The cults of Ahmose-Nefertari and Amenhotep I were vibrant in the west Theban region, and their oracles were essential to solving many disputes. Herihor connected his militarily-achieved kingship to his position in the Karnak priesthood using the ancestor kings as touchstones. Twenty-first Dynasty Theban elites named their children after 18th Dynasty monarchs; Theban High Priest and king Panedjem named a daughter Maatkare, ostensibly after Hatshepsut of the 18th Dynasty, and a son Menkheperre after Thutmose III. Examination of the 20th and 21st Dynasty interventions of the royal mummies from Dra Abu el Naga and the Valley of the Kings indicates these royal corpses were used as sacred effigies of a sort, rewrapped and placed into regilded containers even after they had been stripped of their treasures and golden embellishments. This paper will examine how immigrants and mercenaries were able to move into Theban elite circles by marshaling ancestral connections to power. Men like Herihor and Panedjem, one of

them at least of Meshwesh origins, worked within an Upper Egyptian cultural system that put its temple communities of practice before its military and veiled its politics with pious rituals and oracular pronouncements. Such elites had to negotiate their identities and power grabs through the cultural memory of the region's royal ancestors.

KATE LISKA,

California State University, San Bernardino

Survey of Dihmit South, the Middle Kingdom Fortified Settlement, Cairn Hill, and Amethyst Mine

In January 2023, the Wadi el-Hudi Expedition conducted a three-day survey of Dihmit South, a large fortified settlement and amethyst mine of the Middle Kingdom in the Eastern Desert. The institutional elements, including organization, design, and artifacts at Dihmit South are similar to those found at Wadi el-Hudi contemporarily. They are key cogs representing a much larger regional pattern of centralized amethyst mining. During our survey, we examined the multi-phased settlement, its construction methods, and its dense ceramic distribution. The settlements intricate walls and rooms also show extensive evidence for amethyst production. On a northern hill overlooking the settlement, dozens of cairns, standing rocks, several stelae, and a cairn-court were built across the top of a double-saddled hill. This conglomeration is for more than navigation and seems to be related to the religious practice of the miners. We also examined two large mines and several

smaller mines on the south side. Here the Chaîne opératoire of mining can be seen, including a unique building full of pottery and stone tools likely used to fix baskets or other products during the mining process. Miners also carved rock art on a large boulder between the mines. And on another clump of inscriptions occur on boulders about a half a kilometer down the wadi between Dihmit South and the Nile, demonstrating that people could arrive here via boat. This talk will share some of our latest discoveries and discuss how they enhance our knowledge of Middle Kingdom mining expeditions.

KATHERINE DAVIS, University of Michigan |
ASHLEY ARICO, The Art Institute of Chicago

A Bevy of Quail Chicks: Flitting between Art and Writing on Ptolemaic Relief Plaques

Produced during the Late and Ptolemaic Periods, rectangular relief plaques depicting a range of subjects including deities, royal figures, and animals have long defied clear classification. Carved from limestone in often exquisitely detailed raised relief, they belong to a larger category of objects that scholars have interpreted as sculptors' models and/or votives (e.g., Tomoum 2005). While physical features—such as the presence of two distinct stages of completion or visible grids—on some examples speak to a possible role in artistic training, the royal and divine subject matter of others seem to support a votive function. A subgroup of relief plaques depicting swallows, owls, quail chicks, and other birds most readily identifiable as hieroglyphs pose a particular challenge for interpretation. What

was their relationship to the practice of writing? Were they understood as hieroglyphic signs, as images, or both? Were these birds—who have no clear divine associations nor a traditional purpose in relief scenes outside of inscriptions—meant to represent the hieroglyphic system as a whole?

This paper will examine plaques depicting quail chicks (phonetic value w) as a case study for investigating these questions. In doing so, it will evaluate the uniformity of subject matter and the variation in execution observable on over a dozen quail chick plaques. Taking into consideration these objects' production, use, possible reuse, and collecting histories, this paper will also explore their life histories as a way of assessing their ancient and modern social contexts.

KATHRYN BANDY,
University of Chicago

Markers of identity? The so-called “mud plaques” in the Middle Kingdom fortresses

Rounded mud objects stamped with motifs ranging from animals to decapitated captives have been found in almost every excavated Middle Kingdom fortress in Nubia. Unlike many other categories of mud objects from the fortresses, these hand-sized objects lack parallels in Nile Valley settlement contexts, suggesting their use was restricted to the Nubian fortresses. Interpretations for their function(s) vary, drawing upon their imagery and materiality to propose different purposes. While not every proposition is administrative, the vast majority are, identifying the objects as everything from ration tokens to passes.

This paper will enumerate the corpora within the individual fortresses and the Nubian fortress corpus at large. It will consider questions as to why different categories of imagery were used and in doing so, assess their relevance to the objects' means of use. This analysis informs on who would have used such "plaques" and where within a fortress setting. The reflection of both individual agency and group identification through the mud plaques demonstrates how a largely non-textual object class can provide insight into the administration of personnel within the fortresses.

KATLIN LONG-WRIGHT,
University of Toronto

In Transit: Eschatological Considerations for Solar Movement and the Dead at Ancient Ma'adi

The Ma'adi people created a large built environment with varying structural types and a cemetery 100 metres away from the settlement. The cemetery, dating to the Naqada I era (c.3800-3500 BCE), consists of 76 burials, with minimal amounts of mortuary inclusions. Analyzing the cemetery, a pattern in the treatment of the burials emerges, one focused on the orientation of the dead in alignment with the transit of the Sun. Despite the robust dataset, current scholarship argues the ancient Ma'adians were not concerned with eschatological considerations on death and dying, and by extension, the materialization of a standardized burial practice.

Utilizing the archaeological data, I employ a heuristic of movement for the cemetery analysis given the consistent dynamism in bodily

orientations. To determine possible solar transit positions, this paper calculates the Sun's annual ecliptics via Ma'adi's geographical location. Then, I cross compare those positions with an organizational grouping of the burials based on their cardinal orientation. The analysis results demonstrate the Ma'adians used solar position during deposition to determine the orientation and placement of the body, and seemingly the grave design. The difference in the Ma'adi burial program compared to its contemporaries, which bear a preference for south facing orientations, and placement of the deceased on the left side of the body, demonstrates that here the focus was not on socio-economic disparity but on an eschatological consideration concerned with ensuring the dead connected with the movement of the Sun across the heavens.

KEA M. JOHNSTON,
University of California, Berkeley

Pattern Books and Design Patterns in Coffin Decoration

Several scholars have proposed that the elaborate coffins of the Third Intermediate and Late Periods were decorated according to "Pattern Books", though the form these may have taken is unclear, since no certain example of one has ever been found. Rather than pointing to a single pattern book for coffins, this evidence reveals a more complicated situation, where scribes may have used model documents for certain complicated religious texts, but written others from memory. Artists may have used model drawings to help with individual figures but used their own knowledge and the buyer's input to compose these figures into scenes and to place the scenes within the whole design.

Model use seems to have been restricted to small elements within a bigger whole, while the actual placement and composition of scenes would have been governed by a series of flexible and probably unwritten rules. Given the multi-layered symbolism of coffin decoration and the profusion of similar but not identical implementations, this talk proposes that coffin decoration should be conceived not in terms of modern types based on theoretical ancient models, but in terms of Design Patterns. Design Pattern is a term used in physical and software architecture to denote a generic and flexible solution to a problem. Different implementations of a design pattern may use common elements such as text and vignette selection and positioning of elements within a layout to solve the problem--in this case, the rebirth of the deceased.

LARYSSA A. SHIPLEY,
University of Arizona

Evoking Egypt? A Comparative Analysis of the Development and Utilization of Serapea in Greece

The spatial and material networks that connect us shape who we are, what we believe, and how we understand the world. The ancient Mediterranean acted as a crossroads through which such networks could grow and prosper, allowing cults of “foreign” gods to travel great distances. My research focuses on the physical evidence these cultural and ideological exchanges leave behind, particularly in ancient sacred spaces. I utilize sanctuaries dedicated to the Graeco-Egyptian god Sarapis to further explore the nature of these interactions outside of Egypt in Greece.

I compare Hellenistic and Roman Serapea at sites like Corinth, Delos, Argos, and Eretria, focusing on their similarities and differences in architecture, orientation, water features, finds, and placement within cities; manipulating and coding digitized plans of the sanctuaries; and examining how they may or may not evoke the Serapeum in Alexandria, Egypt. Does a particular site show strong connections with Egyptian art and space, and if so, what are the implications of evoking Egypt through these media? Is there a correlation between the extent of Egyptian symbols and the “success,” longevity, and prestige of the cult? What changes do Sarapis, and his precincts, undergo to fit into various local contexts? Sarapis often assumes a subsidiary role to Isis in scholarly publications, but the identifying markers of his cult and sanctuaries in Greece are, I argue, worthy of investigation in their own right. My study helps to fill this lacuna within the academic record, going beyond cataloguing to explore Serapean syncretism at a deeper level.

LAUREL BESTOCK, Brown University

Images of Breastfeeding and Constructions of Motherhood in Ancient Egypt

Art that shows women suckling infants is known from all periods of ancient Egypt and in a variety of media: sculpture, relief, painting, even ceramic vessels in the form of women nursing children. Statements about such imagery often assume that it is an iconic representation of motherhood. This is so frequently the case that even images that do not directly show nursing, such as the statuette of Pepi II on the lap of his mother currently in the Brooklyn Museum, are read as reflecting the centrality of breastfeeding to the

expectations and experiences of motherhood. However, upon examination variation is more clear than consistency in such imagery – wet nurses are more common than mothers, when the relation is clear, and postures range considerably. Such variation makes it difficult to accept the inherent iconicity of this motif at all, let alone as speaking to motherhood. This paper gathers and interrogates a selection of known such imagery from the earliest periods of Egyptian history through the New Kingdom. It argues that Egyptologists have often read images of breastfeeding through two lenses which are anachronistic, one being the later iconic image of Isis suckling Horus and the other expectations of breastfeeding and the roles of mothers in the contemporary societies from which scholars come. Exposing such anachronisms allows us not only to better appreciate how images of breastfeeding functioned in their original contexts, but also to ask new questions about motherhood as a social role in ancient Egypt.

LAUREL DARCY HACKLEY,
University of Memphis

Aquaculture, Irrigation, and Pastoralism in the Egyptian Eastern Desert: Some Surprising Possibilities

This presentation examines the current evidence for water management strategies employed in the Eastern Desert from the Pharaonic through the modern periods. Lack of water is usually seen as the primary constraint on human activity in desert landscapes. However, deserts around the world support many different, sometimes surprising, kinds of human activity, enabled by diverse strategies of adaptation and resource

management. This paper reviews some of the archaeological and ethnographic evidence for water management in desert landscapes worldwide, and then compares this evidence to what is currently known about subsistence strategies used in the Eastern Desert. Using the large archaeological dataset of the Desert Networks Project, the results of three seasons of survey, an environmental landscape model, and a growing body of information drawn from conversations with the Maaza Bedouin, the paper explores several interpretations of the water infrastructure recorded in the Eastern Desert. The goal is to expand our understanding of the desert's potential to support agriculture, aquaculture, and stable communities, and to explore ancient human experience of desert landscapes in terms of possibility, rather than constraint.



BEST STUDENT PAPER CONTESTANT

LEAH NEIMAN,
Brown University

Resistance, Reciprocity, and Royal Power: Gramscian hegemony and common sense in the Turin Strike Papyrus

In 1920 while Antonio Gramsci was championing the worker's council in Turin as they occupied the Fiat Factory, unbeknownst to him, a papyrus collected nearly a century earlier sat in the nearby Museo Egizio, waiting to tell its story of the, supposedly, first recorded strike in history. The Turin Strike Papyrus, from Deir el-Medina, provides one of the few known accounts of ancient Egyptian laborers voicing discontent

with their working conditions. Social, political, and economic power structures are at the heart of both Gramsci's writings and Egyptian records of royal tomb-building labor, but while Gramsci was explicitly critical of those structures to undermine them, the logic of power remains largely implicit in ancient sources. The characterization of the Deir el-Medina worker's protests, recounted in the Turin Strike Papyrus, as a "strike" carries connotations of resistance against hegemonic power. The workers' speeches, however, belie that the motivation for protesting was, in fact, a deep commitment to the logic of pharaonic kingship. Mark Lehner (2000) has laid out a model for understanding pharaonic power through a symbiotic relationship between absolute/remote and delegated/local power structures. While we can see this hegemonic strategy in practice through bureaucratic systems, without a broader theorization of why this strategy worked, it remains descriptive rather than explanatory. This study uses the Gramscian notions of cultural hegemony and common sense as a heuristic framework for examining how political power operated discursively through multi-scalar relationships of dependency and obligation between communities, officials, and the king during the New Kingdom.

LEAH PACKARD GRAMS,

University of California, Berkeley

“Cosmetic Jars” as Wooden Inkwells? Everyday Objects Used in Scribal Practice at Tebtunis

Among the artifacts excavated from the Roman cemetery of Tebtunis, two small cylindrical wooden vessels that contained sizable amounts

of black residue were found. They were excavated in 1899-1900 by B.P. Grenfell and A.S. Hunt on behalf of UC Berkeley, and were subsequently sent to Berkeley after their excavation. Minimal information regarding their findspot exists, making their interpretation difficult. This paper focuses on answering one question about these two objects: whether or not they are inkwells. Scholars have speculated about the possible existence of wooden inkwells in the Roman period (see Eckhardt and Fünfschilling), but none have yet been identified. By examining their provenance, constructing a typology with comparative data, and performing an archaeometric residue analysis (pXRF), these two objects and the ways they were used can be better understood and appreciated. This study suggests that they were indeed used as inkwells— but they may not have been produced with this purpose in mind; cylindrical wooden vessels of many sizes have been found throughout Egypt and were used as multi-purpose storage containers. The use of a relatively common vessel form as an inkwell displays ingenuity and flexibility in scribal practice in Tebtunis. These findings are congruent with the range of scribal traditions attested in Egypt's multicultural environment, and this study responds to other scholars' speculations, providing new evidence of previously unattested scribal practice.

LESLIE ANNE WARDEN, Roanoke College

Kom el-Hisn in the late Old Kingdom and First Intermediate Period

Kom el-Hisn, in the western Nile delta, is best known for its mid-Old Kingdom settlement occupation, excavated by Robert Wenke and his

team from the University of Washington. But this clearly does not represent the whole of Kom el-Hisn. Evidence from the First Intermediate Period, Middle Kingdom, and New Kingdom, from both cemetery and settlement contexts, have been routinely identified across the site in the over-100 years the site has been sporadically excavated. How these areas relate to each other is unclear, as is how activity at the site changed after the mid-Old Kingdom – leaving us to struggle to approach the site as a unified whole.

Excavations by the Kom el-Hisn Provincialism Project during Summer 2023 shone unexpected light on these relationships. We uncovered portions of the First Intermediate Period cemetery, originally excavated in the 1950s by A. Hamada and team – excavations that were only generally located on Hamada’s published maps – as well as a previously unidentified expanse of settlement. This new settlement expanse appears to date to the late Old Kingdom, expanding the footprint of the ancient village on the kom itself. This paper will expand on these newly exposed areas and integrate excavation areas to explore broader ways in which the kom used and human activity expanded across the site from the mid-Old Kingdom through the First Intermediate Period.

LORELEI H. CORCORAN,
University of Memphis

An Old Kingdom Antecedent for a New Kingdom Motif? Tutankhamun’s Pectoral (JE 61884)

The complexity of the iconographic imagery of Tutankhamun’s jewelry is evident above all in the

open pectoral, JE 61884. The motif at the top of this pectoral, enclosed within a lunar disk, depicts a triad of figures: the king, in the center, flanked by Thoth at his proper right, and Horus, at his proper left. This paper suggests a possible antecedent for this grouping in the Old Kingdom seal impressions studied by P. Kaplony, dated at least as far back as the Fourth Dynasty ruler, Khafre, and referenced by F.D. Friedman in her investigations of the form, function, and meaning of the triad statue groups of his successor, Menkaure. These early configurations featured the king with Horus and Seth and conferred legitimization and divinization upon the king in the context of his coronation and the celebration of a heb sed. The triadic composition of Tutankhamun’s pectoral exhibits formal variations on the original motif but, it is argued, the focal meaning of the motif has been retained.

LORENZO GUARDIANO,
University of Milan

Do stars also have bones? Falling stars in defense of a *lectio difficilior*

The vault of the ‘sarcophagus chamber’ of the Osireion of Abydos houses, among other compositions, the so-called ‘Dramatic Text’. It is a composition of a mythological-astronomical nature that recounts the journey of the stars through the afterlife, that is, the period of about seventy days when the stars, rising in daylight hours, are not visible. This period of stellar invisibility would correspond to a necessary purification that stars would have to undergo in order to return to shine in the night sky. There is, however, one sentence that has aroused the wonder of scholars: «So, their (scil. of the stars) bones fall to the earth

when their souls fall to the earth. So, when their tears fall become fish». If the reference to tears is part of a long line of myths that see such effluxes as protagonists in the generation of natural elements, the mention of bones remains seemingly unexplained. Carlsberg Papyrus 1, a 2nd-century CE hieratic-demotic papyrus from Tebtynis, presents a variant: instead of the term 'bones', in Egyptian 'qs.w', there is the term 'evil', in Egyptian 'qns.w'. Since the discovery of this papyrus, therefore, all scholars have amended the much older text of the Osireion with a seemingly more appropriate term. This presentation aims to restore the *lectio difficilior* 'qs.w', through a comparison with other passages in Egyptian literature and in reference to an astronomical phenomenon, of which – if so – the 'Dramatic Text' could constitute a very rare and unedited attestation.

LUCIANA DA COSTA CARVALHO,
University of Oxford | **SARA AHMED**,
The American Research Center in Egypt |
NUNZIA LAROSA, University of New
England (Australia)

Documenting a Forgotten Heritage - the historical urban architecture of Naqada, Qift and Qus

Naqada, Qift and Qus are among the oldest urban settlements in Egypt with a rich historical vernacular architecture. A testimony to a period of prosperity from West/East trade, these privately-owned buildings are a blend of architectural influences. Many lie empty, others are occupied by families and workshops. Modern demands, a growing population and lack of

listed status, contribute to making the land (and its antiquities) more valuable than the buildings themselves. Unrecorded, underused and at risk of destruction this is the most endangered heritage in 21st century Egypt.

Our multinational and multidisciplinary team created the first photographic archive of this unique architectural heritage, unearthing stories of its current occupants and documenting the process of loss, change and preservation of the historical urban landscape in these cities.

LUIGI PRADA, Uppsala University

Domitian's Obelisks: Royal and Private Dedications for a Roman Pharaoh

The emperor Domitian (reigned 81-96 CE) is the only Roman ruler from whose reign three obelisks are known. These are: the Pamphili obelisk, commissioned by Domitian himself and probably destined to decorate the temple of Isis in Rome; and the twin obelisks of Benevento (a city in southern Italy), a pair also erected in the local temple of Isis, but as a private commission, having been procured by a local notable named Rutilius Lupus.

Written in hieroglyphic Egyptian of Tradition, the inscriptions of all three obelisks centre around the celebration of the emperor, with the Benevento obelisks also including extensive praises of the goddess Isis. But it is in their hieroglyphic orthography and, specifically, in their epigraphy, that the Pamphili obelisk, on the one hand, and the Benevento obelisks, on the other, differ the most. Surprisingly, the obelisk commissioned by the emperor is a work of inferior quality, having

most likely been carved in Italy by craftsmen unexperienced with hieroglyphs, whilst the inscriptions of the Benevento obelisks, despite their private commission, are skilfully executed.

Building upon a new, detailed material inspection of the Pamphili and Benevento obelisks (carried out within an ongoing study of all Romano-Egyptian obelisks) and on a close linguistic analysis of their inscriptions, this paper will reconstruct the work that lay behind the commission and execution of such remarkable Egyptian monuments in Roman Italy.

MANON Y. SCHUTZ,
University of Münster

Seated in Death. The meaning of the “throne” in the funerary context of Ancient Egypt

When discussing the throne in ancient Egypt, Tutankhamun’s golden chair is usually adduced as the main example—after all, this type of object seems to fit our own idea of “throne” as the elaborate chair of a king or queen, used for ceremonial purposes. However, by addressing these ancient pieces of furniture with this modern term (and not adding any further definition or explanation), our contemporary view with its preconceived connotations is subconsciously transposed onto these items as well, influencing—and, in the worst case, falsifying—the very notion of what a throne is and does in ancient Egypt.

The aim of this paper is to attempt a characterization of the term “throne” and apply the results onto Tutankhamun’s gold chair. Is this piece of furniture really a throne in the modern

sense or was it used differently? To answer this question, we will investigate what the specific role of this item might have been, i.e., whether it was already employed during the king’s lifetime or whether it had a purely funerary-ritual purpose. Could the decoration add to the overall understanding of its function? At the same time, one might wonder whether the chair and its particular meaning were a prerogative of the pharaoh or whether non-royal individuals tried to emulate its significance with their own means, as possibly evidenced by the seats frequently found in tombs. A (re-)examination of Tutankhamus’s chair in a broader geographical and social context might help to shed further light on this apparently well-known item.

MARIA DILETTA PUBBLICO,
Fondazione Museo delle Antichità Egizie di Torino, UCLA Cotsen Institute of Archaeology

SEAMS project: a Study of Egyptian Animal Mummy Styles

Votive animal mummies represent the largest category of artefacts produced in ancient Egypt. However, Egyptologists have long paid relatively little attention to these artefacts, which were regarded as mere curiosities and an odd expression of later Egyptian religion. This situation has changed over the last thirty years, with the number of projects devoted to this topic growing considerably. Nevertheless, seldom have attempts been made to trace the date and origin of the mummies. Marie Skłodowska-Curie Actions-funded SEAMS (A Study of Egyptian Animal Mummy Styles) project is set to investigate the mummies’ bandage

weaves to demonstrate that they are markers of specific periods and workshops. In doing so, this study is set to fill the gap in current knowledge on the contextual data of votive animal mummies and shed light on their manufacture, by using an interdisciplinary approach that blends traditional research methods with new technologies. This paper aims to present the methodology and the expected results of this project.

MARISSA ASHLEY STEVENS,
University of California, Los Angeles

The Manipulation of Egyptian Text and Image for the Benefit of Achaemenid Imperial Rule

The 27th and 31st Dynasties, which represent the two periods of Achaemenid dominion over Egypt, are essential for understanding the mechanisms of wider Achaemenid imperial rule, yet still remain understudied, in spite of recent valiant and valuable forays to foreground these periods of Egyptian and Persian history. As the effort continues to reassess these materials, this paper aims to present several case studies, which include texts from the (auto)biography from the statue of Udjahorresnet and the texts and images of Hibis Temple, in order to provide examples of how a recontextualization can benefit our understanding of the Achaemenid imperial overlay in Egypt. The material, text, environment, and iconography studied will be treated as critical evidence to address how the Persians capitalized on Egyptian art and language in order to govern Egypt as part of a wider empire. Furthermore, the conclusions from this form of inquiry will be extrapolated in order to study the similarities and differences

regarding Persian governance in other parts of the Achaemenid empire. This paper will showcase how text, image, and monument can come together to shed light on Achaemenid governance and Egyptian culture during Egypt's Persian Period.

MARQUES REDD,
Independent Scholar

Myth-Science of the Gatekeepers: The Reception of Ancient Egypt in 21st Century Pittsburgh

In May 2024, the Pittsburgh Glass Center will host the exhibition and immersive installation "Myth-Science of the Gatekeepers," a series of 16 life-size glass busts of Black gay men cast in the form of a range of ancient Egyptian deities, including Amun, Khonsu, Ra, and Maahes. This exhibition was created by Rainbow Serpent, a collective of multimedia artists working at the intersection of African cosmologies, emerging technologies, and Black LGBTQ culture. In this paper, I will contextualize "Myth-Science of the Gatekeepers" within three distinct yet interconnected historical and cultural narratives. (1) The exhibition's glassmaking technique will be traced back to its roots in Amarna during the 18th Dynasty. The exploration of this historical craftsmanship will underscore the enduring legacy of Egyptian glassmaking and its impact on contemporary art forms. (2) The paper delves into the African American cultural tradition's engagement with ancient Egypt through a focus on Martin Delany, the Pittsburgh-based 19th-century physician, scholar, journalist, and military officer who was the first African American to visually present, transcribe, and translate Egyptian hieroglyphs. His

work established a critical bridge between African American heritage and ancient Egyptian culture. (3) I examine the utilization of ancient Egyptian motifs and themes by Black LGBTQ artists, with particular emphasis on the influential jazz musician Sun Ra. This section illuminates how ancient Egyptian symbolism and mythology have been reimagined and reinterpreted through the lens of Black LGBTQ artistic expression, contributing to a rich tapestry of cultural and artistic discourse.

MATTHEW LAMANNA, Carnegie Museum of Natural History | **BELAL SALEM**; **SANAA EL-SAYED**; **HESHAM SALLAM**, Mansoura University | **PATRICK O’CONNOR**, Ohio University | **ERIC GORSCAK**, Midwestern University

Rediscovering Egypt’s Lost Dinosaurs

Egypt’s vast archaeological record and engaging material culture have long excited people around the world, but did you know that this region’s history stretches back well into the Mesozoic Era, or Age of Dinosaurs? In the early 20th century, a series of German expeditions recovered fossils of several new and extraordinary ~95-million-year-old dinosaur species from the Bahariya Oasis in Egypt’s Western Desert, most famously the enormous sail-backed semi-aquatic predator *Spinosaurus aegyptiacus*. Tragically, however, all these fossils were destroyed during a British Royal Air Force bombing of Munich in late April 1944. In 2000, a collaborative Egyptian-American research team became the first scientists to discover dinosaur fossils in the Bahariya Oasis in nearly a century; among these were a partial skeleton of a new and gigantic sauropod (long-necked plant-eating dinosaur) that was later named

Paralititan stromeri. More recently, researchers from the Mansoura University Vertebrate Paleontology center in Mansoura, Egypt have collected additional, important dinosaur fossils from Bahariya, and moreover have expanded their paleontological efforts to include geologically younger (~75-million-year-old) sites in the Kharga and Dakhla oases. Foremost among their finds from the latter is another new sauropod, *Mansourasaurus shahinae*, which constitutes one of the best-preserved late Mesozoic-aged land-living backboned animals known from the entire African continent. Collectively, these discoveries have cast unprecedented light on Egypt’s remarkable dinosaurs, helping to restore a scientific legacy that was lost during the Second World War.

MENA MELAD, Luxor Times Magazine

Egyptians Wrote Their Own Guidebooks on Egypt in the Early 20th Century

For several centuries, travelers to Egypt documented their visits, providing detailed descriptions of various archaeological sites. Notable among these was the “Unknown Venetian,” who, in 1589, became the first to describe and mention the name “Karnak,” marking the Karnak temples as a crucial firsthand resource for understanding the history of Egypt and its sites.

Many guidebooks emerged at the end of the 19th century and the beginning of the 20th century, authored by renowned Egyptologists such as Sir Wallace Budge. These guidebooks not only offered tourist information but also contained valuable Egyptological data.

This practice evolved when Egyptians began contributing to the genre, producing guidebooks featuring their own photographs. However, questions arise regarding the authors of these works and the valuable information they contain

This study explores two books published by Egyptians in Luxor in the early 20th century, marking the initial attempts to create locally-produced guidebooks. It aims to identify what distinguishes these publications from those produced by Europeans and assesses their role in educating the public about Egyptian history and culture as well as providing accurate and updated Egyptological data.

MERLETTE AZMY AYAD,

The Egyptian Museum

The nanotechnology technique and its use in cleaning and consolidating the mural paintings

The stone antiquities represent the largest percentage of the total antiquities found in Egypt which are represented by tombs , temples , pyramids , statues, and others and the inscriptions writings and mural paintings they carry of great importance therefore it is necessary to study them well in terms of knowing the type of stones , their nature , the wall pictures found in them and their components studying the factors and manifestations of damage affecting them , and the best modern methods that can be used in their restoration in order to achieve the best results to preserve this important and rare world heritage . in this research we will discuss the latest of these methods, which is the use of nanotechnology in

restoration which is one of the latest technologies used recently in various fields and then in restoration due to its extreme accuracy and because it is safer . we will discuss its application and show its results on some very important and distinctive wall painting that were found in the tomb (KV20) of Hatshepsut and the tomb (KV38) of Tuthmosis II . they date back to the early era of the 18th dynasty which represents the first and primary source for the book (Amy-Dawat) which is the oldest royal book regarding the other world. The meaning of the word (Amy dawat) is that exists in the other world. Keywords: nanotechnology, consolidation, Amy dawat , mural paintings.

MICHAEL HABASHI, University of Cambridge

The Charismatic Patriarch: A Critical Assessment of the Leadership of Pope Shenouda III

Within the Coptic Orthodox Church, the pope occupies a unique role, likened to the apex of the pyramids which, however lofty, lies on a solid foundation – composed of the laypeople, priests, and bishops. Throughout the Church’s 2,000-year history, the popes have served as the spokesmen for the entire Coptic community of Egypt and abroad. They have led the Church through challenging sociopolitical events, including the Roman persecution, separation from Chalcedonian Christianity, Arab invasion, and Egyptian independence. Regardless of what role the Coptic pope has played in the past or ought to occupy, Pope Shenouda III has been hailed as one of the most important patriarchs in the Church’s history. Shenouda opened himself to be more than just a spiritual leader and led a Coptic renaissance

from 1971 to 2012. He was what sociologist Max Weber would call a “charismatic authority,” not only because of the nature of his role as Christ’s representative on earth, but also because of his visionary leadership, influence on sociopolitical issues, involvement in the lives of his followers, and dynamic personality.

Leveraging an interdisciplinary approach, this paper will first introduce the audience to the Coptic Church and Pope Shenouda and then outline various models that can be applied to the study of an influential leader. Grounded in Weber’s model, this study will then discuss how Shenouda fits the definition of a charismatic authority and how his leadership impacted the Church and Egyptian society.

MICHAEL ROBERT TRITSCH,

Yale University

“Seeing the Perfection of Hathor”: Desert Shrines and Private Religious Practices

Appearing at expedition sites throughout the Eastern and Western Deserts of Egypt and Lower Nubia, desert shrines are the material remains of cultic practice in these remote environments, providing a data set upon which the archaeology of private religion can be evaluated. This corpus of sites from the Middle through New Kingdoms includes everything from slight modifications to the natural setting and fabrication of cairns and dry-stone walls to construction of fully developed temple complexes, often hemispeos in form. Texts and images inscribed on the living rock and free-standing stelae commonly found in and around these installations often identify their cultic nature. Further, this epigraphic material

frequently describes the rituals, festivals, and theology practiced at these sites. Many of these structures are referred to as temples with standard rituals performed within them. The theology, best attested at Serabit el-Khadim but also present at other sites, is based on Geb, Atum, and/or Tatenen bequeathing upon the king mineral wealth through Hathor, their intermediary who resides within the minerals and the landscape from which they were extracted. The goal of this theology, at all sites a variation of the concept of the Distant Goddess, is to “see the perfection of Hathor,” an idea similarly expressed in mortuary and festival contexts in the Nile Valley, alluding to public participation. Overall, these remains reveal practices extremely similar to Nilotic traditions and demonstrate the permeability between state and private religion.

MICHELLE MARLAR,

Houston Museum of Natural Science

The Memphis Hathor Temple: Recent Work and New Discoveries

In December 2023, the joint mission between the Houston Museum of Natural Science (HMNS) and the Ministry of Tourism and Antiquities concluded its second year of work at the Memphis Hathor Temple (MHT). Work focused on the excavation of later occupation phases located above the temples’ pronaos and chapels, and ongoing conservation and documentation of the Hathor temple and of recovered small finds.

Excavation of mudbrick architecture and associated phases revealed a network of workshops built over the Hathor temple after it had fallen into disuse. These workshops were

dedicated both to the production of faience amulets and possibly to textiles, and most likely operated in connection to the Great Ptah temple located just to the north, which remained an active cult center for many years.

Below these workshops, architecture of the Hathor temple was encountered, but not excavated, and included chapel walls and four additional columns in the pronaos, all of which are decorated in sunk relief and preserved up to an estimated height of 1.75 meters. Conservation work was carried out on all existing in situ and newly discovered architecture in order to mitigate damage from salt to the limestone, and restoration was conducted in the temple forecourt. Epigraphic work this season revealed additional palimpsests, confirming that this temple was re-carved during the reign of Ramses II, however, much to our surprise, a second 18th Dynasty pharaoh is named, in addition to the name of Tuthmosis (discovered last year).

MOAMEN SAAD MAHMOUD,
Ministry of Tourism and Antiquities

Unveiling King Seti I's Lost Shrine: Rediscovering Sacred Scenes in the Gebel el-Silsila

This research presents a groundbreaking exploration of an unpublished shrine attributed to King Seti I in the Gebel el-Silsila region. Previously considered lost by eminent scholars such as Champollion, Lepsius, Bargout, and Kitchen, the scenes from this shrine are unveiled for the first time through innovative techniques, including different lighting, text copying, and photography.

The Gebel el-Silsila, known for its distinctive topography and sandstone quarries, holds

religious significance dating back to the New Kingdom period. This study delves into the sacred nature of the region, where kings and individuals constructed shrines, tombs, and temples. The focus is on King Seti I's shrine, shedding light on its unique features and challenging the long-standing belief in its loss.

The research explores the broader context of quarrying activities in Gebel el-Silsila, comparing it to similar practices in Wadi Hammamat. It examines the religious motivations behind these endeavors, emphasizing the Egyptians' deep devotion to their gods and the construction of shrines and temples as a means to engage and control the labor force.

This research contributes to a nuanced understanding of the religious and administrative dynamics at play in ancient Egyptian quarrying sites, particularly in the Gebel el-Silsila region. The rediscovery of King Seti I's shrine challenges previous assumptions, opening new avenues for research and appreciation of the rich cultural heritage embedded in this sacred landscape.

MOHAMED ABDEL BADIE,
Head of the Central Administration
of Upper Egypt Antiquities,
Ministry of Tourism and Antiquities

Revival of Gold City: Salvage Excavation at the Sukkari site in the Eastern Desert

Sukkari is located in the Red Sea governorate, 35 km west of Marsa Alam city. The site is significant because it was one of the main settlements of the gold industry in ancient Egypt, continuing through the Greek and Roman periods. Additionally, there

is evidence of activity during the Islamic era. The project began in mid-October 2022 till the end of August 2023. Initially the layout of the site was obscure and the remains of many structures were filled with a huge amount of local stone. The team started to document all the surface evidence, coding the site, and preparing for the excavation. The Sukkari site is divided in two Areas (1-2): Area 1 consists of A, B and C groups including clusters of huts. The result of the excavation revealed a unique Roman bath and private bath in area A, surrounded by a group of huts that could be for residents. A vast number of the huts were built as workshops for the gold extraction process. The process involved grinding the ore, storing it in large vessels, and refining it. The ore refining process extracts the gold ore from other minerals by heating it to produce pure metals. Also, the administrative center of the site was unearthed in group C, surrounded by a group of huts used for logistics, all of them had remains of doorways and locking systems (remains of door sockets). A lot of ostraca were found in this administrative area recording calculations for the numbers of workmen and wages, and rations. On the south side of the administration area was found a cult place with remains of niche with three offering tables in from of it.



BEST STUDENT PAPER CONTESTANT

**MOHAMED ABDELAZIZ
ABDELHALIM MAHMOUD,**

Alexandria University and
Ministry of Tourism and Antiquities

Revealing underwater 3D hidden Archaeological inscriptions in Alexandria, Egypt

In Alexandria-Egypt, CEAlex (Centre d'études Alexandrines) conducted the first scientific underwater excavations in 1994 on the submerged site of the remains of the ancient lighthouse of Alexandria near Qaitbey fort, since 2014, for the first time in Egypt, with the support of Honor Frost foundation, the center has launched a 3D underwater photogrammetry data-gathering program to obtain a DSM – Digital Surface Model – of the submerged site of the lighthouse, and a 3D model of some artifacts. During this work, many challenges were inherent all over the processing methods to make the result more efficient. For this reason, Photogrammetry and computer graphics may be used to help discover and encode accurate optical properties of materials, such as inscriptions and features of small objects. In this paper we present the result of an underwater research project using mixed techniques between photogrammetry and 'Virtual' Reflection Transformation Imaging (RTI) combine with Photogrammetry of a statue base locate underwater, achieved by applying 'Virtual' lighting to 3D model objects, using multiple images of fixed view-points and varying lighting conditions, these techniques allow virtual automated reconstruction of highly detailed

3D texture-mapped models, to show all visible inscriptions and hidden details of the object using some specific filter and altering the light in RTI after stripping any color and texture information from it, we describe the V-RTI method and critically compare it to the current standard Highlight (H-RTI) method.

MOHAMED ELSEAIDY,
Ministry of Tourism and Antiquities

Recent Discoveries in the Bubasteion of Saqqara

This lecture presents some results of the excavations carried out by the Egyptian S C A at Saqqara, where approximately hundreds of tombs, burials and sealed coffins were discovered over the last five seasons by Egyptian mission headed by Dr. Waziry (the Secretary General of S C A).

In The Late Period the site was used as a part of the sacred animal necropolis in association with a temple of Goddess Bastet where uncover thousands of cat mummies, lion cubs and mongoose mummies.

Many Late Period artifacts were of course also found on the site, such as limestone and wooden coffins, wooden and bronze statues of cats, representing the goddess Bastet, and amulets in the shapes of various gods.

During the last season against the walls of the Bubasteion temple western corner, mud brick wall was found to divide between the animal and the human burials, behind this wall we discovered many shafts were carved in the rock, 10 to 13.5 meters depths. These shafts end with burial chambers with some niches full of sealed well painted, well decorated wooden coffins, amulets

and statues, a lot of objects. We found 3 Intact papyrus till now and we named them (pwaziry1, pwaziry2, pwaziry3). they contain funerary texts, spells explaining the relationship and the journey of the deceased with the Wsir to afterlife, we open some of these coffins and found some great discoveries)⁸Embalming Workshops)

The investigation is ongoing by the time of writing this abstract and new discoveries will certainly also come out soon.

MONA ALI ABADY,
Ministry of Tourism and Antiquities

Secondary context caches in ancient Egypt and Nubia

Caches are deposits of artefacts that intentionally hidden from view. This practice has been documented in Egypt, Nubia and the Levant since very long times. In ancient Egypt, there are two main categories of deposits/caches known from their special contexts and the rites that accompanied: The Primary context caches which were widely studied and under it there are many subcategories like the Foundation deposits, Excretion deposits, Royal and Priestly eternal sacred caches, Embalming caches, Crypts caches, Treasures, and storage caches.

The other category is called: The secondary context caches, was My PhD subject in which i aimed to study the subcategories of the secondary caches (Favissae-Fitting-Foundation caches) aiming to offer a clear terminology for each sub to be used later in different publications.

It is well-attested that sacred caches had the role of protecting, hiding the artefacts from the ungodly gaze which Still invested with its magical

power, the unusable or cumbersome religious furniture had to be preserved from intrusions; the artefacts were accordingly gathered in an enclosed space by the priests of the temple. Their burial was certainly accompanied by liturgical ceremonies.

Studying these ensembles tell us more about the gestures of the buriers and the associated rites. It must be admitted that it is just as difficult to characterize the deposits and make a typology, we believe that the establishment of a preliminary typological classification according to the archaeological context, location and contents will contribute to a better understanding of this type of caches and facilitate their interpretation.

MONICA M. MARCOS GONZALEZ,
Universidad Politecnica Madrid

Metrology in Egyptian Architecture of 18th Dynasty

In the framework of Archaeological Research, Heritage Conservation and Restoration, the object of study is metrology applied in composition of religious architecture of Eighteenth Dynasty in Egypt.

The objective is the determination of the geometric and metrological relations in Theban architectural models and the module used in the initial project of the buildings. The study and data collection of religious buildings, tombs and temples of the ancient Theban necropolis, is completed with plans. The measurements systematization and buildings modulation makes possible to establish common compositional parameters, with a module determined by the measurement unit used.

The measurement system corresponding to that period, was the Egyptian royal cubit. The analysis of units measurements, used in architectural design, provides exact numbers on buildable spaces dimensions. It allows establishing proportional relationships between them, and finding a geometric composition module, on which the original project was based. This responds to a philosophical and functional concept of projected spaces.

In the field of heritage rehabilitation and restoration, knowledge of these patterns helps in excavation, reconstruction and restoration of construction elements. The correct use of metrology contributes to the identification of possible work areas, helping to locate where the damaged or missing areas are. Also in restoration projects, metrology is useful for reordering and locating decontextualized parts of buildings. The translation of measurements taken in the current International System to the measurements in which the original project was conceived, allows understand its conceptual purpose and its functionality, which makes easier to carry out archaeological intervention.

MORGAN E. MORONEY,
Brooklyn Museum

Where have they gone?: The exclusion of women in an Old Kingdom mastaba

Within the overall scope of Egyptian tomb art, the multigenerational funerary complex of Ptahhotep I, Akhtehotep, and Ptahhotep II at Saqqara appears to be relatively unusual for its exclusion of female family members. These men served as viziers under Djedkare-Izezi, and

possibly Unas, the last two kings of Dynasty 5, a time of religious and political transformation. However, during this period, a significant number of men's tombs also omitted wives, suggesting a trend of intentional exclusion. Ptahhotep II's space is also notable for absence of allusions to the goddess Hathor. Rebirth was a vital part of reaching the afterlife, and arguably, one's wife, depicted in relief or statuary, played a role in a man's transformation. Did the lack of female relatives affect these men's regeneration? And if so, was it necessary that other scenes compensate for these women's absences? Building upon prior research regarding the dearth of wives and husbands in certain mortuary spaces, this paper focuses on scenes from Akhtehotep's and Ptahhotep's mastaba and explores why elite women, and Hathor, might be missing. It will analyze gender dynamics within this context and the greater record of Old Kingdom tomb art. The omission of women might be related to a newly identified queen, Setibhor, wife of Djedkare-Izezi, who is named in Akhtehotep's and Ptahhotep's tomb, or tied to the concurrent rise of the god Osiris. This mastaba provides a rich source for investigating gender dynamics within family units and political systems during the Old Kingdom.

MOSTAFA MAHER SHERIF,
Carnegie Museum of Natural History |
GRETCHEN ANDERSON,
Carnegie Museum of Natural History

Reviving a Collapsed Egyptian Painted Coffin in Pittsburgh

This paper will discuss the conservation of a 21st Dynasty painted coffin (Carnegie Museum of Natural History catalog number 22266-2a-b). The coffin is painted with the name of Natjaukhonsurudj and comes from Egypt. It was originally purchased by H.J. Heinz in the late 19th Century and formally donated to Carnegie Museum of Natural History in 1976.

Since that time, it has remained in storage due in large part to its poor condition. The coffin suffers from severe structural deterioration, particularly on the base. There are breaks running along the grain of the planks on the bottom and sides of the base. One side panel is extant but completely separated from the coffin and the other barely supports itself and is currently being held in place with weights. The foot board is missing. The base shows evidence of water damage, possibly related to the loss of the foot board. Both the lid and base are painted. The layers of paint are fragile, with losses and lifting paint throughout the surface. Further, since the coffin has been in Pittsburgh for over 100 years, a layer of dark soot covers the entire painted surface.

This talk will discuss the structural and surface treatment plan for this coffin, including first aid intervention, structural treatment, cleaning, and surface consolidation. It will also provide an overview of the initial documentation process, which

included an assessment survey, photography (including microscopic, and multi spectral imaging), and scientific analysis using XRD, XRF, FTIR, and SEM.

MUHAMMAD R. RAGAB,
Uppsala University

Marking the Landscape: Exploring Graffiti as Spatial Signifiers in the Valley of the Kings

This research investigates the role of graffiti as place-markers in the socio-spatial context of Deir el-Medina, specifically focusing on the workmen's graffiti in the Valley of the Kings. Building upon Salmas's study, which emphasized the act of 'signing the land,' the current research delves into the motives behind this practice. The study addresses three key questions: how the workmen marked places within the Theban Necropolis, the underlying reasons, and the consequences of place-marking on space transformation and place-making.

The analysis identifies two distinctive practices of place-marking and explores the motives behind this phenomenon, categorizing them into four distinctive categories. Additionally, the study investigates the impact of place-marking on the workmen's perceptual experiences and behaviours. Drawing on post-phenomenology and social network analysis, the research examines the dialogic relationship between individuals and the landscape. It reveals how graffiti, as an integral part of the experienced landscape, influences subsequent graffiti content, determines subsequent writers, asserts

exclusivity of place utilization, and impacts the writer's practice and preferences.

In conclusion, this research contributes to a nuanced understanding of the complex dynamics between graffiti, space, and society in Deir el-Medina, with a specific focus on the Valley of the Kings. It sheds light on intentional practices of place-marking, their impact on individuals' interactions with their surroundings, and the enduring significance of marked spaces within the Valley of the Kings.

MUTSUMI OKABE,

Division of Human and Socio-Environmental
Studies, Kanazawa University Graduate School

Some Remarks on the Terracotta Figurines of Isis-Aphrodite from the Greco-Roman Catacomb at North Saqqara

This paper explores the possibility of the cultural integration and regionality of the terracotta figurines of Isis-Aphrodite during the Greco-Roman period based on their typological classification. Previous studies on terracotta figurines of this period show the attempt to construct partial typological classifications and chronologies. However, there have been issues with the need for excavation records for many existing artifacts and studies on artifacts with well-defined archaeological contexts. Therefore, this paper attempts to elucidate the cultural integration and regionality through the typology of terracotta figurines of Isis-Aphrodite by examining several figurines excavated from the Greco-Roman catacomb of North Saqqara site

discovered by the Japanese-Egyptian Mission to North Saqqara in 2019 and 2023.

Several terracotta figurines were found in the Greco-Roman catacomb at North Saqqara. Among them, six figurines of Isis-Aphrodite dating from the 1st century B.C. to the 1st century A.D. show the same posture. This posture combines the so-called “naked goddess,” seen since the early Ptolemaic period, and the “anasyr(o)mene” posture, in which her hands hold up the tunic to show her pubic area. As for the headdresses, hairstyles, and costumes of these figurines, there are terracotta figurines of Isis-Aphrodite with elements of ancient Egyptian and Greco-Roman female deities. Thus, Egyptian and Greco-Roman styles are observed in headdresses, hairstyles, and costumes, while continuing posture traditions originated in the early Ptolemaic period are discerned. Furthermore, these headdresses show unique features that reflect the regional characteristics of the Saqqara necropolis during the Greco-Roman Period.

NAGAH SAADA,

Egyptian Museum in Cairo

Sustainable Gelatin Bionanocomposite Based on Multifunctional TiO₂/Ag-NPs for Historical Parchment Preservation

A significant factor affecting the mechanical, chemical, and visual characteristics of historical parchment is biodeterioration. In order to treat and shield parchment samples from microbial and UV light degradation, gelatin, a biodegradable polymer, loaded with titanium dioxide/silver

(TiO₂/Ag-NPs) nanocomposites was utilized as a protective coating. TEM and XRD were used to characterize the synthesized nanocomposite, and it was subjected to antimicrobial activity tests, via disc agar plate diffusion and colony forming units (CFU) technique, against a variety of microbes, including *Aspergillus fumigatus* N1, *Byssoschlamys spectabilis* N2, *Cladosporium xanthochromaticum* SPN, and *Streptomyces albidoflavus* SP11, which had been previously isolated from historical parchment manuscripts. Samples that were not treated served as the negative control, while samples that were separately treated with titanium dioxide and silver served as the positive control. The findings revealed that the TiO₂/Ag-NPs/gelatin nanocomposite (NCG) demonstrated remarkable antimicrobial properties in contrast to TiO₂NPs, which demonstrated only a minor antimicrobial activity. Investigations were also conducted into the treated parchment's morphological, chemical, mechanical, and optical qualities. Without compromising any of its characteristics, the prepared film can shield the treated parchment from microbial attack and slow down its accelerated ageing process.

NICHOLAS R. BROWN,

University of California, Los Angeles

Valley Miscellanies: Recent Archaeological Survey Work and Documentation in the Valley of the Kings

The Valley of the Kings is arguably one of the most famous archaeological sites in Egypt. This necropolis is the focus of numerous Egyptological studies: art-historical analyses of tomb decoration, the administration of carving these tombs in

antiquity, and the reuse and usurpation of funerary goods during times of social and economic crises, to name but a few. Yet, despite these publications and studies, recent survey work at the site demonstrates the potential that this necropolis has for new discoveries and insights into royal funerary practice from the 18th to 21st Dynasties.

The author spent two weeks re-surveying and documenting three royal tombs in the Valley of the Kings, those of Amenhotep II (KV35), Thutmose IV (KV43), and Horemheb (KV57). This talk will present several new findings and insights from these tombs. This includes an update for the ongoing work in Thutmose IV's tomb (KV43) and a new interpretation of a re-discovered graffito in the tomb. The re-discovery of four lost graffiti from Horemheb's tomb (KV57) and the discovery of a new hieratic graffito by the author. Lastly, several new findings from the tomb of Amenhotep II (KV35) are presented, including the documentation of the existing 21st Dynasty graffiti in the tomb, an analysis of the king's (reused) coffin trough that remains in the tomb, and a study of the remaining blocking stones found in the side storerooms of the Burial Chamber.

NICHOLAS WARNER,

The American Research Center in Egypt

ARCE Cultural Heritage Projects 2023-24

In 2023-24 ARCE has continued vital conservation work at the Khonsu Temple in Karnak, the Osireion in Abydos, and the Shrine of Ikhwat Yusuf in Cairo. This presentation gives a brief overview of these projects.

NICOLA ARAVECCHIA,

Washington University in St. Louis |

ROBERTA CASAGRANDE-KIM,

Institute for the Study of the Ancient World,
New York University

Recent Discoveries at Trimithis/Amheida (Dakhla Oasis)

This paper presents data from the 2023–2024 excavations at Trimithis (modern-day Amheida) in Dakhla Oasis, located in Egypt's Western Desert. Following the completion of work at a fourth-century church, located at the site's east edge, the project focused on the investigation of two areas, to the north and to the west of the ancient urban center. The goal was to gather information on the site's layout and original extent, as well as much-needed data on the occupation history of different sectors of this ancient city, which was completely abandoned around the end of the fourth century CE.

The area investigated at the north edge of the city comprises an urban quarter characterized by a wealthy domestic complex, first identified in 2015 and preliminarily dated to the third-fourth century CE. The building, which is significantly larger than previously excavated houses at Amheida, has provided remarkable evidence of large rooms fitted with columns and pillars, and decorated with wall paintings and gypsum capitals, as well as a pantry that stored a vast ceramic assemblage, including sealed jars.

The second area, located at the site's west end, was the object of a topographical and ceramological survey that focused on a sector

previously covered by large sand dunes. The southward movement of these dunes between 2015 and 2023 revealed a new urban quarter, with modular buildings (a combination of domestic units and industrial installations) that are arranged along a fairly regular street network.

NOUR M. BADR; YOUSSEF NABARAWY; MAHMMOUD SHEHAB; RAGAB SALAMA; KADRY MITWALLY; EISSA ZIDAN; MAMDOUH TAHA; MOHAMED EL-SEIDY, The Grand Egyptian Museum, Ministry of Tourism and Antiquities | **MASATAKA KAGESAWA; TAKESHI OISHI,** The University of Tokyo | **HIROMASA KUROKOCHI; SAKUJI YOSHIMURA,** Higashi Nippon International University Fukushima

Primary Results of Using 3D Laser, 3D Printing in King Khufu's Second Boat Reassembling Proposal

The Japanese-Egyptian project involved lifting around 1,700 decayed wooden pieces from a pit, undergoing first aid treatment and stabilization. By 2023, all the pieces were transported to the Grand Egyptian Museum (GEM) for the second stage, which involved final consolidation, scientific documentation, and designing physical support for the boat parts. The project aims to reassemble King Khufu's Second Boat, an archaeological relic from ancient Egypt's 4th Dynasty-Old Kingdom period. The research uses cutting-edge 3D laser scanning and 3D printing technologies to capture precise geometric data of fragmented boat parts excavated near the Great Pyramid of Giza. The scanned data

is processed, analyzed, and refined to create detailed digital models of the original boat components. If fragmented or deteriorated boat parts are needed, additional support structures may be necessary. These supports can be custom-designed to fit each piece, providing necessary reinforcement. After the digital structures are designed, special 3D printing techniques are used to print the wooden parts support. The process is meticulously documented and preserved for research, education, and preservation, including archiving the 3D scan data and digital models for future reference.

NOZOMU KAWAI, Kanazawa University

Revealing the development of the funerary landscape at North Saqqara: The 2023 Seasons

The Japanese–Egyptian Mission to North Saqqara has excavated in an area located on the eastern escapement of the North Saqqara plateau since 2017. In 2019, we discovered a Greco-Roman catacomb. However, the investigation had been terminated due to the COVID-19 pandemic until we returned to the site in 2023. From February to March 2023, we conducted a laser scanning and photogrammetry survey of the inside and outside of the Greco-Roman Catacomb before installing an iron structure to prevent further collapse of its ceiling. The documentation of the architecture and stelae and a small clearance were carried out during this season. From August to September 2023, we excavated both inside the Catacomb and outside the area to understand the development of the cemetery of this area through millennia,

finding several tombs from different periods, such as the Early Dynastic Period, the New Kingdom, the Late Period, and the Greco-Roman Period. This paper will discuss these recent works, which began revealing the development of the funerary landscape at North Saqqara.

OGDEN GOELET, Institute for the Study of the Ancient World, New York University

New Information on the Osiris Mysteries at Ramesside Abydos

Reliefs and inscriptions in the Abydos Temple of Ramesses II allow us to trace a probable ritual circuit of the Osiris Fetish that seems to correlate well with key moments of the Abydos festivals as described by the Ikhernofret inscription and other important witnesses, including some in the nearby Sety Temple. The Fetish was first brought into the Ramesses temple's largest chapel (D), dedicated to Osiris. Following disengagement from its processional carriage and performance of initial cult service, it could be moved readily around the five chapels of the "Osiris Suite" at the temple's rear. A relief in the nine-niched statue chapel (M) at the north-west corner of the temple depicts the king performing a pivotal salving ritual on the Fetish, a remarkable scene duplicated within a comparable section of the Sety Temple. A relief in the doorway passage into Chapel M depicts Thoth invoking Osiris to enter the aH "palace," thereby identifying this room explicitly as a habitation for divine cult images. Significantly, the Ikhernofret stela and two Ramesside texts state that Osiris's image was likewise installed inside an aH as its final resting place at the procession's end. A duplicate of Thoth's invocation in the Isis chapel (E)

shows the Fetish visited it as another aH-chamber, then certainly moving to the nearby Horus chapel as well. An extraordinary feature of these two rooms is that Osiris appears not as a "mummiform" figure, but rather as a normal anthropomorphic deity interacting with Horus and Isis.

OREN SIEGEL, University of Toronto |
LAUREL BESTOCK, Brown University

The Potential of U2 Aerial Photography in Egypt

In recent decades, the United States has declassified aerial photography originally shot as part of Cold War reconnaissance. Of particular interest for archaeologists of Egypt are the high-resolution images taken by U2 spy planes over the course of two missions in 1959. The photos are earlier than and have significantly higher resolution than publicly available CORONA satellite imagery. The two relevant missions cover much of the Nile Delta and Valley up to and slightly beyond the First Cataract.

In December 2023 we began digitizing the negatives from these two flights, with the aim of making this imagery publicly accessible. In this talk we outline the potential of this photographic archive and discuss our plans for dissemination. First, we showcase the potential of this dataset, using photographs of familiar sites such as Giza and Saqqara to illustrate the resolution of the images. We suggest, however, that the impact will be most significant for the Nile Delta, where the landscape has changed so significantly in the intervening 64+ years. Second, we discuss technical aspects related to how these aerial photographs were originally shot, and the process of obtaining this imagery from the National

Archives and Records Administration. Finally, we present an overview of the aims of our own project, which will make this imagery freely and publicly available through a searchable webGIS and corresponding repository of high-resolution TIFFs. We hope to solicit opinions from colleagues related to features that would make this database more useful for their research.

PATRICIA A. BUTZ,

California State University at Northridge

Breasted and the Ptolemies: From Philae to Haskell Hall

In a remarkable photograph from the archives of the Oriental Institute, James Henry Breasted is shown in the Institute's Haskell Hall, surrounded by folio-sized depictions of papyri and other tools of his epigraphic research, including several inscribed objects and hieroglyphic transcriptions. Prominent among them, and the subject of this paper, is a Ptolemaic inscription in Greek, recognizable as dedicatory by its 6-line format, beautifully cut. The plaque is from the Institute's collection, and it appears to have a companion inscription associated with it. Both, in fact, reference Ptolemy III and Berenike II. The one in the photograph measures 35.0 cm x 25.0 cm x 7.0 cm, significant for this class of inscription.

There are several questions that are prompted by this discovery. The size of the plaque in the photograph and the clarity of the inscription are indicative of its prestige and the need to learn what can be gleaned about its provenance and circumstances of dedication, missing from the record. If the second inscription, relating closely in content, is to be considered a double dedication, there is good comparanda in the Dedication of

Lichas, son of Pyrrhus, from the Temple of Horus at Edfu (Brooklyn and St. Petersburg). Most intriguing is why, in this carefully orchestrated photograph, the Greek inscription, with Breasted just to its left, takes center stage rather than one of the Egyptian examples. Breasted admired Greek inscriptions, particularly at Philae. The paper will shed light on these important questions and the potential for "epigraphic duality."

PETER A. PICCIONE,

University of Charleston, SC

The Divine Conception of Caesar Augustus and the Roman Usurpation of Egyptian Imagery

Beginning in the early second century A.D., Roman writers appropriated older Egyptian solar imagery and mythology to describe the birth of Emperor Caesar Augustus in order to identify Augustus as a son of the sun god Apollo. Obviously, we expect to see this kind of adaptation in Egypt in an Egyptian context. There, on the walls of Egyptian temples, Augustus was fully assimilated into Egyptian iconography and cult as the reigning pharaoh. However, what surprises us is that this usurped Egyptian imagery occurs in Rome, Romanized, and in a fully Roman historical and cultural context devoid of any Egyptian mention. Here it appears in the histories of Gaius Suetonius and Dio Cassius. Their accounts form an allegory, derived from Egyptian sources, i.e., temples and royal tombs--specifically astronomical ceilings and depictions. Those archetypes depict the goddess Nut as the sky, outstretched through the firmament with the sun born daily from

her thighs. In the Roman recension, Augustus' mother, Atia Balba, plays a prominent role. First, she is impregnated in an Egyptian-style divine conception while sleeping in Apollo's temple (also an Egyptian notion). Then significantly, Atia is identified indirectly, although undubitably, with the goddess Nut, as she becomes a celestial being spanning the sky and encompassing the earth and stars, and Augustus is born as the sun from her thighs. The paper will explore the connections between these two related mythical cycles and suggest how the Romans came by the tale, thus fulfilling Pliny's adage, "Ex Africa semper aliquid novi."

PETER DER MANUELIAN,
Harvard University

Pierre Lacau and George Reisner: A Fruitful (and Rare) Franco-American Partnership

George Reisner's two expeditions, the Hearst Expedition (1899–1905) and the Harvard University–Boston Museum of Fine Arts Expedition (1905–1947), proceeded under three different French directors of the Service des Antiquités. From 1914 to 1936, it was Pierre Lacau who supervised some of Reisner's most significant archaeological achievements, among them the Middle Kingdom rock-cut tomb of Djehuty-nakht at Deir el-Bersha, the Old Kingdom subterranean burial chamber of Queen Hetepheres I (G 7000 X), and additional finds in both the Eastern and Western Cemeteries at Giza. Lacau also oversaw Reisner's division of finds from several Nubian pyramid fields, although these lay somewhat outside his official purview. Recently analyzed

Expedition archives reveal a firm and mutually respectful collaboration between the two men. This is even more striking given that so many Westerners in Reisner's milieu were actively attempting to undermine Lacau's effectiveness and even replace him altogether. This paper briefly summarizes four case studies to illustrate this point: a Nubian–Egyptian object exchange; the "battle" over the post-World War I Amarna concession, the failed "Breasted coup" to dominate the Antiquities Service, and an "intervention" to force Reisner to publish his monumental excavation backlog.

PETER J. BRAND, University of Memphis
| **MARK JANZEN**, Lanier Center for
Archaeology at Lipscomb University

The Karnak Hypostyle Hall Project: Report on the 2024 Field Season

The Karnak Hypostyle Hall Project, a joint endeavor between the University of Memphis, The University of Quebec at Montreal, and Lipscomb University, conducted a three week field season in February and March of 2024. Our primary aim was collation of war scenes of Ramesses II on the south wall of the Hypostyle Hall and of Merenptah on the adjoining western wall of the Cour de la Cachette. The south wall reliefs depict Ramesses II's later wars in Canaan and Syria. Both walls contain palimpsest traces of an abandoned edition of his Battle of Kadesh narrative including substantial traces of the Bulletin texts. We also continued work on collating the Hittite Peace Treaty stela pursuant to making a facsimile edition of the stela and to test the plausibility restorations of missing passages proposed by earlier scholars including Kenneth Kitchen and Elmar Edel.

PETER LACOVARA, The Ancient Egyptian Heritage and Archaeology Fund

How Many Ahhoteps? The Queen and her Treasures in Archaeological Context

One of the most important and intriguing discoveries in the history of Egyptian archaeology was made in Thebes in 1859. A gilded coffin and a trove of magnificent jewels and objects belonging to a queen named Ahhotep was unearthed in a hasty and unrecorded manner which has led to much speculation on the treasure and was it actually associated with the burial.

The queen was identified with an inscription from Karnak, which named her as "...The princess, the king's mother, the noblewoman who knows things and takes care of Egypt. She looked after its soldiers and protected them. She brought back its fugitives and gathered its dissidents together. She pacified Upper Egypt and expelled its rebels..." Clearly she performed an extraordinary role in ensuring the Theban triumph over the Hyksos making the discovery even more significant. Complicating the story, another coffin inscribed for a Queen Ahhotep was found in the Deir el-Bahri Cache and has been taken as evidence that there were two early Eighteenth Dynasty queens named Ahhotep. However, a review of the archeological evidence from the period indicates that not only did the treasure belong to her and had symbolic meaning, but also the two coffins formed a set that can be related to other pairs of coffins.

PETER MOORE JOHNSON,
Institute of Fine Arts, New York University

From Nubia to Naukratis: The Image of the Aegean "Ethiopian" in the 5th c BCE

Depictions of Nubians beyond the Nile Valley in the Aegean span back to the second millennium BCE. However, by the 5th c. BCE a standardized, and stereotyped, image of Nubians appears in the classical world, notably in plates and vessels like janiform cups. These images are classified as "Ethiopian" due to the identification of the land south of Egypt as "Aithiopia" and they conform to prescribed physiognomic and ethnic markers of difference. Scholars of classical antiquity, in their interpretation of what the Greeks had to say about the Nubians, have in too many instances overlooked the history of these peoples as reconstructed by Egyptologists and Nubiologists. Such an approach has resulted in a failure to appreciate properly the full significance of classical references to Nubians and to understand the role the Nubians played in shaping the Aegean image which emerged of them. Classical references tend to refer to these people south of Egypt as valueless and regard the Aegean image of the Nubian as a glorification of a distant, unknown, mysterious people. The site of Naukratis in Egypt, a well-established Greek settlement by the 6th c. BCE, can serve as a crucial link to examine Nubian presence and contact in the Aegean. This paper will examine a corpus of objects from Naukratis in tandem with new collections research conducted in early 2024 at the National Archaeological Museum in Athens to demonstrate the influence of Nubians in crafting this image of the Ethiopian in the Aegean.

RACHEL ABDOLER, University of Chicago

Exegesis as Apology: Butrus al-Sadamantī's Tafsīr on the Passion of Christ in Its Copto-Islamic Milieu

In the 13th century, the Coptic orthodox priest Buṭrus al-Sadamantī wrote Kitāb al-Taṣhīh fī Ālām al-Sayyid al-Masīḥ (hereafter Kitāb al-Taṣhīh), The Book of Correction on the Pains of Christ the Lord, a commentary on the passion of Christ written in the Islamic tafīr genre. In this largely unedited and unstudied text he utilized significant portions of an earlier work by Ibn al-Tayyib, a late 10th-early 11th century member of the Church of the East (i.e. "Nestorian,"), a rival Christian confession with a much different Christology than the Copts. This paper explores what of Ibn al-Tayyib's work al-Sadamantī includes in his own text and more importantly, how he uses and expands on this source material, focusing in particular on the discussion of "the four doubts" that arise from Christ's prayer in Matthew 26:39. Through a detailed analysis of al-Sadamantī's incorporation of and expansion on "the four doubts" as found in Ibn al-Tayyib, this paper demonstrates how al-Sadamantī utilized resources across doctrinal boundaries to respond to polemical reinterpretation of the gospel narrative while also making arguments in defense of the particular Christological doctrines of the Coptic Church.

RACHEL ARONIN, Brooklyn Museum |
ISABEL SCHNEIDER, Brooklyn Museum

"What in tar-nation?" Black Surface Coatings on a 22nd Dynasty Coffin in the Brooklyn Museum

In this talk we will present initial inquiries into a previously unpublished black anthropoid coffin currently undergoing a major conservation and analysis project for the first time since its acquisition by the Brooklyn Museum (BkM) over 85 years ago. Coffin BkM37.1927Ea-b is painted black with extensive yellow inscriptions and iconography, appearing stylistically to date to Dynasty 22. It possesses additional black traces in the interior likely consisting of resins, pitches, waxes, and/or bitumen, a combination used at certain periods in Egyptian history to coat or anoint various types of mortuary objects. These black surface coatings likely possessed practical and/or ritualistic benefits, and their presence raises questions about wealth and status, access to materials, and shifting beliefs and burial customs during times of political and religious transformation.

In collaboration with research scientists at The Metropolitan Museum of Art, our analysis of the coffin will include gas chromatography-mass spectrometry (GC-MS), Fourier-transform infrared (FTIR) spectroscopy, multiband imaging (MBI), X-ray fluorescence (XRF) spectroscopy, and carbon-14 dating. Interest in the black coating(s) found on the coffin has also prompted further investigation (primarily GC-MS and FTIR) into additional funerary objects in the BkM collection displaying comparable surface

treatments (including shabtis/shabti coffins, animal mummies/coffins, Ptah-Sokar-Osiris figures, and canopic jars) in order to better understand the importance of these objects in changing funerary practices in ancient Egypt. We will conclude with conservation challenges and approaches for treating the coffin, along with wider implications for conceptual understandings and usages of black coatings in the Egyptian mortuary sphere.

RAGHDA (DIDI) EL-BEHAEDI,
University of Chicago | **KELLY-ANNE
DIAMOND,** Villanova University

Rediscovering Memphis: Results from the 2023 Field Season at Kom el-Fakhry

Memphis, the first capital of a unified Egypt and one of the ancient world's most important cities, continues to be an enigma in the present day. Despite its profound historical significance over more than 3,000 years, very little is known about the city itself due to the lack of systematic and continuous excavation at the site. Today, the archaeological remains of Memphis are highly fragmented, with the various koms of the city being separated by urban development and agricultural fields. This past fall marked the inaugural season of a joint mission between the University of Chicago and the Ministry of Tourism and Antiquities at the site of Kom el-Fakhry, which houses the oldest in-situ remains found at Memphis so far – a First Intermediate Period cemetery and Middle Kingdom settlement. Due to several mounting anthropogenic progressions in the area, such as considerable urban encroachment, vandalism, looting, and

dumping of domestic waste, there is great urgency to continue working and (digitally) preserving the site. The Memphis Kom el-Fakhry Archaeological Project's primary objectives for the 2023 season included expanding the excavation of the Middle Kingdom settlement to the north, investigating the presence of in-situ Old Kingdom layers, as well as thoroughly documenting and surveying the site. The first season of work has provided us with an abundance of new information on a poorly known and largely neglected part of Memphis. In this talk, we will present an overview of the findings from our 2023 field season.

RAMIE ALY FATHY, Johns Hopkins University
Department of Dermatology | **LAILA GHEIS,**
Bryn Mawr School

Dermatological Insights from Ancient Egypt

This paper explores the pioneering contributions of Ancient Egypt to dermatology, highlighting their holistic approach that merged physical health with spiritual beliefs. Examining primary sources like the Ebers Papyrus, we delve into their understanding of skin anatomy, prevalent skin conditions, and advanced cosmetic practices. Conditions such as leprosy, scabies, psoriasis, eczema, and vitiligo are discussed, revealing a deep societal and spiritual connection to skin health. The paper also examines their cosmetic dermatology, characterized by the use of kohl, henna, and luxurious oils and balms, reflecting a society where beauty and skin care were integral to social and spiritual standing.

Furthermore, we address their therapeutic methods, ranging from herbal remedies and surgical interventions to spiritual and

ritualistic practices. The significance of tattoos in expressing cultural identity and beliefs is also explored. Concluding with the enduring impact of Ancient Egyptian dermatology, the paper underscores its influence on subsequent civilizations and modern medical practices, demonstrating the timeless nature of their dermatological knowledge and practices.

RICHARD JASNOW, Johns Hopkins University
| **MARK SMITH**, University of Oxford

“I will depart with a shout and drunkenness!” (Recently Excavated Demotic Festival Songs from Abydos)

The New York University, ISAW Expedition of the Temple of Ramses II Project in Abydos, co-directed by Dr. Sameh Iskander and Dr. Ogden Goelet, has recovered a numerous Demotic papyri. Among these are several large fragments of festival songs. Each song is numbered, e.g. ‘second song’, ‘third song’ and so on. Although they were found at Abydos, the setting for these songs is clearly Theban. The songs mention the members of the Theban triad, Amun, Mut, and Khonsu, the Userhat bark of Amun, other vessels and sailors, rowing, the king, and the southern Opet. In one song, the singer says that he will depart with a shout and drunkenness, don a wreath, and anoint himself with oil. This is one of several references to drunkenness in the songs, which suggests that becoming inebriated must have played an important part in the festivities at which they were sung.



ROLLAND LONG,
University of Pennsylvania

What Happened to Wah-Sut? A Planned Settlement after its Heyday

The 2023 Penn Museum excavations at South Abydos have revealed further areas belonging to the Middle Kingdom settlement of Wah-Sut. The exposure of one of its original elite residences, Building H, also yielded layers that shed light on some of the site’s later history. Since the onset of archaeological work over a century ago, excavation has produced dense layers of New Kingdom ceramics overlying architecture dating to the initial establishment of Wah-Sut during the reign of Senwosret III. The presence of these deposits of New Kingdom vessel fragments has proved puzzling in respect to the relative dearth of architectural evidence that could elucidate developments at the settlement after its heyday in the late 12th Dynasty. In addition to filling out more of the original town plan of Wah-Sut, the 2023 exposure has yielded architecture that provides insight on the later history of the building, including a possible period of abandonment followed by reoccupation in the New Kingdom. The analysis of these finds has the potential to answer important questions regarding the site itself and also Egyptian settlements in general, including the precise relationship between Wah-Sut and the renewed period of New Kingdom activity in South Abydos, the longevity of “planned”-settlements, as well as the distinct character of Middle vs. New Kingdom urbanism.

SALIMA IKRAM,

American University in Cairo

Fresh Finds from the North Kharga Darb Ain Amur Survey

The North Kharga Oasis Darb Ain Amur Survey (NKODAS) has been exploring the western section of Kharga Oasis since 2005. This paper presents the results of NKODAS's recent work: the analysis of Foot Rock, a site that was found during earlier seasons and an overview of the four new sites found most recently. These appear to date to the Roman era and further elucidate the exploitation of the oasis, both as a source of agricultural wealth as well as being part of a major trade network.

SAYED MAMDOUH SOLIMAN,

Ministry of Tourism and Antiquities,
Basel University

The tomb of the High priest Usermontu (TT 382): Epigraphic Investigations

Usermontu's tomb (TT 382) is located in Qurnet Murai necropolis in Thebes. Previously known through two articles and a red granite sarcophagus, suggested to belong to the owner of TT 382, currently residing in the Metropolitan Museum (MMA: 17.190.2042a–c). New archaeological and epigraphic investigations have been conducted in this New Kingdom tomb since 2010 and are still ongoing. Usermontu held prestigious titles, including 'High Priest of Montu Lord of Armant, Overseer of the Two Granaries,

and Overseer of the Treasury'. His father Minmose was also a High Priest of Montu Lord of Armant. While the preserved wall scenes in his tomb suggest that it was built during the Ramesside Period, inscribed plaster fragments recovered during cleaning of the transverse hall made the dating of the tomb to a specific reign more problematic. TT 382 was completely plastered and painted. The surviving decoration is situated almost exclusively in the long hall, rear chamber, and niche, with just over a thousand plaster fragments preserved from the transversal. The decoration in the tomb chapel includes religious scenes from the Book of the Dead and depicts a detailed funeral procession, featuring a unique scene of the West goddess in front of the tomb. This paper will discuss results of the epigraphic study with a focus on the tomb's owner and his family, the scenes' iconography, and the tomb dating. Additionally, it will explore who owns the coffin on display in the Metropolitan Museum and whether it truly belongs to Usermontu of TT 382.

SCOTT BUCKING,

DePaul University

A Report on the 2023 Season of the Beni Hassan South Preservation Project

This paper will discuss the results of a one-month season of work at the project site of Beni Hassan al-Shuruq, located approximately 20 km south of the modern city of El-Minya in Middle Egypt and immediately south of the well-known Middle Kingdom necropolis of Beni Hassan. Our project sheds much-needed light on a complex, multi-period archaeological landscape of tombs, temples, settlements, and quarries situated in an

approximately 5 km stretch of mountainous outer desert bordering the Nile Valley. The archaeology spans over 4000 years of Egyptian history from the Early Dynastic to the medieval period. The epicenter of the project site is a wadi known as the Batn al-Baqara, which appears to have been part of an important sacred landscape during both pharaonic and post-pharaonic times. As part of our 2023 season, we began restoration work on an elaborately decorated rock-cut tomb (BBS 11) in this wadi, probably contemporary with and related to the nearby New Kingdom rock-cut temple of Hatshepsut (Speos Artemidos) dedicated to the cult of Pakhet. In the Byzantine period, the wadi and its surrounding mountainous areas were transformed by Christian communities who inhabited the temple and the series of tombs that include BBS 11, as well as the disused quarries to the immediate north of the wadi. These later developments also seem to correlate with an efflorescence of hinterland settlement initially documented during our 2023 season.

SETH THOMPSON,

American University of Sharjah

Francis Frith: Nineteenth Century Immersive Media Pioneer

Francis Frith became one of England's most celebrated photographers of the nineteenth century. After selling his grocery business in 1854, he dedicated his time to photography documenting cathedral ruins and modern bridges among other subject matter. In 1856 he began his first of three expeditions to Egypt and the Holy Land, which concluded in 1860. An aspect of his photographic practice was

to capture the region using stereographic photography, which creates an illusion of a single three-dimensional image from two separate images. By using both primary and secondary documents related to Francis Frith's photographic pursuits and travel endeavors to the region, this paper presentation focuses on Francis Frith's technological immersive media achievements using stereographic photography in Egypt from his production techniques (e.g. experimenting with the wet-collodion process in untested desert conditions) and photographic expedition apparatus development (e.g. mobile photographic vehicle and small steamboat) to the dissemination of his stereo images through his novel stereographic book, *Egypt, Nubia, and Ethiopia. Illustrated by One Hundred Stereoscopic Photographs, Taken by Francis Frith for Messrs. Negretti and Zambra. with Descriptions and Numerous Wood Engravings*, by Joseph Bonomi ... and Notes by Samuel Sharpe (1862), which won a medal at the International Exhibition of 1862 for "effective adaptation of stereo photography to book illustration."

SHELBY JUSTL,

University of Pennsylvania

A Prickly History of the Hedgehog

Beginning in the Predynastic Period, representations of hedgehogs appear in Egyptian art and objects from painted scenes of wild and captured hedgehogs to faience statuettes, amulets, rattles, seals, rings, cosmetic jars, and even children's mud toys tossed in the ancient refuse pile in the town of Wah-sut, Abydos. Egyptians were likely inspired to create apotropaic amulets to protect the owner against malevolent

forces, especially snake and scorpion bites, from observations of the small but mighty creatures' resilience to natural threats: curling into a ball of defensive quills or biting and consuming venomous snakes and scorpions. Several Old Kingdom tomb chapels feature scenes of offering bearers carrying cages with hedgehogs nestled inside or desert scenes of spoils of the hunt including a register of hedgehogs snacking on bugs, indicating that Egyptians hunted these fast, wild creatures for sport and for food. Functionally they also had medicinal qualities, as the Ebers Papyrus gives a recipe for hedgehog quills mixed with fat as a cure for baldness. While ascertaining the hedgehogs' significance can be difficult, this paper attempts to provide a more complete picture of their role in Egyptian life, society, and the afterlife.

SHERIF ABDELMONIEM, NIV ALLON,
Metropolitan Museum

ARCE 2024, New Kingdom pottery labels from Malqata

This paper will present preliminary results of a collaboration between a philological analysis and ceramological research focusing on hieratic jar labels kept at The Metropolitan Museum of Art. The Metropolitan Museum's excavations in Malqata (1910-1920) recovered some fourteen hundred hieratic jar labels from the palace complex of Amenhotep III. Written in black ink, the inscriptions identify the commodity inside the jar (wine, ale, fat, meat, etc.). These inscriptions were the subject of a few investigations, mainly in a series of articles by Hayes, but they were mostly studied in a cursory fashion.

Since the docketts come from an archaeological context and are clearly dated, they provide

an important contribution to the corpus of Eighteenth Dynasty Hieratic. Therefore, these docketts have been revisited in the last few years in a study focusing on their hieratic practices and scribal hands who wrote them.

Recent years have emphasized the need to study texts alongside their materiality. Following this important development, this project complements the study of the hieratic hands with various different aspects of the vessels, using digital reconstruction of the vessels, and analyzing the significance of the fabric and its relationship to the contents of the jar.

In our study, we explore the relationships between jar (form and fabric), commodity, handwriting, and other aspects enclosed in the docket; In addition, we try to assess the significance of the spatial distribution of the jars, when such information is available.



SHIRO BURNETTE,
Institute of Fine Arts, New York University

Water Spouts and Tesserae: Transposition and Activation in the Alexandrian Dog Mosaic

The salvage excavations before the construction of the Bibliotheca Alexandrina revealed two mosaics that reference water. One of these mosaics is an iconic depiction of a seated dog. Prior scholarship notably limits the mosaic to its decorative qualities, highlighting the finely rendered opus vermiculatum and its connection to painting techniques. Yet, the 2019 publication on mosaics from the Centre

d'Études Alexandrine calls attention to the water spout motifs in the dog mosaic and its connection to similar forms in a temple at Pella. Furthermore, the publication notes the importance of water in the area as a potential bathhouse and how this medium would affect how one interacts with the mosaic image itself.

A stylistic and phenomenological analysis of these architectural transpositions and their use in this context presents a mosaic image that has social potential and physical means of activation. This paper will use the Alexandrian dog mosaic as a vector to explore the practice of "sharing" architectural features across traditionally bounded spaces of "public", "private", "religious", and "secular" activity. The interactions with the motifs in this mosaic detail modes of activation and how it was tapped for the functional aspects it represents. Tracing the intersections between passive potentiality and situational activation indicates the degree of agency held by charged spaces and human actors. From this lens, this paper has a wider aim of reconstructing the shared architectural landscape of Graeco-Roman Egypt and understanding how its inhabitants moved between spaces.

SIOBHAN SHINN,

Museum of Fine Arts, Boston

These Humble Objects: an updated typology of the sealings excavated at Uronarti, Shalfak, and Mirgissa

Initial typologies were constructed for the clay sealings excavated at Uronarti, Shalfak, and

Mirgissa in Sudan (Reisner 1955, Foster 2000, 2001). These established protocols for the study of sealings and the importance of these objects to administrative practice, as well as served as the basis for future sealing studies both in Sudan (e.g. Smith 1990, Wegner 1995, Gratien 1998) and abroad (e.g. Wiencke 1969, Weingarten 1990). Although an excellent foundation, these typologies are now decades old and contain outdated information. For example, Reisner (1955: 27-28) identifies peg and string sealings as "funnel sealings" and suggests they were used for bags when, in fact, scholars have determined they were employed for doors and boxes (Wiencke 1976, Smith 1998: 223).

Therefore, my paper presents an updated typology of the sealings excavated at these sites. Drawing on my own analysis of the artifacts, discussions with colleagues, and recent literature on ancient sealings, I explore the different kinds of objects closed and secured by these sealings at those second cataract forts. This paper not only sheds light on this basic information but also on the daily practices of administrative personnel in the forts and the vital role these humble objects played.

STEFANIA MAINIERI,

Museo Egizio, Torino

Beyond decoration. The evolution of forms in anthropoid yellow coffins

The Faces Revealed Project (H2020-MSCA-GF 2019: 895130) focuses on a (still) little-studied aspect of yellow coffins: the way the human body and facial features are rendered in anthropoid coffins. Observing coffins without decoration, revealed through photogrammetry, allows detailed

and objective analysis of the shapes and facial features enabling the acquisition of significant and new data on the construction, production and modification of coffins. Observation shows the high variability of the masks and the changes to which they were subjected over time. The numerous ways of making specific and detailed and sometimes individual facial features, as well as forearms and hands, demonstrates the attention artists paid to reproduce the human body, working on these objects as if they were “statues” and not only “mere support” for vignette and spells. Similarly, the individuation of common styles or “equal masks” on the different parts of the ensemble also testify the will to create objects consistent not only in decoration but also in morphology. On this occasion, I will present the results obtained on the style and variation of shapes over time and the connection/differences of features found on the different objects.

STUART TYSON SMITH,
University of California, Santa Barbara

A Decorated Box from Tombos: Internationalism, Identity, and Political Economy during the Kushite Dynasty

The nearly intact burial of a soldier at Tombos from the Kushite Dynasty included an elaborately decorated box containing a variety of cosmetic equipment, including bronze razors and iron tweezers and applicators. The box itself is a remarkable work of art and artisan, with recent conservation work revealing a polychrome openwork design featuring different elements

engaging with, but not imitating, motifs from the Iron Age International Style. A set of three extraordinary faience vessels may reflect Kushite influence on the artistic production of luxuries across the Mediterranean world during the period as well as innovation and a local adaptation of different elements. Taken together with other objects from the tomb, this extraordinary box and its contents speak to the owner’s relationship to entangled international spheres of practice, his privileged position within Kushite society through access to luxuries, his personal tastes balancing local and cosmopolitan, and complex signaling surrounding an embodied, gendered identity of power and beauty.

SUNWOO LEE,
Independent Scholar

Pain that Overcomes the Bad Blood: Empathetic Pain in “The Contendings of Horus and Seth”

Pain, often considered a reaction to physical or emotional harm, is not always negative. It can serve as a crucial alert, drawing our attention to potential danger or inciting us to address a problem. In the context of interpersonal relationships, pain can be a transformative experience that brings people closer together, even in relationships previously marked by tension. This paper analyzes a specific passage from “The Contendings of Horus and Seth,” shedding light on the transformative role of pain in ancient Egyptian literature and the potential implications for understanding emotions in Egyptology. In the episode where Horus and Seth transform themselves into hippopotami and move their fight

underwater, Isis, in fear for her son's life, spears Seth with her magic harpoon. Although this could have been a golden chance to defeat Seth, Isis releases him when he cries out in pain and reminds her of their familial bond. This shift in Isis's attitude towards Seth might seem inconsistent with her previous antagonism, but upon closer examination of the text, particularly in light of the sequence of narrative verbal constructions, reveals that she had a solid reason—she felt pain for Seth. This paper highlights the complexity of empathetic pain and its role in understanding the emotional dynamics within the text by combining formal grammatical analysis with insights from affect theory. By focusing on the often-overlooked aspect of emotions in Egyptology, the paper moves beyond the traditional interpretation of the text that mostly focuses on the mythological and political dimensions, underscoring its literary significance.

TASHA VORDERSTRASSE,

University of Chicago

Meroitic Bronze Bowls Depicting Cattle from Karanog

In 1907-1910, Woolley and Randall-Maclver investigated the site of Karanog, located in Nubia near Qasr Ibrim. The site included a settlement and a cemetery. In Tomb G 187, they found a number of objects including a ba-statue, offering table, and bronze bowls including one that depicted what the excavators believed to be a pastoral scene depicting an "Aethiopian queen." The bowl shows a pair of horned cattle in various scenes where the cow is licking her newborn calves, one of the calves is suckling, and where she is being milked and it is delivered to a seated woman. In the same tomb there was another bowl, showing cattle and calves, with a man with two milk pails.

This paper will look at the two bowls and consider it in their Meroitic artistic context, including painted pottery. It will consider the importance of the pails and how this may be reflective of the Nubian milk offerings in religious contexts, most notably the Demotic inscriptions from Philae. Further, it will look at the bowls archaeologically, considering what other objects it was found with and how that compares to the tomb contents of other tombs at Karanog. The archaeological context of the objects together has largely not been considered, with art historians largely concentrating on the objects themselves. The paper will also consider the way that the bowl has been viewed, starting with the excavators' racist interpretations, where he attempted to link it to ethnographies of sub-Saharan African women and architecture.

TOKIHISA HIGO,

University of Tsukuba

Unchanging judges? Reconsidering the Declaration of Innocence during the 18th Dynasty

The Declaration of Innocence in the ancient Egyptian Book of the Dead is one of the most widespread notions in the ancient Egyptian afterlife. Since the format and content of the scene are apparently unchanged, scholars have regarded the scene as an essential source for understanding Egyptian ethics and images of the ancient Egyptian afterlife, which was static throughout the use of the Book of the Dead. However, the individual components of the scene, which are classified by judges' names, origins, and misdeeds, are different even among the manuscripts from the

same period. In order to make our understanding of the scene more precise, the present paper will reconsider the Declaration scene based on a meticulous analysis of the Book of the Dead manuscripts from the 18th Dynasty. The examination and comparison of the manuscripts will reveal the diversity in the organization of the Declaration scene during the period.

TOM HARDWICK,

Houston Museum of Natural Science |

KATJA BROSCHEAT, Christian Eckmann
Leibniz-Zentrum für Archäologie, Germany

Was Tutankhamun's funerary mask usurped?

Recent discussions of the burial equipment of Tutankhamun have emphasized the fact that many pieces show signs of earlier royal names under those of Tutankhamun. Two articles have proposed that the king's funerary mask (Carter excavation number 256a) was part of this group of second-hand objects. They suggest that the mask was originally made for Tutankhamun's predecessor Neferneferuaten before being repurposed for Tutankhamun. This necessitated the removal of the face of the mask and its replacement with that of Tutankhamun, while Neferneferuaten's name was erased from the cartouche and Tutankhamun's was written over it, leaving tell-tale traces of the earlier text.

This lecture builds on the authors' article in the latest JARCE to discuss evidence for reworking royal names in different materials, the metalworking techniques used to construct the mask, and the textual context of the proposed original and later inscriptions on the mask. It suggests that the original commissioner and owner

of Tutankhamun's mask can be identified with some degree of certainty.



BEST STUDENT PAPER CONTESTANT

TYLER HOLMAN,

Emory University

The Archaeology of Light: Encountering the Dead in Roman Egypt

With shining crystal and obsidian eyes, the fragmented mummy mask of a boy from Roman Egypt in the Michael C. Carlos Museum (MCCM 2018.010.516) demands attention. It is attributed to the necropolis of Hawara, where such masks formed a significant part of the funerary assemblage alongside the more famous painted 'mummy portraits.' My recent investigation incorporates technical and art historical analysis to offer insight into how, when, and why this type of mask was produced, revealing them to be an innovative hybridization of Greco-Roman and Egyptian techniques. Often described simply as 'cartonnage masks,' they are instead works of individualized plaster sculpture that harnessed the lifelike qualities of Greco-Roman sculpture to animate images of the deceased in a period during which encounters between the living and the dead became increasingly common. This paper argues that viewing conditions were an essential part of the mask's reception in antiquity. The application of experimental lighting is used to approximate the environment of the ancient tomb, allowing the mask's materiality to bring it to life.

VALENTINA ANSELMINI,
University of Pennsylvania

Investigating an Old Kingdom Wooden Statue from Glencairn Museum and Its Characteristic Style

Recent research has dispelled the macroscopic notion of ancient Egyptian funerary art as a continuum of forms and intents and has brought to the forefront scholarship unveiling concrete stylistic and thematic diachronic developments. The inception of one such artistic movement began in the late 5th Dynasty and continued to manifest itself in funerary statuary and relief throughout the rest of the OK, the FIP and early MK. This is the so-called "Second Style", first identified by Edna Russmann for statuary and by Edward Brovanski for relief. Research has given ample evidence that this style, which appears to have originated in the Memphite region, was disseminated to provincial sites of the late OK. Investigation on the origin and occurrence of this artistic phenomenon is revealing the pattern and mode of the distribution of the Second Style, leading to possible social and religious considerations regarding its development. Part of this research involves the identification of as many artifactual representatives of this style as possible. One significant example is a wooden statue in the Egyptian collection of Glencairn Museum in Bryn Athyn, PA. The statuette of an unnamed man, striding forth in the typical manner of OK officials' statuary, showcases some of the distinctive characteristics of the innovative style that peaked in the second half of the 6th Dynasty. Although the provenance of this distinctive artifact is unknown,

its analysis and discussion contribute to the outlining of an important stylistic movement.

VICTORIA JENSEN,
University of California, Berkeley

Who Were the Non-elite Residents of Deir el-Ballas?

The site of Deir el-Ballas features a palace used in the late 17th Dynasty into the reign of Nebpehtyra Ahmose. The palace was supported by administrative areas and housing ranging from a compact Workers' Village to large villas spread across the site. Two non-elite cemeteries (1-200 and 1200-1300) date primarily from the late Seventeenth into the early Eighteenth Dynasty, with a floruit in the reign of Thutmose III. Several tombs contained pottery imported from Nubia and the Eastern Mediterranean. This presentation will examine the evidence from these working-class burials in combination with what can be gleaned from the settlement to hypothesize various trades and identities held by the residents of Deir el-Ballas.

YASER MAHMOUD HUSSEIN,
Pisa University

Unlocking Mysteries of Early Dynastic Abydos: Tomb Architecture, Step Pyramid Prototypes, and Reconstruction Possibilities

This study explores the Early Dynastic period at the South Abydos archaeological site as part of

the ongoing “SAEEDCS” project. It pursues three key objectives: (1) Document and analyze a distinctive group of 18 mud-brick tombs uncovered in the Early Dynastic cemetery at South Abydos, shedding light on their origins and purpose. (2) Investigate the connections between these tombs and an adjacent settlement to the north, providing insights into the era’s social, economic, and cultural dynamics. (3) Probe the intriguing possibility of a high-ranking official, Ankh-ka(=i), having two tombs—one in Abydos and another in Saqqara—and assess the implications for Early Dynastic burial practices and societal motivations.

Regarding the need for additional information about Ankh-ka, it is essential to clarify that there is a strong belief that tomb XV, the largest in South Abydos, is attributed to Ankh-ka, who is also associated with Saqqara’s tomb no. 3036. Convincing evidence includes the discovery of a seal impression within the Abydos tomb bearing Ankh-ka’s name, architectural parallels between the two tombs, and their shared historical significance, marking the introduction of the staircase design during the reign of King Den.

Impact:

This study enhances our understanding of Early Dynastic Abydos, offering a unique perspective on the roles and beliefs of high-ranking individuals during this period. It deepens our comprehension of the early Dynastic era’s intricate cultural and architectural aspects, with the potential to impact archaeologists, Egyptologists, and historians, contributing to our knowledge of this ancient civilization.

YASMIN EL SHAZLY,

The American Research Center in Egypt

MoTA’s Central Information System: Data Rescue, Training and Needs Assessment Project

Ministry of Tourism and Antiquities (MoTA) is in the process of implementing a comprehensive program to expand museum locations and decentralize collections throughout Cairo and other parts of the country. This program has seen the construction of two major new museums in the vicinity of Cairo, the National Museum of Egyptian Civilization (NMEC) and the Grand Egyptian Museum (GEM), as well as a number of regional museums. Such a massive undertaking requires a large cadre of MoTA personnel who are properly trained in collections management and a strong collections management system that would enable them to properly document, monitor, and track all the artifacts under their care. ARCE was recently awarded a U.S. Embassy Cultural Property Agreement Implementation Grant (CPAIG) through which it will work with MoTA staff to conduct a needs assessment for the successful implementation of a unified museum database system, as well as train 3 registrars from each of MoTA’s 5 main museums in Greater Cairo (the Egyptian Museum in Cairo (EMC), NMEC, GEM, the Museum of Islamic Art (MIA) and the Coptic Museum). Two MoTA IT personnel will also be trained through the project on the necessary IT skills for the proper functioning of museum databases. This paper aims to present the current status of the Ministry of Tourism and Antiquities’ Central Information System: Data Rescue, Training and Needs Assessment project.

YUKINORI KAWAE, Nagoya University |
YASUTOMO KAWANISHI, Riken |
ICHIROH KANAYA, Nagasaki University |
YOSHIHIRO YASUMURO, Kansai University

3D Survey of the Menkaure Pyramid

Since 2013, our research team has embarked on an interdisciplinary academic-industry project focused on the 3D survey of the Giza pyramids. To date, tens of thousands of images of the three major pyramids and their surrounding complexes have been captured, both by media producing documentaries and a corporation attempting to document World Heritage sites. Through our cooperation with them, we have been granted access to academically utilize their data, enabling us to develop detailed 3D models of the pyramids.

This presentation will concentrate on the Pyramid of Menkaure, highlighting our engineering approach, which includes the incorporation of Artificial Intelligence (AI). We will reveal new insights into the size of the stone blocks, the distribution of mortar usage, the volume of lost casing stones, and the varying heights of the pyramid's courses. Our findings shed new light on the construction of the last pyramid at Giza, offering fresh perspectives on this monument.

Furthermore, our research delves into the structural integrity and construction techniques of the pyramids. This comprehensive analysis not only deepens our understanding of the pyramid but also holds the potential to make significant contributions to the broader field of Egyptology. The innovative use of AI in interpreting and analyzing data harbors the potential to revolutionize our approach to archaeological

research, offering a new framework for future projects at similar historical sites. The significance of our work extends beyond mere academic inquiry, potentially providing tangible insights into the preservation and restoration of ancient Egyptian monuments.

YVONA TRNKA-AMRHEIN, University of Colorado, Boulder | **ROBERT CIOFFI**, Bard College

A New Look at the Center of Ptolemaic and Roman Hermopolis Magna

This paper offers a preliminary report on new excavations at Hermopolis Magna that were conducted in 2023. The work has led to two improvements in understanding the center of the Ptolemaic and Roman period city. First, cleaning and re-excavation of the northern apse of the 5th century CE Basilica church has provided significant new evidence for the Ptolemaic temenos which lay beneath. In addition to new data on the complex's decorative program, an Egyptian side of what was formerly believed to be one of the best examples of Classical architecture in Egypt has been revealed. Second, re-excavation of the area of the Sphinx Gate along the main dromos of Hermes has called into question D. Bailey's influential projection of a "Sphinx Gate Temple." This talk describes the new results and presents preliminary conclusions on their implications for understanding an important urban center of Middle Egypt. While both case studies require scrutiny of previous work at the site, the cleaning and re-excavation of the Basilica's northern apse in particular allows a new history of early 20th century work at the site to be written.

PANELS

PANEL 1 OBJECT BASED LEARNING LIGHTENING ROUND

Teaching with ancient Egyptian objects presents unique opportunities for course instructors, curators, and museum educators to help learners connect with the ancient past. In this lightning round, a series of presenters working with different groups of learners—ranging from community college students and medical residents to the general public and K-12 school groups—will share some of the methods and tools they have used to engage audiences with ancient Egyptian objects through images, exhibitions, replicas, and museum collections. Each presenter will share a favorite case study for 8 minutes. The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

JEN THUM – SESSION ORGANIZER,
Harvard Art Museums

Seeing in Art and Medicine: Radiologists’ Encounters with Ancient Egypt at the Harvard Art Museums

Medical humanities initiatives are common in U.S. art museums, encouraging medical professionals of all kinds to engage with questions about human relationships, emotions, beliefs, and opinions through works of art. In 2018, the Harvard Art Museums began a partnership program with radiologists at Brigham and Women’s Hospital and

Harvard Medical School. This program, Seeing in Art and Medical Imaging, invites a cohort of radiology residents to join museum colleagues for a year-long exploration of such questions. Many of the objects we use to address them are from ancient Egypt.

When residents come to the museums for the first time, they are already experts at looking: radiologists specialize in examining their patients’ bodies using X-rays, CT scans, and other visual technologies. However, their work is conducted at a rapid pace and high volume. Through close looking and object-based exercises, participants in the program have the time and space to develop their interpersonal and communication skills, discuss the big issues and challenges of their profession, and make room for the emotions both they and their patients feel in the hospital context. This presentation will share examples of object-based learning with ancient Egyptian artifacts that have helped radiology residents critically reflect on their empathy and doctor-patient relationships. For a medical field where physicians only meet between 10-20% of their patients face-to-face, people who lived thousands of years ago in a place thousands of miles away are not as distant as we might imagine.

The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

ASHLEY ARICO,
The Art Institute of Chicago

Living Encounters with the Afterlife in the Art Museum

For many, museum galleries (rather than college classrooms) serve as a primary locus for learning

about ancient Egypt. This talk will consider how curatorial decisions about object selection and placement, gallery layout, the content of didactic materials, and more can help foster meaningful engagement amongst museum visitors, prompting dialogues about complex topics—such as the ethics of caring for and displaying mummified Egyptians—that are currently being addressed both within academia and public discourse more broadly. As a case study, it will explore “Life and Afterlife in Ancient Egypt,” a new permanent gallery of ancient Egyptian art that opened at the Art Institute of Chicago in 2022, presenting ancient Nile Valley artworks in a dedicated space for the first time in a decade. Particular focus will be given to past and present approaches to displaying the cartonnage of the Doorkeeper in the Temple of Amun Paankhaenamun (AIC 1910.238), which still encases his mummified remains.

The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

JENNIFER MIYUKI BABCOCK,
Pratt Institute, Fashion Institute
of Technology, SUNY

OBL for Art Studio and Design Students

Art students focused on developing their portfolios and studio-based work sometimes overlook the value of having a foundation in art history, particularly ancient art history. In response, I have developed in-class activities and assignments that encourage close looking of ancient objects through making. One such project involves the study of multiple false

doors in class and during in-person museum visits. Through direct engagement with these false doors, students familiarize themselves with the basics of ancient Egyptian design and how it relates to culture, religion, and individual preferences. Students are then asked to apply this knowledge by designing a personalized false door. A paper that explains their compositional, iconographic, and stylistic choices accompanies this creative endeavor. One objective of this assignment is to deepen students’ understanding of ancient Egyptian art and its rich historical context. Simultaneously, the assignment is a way to encourage students to gain insights into their artistic practice through interactions with historical and ancient objects.

The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

LISA SALADINO HANEY,
Carnegie Museum of Natural History
**Prioritizing Community
Agency in Exhibition
Development and
Interpretation**

This presentation will discuss community co-creation in the development process for the rotating exhibit, From Egypt to Pittsburgh, at Carnegie Museum of Natural History in Pittsburgh, PA. Carnegie Museum of Natural History stewards over 5,000 objects from ancient Egypt, the majority of which have never been displayed. Much of this material was acquired in the late 19th

and early 20th centuries when colonial politics had a profound impact on museum and collecting practices. From Egypt to Pittsburgh, is a rotational exhibit that places a small group of objects on display for the first time and traces their history. All written components are provided in English and Arabic. The overarching goal of this project is to create a space where all visitors feel respected and included in discussions of unjust systems and past practices in the hope that they may consider how Egyptian objects speak to many time periods and perspectives.

This paper is focused on our process of community collaboration. In order to tell a wide range of Egyptian stories that resonate with people here in Pittsburgh and abroad we established a Community Fellow program. With each rotation an Egyptian Community Fellow serves as a co-creator throughout the entirety of the exhibition development process. These fellows had a profound impact on the rotations they co-developed. Their work, insights, and artistry enable visitors to engage with the objects on view in unique ways that highlight the diversity of Egyptian voices even here in Pittsburgh. This paper will discuss this process and its resulting impacts—foremost of which is the ability to tell contemporary, engaging, multi-faceted stories about Egypt, past and present.

The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

LISSETTE MARIE JIMÉNEZ,
San Francisco State University | **CHRISTINE A.**
FOGARTY, San Francisco State University

Teaching Ancient Egypt Through the Senses: Engaging with Materiality through 3D Replicas in the Museum

3D-printed replicas of artifacts not only provide tangible access to museum objects, but they also afford new opportunities for close looking and multisensory engagement for learners. The Global Museum staff and Museum Studies students at San Francisco State University have constructed multisensory learning experiences using 3D-printed replicas of ancient Egyptian coffins in addition to sensory-engaging prototypes that help museum learners explore the materiality, symbolism, and interconnectedness of funerary objects and texts. This case study discusses the teaching frameworks and methods used to bring touch, sight, and smell into the museum and to make learning about ancient Egyptian funerary practices more engaging and accessible for the public.

The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

KATHLEEN SHEPPARD,
Missouri S&T

Mapping the Heavens with Medieval Astrolabes

I teach a broad history of science survey to mostly white, male, engineering majors at a small, regional, STEM-focused university. Keeping engineering students engaged in learning about ancient history takes some effort, so I apply hands-on learning activities with objects and tools several times per semester. In one lesson, they learn about medieval astrolabes (star computers), how to use them, and why they were significant for people in ninth and tenth century Egypt and Syria. This presentation will demonstrate my methods for engaging students in learning about the objects, talking about the people who used them, and understanding that Western men were not always the center of the world. In a small class, I have physical (cardstock) astrolabes, but in a large conference venue I will use an openly available online astrolabe to present. I will encourage people in the audience to access the digital tool on their devices. There will also be a QR code for my teaching materials so anyone can use the lesson I have created.

The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

JULIA TROCHE,
Missouri State University

Object Based Learning as Service Learning

Service-Learning (S-L) is an experiential learning pedagogy that encourages students to become active participants in their learning and to practice course content by working on a real community-identified need. For the Springfield, Missouri area “red flag” topics include diversity and inclusion and chronic funding concerns in the area of arts and culture, skilled worker shortage in the area of business and economic development, and achievement gaps and teacher shortages in the area of education (Community Focus Report 2021). In an effort to tend to some of these red flag issues, I employed OBL as a form of service-learning. Specifically, students in my classes picked an unpublished, unprovenanced artifact in a local museum, with whom I partnered, and conducted research, designed ideal exhibition plans, and education outreach materials focused on children. Thus OBL and S-L became complementary pedagogies that provided depth of meaning for students, gave them opportunities for hands-on, experiential learning, and real-world community application.

The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

CARL ROBERT WALSH,

Institute for the Study of the Ancient World,
New York University

The Power of Making: Engaging Community College Students with Materials and Craft Through Steatite Carving

Making an object is a powerful embodied learning experience, necessitating interaction with materials and tools, and developing technique and craft. Making activities can be memorable experiences for students that allow them to make personal connections with ancient objects and peoples through the act of creation. They also provide methods for object-based learning in contexts where access to ancient objects in museums is limited. This case study discusses the example of using steatite carving activities in teaching Art History at Mercer County Community College, which was used to engage students (and teachers) with some of the most commonly encountered ancient Egyptian steatite objects, scarabs and amulets. This presentation is part of the Object-Based Learning Lightning Round session.

The lightning round presentations will be followed by a group discussion, open to all attendees as well as to presenters, about the benefits of and best practices for object-based learning in our field.

PANEL 2 RETHINKING KINGSHIP I: ROYAL QUALITIES

Exploring the fundamental role of kingship in ancient Egyptian society has long been a focal point in scholarly discourse. However, as noted by David O'Connor and David Silverman in their introduction to *Ancient Egyptian Kingship* (1995), "the number of fundamental and/or more interpretive works on kingship is surprisingly small." The papers presented in the first of two panels delve into the intricacies of ancient Egyptian kingship, revisiting the image of the king in ancient royal sources and modern discourses. These papers explore qualities related to royal bodies, the king's emotional landscape, and his engagements with his subjects.

Central to these interventions is the attention to modern legacies of kingship, which often influence the depiction of ancient Egyptian rulers in contemporary scholarly literature. Instead, these papers anchor their investigations in the ancient Egyptian lexicon and phraseology as reflected in royal sources. By doing so, they call into question the responsibilities and expectations placed upon the king according to royal ideology, as well as his divinity from the Early Dynastic Period to the New Kingdom.

At the conclusion of the "Rethinking Kingship 2" panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

VICTORIA ALMANSA-VILLATORO,
Harvard University

Did the Pharaoh Have “Two Bodies”? Revisiting Divine Kingship in the Old Kingdom

The nature of the Egyptian king has been a foundational question in studies of politics and religion in ancient Egypt, as well as in comparative models of kingship. The apparent incompatibility of the king’s godly existence with his mortality, contestability, and need for rejuvenation has led scholars to define the human king as an earthly, replaceable incarnation of the abstract, timeless institution of the monarchy. Scholars have often contextualized this duality in light of Ernst Kantorowicz’s theory of the Two Bodies, originally devised for Medieval Christian monarchies. The goal of this paper is to rethink this dichotomy by focusing primarily on how royal and private textual sources delineate the king’s human body or “incarnation” (ḥm) and the concept of monarchy itself (nswt) in the Old Kingdom. It will be demonstrated that a separation between the king as a human and the institution is not supported by the evidence, and that even non-royal individuals are described as having these purported “incarnations” (ḥm). While royal texts allow the king to separate himself from his office to convey emotional involvement, this process is not depicted as a division between the divine and the mortal but rather as a distinction between the title and its bearer. Finally, the evidence for the king’s divinity will be contrasted with data portraying the king as a political leader. This paper ultimately argues that the evidence for the king’s divinity is more problematic than often assumed, and that it is outweighed by his recognition

as a political mind. At the conclusion of the “Rethinking Kingship 2” panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

TARA PRAKASH,
College of Charleston

Recognizing Emotional and Sensorial Qualities of Kingship

Although Egyptologists have examined many aspects of ancient Egyptian kingship, the emotional experience of kingship remains elusive. As ruler, what was the king himself supposed to feel, and what feelings was he meant to elicit in his subjects? How did these feelings differ, and how did they reinforce and reify the institution of kingship and royal power? In order to begin to propose some answers to these complex questions, this paper will consider the Twin Stelae that flank the entrance into Ramses II’s Great Temple at Abu Simbel as a case study. Part of a broader project on the feelings of kingship, which draws on history of emotions’ methods and theories, this paper considers royal experience from an ideological perspective. In it, I offer a close reading of key words and passages on the stelae, considering the choice of hieroglyphic signs that the artists used to write them, the ways in which the artists depicted these signs, and the context of the words and passages within the inscriptions. As I will show, senses and emotions were intricately enmeshed, and the king’s feelings, as well as the feelings of

those who surrounded him, were meant to have both physical and emotional components. By considering the theoretical experience of kingship, this paper aims to shed new light on contemporary understandings of Egyptian kingship itself and how the ruler was supposed to engage with and comprehend his world.

At the conclusion of the “Rethinking Kingship 2” panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

JESSICA TOMKINS, Wofford College

What Do Kings Do? Reevaluating the Relationship Between King and Subject

So strong was the institution of kingship that not once was a king overthrown in order to implement a non-monarchical type of government. Kings always ruled Egypt. But what did kings actually do and what did it mean to rule Egypt? The governors of the First Intermediate Period are often said to have been acting more king-like by taking direct care of their towns when they claim to be clothing and feeding them, but these are not duties kings had previously been claiming to do; taking care of local communities did not fall under the scope of royal duties. Not only was interaction with his subjects rare but so too are any clear nationwide state policies designed with the lives of the people in mind. Identifying and rethinking the interpretative frameworks, often Eurocentric and

anachronistic, that have shaped our modern understanding of Egyptian kingship, this paper questions what it meant to be both a king and a subject in Egypt, particularly from the Early Dynastic Period to the end of the Middle Kingdom. By evaluating how kings actually engaged with their subjects, I argue for the need to divorce our notion of kingship from the models of European monarchies that have long shaped our understanding of Egyptian kingship and royal duties. This approach reevaluates the relationship between king and subject, ultimately highlighting the difference between what royal duties towards their subjects were and what we have assumed they should be based on early modern models of monarchies.

At the conclusion of the “Rethinking Kingship 2” panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

JONATHAN WINNERMAN,
University of California, Los Angeles

Confusing Royal Bodies: Ambiguity as an Aspect of Egyptian Divine Kingship

The explicit purpose of many interpretative works on ancient Egyptian kingship has been to rationally parse out the divinity of the pharaoh. Drawing inspiration from Ernst Kantorowicz’s *The King’s Two Bodies* (1997 [1957]), these studies have concluded that representations of the king consistently distinguished between a human nature, the mortal body with which the pharaoh

was born, and a divine nature, the divine body politic represented by the royal ka. The logical scheme that results is complicated, however, by instances where Egyptian kings seem to share or switch royal bodies or royal kas, rendering distinctions between natures and individuals functionally impossible. Such admittedly rare examples have usually been considered anomalous and either ignored or treated as errors. Yet, a closer examination reveals careful intentionality and purpose, meaning that these images were anchored in an ancient Egyptian worldview and that they should be analyzed as official aspects of royal ideology. This paper presents several such examples from the 18th dynasty and argues that they display a degree of intentional ambiguity that created temporary homologies between officeholders. These strengthened the larger institution of kingship but also did not negate any individual king's identity or divinity. The paper concludes by challenging overly rational approaches to sacred kingship and emphasizes the role that ambiguity, irrationality, and enchantment played in the perpetuation of such systems more generally.

At the conclusion of the "Rethinking Kingship 2" panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

PANEL 3 RETHINKING KINGSHIP II: BOTTOM-UP APPROACHES TO KINGSHIP

Exploring the fundamental role of kingship in ancient Egyptian society has long been a focal point in scholarly discourse. However, as noted by David O'Connor and David Silverman in their introduction to *Ancient Egyptian Kingship* (1995), "the number of fundamental and/or more interpretive works on kingship is surprisingly small." The papers presented in the first of two panels delve into the intricacies of ancient Egyptian kingship, revisiting the image of the king in ancient royal sources and modern discourses. These papers explore qualities related to royal bodies, the king's emotional landscape, and his engagements with his subjects.

Central to these interventions is the attention to modern legacies of kingship, which often influence the depiction of ancient Egyptian rulers in contemporary scholarly literature. Instead, these papers anchor their investigations in the ancient Egyptian lexicon and phraseology as reflected in royal sources. By doing so, they call into question the responsibilities and expectations placed upon the king according to royal ideology, as well as his divinity from the Early Dynastic Period to the New Kingdom. At the conclusion of the "Rethinking Kingship 2" panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

NIV ALLON,

Session Organizer for Rethinking Kingship I & II -
The Metropolitan Museum of Art

Name the King: Scribal Palette BM EA 5513 and the Royal Cartouche

The ancient Egyptian royal titulary, especially the cartouche, is considered among the rulers' most enduring symbols of power, their 'tower of strength,' to quote Shakespeare's Richard III (following Ron Leprohon's *The Great Name*). Divine and royal agency are often emphasized in the choice of the rulers' names and the qualities they express alongside their relationships with Egypt, its neighbors, and the gods. Such names and the accompanying titularies were proclaimed and disseminated among the population, who replicated them accordingly.

A cartouche in the British Museum offers an alternative narrative. The inscription within a cartouche on Scribal Palette BM EA 5513 reads, 'the good god, Nebmaatere, beloved of Thoth, lord of effective speech (mdw ntr).' Other Eighteenth Dynasty kings described themselves as his beloved ones, but this inscription stands out in this corpus for its inclusion of mdw ntr within the royal cartouche. This compound has its origins in a non-royal sphere, and in this period, it is often associated with the work of the scribe, inviting us to consider that this form of the cartouche may not have been royally created or prescribed. Instead, it might have been fashioned by or for the palette's owner. This paper will, therefore, investigate the distribution of royal cartouches in royal and non-royal sources of the Eighteenth Dynasty to consider how a cartouche could

serve as a site for negotiating non-royal views of kingship and the king.

At the conclusion of the "Rethinking Kingship 2" panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

MARGARET GEOGA,

University of Pennsylvania

Imagining the King in the New Kingdom: Literary Receptions of Kingship

This paper explores how Middle Egyptian wisdom poems allowed New Kingdom readers to construct, understand, and potentially rethink their relationship to the king. The paper focuses on two wisdom instructions that center around the king, "The Teaching of Amenemhat" and "The Teaching for Merikare," asking not how their authors intended to portray the king, but how readers in the New Kingdom could have interpreted the poems' royal characters from their own social, personal, and aesthetic standpoints. Combining textual criticism, reception theory, and material-contextual analysis, the paper investigates the reception of the king by New Kingdom scribes, the best attested audience of Middle Egyptian literature, who encountered in these poems troubled kings negotiating questions of authority, wisdom, and memory. The paper argues that these poems allowed scribes to see themselves in the king and the king as one of them. These readers' identification with the king is distinct from royal self-presentation as a scribe, deriving

instead from scribal sources: the texts themselves (which by this point, I argue, had become scribal sources, whatever their original compositional context), intertextual connections with other literary works, and metatextual discourse. The paper also explores the ideological implications, both normative and subversive, of the ability of non-royal readers to identify with the person of the king. This exploration of receptions of kingship by non-royal readers contributes to ongoing discussions in the field about bottom-up and top-down approaches to ancient Egyptian kingship, as well as the implications of Egyptologists' own ability to identify with both the king and scribes.

At the conclusion of the "Rethinking Kingship 2" panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

LUIZA OSORIO G. SILVA,
University of California, Irvine

Kingship in Context: A Spectrum of Non-Royal Engagement in the Middle Kingdom

In recent years, the focus of Egyptological scholarship has slowly moved away from narratives focused solely on royal monuments and texts to interrogate how kings and kingship fit into broader ancient Egyptian society. This paper will explore the relevance (or lack thereof) of kingship for non-royal Egyptians in the Middle Kingdom by considering where, when, why, and how kingship

appeared in non-royal lives. Understanding non-royal engagement with kingship in this period is not only a matter of tracing where kingship was present or absent, but also the ways in which it occurred or did not. Rather than impose strict categorizations, this study instead highlights the variability of engagement with kingship in the non-royal sphere, including, for instance, encounters hinging on the durability of architecture or the experience of occasion.

To better understand these variations in the roles of kingship in non-royal lives, this paper will think through distinct axes along which engagement with the royal institution and its representatives might have differed. Case studies will focus on differing interactions with kingship based on status, gender, periodicity and time, proximity to royal monuments, and states of being (specifically, whether one is alive or dead). The variability in these examples demonstrates that engagement with kingship was not simply a result of royal impositions. On the contrary, kingship in the Middle Kingdom was not experienced in the same way by all Egyptians, and it was relevant to some and not others at different points and for different reasons.

At the conclusion of the "Rethinking Kingship 2" panel, speakers from both panel sessions will convene for a comprehensive discussion. This collaborative discourse aims to underscore shared themes and pivotal priorities that have surfaced within the contemporary study of kingship in the field.

PANEL 4

THE UNDISCOVERED COUNTRY: DISABILITY IN ANCIENT EGYPT

This panel considers the intersection of Egyptology with modern ideas about disease and disability, presenting research from a collection of essays currently in preparation. Specifically, it looks at the ways contemporary attitudes and policies have shaped the public understanding of impairments in antiquity. Two of the panel's papers focus on the late Eighteenth Dynasty, which has seen substantial speculation – often anachronistic and/or discriminatory – on the health of royal figures. Another paper provides a paleopathological analysis of a Greco-Roman period man with cancer and a clubbed foot, as well as speculates on the societal conditions for disabled people through the form of self-medication for these impairments. A final paper examines the conditions of King Siptah and the doorkeeper Roma, and how lived experience affects the interpretation of evidence.

ALEXANDRA F MORRIS,
University of Lincoln and University of
Nottingham - Session Organizer | **KYLE LEWIS**
JORDAN, Independent Scholar

The Measure of a Man: Akhenaten, Tutankhamun, and the (Pseudo)science of Disability in Egyptology

Akhenaten and Tutankhamun are two of the most famous pharaohs from ancient Egypt for entirely different reasons: one for a radical but short-lived religious revolution, and one for the discovery and extravagance of his tomb. However, the two

pharaohs are linked not only as father and son, but also by the concept of disability, and with that both ableist and disablist modern-day societal biases. Akhenaten has been described historically in prior scholarship as having some form of disability or illness (typically Marfan Syndrome), as a justification for both his religious revolution, and the art style depicted during the Amarna Period. Tutankhamun, on the other hand, while now believed to have been physically disabled, is still often perceived and utilised as the idea of a “perfect” pharaoh and the “Boy King,” leading many to deny his reality and agency as a physically disabled man. This chapter will examine the historical receptions of both men through the lens of ableist and disablist biases as linked to the concept of disability.

AIDAN MARK DODSON,
University of Bristol

Siptah's leg and other stories

The leg of the pharaoh Siptah (Cairo CG61080) was first revealed in 1905, and first diagnosed as displaying a clubfoot; this has been more recently revised to be the result of polio. The latter diagnosis has also been applied to an Old Kingdom skeleton (Philadelphia E2552), and to the New Kingdom Doorkeeper Roma (stela Copenhagen-Ny Carlsberg ÆIN 134). Curiously, the alternative of spastic cerebral palsy (CP) seems never to have been considered before the 1970s, and then not by a medical specialist, but by an Egyptologist with CP. This paper reviews the debate and also considers the role of lived experience in the study of ancient disability.

STEVEN M. STANNISH,
SUNY Potsdam

Grande Morbidezza: The Invention of Akhenaten's Illness

Between 1828 and 1829, Jean-François Champollion travelled to Egypt, visiting, among other sites, Akhenaten's residence at Amarna. Champollion knew nothing of the pharaoh's ideas, but he commented on his monuments, noting the grande morbidezza, the "great softness," of royal figures. This observation betrays a Neo-Classical antipathy towards Amarna art and begins a tradition of regarding its patron as ill, morbidezza being derived from the Latin morbidus, "diseased." Later Egyptologists diagnosed Akhenaten with Fröhlich's syndrome, Marfan's syndrome, and aromatase excess syndrome, and attributed his solar religion to these disorders. Some cited Marfan's weak eyesight and sensitivity to cold as inspirations, while others speculated on a sense of difference fueling a rebellious streak. The strangest aspect of the theory of Akhenaten's illness is its reliance on artistic representations of doubtful realism. Indeed, unless the pharaoh was the occupant of KV55, we do not have his remains. This chapter proposes that the theory is driven by a professional discourse – by shared Egyptological values, attitudes, and practices. The latter include an Enlightenment aesthetic, an association of reason with health, an application of modern religious categories to antiquity, and a search for breakthroughs at certain sites.

MICHAEL R. ZIMMERMAN,
Villanova University

Talipes cavus in Mummified Egyptian Human Remains

The Dakhleh Oasis Project, sponsored by Canada's Society for the Study of Egyptian Antiquities and the Royal Ontario Museum, has been engaged since 1978 in an interdisciplinary study of a 500,000-year relationship between human activity and environmental change in the site in the western desert of Egypt. The team consists of prehistorians, historical archeologists, geologists, zoologists, botanists, physical anthropologists, paleopathologists and others. Previous studies of mummies from the site have resulted in paleopathologic findings including evidence of hyperparathyroidism, trephination, fluorochrome labeling in bone and leprosy. The mummy reported in this chapter was that of a dirt encrusted, headless but otherwise complete male body. Anterior bowing of the right mid tibia was noted, with marked shortening of the right lower leg. Marked deformity of the right foot in a talipes cavus configuration was noted. Other findings included pulmonary anthracosis, emphysema and tuberculosis. The liver showed cirrhosis, with a pattern of fine periportal fibrosis, suggestive of an alcoholic pathogenesis. This individual had a congenital disorder, talipes cavus (clubfoot), with a markedly disabled leg. One can speculate that the resultant discomfort led to self-medication by alcohol and the subsequent alcoholic cirrhosis observed in this mummy. It is known that the western oases had a well-developed wine industry.

PANEL 5

ACHIEVING LEARNING OUTCOMES IN EGYPTOLOGY COURSES

This panel will showcase papers discussing the application of learning science theory to historical, archaeological, and philological curricular design. The aim of this panel is to present pedagogical methods for classroom instruction that serve student learning goals and critical thinking acquisition. The panel speakers address different aspects of student-centered instruction, with a particular focus on inclusivity, accessibility, and constructivist learning. A theme running through the panel is cohesive design—from the scale of the individual learning module to the overall course—through the explicit scaffolding of content, in-class instruction, and assignments. A second theme addressed in the panel is the use of emerging technologies in course design, including the opportunities and challenges related to educational technology and digital media in student-centered learning. Each paper shares the common goal of enhancing student learning by using evidence-based, sometimes innovative, techniques that induct learners into Egyptological communities of practice and empower them to think critically about ancient Egypt and its study in the past and the present. The panel papers will be followed by a short response by the panel moderators who will reflect on the contributions and interventions made by the speakers and will provide some thoughts and considerations for the further integration of learning science theory in undergraduate teaching on ancient Egyptian and North African histories and cultures.

CHRISTINE LEIGH JOHNSTON,
Western Washington University - Session
Organizer | **CHELSEA A.M. GARDNER**,
Acadia University

Digital Media and Resources in Instructional Design: Current Practices and Future Opportunities

This paper presents a state-of-the-field assessment of the uses of digital media and resources in teaching about the histories and cultures of the ancient Mediterranean, West Asia, and North Africa. This includes a presentation of the results of a 2021–2022 survey of teaching professionals in schools, museums, and other educational environments, that comprised quantitative and qualitative questions about current pedagogical practices in fields related to Ancient Mediterranean Studies, History, Archaeology, Classics, and Egyptology. The survey asked respondents about their incorporation of digital media (e.g., mass-communication products such as videos, podcasts, blogs, etc.), digital resources (e.g., data repositories, archives, databases, online collections, etc.), and interactive tools in teaching, the subjects and topics they taught with digital resources, and their perceived strengths and weaknesses of digital materials based on their experience. In addition to the presentation of survey results, the paper will address the opportunities and challenges of multimedia use according to theoretical frameworks from the learning sciences in order to outline best practices for digital resource use in student-centered instructional design. This discussion of best practices will incorporate examples of

multimodal learning activities, including 3D materials and authentic active learning and digital markup tools and peer learning. These examples demonstrate the efficacy of multimedia resources in classroom pedagogy in order to facilitate a shift from objectivist learning and traditional textbooks towards constructivist and critical pedagogical practices that empower students to think critically about both the past and the world around them.

The panel papers will be followed by a short response by the panel moderators who will reflect on the contributions and interventions made by the speakers and will provide some thoughts and considerations for the further integration of learning science theory in undergraduate teaching on ancient Egyptian and North African histories and cultures.

ROBYN SOPHIA PRICE,
University of California, Los Angeles

Egyptomania in the Undergraduate Classroom: Bias, Media Literacy, and Identity

Europe's enduring obsession with ancient Egypt, marked by images such as mummy cannibalism, Egyptian obelisks in Rome, and secret societies, has deep roots tainted by a racist and colonialist history. This near-frenzied enthusiasm manifests today as Egyptomania.

This paper advocates for the intentional use of ancient Egypt's "mysticism" in undergraduate education, particularly for first-year courses. In this presentation, I evaluate the outcomes from three iterations of the Egyptomania course I have taught by reviewing student surveys, performance

records, and assignment reflections. Incorporating inclusive course policies, campus resources, reflective assessments, and a multimodal group project, students engage with the reception of ancient Egypt across history. In developing this course, I drew upon current pedagogies such as Backward Design and Universal Design for Learning to create a cohesive curriculum. For example, a central goal of the course aims to cultivate media literacy—a vital skill in our screen-saturated lives flooded with advertisements and headlines. And, thus, several course assignments emphasize dismantling preconceived images to foster self-awareness of inherent biases.

While ancient Egypt may not be the primary focus in students' future studies, its impact on their personal histories through media like cartoons and books offers a unique learning opportunity. Leveraging this prior knowledge, this course provides a fertile ground for deconstruction, empowering students to confront and understand their biases without feeling attacked. Thus, by dismantling preconceptions, fostering media literacy, and promoting self-awareness, Egyptomania becomes an effective subject for cultivating responsible researchers able to critically navigate the complexities of our modern, media-rich world.

The panel papers will be followed by a short response by the panel moderators who will reflect on the contributions and interventions made by the speakers and will provide some thoughts and considerations for the further integration of learning science theory in undergraduate teaching on ancient Egyptian and North African histories and cultures.

SABRINA HIGGINS, Simon Fraser University

Podcasting in the Ancient History Classroom

Over the last two decades podcasts have emerged as a useful addition to the repertoire of auditory tools that educators can deploy to enhance student engagement within the classroom, delivering information in novel ways and facilitating deeper explorations of relevant topics from diverging perspectives. What is more, podcasts can expose students to a variety of creative, dialogic, and collaborative modes of inquiry, highlighting the different ways in which research is developed and communicated to a broader audience. In this way, podcasts present a unique opportunity to enrich the student learning experience through their incorporation into course content, but they also afford us, as educators, an opportunity to consider the implementation of podcasting more broadly into the instructional design of our courses. This paper, therefore, highlights the role that podcasting can play in the ancient Mediterranean classroom through a discussion of its potential benefits as both a learning tool and as a means of assessment. Drawing on the instructional design of an existing second-year course on daily life in the ancient Mediterranean at Simon Fraser University, this paper outlines a constructivist approach to podcasting, which uses scaffolded assignments and workshops throughout the course of the semester, leading up to their final project, a 10–12-minute podcast that highlights a singular aspect of daily life.

The panel papers will be followed by a short response by the panel moderators who will reflect on the contributions and interventions made by the speakers and will provide some thoughts and considerations for the further integration of learning science theory in undergraduate teaching on ancient Egyptian and North African histories and cultures.

SPECIAL SESSION AND TASTING EVENT

MORGAN E. MORONEY, ECANEA Brooklyn Museum | **EDUARDO HIDALGO**, Luxury Brands of Viña Concha y Toro USA

Well Aged: The Art of Wine from Ancient Egypt to Today

This session will trace wine's journey from Ancient Egypt to today. It will feature an introduction to wine and drinking practices in ancient Egypt, as well as insights on contemporary winemaking from across the world. The speakers will reflect on the origins and developments of wine in ancient Egypt and compare how winemaking has evolved over thousands of years. There is also an opportunity to enjoy a great selection of wines as we journey through the millennia with a glass in hand.

POSTERS

AMR MOHAMED ELSAID,

Independent scholar

Artuqid Copper Coins of King Sa'id Najm al-Din Ghazi in the Museum of Islamic Art

The Artuqids that established themselves in northern Iraq and The Arabian Peninsula in the period from 495-811 AH / 1101-1408 AD are among the most important states that appeared on the stage of the Islamic East in the Middle Ages. This importance is due to the length of time that the states lived in on the one hand, and to the great role it played in the course of historical events and politics for the Upper Levant region and the Arabian Peninsula on the other hand. The Artaqans lived through the doctrinal dispute that the Islamic East witnessed in the Middle Ages between the Sunni and Shiite sects, and the Sunni Seljuks took them as a barrier between their possessions in the south of the Levant and the Shiite Fatimids in Egypt. The Artaqans succeeded in that, and they stood firmly in the face of the Fatimid attempts to spread the Shiite sect in the countries of the Arabian Peninsula, Iraq and the Levant. The Artaqids also played an active role in the Islamic Crusader conflict, where the Artaqites were the most Islamic elements willing to expand at the expense of the Crusaders, and they succeeded in seizing important Byzantine cities such as Malatya, Khartbert, and Sivas.



BEST STUDENT POSTER CONTESTANT

CHARLIE KATE MASON,

Yale University

Placed on the Lampstand, it will Give Light To Everyone: Navigating Illumination in Monastic Space

The perfect spiritual environment manifests itself through light in the Life of Phib (and Apollo), whereby Apa Apollo compares his companion's presence to a "hidden lamp" in a prophetic statement regarding Phib's future feast day (see Vivian 1999, 565(6)). Within this statement, the incense and light derived from a monastic 'lamp' (in this case, Apa Phib) are embedded with the power to convey divine forgiveness. Here, the perfected monastic state of being is synonymous with being a lamp. Drawing upon this metaphor, this poster presentation will build upon the author's MSc thesis, exploring the sensory qualities of light and illumination at Coptic monastic sites between the 5th to 14th centuries CE. Examples shall be taken from Monastery of Apa Apollo (Bawit) and other relevant sites. The analysis takes a thematic approach, first looking at elements the monastic perception and manipulation natural lighting, before moving-on to focus on evidence for artificial lighting devices at Bawit. The research utilizes an interdisciplinary methodology, situating studies of archaeological material within wider contexts of textual records and sensory awareness. The research presented therein revealed how natural and artificial illumination had the potential to influence the performance of daily tasks within monastic space by both human and non-human agents. The work, thus,

contributes to growing archaeological discussions regarding methodological developments in the field of sensory archaeology, as well as monastic archaeology as a whole.

EMAN MOHAMED AHMED,
The Grand Egyptian Museum

Characterization & Conservation of Selected Golden Foils Patterns Dated Back to New Kingdom, Egypt

Recent studies for multi-disciplinary analysis on Egyptian golden foils revealed that type of gold artifacts from Middle Kingdom to New Kingdom were manufactured using a variety of gold alloys. However, in this paper a selection of trussed golden foil duck pattern models dates back to New Kingdom – 19th Dynasty at Abydos. The golden foils had previously been mounted which suffered from exposure to light, slightly stained and had small numbers of minor losses.

These golden foils were characterized using Scanning Electron Microscope Energy - Disperse Spectroscopy (SEM-EDX) for both gold foil and corrosion product, and Fourier transforms infrared spectroscopy (FTIR) used to identify the adhesive material used in attach the foils.

Subsequently, the golden foils were removed from old, deteriorated mount and adhesive spots were successfully cleaned. A new chemically stable, fabric covered mount was made, and the golden foils were attached that ensure golden foils are fully and securely supported. This way it will be easy and safe to separate the golden foils from their mount, if necessary, in the future.

ENAS ATEF MOHARB,
Ministry of Tourism and Antiquities

Collection of Coptic Tombstones from Abou El-Goud magazine in Luxor

The influence of ancient Egyptian funeral customs on the Copts is evident in the tombstones, where details about the deceased are portrayed through inscriptions or symbolic signs. These elements, whether individually depicted or combined, serve the purpose of guiding the departed soul to Paradise. Essential information such as the individual's name and often the date of their passing is consistently present, often accompanied by acclamations or prayers for the peaceful repose of the departed. The inscriptions on these tombstones are written in the Christian Egypt languages of Greek or Coptic, sometimes in both. The tombstones exhibit a variety of forms, ranging from elaborately adorned stelae to more simple stone slabs, each adorned with unique decorations.

This paper aims to present a collection of Coptic tombstones currently housed in the Abou El-Goud storage magazine in Luxor and will serve as an exhibition or catalog showcasing a collection of Coptic tombstones. Notably, these funerary stelae were not uncovered through specific excavations but were previously in the possession of dealers before the implementation of the Antiquities Protection Law of 1983.

Originally owned by Albert Tawdros and Mohamoud Mansour. these stelae were acquired by the Egyptian Antiquities Organization as a gift from Tawdros' heirs, highlighting their cultural and historical significance.

HADEER AHMED MOHAMED BELAL,
Egyptian Museum in Cairo | **AZIZA ABDALLAH**
IBRAHIM, Fayoum University

Between the difficulties and efforts: the Repatriated Falcon Coffin at the Egyptian Museum in Cairo

During one year working on the repatriated collection at the Registration collection management and documentation database department at the Egyptian Museum Cairo, these objects reinstated to the EMC. We registered around 1430 objects which repatriated from various nations. Through our registration journey, we started to work academically to publish this painted wooden Falcon Coffin and its mummy which could include corn, barely or actual falcon mummy. We still working on this object to find out the answers on the hypothesis questions about the provenance, dating and the function of this object. Is it a part of a deceased collection? Which may be obviously known?

Now, we are working on CT scan to answer the wrapping mummy question. And also, the coffin includes text which could help us with informative outcomes. In this poster, we will exhibit the challenges we "registrars" facing through documenting and publishing repatriated objects and the steps in tracing the clues to unveil the identity of our object "The Falcon Coffin with Mummy Corn?".

Aziza and I are registrars as well as independent Egyptology PhD candidates. Our goal for this project is not just to create an instructive poster and academic article, but also to have our

research shown in a temporary exhibition. These repatriation objects deserved to be viewed and shown in showcases so that their story could be told to the audience in full context

HASSAN ALY FARAG ZEIDAN,
The Grand Egyptian Museum

Applications of artificial intelligence in the field of archaeology

This research paper explores the potential applications and benefits of integrating artificial intelligence (AI) techniques into scientific analysis within the field of archaeology. By harnessing the power of AI, archaeologists can enhance their capabilities in data processing, pattern recognition, predictive modelling, and artifact interpretation. The paper discusses various AI methodologies and their potential contributions to archaeological research.

1. Artificial intelligence Methodologies in Archaeology

- Machine Learning: Supervised and unsupervised learning algorithms for data analysis, classification, and prediction.
- Computer Vision: Image recognition.
- Natural Language Processing: Text mining and sentiment analysis and data mining

2. Applications of AI in Archaeological field

- Automated Epigraphic Analysis from texts or images for different languages and classified to religious texts, administrative documents, or literary compositions and locating new archaeological sites

- Data Digitization and Preservation By creating digital database
- Automatic Hieroglyph Recognition for creating hieroglyphic dictionaries and reference tools
- Educational and Accessibility Benefits as virtual reality simulation and Augmented Reality for virtual museum
- Unraveling unresolved mysteries of ancient Egyptian culture.
- Hieroglyphic Interactive Interfaces -integrate AI with scientific analysis such as XRD, Raman, FTIR, XRF, microbiology and others with predictive modelling to locate artifact, source of raw material ,type of deterioration , predict structure of colours and techniques of painting and geographic analysis
- Visualization and 3D Reconstruction: This enhances the study and appreciation of hieroglyphs as tangible artifacts.
- Restoration and reconstruction of Hieroglyphic Artifacts By employing image analysis algorithms

MOHAMED HAMDALLAH,

Department of Geology and Environmental Science, University of Pittsburgh

Contribution of the geophysical techniques to investigate the remains near the pyramid of Amenemhat III

This poster illustrates high resolution magnetic and ground penetrating radar (GPR) geophysical surveys that have been completed in an area near

the pyramid of Amenemhat III in the Dahshour archaeological area of Egypt. This integrated geophysical survey is intended to quantitatively map and clearly define the buried archaeological ruins in the region of investigation (ROI) defined by a 120 m by 60 m study area. In the magnetic survey, we used a Fluxgate FM (256) magnetometer instrument. To directly image anomalies identified in the magnetic survey and investigate features lacking a magnetic component, a detailed Ground Penetrating Radar survey was completed over three survey grids. The GPR data were used to obtain higher resolution subsurface spatial details and better understand the magnetic survey results. The measured geophysical data was processed and visualized to illustrate the distribution of burial archaeological features over the study ROI. Using these integrated magnetic and GPR geophysical observations, we have identified archaeological features, including vertical shafts, mud-brick walls, burial chambers, and other more complex features.

MOHAMED AYAD, The Grand Egyptian Museum, Conservation Center | **MIE ISHII,** Saga University, Faculty of Art Regional Design | **NOZOMU KAWAI,** Kanazawa University | **MIDORI YOKOYAMA,** NHK Bunka Center | **HUSSEIN KAMAL,** The Grand Egyptian Museum, Conservation Center

Reading Tutankhamun's Textile Decoration: An Interdisciplinary Study

The concept of sustainability is integral to the field of conservation science, which seeks to preserve artifacts and their material. This poster presentation highlights the idea of sustainability from the perspective of preserving the artifact's

original appearance. It focuses on an ornate tapestry belt that is part of King Tutankhamun's unique collection of textile pieces. This tapestry belt has hidden decorative details and motifs due to layers of dirt, making it difficult to preserve its original appearance. The study aims to provide a complete technical study of the tapestry belt's weaving, structure, and decorative motifs to shed light on its original appearance in a virtual and digital way.

The study employs traditional documentation methodologies, such as manual drawing, recording dimensions, visible and multi-spectral imaging, and microscopic examination. The study employs these methods to collect as much information as possible from all resources, to create a map of the tapestry belt's decorative patterns and tonalities, along with analyzing the structure of weaving, decorative patterns, and hieroglyphs meaning.

The study provides a better understanding of the textile collection of King Tutankhamun and paves the road for proper preservation and conservation methodologies. It sheds light on the difficulty of implementing and the skill of the ancient Egyptian manufacturer while revealing the historical significance of the relationships between motifs found in the tapestry belt and their counterparts in other pieces, providing a one-of-a-kind experience for visitors to recognize the small and distinct details of the decorations that the naked eye could not perceive.



BEST STUDENT PAPER CONTESTANT

RAGHDA MAHMOUD ELERAKY, The Grand Egyptian Museum | **SHIMAA MENOIFY MAHMOUD**, Faculty of Archaeology, Cairo University

An In-Depth Investigation and Conservation of lead coins from Egyptian Museum in Cairo, Egypt

Coins are the mirror of any civilization, with its historical, economic, and political information, so it must be restored and cleaned to read the inscriptions and writings on it. Lead material is made of coins are toxic and very sensitive materials, so when restored, it must be made with great care and at the lowest intervention because the increase in restoration work at the permitted limit can lead to its distraction, given that it is a very soft material. Several scientific methods have been used in documentation, examination and analysis, such as: photography with a modern high -quality camera and a microscopic examination to document the aspects of damage such as: corrosion products that appear white and yellow also analyzed with Portable X-ray fluorescence spectroscopy (p-XRF) which was determined the metal composition, which turned out to be mainly of lead, copper, iron elements and appearance Elements of corrosion products as: sulfur and chlorine. After that, the restoration starts with mechanical cleaning by using the wooden stick, ultrasonic pen, and Bass, as the chemical cleaning was used by ethanol, Acetone, Hexametaphosphate and citric acid at a concentration of 3%, which gave an excellent result in removing corrosion products without

affecting the patina and mineral metal. Finally, the protection was using the paraloid B-72 with a 3% concentration. Keywords: coins, corrosion, lead, p-XRF, paraloid B-72, ultrasonic pen.

RANRAN ZHANG, Boston University |
PETER KOVÁČIK, Boston University |
JOHN MARSTON, Boston University |
KATHRYN A. BARD, Boston University

Reconstructing woodland vegetation and wood use at two sites in Predynastic Upper Egypt

This poster investigates fuel acquisition strategies and wood use patterns at two Predynastic settlements (Halfia Gibli and Semaineh) in the Nile Valley of Upper Egypt through anthracological and geospatial analyses. A total of 24 wood charcoal samples were recovered from Halfia Gibli and Semaineh during the 1989 and 1991 excavation seasons. Samples were radiocarbon dated to ~3600 BCE, which places the settlements firmly within the Naqada Culture period (4000-3100 BCE). Wood charcoal analysis conducted in the Boston University Environmental Archaeology Lab in 2023 identified a total of four taxa: Tamarix (tamarisk; 85%), Acacia (acacia; 7%), Faidherbia albida (white acacia; 3%), and Acacia nilotica type (Egyptian acacia; 2.4%). Further statistical results based on anthracological data show that 1) there are no signs of deliberate woodland management, 2) people collected wood locally and used what was available to them, and 3) tamarisk was the preferred fuelwood type and an abundant resource along Nile River banks. These results are supported by geospatial analyses of woody resources grown around the region: all

four identified taxa are typical trees found around the banks of the Nile River, where the sites are located. Additionally, a GIS-based reconstruction of the woodland vegetation visualizes spatial relationships between the sites and their surrounding tree populations.

TATIJANA MAE JOVANOVIĆ,
Arizona State University

Not Too Shabti: Differentiating Authentic and Replica Egyptian Objects at Arizona State University

In the 1970s, a modest collection of previously unstudied Egyptian objects with unknown provenance was donated to Arizona State University. Several of these objects are shabti-like figurines. I have previously used a key attribute and comparison approach to explore these figurines and identified several as likely authentic while others were potentially replicas/forgeries. A small number of the figurines could not be differentiated using attributes alone. To expand this research, I am conducting additional compositional analyses of the objects by using both portable X-ray fluorescence (XRF) and Proton-induced X-ray emission (PIXE) to identify chemical compositions of the faience material and to compare them to previous chemical analyses of authentic objects. Initial results indicate that certain figurines and pigments include elements that would be unexpected in authentic faience shabtis and more likely represent relatively recent origins. The figurines previously identified as likely authentic have chemical compositions that would be expected and interestingly, the faience recipes appear to change through time as has been

seen in previous studies. This project is focused both on identifying and distinguishing authentic and replica shabti figurines and also on learning about the history and trade of replica Egyptian antiquities in the recent past.

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YEARS



U.S. OFFICE

909 North Washington Street, Suite 320
Alexandria, Virginia, 22314
703.721.3479
United States

CAIRO CENTER

2 Midan Simón Bolívar
Garden City, Cairo, 11461
20.2.2794.8239
Egypt

info@arce.org