

THE 76TH ANNUAL MEETING OF THE
AMERICAN RESEARCH CENTER IN EGYPT

# ANNUAL 2025 MEETING

**In-person** Annual Meeting in San Francisco

**April** 25-27, 2025

The Westin St. Francis San Francisco on Union Square
San Francisco, CA 94102

# ANNUAL MEETING OF THE AMERICAN RESEARCH CENTER IN EGYPT

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# ANNUAL 2025 MEETING

April **25-27, 2025**

**The Westin St. Francis San Francisco on Union Square**
San Francisco, CA 94102

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AMERICAN RESEARCH CENTER IN EGYPT

ANNUAL 2025 MEETING

# Meeting Schedule

## THURSDAY, APRIL 24, 2025

| Time | Event | Location |
|---|---|---|
| All day | Board Meeting—by invitation only | **Olympic (2nd floor)** |
| 3:00 p.m. – 7:00 p.m. | Meeting Check-In, Information Desk and Registration | **Registration Area (Mezzanine floor)** |
| 3:00 p.m. – 7:00 p.m. | Annual Meeting Ambassadors | **Registration Area (Mezzanine floor)** |
| 3:00 p.m. – 7:00 p.m. | Paper Session Presentation Check-in | **Derby (2nd floor)** |
| Starting at 2:00 p.m. | Exhibit/Vendor Area Setup | **Georgian (Mezzanine floor)** |
| Starting at 2:00 p.m. | Student Poster Exhibit Setup | **Corridors outside California East and West (2nd floor)** |



**THIS SCHEDULE IS SUBJECT TO CHANGE.
CHECK WEBSITE FOR MOST UP-TO-DATE VERSION.**

## Friday, APRIL 25, 2025

| Time | Event | Location |
|---|---|---|
| 7:30 a.m. – 6:00 p.m. | Meeting Check-In, Information Desk and Registration | **Registration Area (Mezzanine floor)** |
| 7:30 a.m. – 6:00 p.m. | Paper Session Presentation Check-in | **Derby (2nd floor)** |
| 7:30 a.m. – 8:30 a.m. | RSM Council Meeting (By Invitation Only) | **Olympic (2nd floor)** |
| 07:30 a.m.-08:30 a.m. | Student Access Grant winners Breakfast—by invitation only | **Hampton (2nd floor)** |
| 08:00 a.m.-5:00 p.m. | Annual Meeting Ambassadors | **Registration Area (Mezzanine floor)** |
| 8:00 a.m. – 6:00 p.m. | Exhibit/Vendor Area Open | **Georgian (Mezzanine floor)** |
| 8:00 a.m. – 6:00 p.m. | Student Poster Exhibit Open | **Corridors outside California East and West (2nd floor)** |
| 8:30 a.m. – 10:30 a.m. | Paper Sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |
| 10:30 a.m. – 10:45 a.m. | Coffee Break | **Georgian (Mezzanine floor) and Corridors outside California East and West (2nd floor)** |
| 10:45 a.m. – 12:45 p.m. | Paper sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |
| 12:45 p.m. – 1:45 p.m. | Lunch Break | |
| 12:45 p.m. – 2:00 p.m. | Chapter Council Graduate Student Prize Fundraiser: Carve Your Own Cylinder Seal (Ticketed event) | **Colonial (Mezzanine floor)** |
| 2:15 p.m. – 3:45 p.m. | Paper Sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |
| 3:45 p.m. – 4:00 p.m. | Coffee Break | **Georgian (Mezzanine floor) and Corridors outside California East and West (2nd floor)** |
| 3:45 p.m. – 4:15 p.m. | Student Poster Discussion | **Corridors outside California East and West (2nd floor)** |
| 4:15 p.m. – 5:00 p.m. | General Members Meeting | **Colonial (Mezzanine floor)** |
| 7:00 p.m. | Bus Departure to Dessert Reception at the Legion of Honor Museum (Ticketed Offsite Event)—Recommend eating dinner before boarding the bus. | **Post Street Lobby** |
| 7:30 p.m. – 9:30 p.m. | Dessert Reception at the Legion of Honor Museum (Ticketed Offsite Event) | **Legion of Honor** |
| Between 9:30 and 10:00 p.m. | Buses return from the Legion of Honor Museum to hotel | **Legion of Honor** |



**THIS SCHEDULE IS SUBJECT TO CHANGE.**
**CHECK WEBSITE FOR MOST UP-TO-DATE VERSION.**

## SATURDAY, APRIL 26, 2025

| Time | Event | Location |
|---|---|---|
| 7:30 a.m. – 6:30 p.m. | Meeting Check-In, Information Desk and Registration | **Registration Area (Mezzanine floor)** |
| 7:30 a.m. – 6:30 p.m. | Paper Session Presentation Check-in | **Derby (2nd floor)** |
| 7:30 a.m. – 8:30 a.m. | Chapter Council Meeting Breakfast (By Invitation Only) | **Hampton (2nd floor)** |
| 8:00 a.m. – 6:00 p.m. | Exhibit/Vendor Area Open | **Georgian (Mezzanine floor)** |
| 8:30 a.m. – 10:30 a.m. | Paper Sessions | **Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)**<br>**tion Area (Mezzanine floor)** |
| 10:30 a.m. – 10:45 a.m. | Coffee Break | **Georgian (Mezzanine floor) and Corridors outside California East and West (2nd floor)** |
| 10:45 a.m. – 12:15 p.m. | Paper Sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |
| 12:15 p.m. – 1:15 p.m. | Lunch Break | |
| 12:30 p.m. – 1:30 p.m. | Teaching Workshop: Translating the Book of the Dead in the 21st Century, led by Rita Lucarelli | **Colonial (Mezzanine floor)** |
| 1:45 p.m. – 3:15 p.m. | Paper Sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |
| 3:15 p.m. – 3:30 p.m. | Coffee Break | **Georgian (Mezzanine floor) and Corridors outside California East and West (2nd floor)** |
| 3:30 p.m. – 5:30p.m. | Paper Sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |
| 6:30 p.m. – 8:30 p.m. | Members and Awards Dinner | **Grand Ballroom, entrance through Italian Room on Mezzanine Floor** |
| 8:45 p.m. onwards | Student Pub Night | **Golden Gate Tap Room (.5 block from hotel)** |



**THIS SCHEDULE IS SUBJECT TO CHANGE.**
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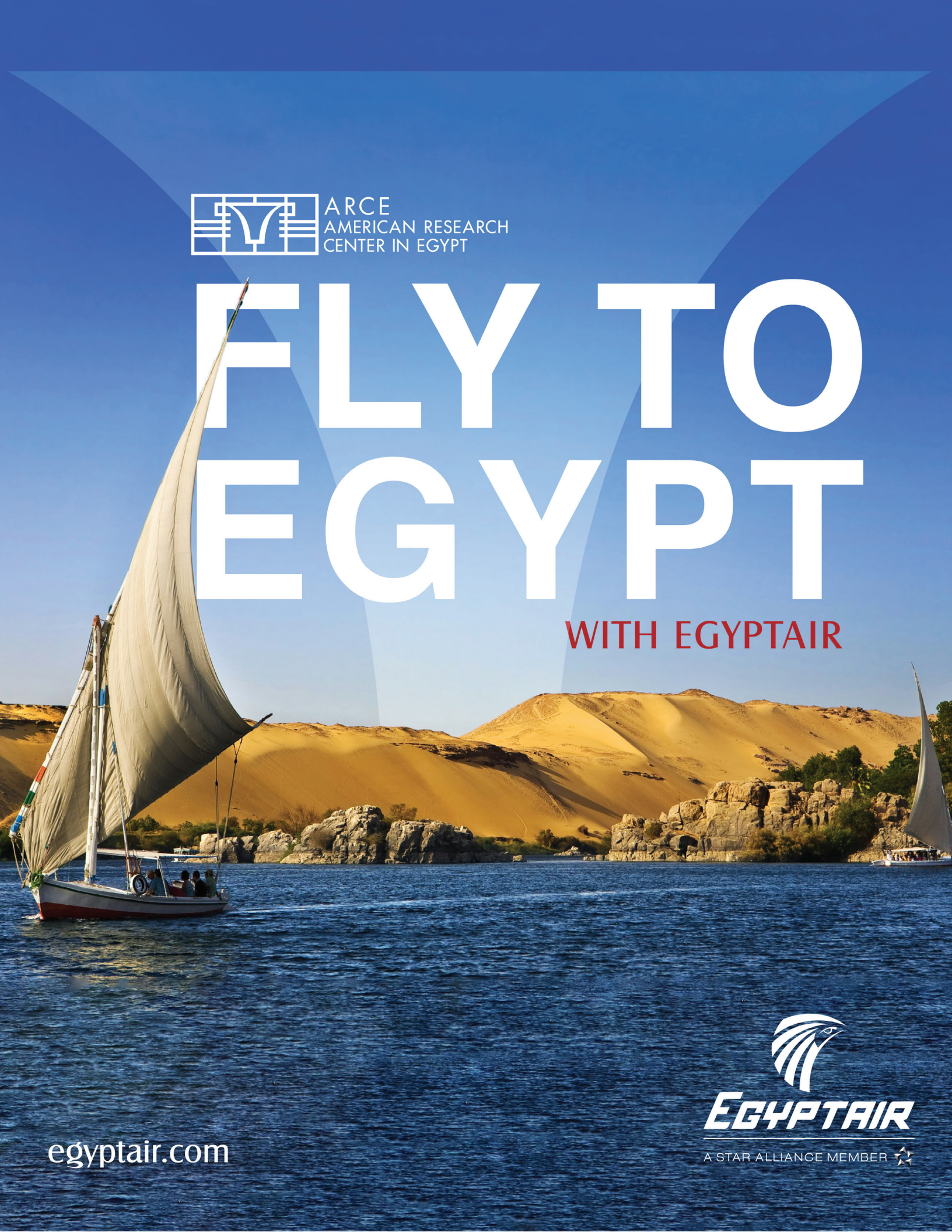
## SUNDAY, APRIL 27, 2025

| Time | Event | Location |
|---|---|---|
| 08:00 a.m. – 3:00 p.m. | Meeting Check-In, Information Desk and Registration | **Registration Area (Mezzanine floor)** |
| 08:00 a.m. – 2:15 p.m. | Paper Session Presentation Check-in | **Derby (2nd floor)** |
| 8:00 a.m. – 2:00 p.m. | Exhibit/Vendor Area Open | **Georgian (Mezzanine floor)** |
| 8:00 a.m. – 2:00 p.m. | Student Poster Exhibit Open | **Corridors outside California East and West (2nd floor)** |
| 9:00 a.m. – 10:30 a.m. | Paper Sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |
| 10:30 a.m. – 10:45 a.m. | Coffee Break | **Georgian (Mezzanine floor) and Corridors outside California East and West (2nd floor)** |
| 10:45 a.m. – 12:45 p.m. | Paper Sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |
| 12:15 p.m. – 1:15 p.m. | Lunch Break | |
| 1:15 p.m. – 2:30 p.m. | Paper Sessions | **Colonial (Mezzanine floor)**<br>**Italian (Mezzanine floor)**<br>**California East (2nd floor)**<br>**California West (2nd floor)** |



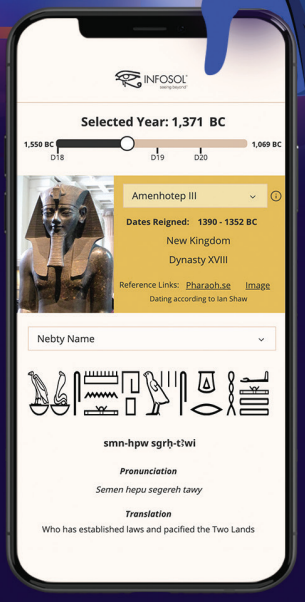
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MUSEUM STUDIES

**FRIDAY APRIL 25TH**



**12:45 - 2 pm PT**

# CARVE YOUR OWN CYLINDER SEAL

## GRADUATE STUDENT FUNDRAISER

### HOSTED BY THE ARCE CHAPTER COUNCIL



Dr. Sarah Schellinger

**Join Dr. Sarah Schellinger for a hands-on workshop to learn about cylinder seals while designing and creating your own one-of-a-kind seal.**



Cylinder Seal of King Amenemhat Sebekhotep (MMA 30.8.319)

**Activities**

- Carve your own seal
- Take it home!
- See authentic artifacts up close
- Learn from experts in the space
- Proceeds fund the Graduate Student paper and poster prizes

**Featuring**

- Viewing of scarab molds, cylinders and stamp seals from the Global Museum at the San Francisco State University
- Workshop designed by Dr. Carl Walsh and Dr. Sarah Schellinger

## $35 PER PERSON (INCLUDES MATERIALS AND KIT)

**Lunch will not be provided, but you are welcome to bring food into the workshop**

**REGISTER AT: WWW.ARCE.ORG/ANNUAL-MEETING**

# DESSERT RECEPTION AT THE LEGION OF HONOR MUSEUM

**Ticketed** Off site Event

**FRIDAY, APRIL 25, 2025**
FROM 7:30 TO 9 PM
(Busses leave from the lobby at 7)

**LEGION OF HONOR**
MUSEUM




ANNUAL 2025 MEETING

Teaching workshop

# TRANSLATING THE BOOK OF THE DEAD IN THE 21ST CENTURY

Dr. Rita Lucarelli



**SATURDAY, APRIL 26, 2025**
FROM 12 TO 1 PM

**COLONIAL**
(MEZZANINE FLOOR)

ANNUAL 2025 MEETING




STUDENT PUB NIGHT AT

# GOLDEN GATE TAPROOM GRILL

SATURDAY, APRIL 26, 2025
8:45 PM

449 POWELL STREET, 2ND FLOOR,
SAN FRANCISCO, CA 94102
LOCATED .5 BLOCK FROM OUR HOTEL,
ON THE SAME SIDE OF POWELL STREET.

ANNUAL 2025 MEETING



# THANKS FROM THE EXECUTIVE DIRECTOR

Prof./DR. Melinda Hartwig,
Interim Executive Director AMERICAN RESEARCH CENTER IN EGYPT (ARCE),

## Welcome, Friends and Colleagues,

It is my pleasure to welcome you to San Francisco for the **76th Annual Meeting of the American Research Center in Egypt (ARCE).** This year, we received an unprecedented number of over two hundred paper submissions—an inspiring testament to the growing enthusiasm and interest in our field. From these, more than one hundred papers were accepted. I am confident that the presentations, panels, and posters over the coming days will spark curiosity, inspire new ideas, and strengthen our academic community.

I am also delighted to announce a special partnership with the **Legion of Honor Museum** in San Francisco. I would like to extend my heartfelt thanks to **Louise Chu** and **Renée Dreyfus,** Curators of Ancient Art at the Fine Arts Museums of San Francisco, for their invaluable dedication in helping make this collaboration possible.

Be sure to visit our exhibitor hall, where you'll find a wonderful assortment of resources for Egyptologists—including software, apps, scholarly publications, and more. I would also like to express my sincere gratitude to our Platinum sponsors and partners. **National Geographic**, **Infosol, ISD, and Museum Tours.** In addition, the **ARCE Member Chapter Council** has fully underwritten the awards for **Best Student Paper** and **Best Student Poster,** demonstrating incredible support for the next generation of Egyptologists. We are grateful to **a group of our most committed ARCE members** who support **student travel** to the Annual Meeting. These generous individuals have contributed to the field of Egyptology, providing student access to the Annual Meeting.

A special note of thanks goes to the **ARCE Annual Meeting Committee—Julia Troche (Chair)**, **Shiro Burnette, Rita Lucarelli, Sara Orel, JJ Shirley, Jessica Tomkins, Denise Doxey, Stephanie Denkowicz,** and **David Anderson**—for dedicating countless hours to ensure another outstanding academic conference. I would also like to **acknowledge the hard work of ARCE's incredible staff,** whose efforts make both this meeting and our broader mission possible.

Over the next few days, I hope you take full advantage of this opportunity to engage with colleagues, exchange ideas, and forge new connections to inspire and sustain your work in Egyptology.

Thank you for your continued support of ARCE and for your dedication to the study of Egyptology. I look forward to an exciting and enriching conference here in San Francisco!

**Sincerely,**
**Prof. Dr. Melinda Hartwig**
*Interim Executive Director*
*American Research Center in Egypt (ARCE)*

# Presentation Abstracts

Abstracts are listed
as written by speaker

**Ehab Mohamed Abdelzaher,**
Ministry of tourism and Antiquities

## A new look at the history of the Samanoud Temple; New unpublished discoveries and recent interpretations.

The Temple of Samanud, located in the Nile Delta of Egypt, has a long history dating back to ancient times, serving as an important religious and cultural center. Samanud, known in ancient Egyptian as *b-nTr in Greek Sebentus, was a prominent city as the Capital of the 12th Nome of Lower Egypt, and later the capital of Ancient Egypt in the 30th dynasty and the birthplace of the king Nectanebo II. The temple was dedicated to the local deity Onuris-Shu, a god of war and hunting, and his consort, the goddess MHyt. Over the centuries, the temple underwent various phases of construction and renovation, reflecting the city's significance throughout different periods, including the Late Period and Ptolemaic periods. Despite the temple's historical importance, much of it fell into ruin, leaving behind only a few remnants and inscriptions.
Recent discoveries at the area around the site have unearthed several blocks and fragments that offer new insights into the temple's history and development (No. 521, 546, 547, 1117, 1118 Gharbia region Registration book) which has not been published yet. These finds include inscribed stones and decorated reliefs, which help reconstruct the temple's architectural layout and decorative programs. The newly discovered blocks provide evidence of previously unknown building phases, enhancing the understanding of the temple's chronological revision and its architectural evolution. Furthermore, these finds have contributed to clarifying the sequence of rulers who contributed to the temple's construction addition, offering a more detailed picture of the religious and political history of the region.

**Yaser Mahmoud Hussein Abouzid,**
Ministry of Tourism and Antiquities

## Connecting the Dots: The Interconnectedness of Abydos' Naqada III Sites

The ancient city of Abydos, located in Upper Egypt, has yielded significant archaeological finds from the Naqada III period, a pivotal era marking the transition from the predynastic to the dynastic phase of ancient Egypt. This study examines three key sites at Abydos to explore their roles in shaping early Egyptian society.
The first site in South Abydos, a large-scale bread production facility, highlights the advanced organizational and technological capabilities required to produce thousands of loaves daily, reflecting the economic and industrial sophistication of the Naqada III period. The second site in North Abydos remains less understood but likely held religious, administrative, or elite residential functions, based on the uncovered artefacts. The third site, Umm el-Qaab, serves as the royal necropolis of the First Dynasty and offers critical insights into Egypt's early political and social structures. The cemetery's continuous use from the Naqada II period through the First Dynasty underscores its centrality in forming a unified state.
This paper argues for a strong interconnectedness between these sites, emphasizing Abydos's central role in the economic, religious, administrative, and political developments during the Naqada III period. An interdisciplinary analysis of archaeological and historical evidence positions Abydos as a key locus in ancient Egypt's transition to statehood, offering a comprehensive understanding of this transformative period.

**Aisha "Mohamed Montaser" Ahmed,**
Assiut University, Egypt

## Preliminary Results of the Study of Pottery Finds Recovered from the Osiris-Ptah-Neb-Ankh Chapel at Karnak

The Chapel of Osiris-Ptah Neb-ankh ('Lord of Life') is one of about 20 Osirian chapels in the Karnak temples, dedicated to the Osiris cult. Located south of the tenth pylon in the Amun-Re precinct and east of the Avenue of Ram-headed Sphinxes, it was built by the last Kushite kings, Taharqo and Tantamani. Discovered in 1875 in poor condition, the chapel underwent cleaning and restoration in the 1990s, including an epigraphic survey of its walls. However, no excavation work took place until 2018, followed by two more excavation seasons (2018–2019

and 2020–2021), preceded by a topographical survey in 2016. These excavations uncovered mud brick structures to the north and west of the chapel, along with numerous archaeological layers inside and around the chapel. Pottery finds were recovered throughout all excavation seasons. The study of these ceramics will offer valuable insights into the history of the area within the Karnak temple complex. It will help establish the chronology of occupation and abandonment phases in the surrounding area, as well as the architectural remains identified through the pottery.

**Niv Allon,**
The Metropolitan Museum of Art

## Ink Flowing in Malqata: Analyzing Writing Practices on Jar Labels

Brush use patterns, or dipping and ink-flow, have been associated in the field with the writer's engagement with the text. In Jim Allen's seminal work on the Heqanakht papyri, for example, ink-flow and emendations are indicative of the relationship between one's thoughts and their written transcription. When these patterns are irregular, one comes as close as possible to the writing process, in which the scribe is "thinking on paper" (Allen 2000: 81). Further studies have highlighted the interplay between ink flow and memory or the effects of social relationships in letter writing.

Nevertheless, many questions relating to dipping practices and our methodologies to analyze them remain to be explored, with often limited evidence from the same period and context to compare. The jar labels from Malqata offer an illuminating corpus to the question of brush use and ink flow, as they provide dockets of a similar nature, and they arrive from a limited time span surrounding Amenhotep III's Sed festivals. This paper will explore, therefore, the wide range of dipping practices apparent on these jar labels while considering the effects of the writing material itself which often invites its own set of challenges.

**Victoria Almansa-Villatoro,**
Harvard University

## A new Old Kingdom papyrus archive from Elephantine at the Brooklyn Museum

Among its well-known wonders, the Brooklyn Museum also houses an undiscovered documentary treasure: an unpublished collection of Old Kingdom papyri from the province of Elephantine containing fragments of private and temple archives. The fragments were likely purchased by Charles Edwin Wilbour around 1890 and then donated to the museum after the death of his daughter in 1947. Stored in the basement, most of these papyri remain unknown to Egyptologists and museum visitors alike. In this paper, I present for the first time the preliminary results of my project to reconstruct and study these documents. I will show and discuss newly unfolded and restored fragments of private letters, and the sociohistorical information that these previously unseen documents can offer. The importance of this collection lies in its uniqueness and size. The Elephantine papyri represent one of only two non-royal papyrus archives from the Old Kingdom and provide valuable insights into the social, religious, and administrative life in Egypt's southernmost province. Despite the small size of most individual fragments, the collection is one of the largest from the 3rd millennium BCE. The archive seems to contain mostly fragments of letters and accounts discussing private and temple affairs, with evidence for endearment terms, previously unattested divine toponyms, local theophoric names, and Nubian toponyms. Besides providing new translations of the fragments, I will discuss the archive's significance in shedding light on the connection between private and temple economies in the provinces.

**Sara Aly,**
British Museum

## A new provenance criterion for third intermediate period northern coffins

A coffin fragment seen on the art market was examined because of its suspicious ownership history and its cut-down appearance, suggesting it may have been sourced illegally. A range of features date the fragment to Dynasty 22 and show it to be from a northern workshop.
Establishing the fragment's origin is not a straightforward task. Northern coffins have survived in great number, but for the vast majority there is no documentation of their archaeological origin, which complicates the identification and detection of provenance criteria on individual pieces. Fortuitously, in searching for pieces comparable to our fragment, a number of other pieces were found with which it shares a rare peculiarity: the depiction of a winged falcon on the forehead. One parallel is from excavations carried out at the site of Sidmant. Another appears on the forehead of a cartonnage case preserved in Hamburg, which is also traceable to Sidmant. A few additional parallels, while lacking any documentation on their findspot, are all stylistically very similar.
Further comparative research makes clear that the representation of falcons on northern TIP coffins are exclusively typical of a small group of mummy cases produced for the cemeteries of Sidmant. They so provide a helpful starting point in the search for possible other marks of the ancient painters and sculptors who worked at this town.

**Caroline Arbuckle MacLeod,**
St Thomas More College, University of Saskatchewan

## Coffin Construction and Communities of Practice from the Old to Middle Kingdom

At the end of the Old Kingdom, Egypt was experiencing social, political, and religious transformations. These significant shifts point to, and perhaps contributed to, the weakening and eventual collapse of the monarchy. Many of the newly emerged centers of power, innovations, and approaches to practice continued or were adapted in the First Intermediate Period. These can also often be seen in new or adapted forms after Egypt's reunification. In this paper, a new means of witnessing these social changes is put forward: the history of coffin construction in the Old through Middle Kingdoms. Through a close analysis of coffin construction techniques, it is clear that craftspeople began to standardize their approach towards the end of the 5th Dynasty, when numerous other funerary constructions were also undergoing significant changes. This points to the emergence of a Community of Practice that focused on coffin construction, and passed along the standard techniques to their successors. Once established, these carpentry communities demonstrate significant resilience, maintaining their traditions unbroken through the First Intermediate Period, and through the Middle Kingdom, all the way to the 13th Dynasty. While coffin decoration may have experienced a number of elaborations and regional variations during this time, coffin construction remained largely the same throughout Egypt for a period of almost 700 years. Understanding this standardization alongside exceptional examples provides an alternative version of Egyptian history as told through craft production.

**Ashley Arico,**
The Art Institute of Chicago

## Modeling Hathor: A Peculiar Piece at the Art Institute of Chicago

A small (approximately 21 x 20 x 2 cm), rectangular limestone slab in the Art Institute of Chicago's collection is finely carved with an image of Hathor seated in a kiosk supported by Hathoric columns. Two offering stands appear outside the structure, while a bovine head seemingly floats above. The work was purchased in 1919 from the well-known Cairo antiquities dealer Nicolas Tano as an "artist's model study." While the object shares some elements with the so-called sculptor's models of the Late and Ptolemaic Periods, its size and the combination of elements—including a hieroglyphic inscription along an exterior edge that has previously been interpreted as the artist's "signature"—set it apart from that corpus. In the century since the relief arrived in Chicago, it has been both authenticated and denounced by scholars. This presentation will explore some of the artwork's peculiarities; it will also invite suggestions for comparanda, additional insights into the object's antiquity, and thoughts on its classification as a "model."

**Marie-Lys Arnette,**
Johns Hopkins University

## The tombs of the scribe Ramose at Deir el-Medina (TT7 and TT212)

Ramose, scribe "in the Place of Truth" and later "royal scribe," was a prominent member of the Deir el-Medina community. His career flourished during the early years of Ramses II's reign, and he left behind nearly a hundred documents bearing his name: this extensive body of work provides insights into various aspects of his professional and personal life. Although the two tombs he had dug and decorated for himself in the necropolis of Deir le-Medina (TT7 and TT212) are briefly mentioned in B. Bruyère's publications, they have never been the subject of a comprehensive study - consequently, Ramose's afterlife remains in the shadow.
The purpose of this paper is to present the preliminary results of a study mission to these two tombs that I have been leading since January 2024, as part of the Mission d'Etude et de Restauration de Deir el-Medina (IFAO). Indeed, TT7 and TT212 merit particular attention due to the artistic quality of their decoration and the originality of some of the scenes and texts they contain (for example, the oldest known version of the Ritual to protect the neshmet-bark). In addition to an examination of their decorative program, I will also consider the position of the tombs within the necropolis; the technical skills that they exemplify (painting and architecture); and "the second life" of TT7, which was reoccupied, possibly in the Byzantine period, and underwent a number of deliberate destructions.

**Anne Austin,**
University of Missouri - St. Louis; Brenda J Baker, Arizona State University; Tatijana Mae Jovanović, Arizona State University

## Systematic Investigation of Tattooing in Ancient Nubia

Despite long-standing evidence for tattooing in human remains from ancient Nubia, no systematic studies of the practice have compared application techniques, motifs, and the demography of tattooed individuals. To address this gap, we surveyed Meroitic to Christian period (c. 350 BCE-1400 CE) human remains housed at Arizona State University from Semna South (n=589), Kulubnarti (n=406), and the Christian-period burials from the Qinifab School site (n=53). For each individual, we reviewed whether and where skin preservation was sufficient for tattoo observation. We used an Occipital Structure Sensor to scan observable skin for the presence of tattooing. To identify motifs and evaluate methods for tattoo application, we photographed tattoos using a full-spectrum converted Olympus OM-D E-M10 Mark II camera and an infrared Dino-Lite microscope (AM4115FIT).
Through this survey, we identified at least 9 adults with tattoos ranging in age from 17 to 50+. Among adults, tattooed individuals were all female. Children are also being surveyed. Tattoo motifs differed between Semna South and Kulubnarti. The former included dotted lozenge patterns over the hands and arms and one Ballana period tattoo consisted of curved, intersected dotted lines. Kulubnarti tattoos consisted of dotted cross patterns on the forehead, cheeks, and back. Microscopic variation in tattoo size and healing suggest tattoo application techniques varied across sites and periods. This new data set offers important and robust new evidence for the nature of tattoo practices in ancient Nubia with variations across sites and periods that reflect changing practices after the introduction of Christianity.

**Natasha D Ayers,**
Austrian Archaeological Institute | Austrian Academy of Sciences; Mary F Ownby, Ownby Analytical, LLC

## Imported Pottery at Tell Edfu: Filling the Gap in Our Pre-Amarna Knowledge

The provincial capital of Edfu in Upper Egypt was connected to the wider Mediterranean world via indirect trade networks during the Middle Kingdom though early New Kingdom. These networks are demonstrated most strongly by imported pottery discovered in the almost 20 years of excavations at Tell Edfu. Decorated fine wares were found (e.g., Levantine Painted Ware), but the majority of these imports are transport amphorae, colloquially called Canaanite jars. These amphorae include numerous pre-Amarna Period examples, which were not previously

well-attested outside of the Delta and Memphite regions. Petrographic analysis was possible at Tell Edfu for the first time in spring 2024. This brought a new dimension to the study of the Edfu pottery, especially in regard to the imported wares. Moreover, the development of the Egyptian fabric Marl D, used for Egyptian produced amphorae, is now better understood after petrographic analysis. This lecture presents some preliminary results of this exciting collaboration between the traditional ceramic study of the pottery (e.g., on-site fabric classifications and chronological developments of shapes) and the petrographic study of the pottery. The broader significance is that the results of this new study of the Edfu pottery corpus helps fill a chronological and geographical gap in our knowledge of both imported amphorae and those produced in Egypt.

**Jennifer Miyuki Babcock,**
Pratt Institute, Fashion Institute of Technology, SUNY

## Animal Amulets and their Designs: A Special Look at the Hare

This paper analyzes the animals that are represented in amuletic form, with special attention given to the hare. The hare amulet beautifully captures the natural features of desert hares, including the short, upright tail and the extended yet rounded snout. However, the ears, while maintaining their characteristic length, are stylized with small inner parallel lines.
In comparison to other amulets of ancient Egyptian animals, the hare amulet is notably less naturalistic because of its treatment of the ears. This paper examines the stylization of the ears on the hare amulet, exploring whether this approach stems from a lack of familiarity with the desert-dwelling animal or if it is a deliberate design choice meant to convey deeper religious and cultural significance.

**Brenda J Baker,**
Arizona State University; Katelyn L. Bolhofner, Arizona State University

## Dental Avulsion in Ancient Sudan

Dental avulsion, the intentional removal of one or more teeth, has been practiced in what is now Sudan in groups from the pre-Mesolithic and Neolithic periods at Al Khiday 2 up to the present. Permanent incisors are removed most frequently, with occasional removal of deciduous canines that affects permanent canine development. Approximately 11% of individuals at Jebel Moya (3000-100 BCE) had avulsion of mandibular incisors, most of whom were female. While Kerma period samples have not revealed evidence of avulsion, our systematic examination of individuals with observable permanent incisors (age 6-7 and above) from Meroitic through Christian period cemeteries housed at Arizona State University has yielded substantial evidence for this practice. The frequency of avulsion at Semna South (n = 332), Kulubnarti (n = 154), and the Qinifab School Site (n = 71) ranges from 7.1-14%. While most cases at Semna South and Qinifab involve removal of one to all four mandibular incisors, the pattern differs at Kulubnarti. Five of the 11 (45%) individuals with avulsion from Kulubnarti had avulsion of mandibular incisors, but six (55%) had maxillary incisors removed. Both sexes are affected across these sites relatively equally. A 14-15-year-old from Kulubnarti is the youngest with avulsion from the Meroitic to medieval sites we have examined. The effects of removal of upper and lower incisors on those with avulsion will be described. Patterns across time and space will be contextualized and potential reasons for the practice will be considered.

**Kathryn Bandy,**
The University of Chicago

## Deshasheh at the Institute for the Study of Ancient Cultures - From Excavation to 2024

The museum at the Institute for the Study of Ancient Cultures includes a small collection of material excavated by Petrie at the site of Deshasheh. The site is best-known for the Old Kingdom decorated tombs of Iti and Shedu. Also well-known is that of Nenkhefetka, whose burial included twelve statues, one of which is on display in the museum at ISAC. Less studied are the site's shaft tombs, which constituted most burials at Deshasheh. The ISAC collection includes material from three of these burials (numbers 85, 86, and 116), each of which speaks to different aspects of the cemetery and its use during the late Old Kingdom-First Intermediate Period.

This paper will first look at the journey of the objects from these three burials, from their excavation in Egypt in early 1897 to their arrival at the then Oriental Institute in Chicago late that same year. It will then focus on the burials themselves, particularly Tomb 116, which belonged to a woman named Meri. Meri's burial was minimally disturbed and all objects, including her skeleton, are now at ISAC. Her burial is of particular interest for its assemblage, which included her coffin, a painted wooden board, headrest, and two pairs of model sandals. This paper will conclude with preliminary findings from study of the ISAC Deshasheh collection and the potential it has for a better understanding of the cemetery and Old Kingdom-First Intermediate non-elite funerary culture.

**Yekaterina Barbash,**
Brooklyn Museum

## The Gilded Book of the Dead of Ankhmnevis and its ghost Osirises

This paper presents a previously unpublished Ptolemaic Period Book of the Dead. Acquired in the 19th century and glued to a paper backing, the manuscript was rolled back into a scroll and remained in a museum storeroom until several years ago. A recent conservation grant allowed us to unroll and study the scroll and prepare it for public display.

Measuring 21 feet in length, with blank sheets of papyrus at each end, the manuscript is one of the few complete examples of a Book of the Dead. What makes it even more exceptional are the largely monochromatic vignettes with gilded details. There are very few surviving papyri with gilded decoration.

Close examination of the vignettes with Multiband Imaging revealed curious "ghost" images of an Osiris figure from the Weighing of the Heart scene. Analogous "ghostly" remnants on another portion of the manuscript was also found. In an attempt to explain these, we considered the methods that ancient artisans may have used when applying gilding to papyrus, as well as the process of lining ancient papyri used in the 19th and early 20th centuries C.E. Research and experiments on manufacturing lengthy Books of the Dead, including the layout, inscription, decoration, and winding of manuscripts resulted in several hypothetical explanations for the imprinted images.

This paper surveys the results of our ongoing research on this manuscript and its mysterious "ghost" images.

**Emma Bentley,**
University of Edinburgh; sarah anne cox, University of Edinburgh

## Hold This and Repeat After Me: Rituals and roles of Egyptian and Levantine childbirth deities

Hybrid apotropaic deities Taweret, Bes and Beset, are known for their benevolent protection of newborn babies and women giving birth. Prior to formalised iconographies in the New Kingdom, these gods shared characteristics with demons of comparable function (Ipet, Reret, Hedjet and Aha) who were depicted as aggressive, wielding knives and biting snakes, most notably on Middle Kingdom ivory birth tusks. This developmental stage has not before been considered in comparison with contemporary interregional childbirth deities. Recent work mapping the distribution of hippopotamus ivory birth tusks outside Egypt and determining the African origin of Middle Bronze Age Levantine ivory objects, suggests that ivory exchange networks may have helped to transmit childbirth protection concepts.

In the Levantine pantheon, the goddess Lamaštu shares imagery with Taweret and Beset, suggesting that early childbirth ideologies of Egypt and the Levant were closely related. Spells invoked for protection against Lamaštu indicate she embodied the risks and trauma of childbearing, as well as issues of legitimacy. That these aspects may have been linked to iconographical elements has not been systematically and critically examined previously.

Focussing on the mobility and fluidity of magico-religious imagery and ritual practices, this paper considers the dynamic influences on the developing iconography of

childbirth protection and potential broader implications for transmission of concepts associated with hippopotamus ivory between the Levant and Egypt during the second millennium BCE.

**Laurel Bestock,**
Brown University; Kathryn Howley, Institute of Fine Arts, NYU

## The "Western Mastaba" and the Abydos Archive

The Abydos North Cemetery has been the location of decades of archaeological research focused on understanding the monuments of the earliest kings of Egypt. In 1997 David O'Connor directed a season that re-excavated the so-called Western Mastaba, a First Dynasty ritual structure of the sort we now call funerary enclosures that had been first uncovered by Petrie in the early 20th century. O'Connor's excavations resulted in a wealth of data, including detailed architectural plans of much of the brickwork, which remains to a greater height than other First Dynasty enclosures. Much of this work remains unpublished. In the spring of 2025 we undertook to digitize the records from the 1997 season as a first step towards increasing access to and dissemination of the O'Connor archive at the Institute of Fine Arts, New York University. With the help of dedicated student workers, we have typed context records into the Kiosk recording system and linked them with photographic records and scanned architectural plans. In this talk we will present both the archaeological finds of the 1997 season and our workflow and future plans for digitizing and disseminating legacy data from O'Connor's excavations.

**Amalee Bowen,**
Yale University

## The Beautiful Sisters: Neferuptah and Sobekneferu and a Woman's Path to Taking Egypt's Throne

In previous scholarship, Sobekneferu's rise to power as one of Egypt's few female pharaohs has been explained as an attempt to preserve a collapsing dynasty after the rule of Amenemhat IV near the end of the 12th Dynasty. However, a survey of objects and attestations of Amenemhat IV's reign does not seem to depict a crumbling kingship but rather a stable, if not particularly remarkable, reign. This paper will present a possible alternative route for Sobekneferu's path to power–a reign made possible by the precedents set by her sister Neferuptah under the reign of Amenemhat III. I will look at Neferuptah's significance in the court of Amenemhat III through several pieces of evidence: 1) her uniqueness as a royal woman, including possible unique titles such as sn.t ntr, 2) the first use of the cartouche to write the name of a royal woman, 3) Neferuptah's important religious role as demonstrated by her titles and most significantly by her depiction in a scene from the Temple of Renenutet at Medinet Madi in the Fayum, 4) her double burial, 5) and Hatshepsut's possible emulation of some aspects of Neferuptah's burial. I will then briefly discuss how Neferuptah's position of power in the court of Amenemhat III may have contributed to Sobekneferu's rise to the throne and some of the complications that remain in our attempt to understand the way in which a woman became king at the end of the 12th Dynasty.

**Nicholas R Brown,**
Yale Egyptology

## The Deir el-Ballas Expedition: Season 2025 Updates

Despite its pivotal role in ancient Egyptian history, Deir el-Ballas is not very well known. Founded during the late 17th Dynasty, Deir el-Ballas served as the forward capital and campaign palace for the Theban Kings Seqenenre Taa II, Kamose, and Ahmose during their drive to expel the Hyksos in the north.

Fieldwork was conducted by the Deir el-Ballas Expedition during January 2025, funded in part by the American Research Center in Egypt's Antiquities Endowment Fund. Our goals for the most recent work were formulated in concert with the Qena Inspectorate of Antiquities and the Ministry of Tourism and Antiquities. Work on site included developing a strategy for site protection, conservation, management, and touristic development.

We have also worked on recording the areas previously excavated by the original expedition in 1900-1901, as part of a project to publish the fieldwork of those excavations along with our own investigations. The Deir el-Ballas Expedition continued the stabilization and preservation

of the standing monuments, including the survey, cleaning, documentation, and conservation of the North Palace itself and a reconstruction of the enclosure wall to protect the Palace structure.
We also continued the survey, cleaning, excavation, documentation, and conservation of domestic structures by the North Palace as well as in the North Wadi Settlement neighborhood. Lastly, part of our work on site this season included a community outreach program with the local villages of El-Deir and El-Deir el-Gharbi, along with producing YouTube videos to promote the site and our work in Arabic.

**Betsy Bryan,**
Johns Hopkins University

## What role is Isis playing? GEM 18383, a stela with a goddess in foreign dress

GEM 18383, formerly JE 72289, is a limestone stela found by Selim Hassan in the area of the Great Sphinx at Giza. The lunette depicts a dedicant before the god Shed, shown as a naked youth with sidelock and holding a bow. Behind him is a female deity referred to in the inscription above as the "god's mother" and in the inscription in the lower scene as Isis. Yet this goddess is clothed in a non-Egyptian manner described by Hassan and Ali Radwan as Asiatic. The date assigned has been either Ramesside or late 18th Dynasty. This discussion will address the iconography of the goddess, the religious connections of the deities depicted, and the date of the stela itself, all of which may be different from suggestions made earlier.

**Scott Bucking,**
DePaul University; Reda Salah, Egyptian Ministry of Tourism & Antiquities (MoTA)

## Modeling Sacred Landscapes in Middle Egypt: Toward a Diachronic and Inclusive Program of Heritage Preservation

This paper introduces the sacred landscapes heritage initiative being developed in the Minia region of Middle Egypt by the Beni Hassan South Preservation Project in partnership with the Egyptian Ministry of Tourism and Antiquities (MoTA). The initiative casts new light on the rich, multi-period archaeology at the project site of Beni Hassan al-Shuruq, occupying a stretch of mountainous outer desert immediately south of the Middle Kingdom necropolis of Beni Hassan. The archaeology of the site, which features rock-cut and free-standing mudbrick architecture, as well as etched and painted inscriptions, will be used to explore diachronic notions of the sacred. We will report on the project team's field efforts to better understand the enduring ritual power of the central wadi Batn al-Baqara and its various monuments, notably the rock-cut temple known today as Istabl Antar, which the New Kingdom Queen Hatshepsut dedicated to the cult of the lioness deity Pakhet. A critical aspect of our fieldwork is the documentation of the complex lifecycle of these monuments in association with the transformation of the Wadi region from a Pharaonic to Late Antique Christian sacred landscape. Central to the development of our initiative is a more inclusive and community-centered approach to heritage modeling, and we will discuss our project's efforts to better understand the complex relationships between the archaeological landscapes in our project area and the neighboring modern villages. The initiative also aims to create an important synergy between site-based and museum-based heritage development in the region.

**Fiona Burdette,**
Yale University

## Language of Mathematics: New Insights into Interpersonal Author-Recipient Relationships in the Rhind Papyrus

This paper focuses on textual aspects of the ancient Egyptian Rhind Papyrus (inv. EA 10057-10058), a 15th Dynasty document containing a set of mathematical problems. Using the concept of the interpersonal metafunction of language from Systemic Functional Linguistics in the field of semiotics and multimodal

communication, this paper concentrates on the means used within the papyrus' text to express the relationship between the producer of the text and its intended recipients.

Obligative and imperative verbal expressions are studied, as well as direct questions and diagrams used throughout the papyrus that give directions to the intended reader(s). The distribution of these phrases throughout the thematic groups of mathematical problems – such as the fraction table at the beginning as well as the problems relating to finding an unknown amount, and the geometrical problems on volume, area, and pyramids – are also examined in order to better understand potential reasons behind the appearance of these phrases within the structure of each problem. Thus, the research question presents itself of what can be gleaned about the original context of the papyrus and what is expected of its intended recipients through analyzing traces of the producers and recipients contained within the text.

In summary, by analyzing the means of expressing direct communication between producer and recipient used in the text of the mathematical problems on the Rhind Papyrus, this contribution aims to bring to light many of the fascinating meanings behind this ancient mathematical document and integrate this topic into current Egyptological discourse.

**Patricia A. Butz,**
California State Polytechnic University, Pomona

## The Funerary Poem of Origenes and Demetrios: Greek Acrostics as Egyptian Captions

The paper examines the finely inscribed funerary poem from Egypt for Origenes and his brother Demetrios, now in the collection of the J. Paul Getty Museum (80. AA.30). The 38-line Greek inscription, dated to the Roman period, is arranged in two acrostic columns cut on a mixed reddish-purple stone plaque, swirled with white. The elegiac couplets hold up over the majority of text with only minor irregularities. The inscription has a distinguished history of publication by epigraphists including Étienne Bernand, who divided the Greek metrical inscriptions of Egypt into sepulchral and dedicatory/religious categories, arguing that the former were always Greek in spirit for a Greek audience. This paper offers a different viewpoint. Emphasis in the text on visible light in the next world, combined with the distinct physical properties of the stone itself and the special use of the acrostics all evoke the host culture. The inscribed stone has been called marble, yet a red and white variety of brecchia is known from the Theban area and other sites along the west bank. This is almost certainly the brecchia in question, and it could be imitating a higher-grade porphyry or even dyed papyrus. But it is the acrostics that function as a "magical" suspension of the letterforms spelling out the names of the brothers addressing their parents, much like hieroglyphs would be on a vertical caption in an Egyptian painting or relief, thus enabling the theme of substitution for the purpose of magic.

**Roselyn A. Campbell,**
Getty Research Institute

## "The Men are Often Ugly but the Women are Always Pretty": Player Perceptions of Gender in Assassin's Creed

The Assassin's Creed franchise of open-world adventure video games allows players to explore lush environments, solve complex puzzles, and experience life in different historical time periods, vividly recreated in real locations around the world. Multiple games have been set in the ancient Near East, including Assassin's Creed: Origins (set in Ptolemaic Egypt), Odyssey (set in Classical Greece), Mirage (9th century Baghdad), and the original Assassin's Creed, set in the Levant during the Crusades. With the introduction of the Discovery Tours, a franchise that already touted itself as grounded in history added an explicitly educational aspect to its recent games.

While many scholars have broadly addressed the accuracy and authenticity (or lack thereof) in the Assassin's Creed video games, few have considered how players themselves might perceive or internalize depictions of the ancient world in these games. This paper will explore aspects of gender in the Assassin's Creed games via two main avenues: how women, both playable and non-playable, are portrayed

in these games set in the Near East, and how these depictions influence the ways that gamers understand and interpret gender dynamics in the ancient world. Focusing more closely on Origins, this paper will analyze player responses to an anonymous online survey and consider how best to apply this baseline exposure to ancient Egypt in curriculum design and pedagogy. How can we move beyond discussions of simple accuracy and prompt frank discussions about gender, diversity, and inclusivity, not only in the ancient world but in modern interpretations of the past?

**Tanite Chahwan,**
University of Michigan

## Stardom Under Nasser: Tarab and Hypermasculinity in 1950s Egypt

Gamal Abdel Nasser and his "Free Officers" instated a new regime in Egypt in the 1950s, toppling King Farouk's British-supported monarchy. After their revolution, the soldiers-turned-politicians initiated a project of national image rebranding to create a mediatized shift, breaking away from British colonial rule. By looking into advertisements and articles in Al-Kawakeb, a weekly political and entertainment magazine nationalized by President Abdel Nasser in 1960, this paper uses archival work to explore the interplay of performed masculinity, national stardom, popular culture, and national representation during this moment of Egyptian post-colonial self-identification. Attending to the star formation of Abdel Halim Hafez, a tall, frail, and chronically ill up-and-coming talented singer who Nasser dubbed "the son of the revolution," I attend to how Hafez's role as a singer-turned-screen actor allowed for an expansive expression of masculinity at a time when national hyper-masculinity transcribed the need for more soldiers in practice. Hafez's popularity contrasted with other actors' mainstream macho appeal—especially that of popular costar Ahmed Ramzy, known for his athletic build. Drawing on the Arabic formation of Tarab, or the ability to be deeply moved, transported, and completely enchanted by music, as a framework, I argue that Hafez's star formation as a vessel for Tarab influenced his ability to embody a new Egyptian masculinity that emphasized, rather than diminished, his unconventional physical appeal. This analysis urges us to critically consider a moment of Egyptian cinema that evoked and created a unique fluidity of post-colonialized national masculinities.

**Hong Yu Chen,**
University of California, Los Angeles

## Divine Contendings and the Imperial Narrative on the Statue of Udjahorresnet (Vatican 22690)

The role of the Egyptian priest Udjahorresnet during the Persian Conquests and the early Achaemenid Empire and his biographical accounts on his naophorous statue have been subjects of discourse within Egyptology and Achaemenid Studies for several decades. This paper will recontextualize the statue and its narrative within an imperial framework and a broader network of elite practice and intellectual communication in which Udjahorresnet potentially took part. By partially paralleling the official narrative found in the Old Persian inscription of Darius I at Bisitun (DB), the Statue of Udjahorresnet exhibits a potential reflex of the broadly disseminated Achaemenid imperial narrative of Darius's ascension to the throne after the death of Cambyses. This imperial narrative is attested elsewhere within the empire and through multiple of the empire's languages, though no Egyptian variant of the imperial narrative has been hitherto discovered. Still, the inscriptions of the Statue of Udjahorresnet might represent a potential reflex of this otherwise unattested Egyptian version and hint at the imperial ideology in this narrative, cast within a well-established Egyptian model of kingship and rebellion.

**Gabrielle Choimet,**
Sorbonne; Yann Ardagna, Aix-Marseille Université; Agathe Chen, Hadès Archéologie; Emma Maines, Université Paris I Panthéon-Sorbonne

## Archaeological and anthropological insight into the medieval necropolis of Damboya (Central Sudan)

The Damboya site is located in the Shendi region, about twenty kilometers southwest of Meroe. The main occupation consists of a Meroitic palatial and religious complex dating to the second half of the first century

AD. Several centuries after its abandonment, in the first half of the second century AD, the site was reinvested by a medieval community who chose to bury their dead in graves implanted throughout the ancient buildings.
So far, three excavation campaigns at Damboya conducted by the Section Française de la Direction des Antiquités du Soudan (SFDAS, Khartoum) have revealed twenty-seven primary burials and five secondary deposits. A majority of the deceased were buried on their backs, in what appear to have been simple earthen graves, lacking funerary goods. Osteological and paleopathological analysis of the human remains suggest a small, homogeneous group or family unit, with comparisons to similar sites and observation of burial practices appearing to confirm that the necropolis dates to the medieval period.

**Katherine Margaret Consola,**
University of California, Santa Barbara

## Confessions of the Impressions: A Study of Middle Kingdom Seal Impressions at Elephantine

Sealing practices in ancient Egypt were used in a variety of administrative and religious contexts. Seals themselves might be worn as jewelry or as amulets, dedicated as votive offerings, or used as a means of identification. Though evidence for the use of seals can be found at all periods in ancient Egyptian history, seal impressions found at Middle Kingdom sites across Egypt indicate a significant expansion of the administrative sealing system during the early second millennium B.C.E. This study examines sealing practices from the second half of Egypt's Middle Kingdom (late Dynasty 12–Dynasty 13, ca. 1850–1630 B.C.E.) in a domestic environment. The corpus of previously unpublished seal impressions presented here was excavated on the island of Elephantine by the German Archaeological Institute project "Realities of Life." My analysis focuses on the iconography and texts of the seal impressions themselves, as potential dating criteria, and on diagnostic back types, where available, as a record of objects sealed on site.

**Kara Cooney,**
University of California, Los Angeles

## Funerary Recycling and Reuse by Non-Elites and Marginalized Communities in Late Bronze Age Thebes

This paper deals with patronage shifts, self-help, and the punishment of non-elites in Late Bronze West Thebes. During the 20th Dynasty, Egyptian society was put through a series of challenges, including economic scarcity, government collapse and decentralization. Sea Peoples swept into Egypt as early as the 19th Dynasty, their incursions increasing in the 20th Dynasty. Libyan raids from the western desert were a constant threat according to 20th Dynasty texts. Agents of Ramses III were strapped for resources, and the artisan's crew at Deir el Medina suffered non-payment of wages and subsequent labor strikes over multiple years. Elite family members even killed Ramses III in his Theban palace. As the 20th Dynasty progressed, the security of the west Theban necropolis became ever more compromised, resulting in a rash of tomb robberies of elite and royal sepulchers, many of which were documented during the reign of Ramses IX.
Most ancient texts about these social challenges were written by and for elites; this paper examines the Tomb Robbery Papyri for information about how such social change affected non-elites. Non-elites had elite patrons, each belonging to the influence of some great man. As social upheaval entered Thebes and elites were not able to keep to their side of a social contract, non-elites had to adapt. Some created new sources of income, jettisoning centuries-old social contracts in favor of new patrons. Social upheaval also demanded that non-elites transcend social norms, engaging in self-help of all sorts, from theft to violence to recycling and relocation.

**Paul Dambowic,**
Pratt Institute

## A Second Lineage in the History of Portraiture

Cyril Aldred in 1951 and Jan Assmann in 1996 point to the pharaonic role in Amarna theology and its visual iconography. They unravel the realistic and the ideal in portraiture, and find the patronage of Amenhotep III and his son Akhenaten to be key. This paper contends that the most revolutionary changes in Egyptian portraiture were negotiated between sculptors in the Thutmose Workshop and Queen Tiye, Amenhotep's wife and Akhenaten's mother. The word "portrait" is used to signify a variety of poorly defined and impressionistic notions, explored by Dimitri Laboury in his essay "Portrait vs. Ideal Image," as well as by Betsy Bryan in a 2015 volume. The problem throughout is with the term "portrait," which can refer to an ideal image; to a typology or iconography of individuals; or to a realistic depiction of identity. These monumental portraits are the main lineage in the historiography of Egypt. This study explores a second lineage of smaller and more private and personal art, oftentimes produced in the same workshops as the monumental, such as that of Thutmose. To this second lineage belong the features of Prince Ankhaf in Boston; the royals in Amarna; and the best of Roman Egypt. All rely on features that had been passed down for centuries as secret knowledge of how to depict a "lifelike likeness;" how to deliberately represent the slight asymmetry of facial features; to open the mouth to make the portrait breathe and come to life, or prepare for a journey to the afterlife.

**Katherine Davis,**
University of Michigan

## Scholar, Hermit, or Fraud?: Edwin Smith and Amateur American Egyptology in the mid to late 1800s

Edwin Smith is best known today amongst Egyptologists for the medical papyrus that bears his name. But who was Edwin Smith? A remarkably adept amateur scholar of Egyptian, as James Henry Breasted claimed? A financial failure who fled New York and his own family to carve out a life as a "hermit" in Luxor? Or a shyster who peddled his knowledge of the Egyptian language into the trade of fraudulent objects?

Born in 1822, Edwin Smith lived a peripatetic life, taking up residence in New York City through the late 1850s, in Luxor from 1858-1876, and finally in Naples, Italy until his death in 1906. Smith's interests and travels brought him into contact with more official Egyptology circles and, during in his time in Luxor, allowed him to carve out a role from himself within the widespread antiquities trade of the time. Most famous for acquiring the Edwin Smith medical papyrus and having possession of what would become known as the Ebers papyrus, diaries and letters from the 1860s and 1870s also suggest that Smith had a reputation—an ethically dubious one by some accounts—for dealing, as well as collecting, antiquities. Drawing from a range of archival sources, including a notebook of Edwin Smith that was recently discovered in the University of Michigan Library, this paper explores Smith's lifelong study of the Egyptian language situating it in the intellectual history of early American amateur Egyptology and linking it to the role language expertise had in the antiquities market.

**Beatrice De Faveri,**
UC Berkeley

## Pakhet of Speos Artemidos: a re-examination of her role in magical and funerary texts

The present paper examines the role of the lion goddess Pakhet (PAxt) in the context of ancient Egyptian funerary and magical literature, with a focus on Middle Kingdom, New Kingdom, and Third Intermediate Period sources. The principal aim is to reconstruct the specificities of her figure within the local lore of her main sanctuary in the 16th nome (the so-called Speos Artemidos), and in the broader context of the solar and Osirian theology. The Coffin Texts, the Amduat, and the Book of the Dead will constitute the main bulk of sources employed for this purpose. In addition

to this, special attention will be devoted to exploring various aspects of the relationship between Pakhet and the sphere of HkA, which can be inferred based on the relevant texts, in an effort to shed light on a lesser-studied aspect of the goddess. As it will be shown, Pakhet's multifaceted nature in both funerary and magical texts doesn't make her a perfect fit into the mold of the nTr conceptual unit. The paper will attempt to determine whether it is possible to postulate a "liminal" identity for the goddess, one that would bend the boundaries between the taxonomic categories of "god" and of other supernatural, daimon-like beings in ancient Egypt.

**Anna Dow,**
Louisiana State University

## The Seven Antiquities of Napoleon, the Empress Josephine, and Senwosret-Sonbefni

My research has centered on the seizure of Egyptian antiquities by French government actors in the late 18th century and early 19th century. Napoleon's expedition to Egypt was instrumental in igniting the craze for Egyptian style in European art and design, but many of France's Egyptian treasures also came from Italy, where they belonged to noble and papal collections since ancient times. Some of these Egyptian artifacts ended up in the collections of Empress Josephine, who patronized several important scholars and collectors in the period. Her collection included statuary and funerary papyri, and those items may have been important in inspiring new Egyptian studies in France.

This paper will examine a specific set of Egyptian artifacts reportedly brought back from Egypt and presented to the Empress by Napoleon himself. These seven antiquities were identified by Léon-Jean-Joseph Dubois in an auction catalogue published in 1841. Was Dubois truthful in his statement that Napoleon brought the seven back from Egypt? This paper will look at the quality and importance of these seven items, one of which is a block statue of Senwosret-Sonbefni noted as the "finest known squatting sculpture of the Middle Kingdom" by John D. Cooney in 1949. Although the Senwosret-Sonbefni statue has been published, as has another of the seven antiquities (the Louvre's statuette of lay the scribe), the remaining five to my knowledge have not been discussed in any detail.

**Raghda (Didi) El-Behaedi,**
University of Missouri; Kelly-Anne Diamond, Villanova University

## Searching for Evidence of Old Kingdom Memphis

Memphis, despite its prominence from the Early Dynastic to the Greco-Roman periods, remains poorly understood, particularly regarding its earliest phases. While textual records confirm the presence of an Old Kingdom settlement at Memphis, direct archaeological evidence of pre-Middle Kingdom Memphis remains elusive. As Rzeuska (2013) notes, this absence of evidence may be due to several factors: the city being situated beyond the Mit Rahina region, erased by the Nile's eastward migration, or hidden beneath thick layers of subsequent settlements. Many scholars suggest that if Old Kingdom Memphis still exists, it is likely located at Kom el-Fakhry, which has yielded the earliest in-situ remains at Memphis, including a First Intermediate Period cemetery and a Middle Kingdom settlement. Previous projects have sought to shed light on this mystery, offering new insights into the potential location of the Old Kingdom city. Recent excavations by our team, the Memphis Kom el-Fakhry Archaeological Project (MKAP), a joint University of Missouri and Ministry of Tourism and Antiquities mission, revealed the first in-situ Old Kingdom archaeological layers ever found at Memphis. These intact layers were unearthed beneath a thick stratum of Middle Kingdom occupation and a sterile sand layer, possibly resulting from dune encroachment or another phenomenon during the late Old Kingdom or First Intermediate Period. Dune encroachment during this period is well-documented at other sites in the Memphite region, including at Dahshur. In this paper, we will discuss these findings and contextualize them within prior research to construct a clearer picture of the city's early history.

**Mohga Ramadan Ellaimony,**
Egyptian Ministry of Tourism and Antiquities

## Scarification in Ancient Egypt and Nubia

Scarification was used by the ancient Egyptians and Nubians. Ancient Egyptians practiced scarification from the predynastic period onwards for many different reasons, as evidenced by the iconographic evidence of the female figurines of this period. The physical evidence also proves the continuity of this practice during the Dynastic period, as it was found in some female mummies of the Dynastic period. These scars were also associated with tattoos and may have similarly been associated with enhancing fertility. According to New Kingdom textual evidence, this practice was also utilized as an uncommon punishment for specific crimes, as well as for the culprits in the Otherworld. Scarification was not only practiced in ancient Egypt, but also in ancient Nubia. For Nubian women, it was associated with tattoos, as in Egypt, whereas Nubian men practiced facial scarification for completely different reasons. It is clear that the ancient Egyptian artist recognised this, and he was able to differentiate between Nubian tribes in the depictions based on their different ways of applying scarification.
This paper discusses iconographic, physical, and textual evidence to determine the reasons, methods, and techniques employed for this practice in Ancient Egypt and Nubia.

**Hassan Hesham Maher Elzawy,**
Yale University

## Buhen Old Kingdom: A Reassessment of the Settlement and its Material Culture

Previous analysis of Buhen has fallen under cultural-historical narratives of compartmentalizing material culture into rigidly imposed cultural groups. However, current understanding of cultural groups in the Middle Nile Valley has evolved since the site's excavation in the 1960s, and significant advancements have been made in the study of settlement structures and its associated material culture. This presentation argues for the importance of revisiting past interpretations through a more nuanced lens. By developing a ceramic typology based on functionality, the data is used to identify a food production facility at Buhen, previously mistaken as a structure for working copper. A comparative analysis with other Old Kingdom sites, such as Heit el-Ghurab and Sheikh Said, further supports this reinterpretation. The study incorporates both architectural features and material evidence from these spaces, offering a more comprehensive understanding of their function. Finally, this reassessment situates Buhen within the broader context of Old Kingdom settlements, mining and quarrying sites, labour organization, and the economy, drawing on recent developments in these areas of research.

**Fatma Fahmy,**
ARCE

## Pedagogy off the desk: Using digital archives and tools in humanities classrooms

Advances in digital technology drastically altered the pedagogical landscape in the last decade, presenting new opportunities for learning in the humanities. In 2021, ARCE launched the Archives Digitization and Digital Publication Project (ADDP) funded by the United States (U.S.) Department of Education (DOE). In addition to expanding the number of collections available on ARCE's online archives, the project focused on experiential learning through student-curated digital exhibitions on Google Arts and Culture incorporating ARCE's archival content. ARCE partnered with 14 faculty members over 4 project cycles, providing faculty with the necessary tools and resources to integrate technology into their curriculums and classrooms. The project's outcomes included enhancing students' soft and transferable skills including curation, digital storytelling, archival research, applying metadata standards, and honing their writing skills through synthesizing large bodies of information into short-form writing. The project was expanded with renewed funding from DOE in 2024, This time ARCE partnered up with three educational institutions, Case Western Reserve University (CWRU), Montgomery College, and Northern Virginia Community College focusing on long-lasting and sustainable impact. In partnership with

Interactive Commons at CWRU, ARCE will pilot the use of 3D extended reality (XR) experiences using CWRU's CWRUXR technology and ARCE's archival content in classroom learning. The project innovatively expands capacity amongst faculty and students by combining digital exhibition curation on Google Arts and Culture and 3D content creation using CWRUXR. This paper discusses the findings and results of these successive projects, exploring curriculum development strategies, impact on learning retention, resource barriers in education, and the benefits of experiential education. Important research gaps such as using technologies in teaching individuals with disabilities and combatting unsupervised AI use in learning are also discussed. ARCE's project activities are funded by DOE and the National Endowment for the Humanities.

**Colin Fauré,**
École Pratique des Hautes Études, PSL

## Showing the Flag in the Desert: The Appropriation of the Eastern Deserts by the Administration of the King's Son of Kush Through Inscriptions and Graffiti

During the New Kingdom, Egypt invaded Nubia, on the one hand to eliminate a major threat to its south border, namely the kingdom of Kerma, on the other hand to take control of the economic potential of the region, including its gold ressources.

The exploitation of the latter and the expeditions conducted in the eastern desert regions left numerous traces, including inscriptions and graffiti. Emphasizing the economic process of gold exploitation in the auriferous zones and along the desert tracks, these inscriptions also attest to the Egyptian appropriation of the Nubian territory. Indeed, more than just testifying to the passage of the gold-workers, they also witness, in a regional view, the appropriation of some part, if not all, of this territory by the Egyptian power. It may have been part of an administrative plan, as in the case of official inscriptions and buildings, or unplanned, as in the case of some private inscriptions. In a more detailed reading, at the level of groups of inscriptions, it can also highlight the interactions between the workers and their environment, and the interactions between the workers when they were engraving the same rock walls at the same or different times.

However, this process does not only apply to gold exploitation, and extends to other areas in the eastern deserts. As in the gold processing, the inscriptions consist mainly of titles and elements linked to gold working, the other areas claimed by the Egyptians present texts linked to show civil and religious matters.

**Margaret Geoga,**
University of Chicago

## Interrupted Readings: Assessing Immersion and Disruption in New Kingdom Literary Papyri

This paper explores how analyzing embodied writing practices can offer insight into mental, emotional, and aesthetic experiences of reading a literary text in ancient Egypt, using two related New Kingdom papyri as a case study. Papyrus Sallier I and II have several notable similarities: both contain copies of "The Teaching of Amenemhat," were copied by Memphite treasury scribes in the late 19th Dynasty, were dedicated to those scribes' mentors, and were later kept in the same private library. Both papyri also preserve numerous idiosyncrasies that provide a humanizing glimpse into the lives of their well attested copyists, Pentawere and Inena. The paper examines the material and paratextual features of these papyri that allow for a partial reconstruction of Pentawere's and Inena's processes of writing—and therefore, in some sense, their processes of reading—with a focus on the features that suggest that the copyists' writing and reading were interrupted. These features include ink usage, corrections, and especially excerpting practices—while Inena's copy of "Amenemhat" includes the entire poem, Penatwere's, like nearly all other copies of the poem, consists of only an excerpt. The paper explores the impact of these apparent interruptions on Pentawere's and Inena's encounters with "The Teaching of Amenemhat," calling into question several assumptions that underlie prevailing philological methodologies—that reading should be immersive in order to produce meaningful engagement with a text,

and that the physical gestures involved in writing are necessarily disruptive to that immersion—with implications for materially oriented philologies and models of textual transmission and reception in ancient Egypt.

**Cedric Gobeil,**
Museo Egizio

## A mammisi like a puzzle. Latest news from the archaeological mission of Coptos (Quft).

Since 2011, the archaeological mission in Coptos (Ifao / Museo Egizio) is excavating a small mammisi founded under the reign of Ptolemy IV in the north-west corner of the main temple enclosure. Sometime between the 5th and the 7th centuries AD, the mammisi was dismantled and its decoration was methodically destroyed. The layout of the building is nowadays hardly legible at ground level, having been only scarcely preserved. Several huge ceiling slabs have also survived and are helping us to see clearly into this giant puzzle. Among the thousands of fragments found, only a limited number are big enough to be properly understood. The tentative reconstruction of a few scenes or motives shows some original features, but for the most part we observe many similarities with the repertoire of the later mammisis. In 2024, a major discovery enabled us to gain a better understanding of the building, which on this occasion acquired a surprising monumentality.

**Collen Seth Grayston Cramer,**
Marion Public Library

## Marks of Power: A Reanalysis of the Libyan Neith Tattoos

Much research has been done in recent years analyzing body modification practices in Egypt and Nubia. However, little attention has been paid to the Libyans of the Western Desert. This paper will offer a reanalysis of the tattooing practices of the Late New Kingdom Libyans as seen in Egyptian iconography. Multiple depictions of Libyan men bearing various tattoo motifs have been found in New Kingdom tombs and temples, such as the tomb of Seti I and the funerary temple of Medinet Habu. Most prominent among these motifs is the symbol of the goddess Neith. As evidence for Libyan tattooing is only found in Egyptian art, information on the practice is limited. In this paper, I combine research on the goddess Neith, current anthropological theories of tattooing, and iconographic analysis to shed light on the meaning and function of the Neith symbols found on Libyan men. This analysis shows a close connection between the Neith tattoos and markers of power and protection. This paper further addresses potential connections between Libyan tattooing and current Amazigh North African tattooing practices and the methodological challenges such possibilities pose.

**Margaret Greene,**
Brown University

## A Multimodal Analysis of the Metternich Stela

The Metternich Stela, currently held at the Metropolitan Museum in New York (50.85), is the largest surviving example of a so-called 'Horus Cippus.' Due its large size and the extent of its textual inscription, it has attracted much scholarly attention. Analysis of this object has, however, primarily relied on the mythological and ritual content of the text that covers its surface. As an alternative to this approach, this presentation will employ a multimodal analysis including a consideration of the stela's mode and medium of communication and the various visual aspects of its display, to consider the impact of this monument beyond its inscription.

In turn, the paper will analyze the central motif, 'Horus on the Crocodiles' with accompanying iconographic elements to understand their interplay and to reveal how viewers may have experienced these images. Finally, the textual inscription itself will be considered—not with emphasis on the contents, but on its visual impact for the viewer, focusing the iconicity of the hieroglyphs and the arrangement of the inscription in relation to the other iconographical elements. What this multimodal analysis will reveal are different registers of engagement for different viewers, depending on their ability to access the ritual significance of the images and to read the hieroglyphic

script. This paper has the broader aim of presenting an alternative method for understanding the ritual effectiveness of images and objects apart from their textual inscriptions, to better understand how variously literate audiences would have encountered them.

**Lorenzo Guardiano,**
University of Milan

## Egyptian Statuary from UNIMI Bothmer Archives: preparing a new issue of the Catalogue Général

Bernard V. Bothmer (1912-1993) is considered one of the foremost experts on Egyptian art. At the end of his life, he prepared notes on a group of 50 statues of private individuals of New Kingdom and Third Intermediate Period from the cachette of Karnak preserved in the Egyptian Museum in Cairo for an issue of the Catalogue Général that he unfortunately could not complete. This documentation is now preserved in the Egyptological Archives of the University of Milan (founded by Professor Piacentini), which acquired the scholar's archives in 2008.
Since 2023, thanks to a post-doc fellowship at the University of Milan, I have been able to work on Professor Bothmer's notes, revising, updating, expanding them and adding an epigraphic study of all the inscriptions. The book, which is almost completely finished, has been sent to the Cairo Museum and the Egyptian Ministry of Tourism and Antiquities, starting the process of obtaining permits, which is being favourably concluded. The project turned out to be an opportunity for dialogue between international Egyptological institutions (in particular, the Ifao and the Egyptian Museum in Cairo).
This presentation aims to give an account of the main results of the study on Professor Bothmer's notes and the preparation of the new issue of the Catalogue Général (No. 42301-42350), presenting some case studies that are particularly interesting from an epigraphic, artistic and historical perspective.

**Brendan H Hainline,**
Metropolitan Museum of Art

## Divine Iconography on Early Seals and Sealings

Already by the Old Kingdom, much of what is considered "typical" divine iconography—animal-headed bodies, w s and papyrus staves, held nh signs, etc.—had been firmly established, best seen in the processions of deities depicted in Dynasty 4 and later royal mortuary temples. Beyond the general, many key identifying features of specific deities had also been established by this time. Before these royal monuments, however, very few reliefs, statues, or other works depicting deities exist, hindering our understanding of how these iconographic features first emerged.

This talk will examine oft-neglected early sources for divine iconography: the seals and sealings of the Early Dynastic and Old Kingdom, on which deities are depicted in the form of classifiers, logograms, and other figures. These depictions are sometimes the first-known attestations—iconographic or textual—of a given deity, and examination of these seals and sealings can illuminate how divine iconography developed in this formative period of Egyptian religion and religious representation.

**Lisa Saladino Haney,**
Carnegie Museum of Natural History

## Tut or Tourist? Examining a Glass Beaded Necklace Allegedly from Tutankhamun's Tomb

This talk will focus on a necklace composed of glass beads that utilize an interesting technique. This object, currently located in Carnegie Museum of Natural History in Pittsburgh, Pennsylvania, is purported to have come from the tomb of Tutankhamun. It was gifted to the museum in 1977, but acquired by individuals who had been invited to

the tomb's opening after meeting Lord Carnarvon during their trip to Egypt. The beads have a dark blue/black glass core that was wrapped in metallic foil and then covered with clear glass. The museum is currently preparing the beads for isotope analysis, which we hope will help us determine if the beads are ancient. The results of this study will be presented. I am hoping to gain insight into the glassmaking techniques used to create these beads, to find comparable objects, and to develop a better understanding of when and why they may have been made.

**Laura Harris,**
Macquarie University

## The Fattening Method for Sacrificial Cattle in the New Kingdom

Ancient Egypt was an agrarian society that heavily relied on cattle to serve a wide range of functions, including being employed for their draught power during the agricultural cycle. Cattle were not only part of Egyptian society, but their culture as well, being integrated into religion and kingship, and as a result they are depicted frequently in art. In some of these representations, cattle are depicted with or undergoing a physical modification of their bodies. Recently, a number of scholars have considered the Egyptians' treatment of animals through a re-examination of art and archaeological material, but nevertheless, modification practices have not been studied in detail. One of these modification methods was fattening cattle to reach obesity. Images of overweight cattle being fattened or in processions are represented in two-dimensional art scenes in elite tombs and temples in the New Kingdom. Frequently, the animals are shown with overgrown hooves, in which the claws are elongated and tips curled upward. This paper will examine the fattening method, showing how the Egyptians were able to create almost morbidly obese cattle. Drawing on veterinary studies, the potential health effects of this practice, such as overgrown hooves, will be discussed. Close examination has found that the Egyptians drew a correlation between their fattening methods and hoof overgrowth, indicating that they were aware that their fattening system could lead to this condition. Evaluation of the practice has revealed that, on balance, the Egyptians prioritised their own interests over the health these cattle.

**Amgad Hassabala,**
Ministry of Tourism & Antiquities; Elisabeth Sawerthal, British Museum; Luciana Da Costa Carvalho, University of Oxford

## Above & Beyond: Naqada's Inscribed Door Lintels

Doorways hold cultural and spiritual significance, symbolizing transitions between different realms—public and private, human and divine. This is reflected by inscribed door lintels, the beams above doorways that serve as protective talismans and social markers. Since the 17th century, wooden lintels have adorned mudbrick buildings in Egypt, carved with protective symbols, religious inscriptions, and records of ownership and construction. Their materials and craftsmanship reflect the social status of their owners, while their texts and motifs capture the religious and cultural diversity of Egyptian communities.
Some of the carved and painted symbols date back to early Christian iconography, while others resonate with motifs from Byzantium and medieval Europe, suggesting a shared visual language and spiritual connection that transcends borders. Despite their importance, inscribed lintels have received little scholarly attention. Rapid urbanization has led to the replacement of mudbrick buildings with modern structures, displacing lintels from their original contexts. Many are used as firewood, some repurposed and a few placed in museums, detached from the lives they once represented.

This study presents findings from a 2024 survey of inscribed lintels still in situ in Naqada (north of Luxor). By situating these artifacts within Egypt's vernacular traditions and acknowledging their cross-cultural connections, the research underscores their symbolic and artistic significance. Advocating for their urgent preservation through documentation, we demonstrate that a study of inscribed lintels can deepen our understanding of Egypt's intangible heritage and its links to wider historical networks.

**Sabrina Higgins,**
Simon Fraser University; Jitse Dijkstra, University of Ottawa; Nicholas Hedley, Simon Fraser University; Roxanne Bélanger Sarrazin, Universität Regensburg

## Ancient Graffiti, Modern Approaches: The Philae Temple Graffiti Project

The Philae Temple Graffiti Project is a multi-year campaign to record and document the figural graffiti found on the many surfaces of the Mammisi and adjacent structures at the Temple of Isis at Philae, in Southern Egypt. The project adopts a multi-modal approach to the recording of graffiti, merging longstanding recording methods (such as GIS) with emerging digital spatial recording technologies (3D photogrammetry and new forms of laser scanning), to produce a new collection of two-and three-dimensional digital recordings, from which we are building a new set of digital wall plans for this site. In this paper, we explore the potential of these new technologies and their applicability to the recording and analysis of ancient graffiti, while also offering preliminary insights into what the figural graffiti can tell us about the spatial access to the Mammisi and the behaviors of those who left their marks behind.

**James Hoffmeier,**
Trinity International University; Pearce Paul Creasman, University of Arizona; Thomas Davis, Southwestern Baptist Theological Seminary

## Reisner's Temple 400 at Nuri (Sudan): An Early Kushite Funerary Temple

Archaeological investigations at Nuri commenced in 2017, a century after George Andrew Reisner's worked at the site. Reisner uncovered a series of temples associated with the Kushite pyramid field, including temples NU 400, 500 and 600. NU 400 contained, Reisner reported, "traces of crude relief scenes and inscriptions." He, however, offered no description or analysis of them. Only a few poor quality B&W images were made of the southwestern side of NU 402.
During the 2021 season we successfully relocated Temple NU 400, which had been completely covered by wind-blown sand. Not until the 2023 season were we able to clear the sand and expose the aforementioned decorated walls. The goal was to record and study them as a possible clue to the function and dating of this structure. Due to the proximity of NU 400 to Taharqa's pyramid complex, we were eager to determine what if any connection there was between the two structures.

During the 2023 ARCE meetings, a preliminary report was presented. In the intervening time, careful study has occurred and we are now able to offer a more detailed accounting of our analysis. Based on the representations and examining comparanda, we propose that the structure was early Kushite in date and served in some way to promote the transition of the kingship and the appearance the new king with the royal Ka.

**Kathryn Howley,**
Institute of Fine Arts, NYU; Rennan Lemos, University of Cambridge

## Manufacturing faience at Sanam Temple: new insights from excavation and scientific analyses

In 2018-20, the Sanam Temple Project excavated the first known faience production workshop from first millennium BCE Nubia. This has provided a new and exciting source of information to study the manufacture of Egyptian-style objects in Kushite Nubia, and by extension the interaction between Kush and Egypt in the seventh century BCE, when connectivity between the two cultures was at a peak. Previous analyses of the interaction of Egyptian and Nubian cultures in the Napatan Period have focused overwhelmingly on style and ethnic identity, but the mechanisms by which people and objects travelled through the Nile Valley to facilitate this exchange is still poorly understood.

Combining the results of excavation and various scientific analyses of faience objects connected with Sanam held in European and American museum collections, this paper discusses how faience objects can reveal local strategies deployed in faience production at Sanam that underlie the foreign appearance of the objects. Compositional analysis and imaging enable technical aspects of Kushite faience production to be analysed and compared with faience from Egyptian contexts, and by extension the movement of craftsmen and objects through the Nile Valley traced. The information obtained on the exchange and adaptation of production techniques and craftsmen between Nubia and Egypt provide a view of Nile Valley interaction that moves beyond essentialized identities of "Egyptian" and "Nubian" and places Nubia within the wider context of the interconnected Iron Age Mediterranean.

**Briana Jackson,**
American Research Center in Egypt

## New Talatat from the Portal Temple of Ramesses II at Abydos

In the late 1960s, around twenty-six talatat dating to the reign of Akhenaten were found reused in the Portal Temple of Ramesses II at Abydos. Publications on these talatat are remarkably few, but it is written that seven of the talatat are decorated. Of these, only one was photographed, now in the Penn Museum collection, while six others were published as line drawings. The others were not recorded and there do not seem to be original field notes about them. Their location remained unknown until recently when they were found in the Seti I temple magazine. During a visit to study them, a surprising discovery was made. Six more unrecorded and unpublished decorated talatat were found, making the new total of decorated talatat found in Abydos fifteen. This paper offers a preliminary study of the new talatat and provides an updated examination of Akhenaten's possible activities in Abydos. While many scholars propose these talatat were brought from Amarna, this paper considers the possibility that an Aten temple or chapel was built in Abydos during Akhenaten's reign.

**Richard Jasnow,**
Johns Hopkins University

## The Demotic Tale of Naneferkasokar and the "Great One of Babylon"

In 1932 Wilhelm Spiegelberg published (posthumously) P. Berlin P 13640 in Studies Presented to F. Ll. Griffith. This papyrus preserved half of a column of a Demotic story featuring an Egyptian named Naneferkasokar who engages with the "Great One of Babylon." The translation of the damaged column is extremely difficult, but Naneferkasokar, who seems to be loyal to the "Great One of Babylon," explains certain Egyptian traditions to that foreign ruler. As Friedhelm Hoffmann remarks (Anthologie der demotischen Literatur, 175): "the status of publication" of this composition is "highly unsatisfactory." The plot of the tale, which must have been a lengthy one, cannot be reconstructed on the basis of Spiegelberg's article. Fortunately, several large fragments of the same papyrus are preserved in the Papyrus Carlsberg Collection. Prof. Kim Ryholt has kindly given to me permission to publish these Carlsberg pieces. The fragments are very intriguing, not least because they mention a year 15 of Pharaoh Piye. I present in this talk my understanding of this composition which I am preparing for publication.

**Lissette Marie Jiménez,**
San Francisco State University

## Shaker or Faker?: Investigating an Assemblage of Lidded Ceramic Jars from Egypt

This talk will focus on an assemblage of small, lidded ceramic jars of various shapes, fabrics, and sizes stewarded by the Global Museum at San Francisco State University. Each curious vessel has a painted stopper decorated with bright geometric patterns and figures of gods. Some of the

stoppers have been dislodged from the vessels, revealing their contents of linen, stone fragments, and faience beads. This assemblage of objects is part of a larger collection purchased in 1884 by Adolph Sutro during his stay in Luxor. The 700 objects comprising the collection date from the Predynastic to Roman period and include authentic objects, fakes, and composite artifacts marketed to collectors and tourists. I hope to identify whether these objects could be ancient shakers or perhaps a pastiche of ancient and modern materials meant to appeal to 19th century collectors of Egyptian antiquities. Questions will include: If authentic, are these objects unique to a particular region or period in Egypt? What insight can these objects provide about the overall collection and the archaeological site(s) from which the objects were taken?

**Jessica Johnson,**
UC Berkeley

## Hold the Line: The Iconographic and Spatial Role of Gate Guardian Demons in Deir el-Medina Tombs

Material culture from Deir el-Medina [DeM] includes numerous depictions of demons. While the scholarly definition of "demon" remains fluid, conceptual ideas include protection, liminality, and the relationship between location and capability. Gate guardian demons (Book of the Dead [BD] 144–147), in particular, are often cited due to their textual and visual prevalence in papyri and tombs. BD 144–147 describe the deceased encountering these guardians in the netherworld, requiring them to visually recognize and name each demon to pass safely. The guardians' function, then, is to protect sacred liminal spaces (gates) within the netherworld.

While previous studies have focused on the philological aspects of these guardians in funerary texts, their material connection to tomb architecture and spatial design has received less attention. DeM artisans often included BD 144–147 in their tombs, thus prompting questions about the role of gate guardians in the BD, their visual depictions, and the strategic placement of these representations within tombs.

This paper uses materiality theory to explore the interplay of text, imagery, and architectural space in seven DeM tombs, examining how these factors influenced artisans' representations and conceptualizations of demons. Gate guardians are often positioned near the entrances of burial chambers, likely simulating the encounters described in BD 144–147, creating an immersive, functional interaction. By analyzing these arrangements, we gain insight into how and why texts and scenes were mapped onto tomb walls, possibly reflecting an intentional effort to conceptualize the gate guardians' religious functions and enhance the tomb's role in facilitating the deceased's afterlife journey.

**Christine Leigh Johnston,**
Western Washington University

## Teaching the Ancient World with Reproductions: 3D Printed Objects and Authentic Active Learning

This paper presents the results of a research project focused on the use of 3D printed reproductions in introductory courses on the histories and cultures of the ancient Mediterranean, West Asia, and North Africa. The goal of this project was to assess the efficacy of using digital reproductions in classroom activities with the aim of fostering significant student learning through authentic active learning experiences and enhanced course accessibility, including for students with visual impairments. Objects were incorporated into daily lectures and class discussions in order to serve different modes of learning and were employed in learning modules that gave students the opportunity to apply historical and archaeological methods in the classroom. Three teaching modules were designed by the project on the decipherment of ancient scripts and texts; the study of Greco-Roman coins; and cultural heritage, museum holdings, and restitution. The materials incorporated focused on objects of every-day life, recentering human beings in antiquity, while providing students with the opportunity to engage with reproductions of objects predominantly housed in elite overseas institutions. The assessment of these digital reproductions also enhanced important conversations about digital technologies and cultural heritage, especially around avenues of restitution and rights of access. The

paper will present the recently-designed third module on cultural heritage, as well as the results of the in-class testing of the first two modules (the writing and numismatics modules) across five courses that ran between Winter 2020 and Spring 2023.

**Kea Marie Johnston,**
University of Chicago

## Small Coffins of Questionable Origin

In the Egyptian collection of Chicago's Field Museum, there is a small coffin that is just a little bit off: the blue is just a little too greenish, the yellow outline on the mouth and ears is unusual in Egyptian art, the hieroglyphic inscription includes pseudoglyphs, and the foot tapers inwards instead of flaring between the ankle and the toe. Any one of the coffin's peculiarities might be explained as the product of an unskilled ancient craftsperson or an overzealous restoration at some point in the coffin's past. Taken together, these features point to the coffin being a modern fake. The problem is, the coffin has an occupant—a child—and there are other coffins like it. Each is unprovenienced, each has features of construction and iconography which throw the authenticity of the coffin into question, and each has a mummified child inside. This paper is a part of the lightning talk panel "What's Up with That?: Museum Objects that Defy Interpretation." In it, the Field Museum coffin will be presented with the aims of finding out whether the object is ancient or modern, whether any other pieces can be added to the list of parallels, and whether these objects can be traced to a common site, dealer, or manufacturer.

**Shelby Justl,**
University of Pennsylvania

## The Unbeelievable Variety of Honey in Ancient Egypt

This talk continues the author's ongoing research on the archaeological and textual record of beekeeping and honey production in ancient Egypt. It dives into deeper discussion of industry operations examining the many varieties of honey produced by Egyptian beekeepers including "good", "secondary", "pure", "clear", and "red". Where the evidence allows, it proposes the methods of creating each type, the plant nectar source, the Egyptian honey grading process, and the function of each honey variety in Egyptian society from food to medicine and other products. It will also present challenges faced by Egyptian beekeepers to uphold quality production.

**Nozomu Kawai,**
The University of Tsukuba

## Excavating the Eastern Escarpment at North Saqqara in the 2024 Season

This paper will discuss the results of the 2024 excavation season at the eastern escarpment of North Saqqara, conducted by the Japanese Egyptian Mission to North Saqqara. Our primary focuses are the Greco-Roman catacomb, Operation A at the edge of the North Saqqara plateau above the catacomb, and Operation B to the south of the catacomb.

Building on the discoveries of the 2023 season, we continued our mission in the same areas, uncovering several tombs dating from the Early Dynastic Period through the New Kingdom and into the Greco-Roman Period. In Operation A, we uncovered intrusive burials dating back to the early Eighteenth Dynasty within a mudbrick mastaba tomb dating from the late Early Dynastic Period to the early Old Kingdom. We also excavated a shaft and substructure of the Mastaba tomb (NST03), which dates from the late Early Dynastic to the early Old Kingdom. In Operation B, we found several pit burials, primarily from the Eighteenth Dynasty and some from the Greco-Roman Period. We also found two rock-cut tombs and a mudbrick mastaba dating from the late Early Dynastic Period to the early Old Kingdom.

These results indicate that the Early Dynastic and early Old Kingdom cemetery at North Saqqara was much larger than previously thought. The dense concentration of early Eighteenth Dynasty pit burials provides evidence of the emergence of New Kingdom burials at North Saqqara.

**Mohamed Kenawi,**
University of Leicester

## Weaving on Common Threads: Documenting Coptic and Islamic Heritage in Middle Egypt

The research provides the first scholarly synthesis of historical and heritage sites in a crucial geographical zone, focusing on different periods of momentous transition in Egypt: the shift from Roman to early Christian and Islamic times. It monitors how the changes developed over the centuries until modern times. The objectives are to establish a gazetteer and general description of Christian Coptic and Muslim archaeological sites and heritage buildings in Middle Egypt.
The scope of Regions in Flux Project (Christian and Islamic Heritage in Middle Egypt and the Western Desert) is to disseminate information on these sites with the aim to encourage researchers and students to include them in their investigations, Egyptian and non-Egyptian tourists to visit them, and hopefully safeguard them from current threats, such as urbanisation and unusual restoration practices.
This paper presents an ongoing documentation and dissemination endeavour to provide the academic and non-academic public with easily accessible information on lesser-known heritage sites in Middle Egypt. Remote sensing, following the EAMENA methodology took place to document inaccessible heritage places in the region.

**Fatma mahmoud Keshk,**
AUC

## Printing Egyptology in Arabic in 19th century Egypt

The growing research on the history of Egyptian Egyptology and the knowledge produced by Egyptian scholars in exploring and disseminating local awareness of their ancient civilization, highlighted the early presence of a strong interest to publish in Arabic various topics that explore ancient Egypt since the early 19th century AD.
An example of these publications is the 1869 Arabic guide of the Bulaq Museum translated by Abd Allah Abu al-Su ud (1820- 1878) from the original French version of Auguste Mariette (1821-1881). Other examples include titles printed at the public Bulaq Press in the second half of the 19th century by Ahmed Kamal (1849-1923), Ahmed Naguib (1847-1910) and others. This talk aims to discuss the beginnings and development of Arabic language publications by Egyptian scholars on all themes related to ancient Egypt in the wider context of development of press in 19th century Egypt.

**Bryan Kraemer,**
Robert and Frances Fullerton Museum of Art, CSUSB; Ariel Singer, The University of Chicago

## Recording on the Run: A Review of Wadi el-Hudi Epigraphic Work in the Eastern Desert

The Wadi el-Hudi Expedition (www.wadielhudi.com) has been studying archaeological sites in the Eastern Desert southeast of Aswan since 2014. Among the 60 sites here, we have documented over 200 rock inscriptions related to all periods of history. Circumstances have allowed us differing amounts of time at each archaeological site, ranging from a few hours to a few weeks. As a consequence, we have had to implement a versatile strategy for epigraphic recording. Using 3D recording from the beginning, we have employed photogrammetry, terrestrial laser-scanning, Reflective Transformation Imaging (RTI), and other techniques for fast-capture of rich datasets. These datasets have allowed us to do epigraphic study (drawing, editing, collation) both on site and off-site. In the best case scenario, we have been allowed to take inscribed stelae back to the MoTA magazines in Aswan where we have studied them in detail with the help of several ARCE grants. This talk will present the more interesting case studies from our epigraphic work as examples of the methodological successes and failures along the way. Also, it will discuss our planned future means of digital and traditional publication of this data.

**Christian Langer,**
University of Georgia

## Comparing Ancient Egypt and China: An Assessment of a Nascent Sub-Field

Comparative research between premodern societies has been surging over the past decade or so. In line with such research, this paper focuses on the evolving landscape of comparisons between ancient Egypt and China. I consider multiple aspects such as culture, writing systems, political economy, along with motivations behind these comparisons done in China and international environments. I find that embedded within the historical context, motivations, and methodologies of scholars engaged in this comparative endeavor, such research seems to link with modern China's intellectual history and global engagement. While Chinese scholarship has compared Egypt and China since the 1860s, mainly relative to writing systems and the arts, non-Chinese Western scholarship has developed comparative interests only over the past decade. This has led to evident differences in the foci of comparative research within and outside China. The paper discusses potential motivations, including economic factors, national agendas, and interdisciplinary integration, but it also raises the need for more deliberate theorizations of Egypt-China comparisons, emphasizing the importance of greater reflexivity and inclusivity in shaping the trajectory of comparative studies. Overall, this paper sheds light on the complexities, motivations, and potential impacts of Egypt-China comparative research, highlighting its relevance in understanding both historical civilizations and contemporary global dynamics.

**MAGDALENA LAPTAS,**
Cardinal Stefan Wyszyński University

## The Virgin Mary as Mater Apostolorum and Mater Ecclesia in Art of Egypt and Nubia

The aim of my presentation will be a comparative analysis of images of the Virgin Mary in Coptic and Nubian art of the Middle Ages. The Virgin Mary was particularly venerated in the Nile Valley, as evidenced by numerous apocrypha, homilies, magical texts and her images in art. After the Council of Ephesus, at which she was recognized as the Theotokos (God bearer), she began to be depicted in art as a queen. The fact that she was depicted in the middle of the apses and surrounded by the apostles indicates her role as the "Mother of the Apostles" and "Mother of the Church". The new identification of two paintings from the Cathedral in Faras (Sudan) that I am proposing allows us to look not only anew at the iconographic program of the paintings in this building, but also to understand the role of Mary as an intermediary between the faithful (especially women) and her son – Jesus Christ. In turn, images from Old Dongola based on apocryphal texts and homilies will allow us to understand her cult in Nubia. This research on texts and paintings will deepen our knowledge about the Virgin Mary in the iconographic program of Nubian churches. In turn, the analysis of Marian Coptic texts will allow us to understand the origins of some representations of the Theotokos in Nubia. Which in a broader context will allow for further connection between Egyptian and Nubian monasticism.

**Nikolaos Lazaridis,**
California State University Sacramento

## Rock Experiments: Graffiti from North Kharga Oasis Rock Sites Toy with Monumentality

In the course of the last fifteen years, the North Kharga Oasis-Darb Ain Amur Survey team, headed by Dr. Salima Ikram, has been exploring a network of interconnected paths in Egypt's western desert, known as Darb Ain Amur. These marked paths run between the oases of Kharga and Dakhla, linking them to the Darb el-Arbain, a notorious caravan route that facilitated contacts between Egypt and sub-Saharan Africa since prehistoric times. Ancient travelers crossing the Darb Ain Amur spent several days in the Western Desert and were often forced to use parts of sandstone rock outcrops as makeshift stopovers or camping sites. During these much-needed breaks, ancient travelers accessed surfaces on the towering sandstone rocks to carve their personalized markings. The produced figural and

textual rock graffiti transformed the desert rock outcrops and their environs into a page from these travelers' personal stories, on which they displayed their public identities, recorded their experiences, and sometimes even responded to the region's contemporary developments or earlier heritage.

In this paper, I will discuss ancient epigraphic evidence from Foot Rock, a sandstone outcrop that lay near one of Darb Air Amur's terminal points, the Roman fort community of Qasr el-Lebekha. My discussion will focus on the ways in which the non-, or quasi-, monumentality of Foot Rock's graffiti informs our analysis and understanding of them and will address questions such as "What was the relationship between the studied rock graffiti and the nearby monuments?" and "In what ways did monumental epigraphy habits translate into non-monumental rock surfaces?".

**Thomas Matthew Letsinger,**
Missouri Chapter

## Functionality of Sun Temples in the Old Kingdom: Religious and Socioeconomic Usage in Ancient Egypt

The Old Kingdom of Egypt spanned nearly 500 years, from 2649–2130 B.C.E. During this time, several religious cults dominated Egyptian culture. For the solar cult of Re, worship was performed in specifically built temples that were constructed North of the King's pyramid, i.e. sun temples. However, the rise of solar theology in the 5th Dynasty ended only after 150 years and saw just six temples built exclusively for the sun god. Egyptologists are left with more questions than answers regarding the purpose of sun temples and continue research to gain a better understanding of this phenomenon. I aim to reassess the available research to paint a clearer picture of the functional and symbolic purpose sun temples held in the Old Kingdom.

In my analysis, I have concluded that the 5th Dynasty sun temples were used as a sacred space for the King to renew his unity with the sun god Re. Sun temples played host to rituals, animal sacrifices, and altars dedicated to the sun god Re, the King, and their relationship. The temples' geographical location held a spiritual role, connecting nearby monuments to create a solar conduit of energy for Re. Additionally, they served as a key socioeconomic cornerstone through the distribution of goods in a network that connected with other temples and pyramids of the Abusir, Abu Ghurab, and Saqqara area. Sun temples also the facilitated creation of communities near the Kings' pyramid complexes where construction and temple workers lived with their families, aptly named pyramid towns.

**Kate Liszka,**
California State University, San Bernardino

## Ptolemaic Ostraca and a Middle Kingdom Mining Temple: Recent Excavations at Site 4, Wadi el-Hudi

The Wadi el-Hudi team returned to the Eastern Desert to continue excavations at Site 4 in January 2025. This work was supported in part by ARCE's Archaeological Field Research Grant. Site 4 is a highly productive source of ancient amethyst, southeast of Aswan. The Middle Kingdom established an enormous settlement and erected dozens of stelae to facilitate amethyst mining. In the Ptolemaic Period, this area was reused and fully renovated to support more intense, state sponsored mining operations.

Current excavations examined a highly collapsed building from the Middle Kingdom that might have been the ancient temple to Hathor Lady of Amethyst and Satet Lady of Elephantine. It takes the same shape, albeit smaller, as a similar temple at Serabit el-Khadim, and fragments of two stelae from the 13th Dynasty reign of Sobekhotep IV mentioning worship of these goddesses were discovered flanking the entrance. The excavations reveal vital information about the mechanics of religious practice in the desert by mining communities.

Additionally, we continued excavations of an important Ptolemaic midden pit in the middle of the main settlement that likely represents an early archive of an official overseeing mining operations. Letters and accounts attest to governmental oversight of these activities, as well as outline relationships between the expeditions and other peoples in the Eastern Desert.

This talk will share these insights and other interesting, recent discoveries.

Piers Litherland, New Kingdom Research Foundation;
Mohsen Kamel, New Kingdom Research Foundation
The tombs of Thutmose II and other recent discoveries in the Western Wadis
The tomb in which Hatshesput buried her husband and half-brother, Thutmose II, has been found in Wadi C in the Western Wadis by the joint-venture mission of the SCA and the New Kingdom Research Foundation (NKRF).

The location and architecture of this tomb (C4) and its limited decoration with scenes from the Amduat are instructive of the development of the early stages of regal burials in the Theban mountain.

The C4 tomb was emptied and the burial moved after a catastrophic flood which took place before Year 6 of Thutmose III.

Further work in this wadi has revealed an extraordinary ancient landscaping of the wadi with many layers of limestone and mud plaster - part of Ineni's claim to have created "mud plaster fields to cover their tombs in the necropolis".

The mission has also cleared the C3 cliff-tomb, formerly ascribed to Neferure. The graffito upon which this identification was based could as easily be read Neferubity, the sister of Hatshepsut. The cliff-tomb was decorated with wall coverings made of linen and is unlikely to have been the tomb of a royal woman. Another small tomb in Wadi C (C5) could be the tomb of Neferubity.

Work continues in these wadis and there are initial indications that there is a second tomb of Thutmose II located nearby.

**Rita Lucarelli,**
University of California, Berkeley

## The guardian statues of the tomb of Montuemhat (TT 34)

Guardian figures are central figures of the Duat, as shown by the popularity of Spells 144 to 147 and 149-150 of the Book of the Dead, where they are depicted while guarding gates, doors and mounds of the netherworld. While generally those guardians are represented in 2D as powerful images of protection decorating tomb and temple walls and copied on papyri, coffins and other magical items especially throughout the First Millennium BCE, only rarely they appear as tridimensional figures placed in tombs. The 25th Dynasty tomb of the High Priest Montuemhat in Thebes is the most fascinating example of a mortuary space where tridimensional guardians were placed to protect the deceased and its tomb.
In this paper, the agency of these statues will be highlighted, with particular focus on the group statue (PAHMA 5-363) kept at the Phoebe A. Hearst Museum of Anthropology of UC Berkeley.

**Heather Lee McCarthy,**
New York University Epigraphical Expedition to the Ramesses II Temple at Abydos

## The Use of BD 161 as Tomb Decoration in the 19th and 26th Dynasties

Book of the Dead 161 was a popular spell with a history of use spanning the 18th Dynasty to the Roman Period. Although BD 161 was frequently employed on funerary papyri, coffins, and sarcophagi, it rarely appears in tomb programs. Moreover, the full scope of the spell's monumental use has not been adequately explored or understood.

A closer examination of the use of BD 161 in tomb programs reveals a complex, overarching pattern comprising four, highly localized Theban sepulchral traditions that occurred during two periods, the 19th and 26th Dynasties. Each BD 161 tradition possessed its own distinct iconography, formal arrangement, and pattern of scene distribution. The 19th Dynasty phase comprised three traditions, each associated with a distinct population: 1) one royal woman's tomb in the Valley of the Queens; 2) eight tombs belonging to necropolis artists/workmen and their families at Deir el-Medina; and 3) two elite Theban tombs,

one at El-Khokha, another at Dra Abu el-Naga. The fourth tradition comprised a 26th Dynasty monumental revival of the spell in an elite tomb at El-Asasif.

The aims of this paper are to identify the scope of the use of BD 161 in tomb programs, to elucidate the characteristics of the spell/vignette at each of the sites where it occurs, and to differentiate the BD 161 monumental traditions from those on other source types.

**Elizabeth Joanna Minor,**
Cal Poly University San Luis Obispo; Carl Robert Walsh, The Institute for the Study of the Ancient World, New York University

## Classic Kerma Polychrome Painted Pottery: Reassessing Evidence for Basketry and Beaded Artisanship

Ceramic workshops at the capital of Kerma reached a peak of creative skilled artisanship in the Classic Kerma Period. Only a small portion of the polychrome painted pottery has been previously published, namely a set of "hut shaped" vessels. A close look at all polychrome painted pottery at Kerma defines the full corpus of vibrantly decorated vessel types. The shape of the vessels and forms of decoration appear to be skeuomorphic, either representing basketry, beaded covers, or both. As examples of these organic crafts are not as well preserved as the ceramics, the ceramic vessels stand as evidence for the complexity of twined and beaded artisanship from Kerman workshops.

Several figural polychrome painted vessels provide new insights into Kerman religion and interregional connections, as well as set a precedent for later painted Nubian pottery. Elements of the figural decorations echo the vibrant style of Kerman wall paintings, carved ivory inlays, and mica appliqués. Other thematic elements show connections with Egyptian and Mediterranean decorative traditions. The enigmatic blackware vessel with spiral decoration and semi-hieroglyphic inscription may be better understood in relation to these other decorated Kerman vessels. Reconstruction of the corpus is facilitated through the use of digitally enhanced 3D models.

**Nadine Moeller,**
Yale University

## 20 years of fieldwork at Tell Edfu: Priorities and publications

Excavations at Tell Edfu have been ongoing since 2005, and we have now reached a critical moment to enter the study and publication phase, which involves preparing multiple volumes to present the data and analysis of our results. This paper will provide an overview of the archaeological highlights and discoveries made over the past 20 years. It will also introduce the content and focus of the planned volumes within the Yale Egyptological Publication series.

Our findings include the governor's residence from the late Middle Kingdom, the Khayan sealings of the Second Intermediate Period, the silo court from the late 17th Dynasty, and the occupation of a large villa dating to the early New Kingdom—with its adjacent food production facility that remained in use until the second half of the 18th Dynasty (Amenhotep III). Additionally, we have discovered two official building complexes from the late Old Kingdom (reign of Djedkare-Isesi, end of Dynasty 5), which were most likely part of a royal domain established at Edfu to facilitate the retrieval of copper and other raw materials from the Eastern Desert. This paper will conclude with an outlook into the priorities of the next five years at Tell Edfu.

**Antonio Javier Morales,**
University of Alcalá

## Under the crocodile's gaze: archaeology, conservation, and documentation in the tomb of Djari (TT 366)

In its nine seasons of work in Luxor (2015–2024), the Middle Kingdom Theban Project has applied an unprecedented large-scale, multidisciplinary approach to the study of Thebes in the First Intermediate Period and Middle Kingdom (2150–1900 BCE). Its research has taken

place along four axes: 1) study of the Theban cemeteries; 2) examination of urban landscape; 3) analysis of temples and cultic activities; and 4) toponymic study of the province. These four historical, archaeological, and philological axes have served as a contextual grid for the central goal of the project: the historical tracking of the lives of the Theban inhabitants in a highly transformative period of social change, economic redistribution, and political struggle among provincial rulers.
Our last intervention in the funerary complex of Djari (TT 366) has revealed the necessity to prepare an effective plan for salvaging its exceptional wall paintings, one of the earliest examples of Theban provincial style. In this presentation, I aim to discuss the wall decoration of the transversal and axial corridors (e.g., fishing among crocodiles, funeral procession, food production, boat building, cattle ploughing, fruit harvesting) as well as to present the most recent discoveries in the complex and the plans to restore and preserve the fallen sections of the ceiling in these two corridors. Djari's artwork represents a well-established regional style in Thebes (Roehrig), not an "excruciatingly ugly style" (Winlock), and its understanding offers us the opportunity to deepen into the domain of the religious and social transformations in late Eleventh Dynasty Thebes.

**Joseph R. Morgan,**
University of Oklahoma

## Canals, Corvée, and Collective Action

In this paper, I investigate the relationship between the development of local hydraulic infrastructure and the centralization of authority under the ancient state. Questions around the development of hydraulic infrastructure in complex societies have long structured discussions on the development of the first states. Studies such as that of K. Wittfogel propose that early states were able to exercise sovereignty over local agrarian societies through the collective dependence of primary producers on state-run hydraulic systems, which were in turn ideologically framed as a public good. Despite concerted efforts to question the validity of the assumptions upon which this model of state-formation is built, the cognitive link between infrastructure and central authority still creeps into discussions of these early societies. I propose an alternative model that incorporates the related question of early states' variable reliance on coercion and cooptation in different elements of their strategies of sovereignty. I turn the focus of this discussion from the foundation of the first states to the development of new systems of power on the foundations of the old, specifically the local administration of critical infrastructure in Ptolemaic Middle Egypt. Deploying extensive documentary corpus of this historical context, I shed light on collective action as organized and executed by the inhabitants of Egypt's agrarian communities in dialogue with the royal administration. Comparison with more thoroughly documented articulations of this activity, specifically the remarkably durable Balinese system of subak, throws the subaltern Egyptian system into stark contrast with the image presented in Pharaonic propaganda.

**Morgan E Moroney,**
Brooklyn Museum

## Do You See What I See?: A Reexamination of Brooklyn 49.53

In the New Kingdom, several types of human-shaped vases and flasks were part of the expressive material culture. An enigmatic green-glazed steatite figure vase in the Brooklyn Museum's collection (Brooklyn 49.53) depicts a kneeling individual, bare-chested, wearing a round headdress and holding a nw-pot and a horn against their thighs. This figure combines characteristics found on several different anthropomorphic jar types, including ceramic vases of kneeling women and calcite vessels of pregnant women. Despite overlapping styles, Brooklyn 49.53 appears unique. Since the early 20th century, many aspects of this individual's identity have been debated, including their gender, social status, ethnicity, and occupation as well as the jar's use and context. This talk looks to further the discussion, while also problematizing the ways we analyze identity aspects of Egyptian figure vessels, particularly when original context is lost and comparanda is complex. How do our modern biases affect how we attempt to classify gender, foreignness, occupational markers, and function when thinking about these objects? This talk is as much a discussion of 49.53 and some contemporary human–

shaped vessels as it is an examination of the various ways we analyze these jars and if there might be alternative methodologies for doing so.

**Aurore Motte,**
University of Liège

## Mental and Emotional Experience in Large-Sized Ostraca Writing: A Focus on the Book of Kemyt

The "Book of Kemyt"—commonly regarded as a school text integral to the scribal curriculum of the New Kingdom—exhibits a wide range of handwriting styles, from scribes-in-training throughout their assistantship or apprenticeship to early career scribes to master scribes. This paper concentrates on the writing process evident in five large limestone ostraca: ANAsh.Mus.H.O.1191, O. Brussels E 3208+O. DeM 1171A-B, O. Cairo JE 56842A-B, O. MMA Field No. 35144, and O. MMA Field No. 36112. The analysis begins by examining material characteristics, including the writing support (type and size), excerpt size, dipping patterns, ink color choices, and mechanical elements of writing, including ligatures and group writings. It then investigates layout configurations and paratextual features, demonstrating how these elements, when considered alongside material aspects, shed light on the mental/emotional experiences of writing. Subsequently, the study turns to the distinctive nature of the Kemyt script, characterized by a repertoire of allographs (or "diagnostic signs") that challenges its interpretation as cursive (linear) hieroglyphs. The discussion argues it offers access to the scribes' mental/emotional experience, displaying a spectrum of approaches, and enlightens the raison-d'être of these master copies.

**Kerry M Muhlestein,**
BYU

## Rethinking and Re-excavating Seila Pyramid Steps and Ritual Holes, and a New Kind of Tomb

We will present the results of the 2023 and 2024 excavation seasons for the BYU Egypt Excavation Project.

A closer analysis of high definition laser scanning performed in 2022, and reported at ARCE in 2023, led to new questions about the Seila Pyramid. As a result, we did more scanning, surveying, and re-excavation in 2023. Analysis of these results has caused us to reevaluate and revise our reconstruction of the original Seila Pyramid, including the nature and number of its steps. It also allowed us to see where we were mistaken about the placement and thus purpose of holes we had found at the northeast edge of the pyramid where the stelae had been found. This also caused us to see greater similarities to the Meidum pyramid than we had seen before.

Further, we excavated the first subterranean tomb we have found at the site (besides some Middle Kingdom shaft tombs). There was a descending passage and then several side passages in this tomb, along with several burials.

For this presentation we will review all of the findings from these two aspects of our excavation.

**Brian Paul Muhs,**
University of Chicago

## Imprisonment in Pharaonic and Ptolemaic Egypt

The accounts of a Ptolemaic prison or police station from ancient Philadelphia in the Fayum are now split between the Kelsey Museum of Archaeology of the University of Michigan, Ann Arbor, and the Carlsberg Papyrus collection of the University of Copenhagen. They consist of about 150 Demotic and Greek ostraca bearing fragments of running diaries or accounts in daybook format, recording individuals brought, individuals released, and individuals who have fled. This paper will begin by attempting to reconstruct the procedures behind these records. A small number of recurring agents, possibly police, bring individuals to one or more prisons, frequently because of debt. These individuals are then released, frequently on the same day, to other people who serve as guarantors. The paper will then attempt to place these procedures in their broader historical context, by comparing them to evidence for imprisonment in pharaonic Egypt, and to prison-industrial complexes in modern states.

**Hana Navratilova,**
University of Reading/University of Oxford

## Writing (and Reading) on the Wall: Experience and Engagement in Textual Graffiti

This paper investigates experience of writing and reading of "graffiti" (added inscriptions). Egyptian dipinti (graffiti by pen/brush and ink), many documented in funerary environment, were written in neat text blocks, or in arguably surprising arrangements: bent round a corner, or a couple of lines running along several walls. They also show different dipping patterns. Using examples from Dahshur, Meidum, and Saqqara, and comparanda from Asyut and Thebes, the paper will explore the involvement of the ancient dipinti writers. It will defamiliarize the obvious (dips, drips, faded and trial signs) to reflect on a writing practice that contributed to experience of places of devotion and memory.

The exploration further addresses how the graffiti makers had to reckon with material circumstances of the wall: was it rough or smooth, simple stone surface or painted? The placement on the wall implies writing while standing, or sitting, even while reaching a hardly accessible spot, like a ceiling. This diversity suggests that creating the texts was an effort that required not only conceptual grasp of the location and purpose of writing, but also material knowledge and exertion. Despite bodily challenges to the writers, they often delivered well-legible calligraphy, as they were also expected to do by their readers. Subjective experience of the writer may be also linked to planning for a target audience. Eventually, the paper reflects on experience of learning to write on the wall surfaces, which was very different from administrative practice but shared with funerary arts.

**Helen Neale,**
Oxford University

## Construction sequence and development in the post-Hawara pyramids: an early date for SAK S 6

With the excavations of the DAIK at the sites of Dahshur, Mazghuna, and South-Saqqara, as well as the recent discovery of the pyramid of the King's Daughter Hatshepsut at Dahshur, the number of pyramids attributed to the 13th Dynasty has substantially increased in the last 25 years. While many of these pyramids were only partially constructed, the more complete examples have consistent architectural features first seen in the Hawara pyramid of Amenemhat III. These 'post-Hawara' pyramids can also be subdivided into two types, differentiated by a spiralling or u-shaped substructural passage layout, and the type of sarcophagus lid. Of these pyramids, only those of Ameny-Qemau and Khendjer have chronological markers, and the construction sequence of the remaining pyramids cannot be securely identified. However, pyramid SAK S 6 is often thought to be the latest known pyramid of this group as it is the largest and most-complex, and includes features from both subtypes. A close study of this pyramid's architecture, however, reveals that it is more alike the Hawara pyramid than any other post-Hawara pyramid, and also includes features seen in earlier 12th Dynasty funerary complexes. These parallels suggest that SAK S 6, rather than being the latest of the post-Hawara pyramids, may be the earliest. This proposed early dating provides insight into its ownership and the development of the post-Hawara pyramid type, as an intermediary between the Hawara pyramid of Amenemhat III and the subsequent 13th Dynasty pyramids, as well as a source from which the two subtypes diverged.

**Leah Neiman,**
Brown University

## Community-Engaged Learning: Connecting with each other and the past

What does community-engaged learning look like and what is its relationship to Egyptological education? Community-engaged learning is a reciprocal process through which the development of learning goals and the way in which resources are shared evolves through collaboration with community partners. I use examples of community-engaged learning using a Mediterranean collection and archaeological fieldwork to suggest how we can incorporate community engaged learning practices into our Egyptology classrooms. First, I discuss my experience running the community-engagement programming for a project at University of St Andrews that used an archaeological collection from Cyprus as the basis for research and workshops to explore the value of interacting with artifacts and shared creative experiences for improving wellbeing. I worked with school teachers and students, adult community groups, and incarcerated populations to develop resources that fit the needs of specific communities. This case study highlights the importance of continuous assessment and reflexivity to meet our learning goals as educators.
At Brown, I have employed many of the same practice my classroom as the instructor of an excavation course to create a sense community amongst the class and to give students a chance to engage directly with communities in Providence. I have seen this result in more socially-conscious and nuanced understandings of what it means to study the past and the relationship between themselves and stakeholder communities. I suggest ways to incorporate these practices into how we teach Egyptology to help students understand the relevance and ethical complexity of the field.

**Kaitlyn Niesen,**
George Mason University

## A Statistical Approach to Gender, Geography, and Time in Old Kingdom Daily Life Scenes

This paper investigates the relationships between tomb scene themes, their subtypes, location, relative dates, and gender during the Old Kingdom period of ancient Egypt. Using quantitative methods, I analyze whether scene types show significant associations with their geographic distribution, chronological placement, and representations of gender. Statistical techniques, including Pearson's Chi-squared tests, ANOVA, and visualization methods, reveal insights into cultural, spatial, and gendered dynamics in Old Kingdom mortuary practices. Results suggest significant associations between scene themes and location, as well as nuanced patterns in the depiction of gendered roles and activities within tomb scenes. However, the analysis indicates a lack of clear temporal differentiation in these associations. These findings contribute to understanding regional and gender-based variability in elite tomb decoration practices, offering new perspectives on how societal structures and identity were reflected in mortuary art during this period.

**Brooke Norton,**
Wellesley College; Bade Museum

## New Kingdom Egyptian-Canaanite Cults in the Sinai and Levant

Cultural contact between New Kingdom Egypt and the southern Levant during the Late Bronze Age was a complex and multifaceted phenomenon as analyses of Egyptian imperial policy, of Egyptian presence at and occupation of Levantine sites, and of local Canaanite adoption and adaptation of Egyptian objects have shown. Despite considerable evidence for the coexistence and comingling of Egyptian and Canaanite religious practices and objects, scholars have designated only four Levantine temples as "Egyptian." Through an analysis of archaeological and iconographical data, including architecture and object assemblages from temples located at eight sites in the southern Levant, my dissertation tracked Egyptian-Canaanite entangled temple practices and interactions as they developed throughout the LBA. I argued that the temples examined in this study reflect different types and levels of cultural entanglement. Temples with entangled cults would have served a vital role for Egyptians stationed abroad at garrison towns or taking part in state-run mining expeditions by providing necessary spaces to replicate Egyptian religious and cultural life as well as to fulfil perceived Egyptian social responsibilities such as living

in accordance with Ma'at. This talk will demonstrate that particular temples were made suitable for Egyptian cult practices using different interventions, and that Egyptians and Canaanites interacted in diverse ways in these entangled spaces.

**Rune Nyord,**
Emory University

## Through the Doors of the Duat: Image Practices in Book of the Dead chapter 144

With its vignette depicting the owner facing a series of seven gates with their respective guardians, Book of the Dead chapter 144 belongs to a series of recitations that seemingly fit perfectly with the traditional interpretation of the Book as a guidebook to the topography and denizens of the afterlife. At the same time, there are indications of the chapter playing a significant ritual role outside of the Book of the Dead proper. This is indicated by its occurrence on temple walls from the New Kingdom and the Ptolemaic Period, but especially by the instruction sometimes accompanying the recitation, according to which a figure of the rite's beneficiary is presented ritually before depictions of the individual gates while the text is recited at specific temporal intervals. This paper explores the conceptual and social context of this ritual drawing on occurrences of the texts and images outside of the Book of the Dead, from the Middle Kingdom precursors to the recitation, to the deployment of the associated images in non-funerary ritual contexts. Against this background, it becomes possible to elucidate the specific role of the image concepts underlying the instructions, more specifically the contrast between the movable figure (twt) and the spatial configuration (sšmw), as well as their ritual interplay. The study also has implications for ongoing discussions about the relationship between funerary texts and rituals carried out in different spheres of ancient Egyptian life.

**Adela Oppenheim,**
Metropolitan Museum of Art

## Who Were the Officials Buried Around the Pyramid Complex of Senwosret III, Dahshur?

An extensive cemetery containing the mastaba tombs of high officials lies to the north of the Senwosret III pyramid complex at Dahshur. Relief fragments excavated by the Metropolitan Museum of Art's Egyptian Expedition include important information about the titles and positions of a number of these individuals, many of whom are otherwise unknown. While architectural features seem to suggest close relationships between officials, the preserved inscriptions do not explain them, or perhaps even contradict this assumption. Some structures include depictions and information about family members, while others are silent about such relationships, and at least one man belonged to a prominent Middle Egyptian family. Nevertheless, all of the mastabas seem to follow similar design principles, suggesting that the cemetery developed with some oversight and planning.

Our picture of Senwosret III's court is not augmented by the decorative programs of the temples and chapels around his pyramid, which, in contrast to Old Kingdom royal temples, almost completely exclude depictions of historical persons. A similar phenomenon also has been observed in the pyramid temple of Senwosret I at Lisht, suggesting that the ritual role of officials was transformed during the Middle Kingdom.

**Sara E Orel,**
University of Kansas

## Close but not the same: two settlements at the Gebel el-Haridi from the first millennium CE

The 1990s Egypt Exploration Society at the Gebel el-Haridi, north of Sohag on the east bank of the Nile, features an area of intense utilization, with quarries, tombs, and settlements on top of one another. This is the Gebel Abu el-Nasr, part of the massif named after a saint whose tomb provides the entrance to the site.

Here are two distinct settlements, one low on the slope, and one at the base of vertical cliffs much higher and only reachable by a path that goes through the lower town. Both date to the first millennium, but are quite different in surface material. On the upper site this includes fine ceramic wares and glass vessels; the lower one is covered with locally-produced rough siltware of lesser quality and none of the wealth found higher on the slope.

The contrast between the two settlements cannot easily be explained by their relative location. Glass and metal items might be collected by ancient or modern people walking across the lower site, while the richness of material at the upper one might, at least in part, be attributable to its inaccessibility. However, the difference in pottery suggests that something more distinguishes them. Are they of different dates? Or could the two overlap in time but be distinct for another reason? This paper will examine the question, considering pottery and other materials from the two settlement sites to propose an answer and a possible sequence of habitation at the Gebel Abu el-Nasr.

**Luiza Osorio G. Silva,**
University of California, Irvine; Inês Torres, CHAM - Center for the Humanities, NOVA University Lisbon

## Statue dichotomies?: zooming into an Old Kingdom "freestanding" statue in its social context

Old Kingdom tomb statues are often slotted into one of two categories: "freestanding" or "engaged" (cut from the tomb wall). Functional differences have been proposed for the two categories, but such interpretations are complicated by the rarity of freestanding examples found in situ. The seated statue of Akhmerutnisut, excavated in Giza mastaba G 2184 by the Harvard University-Boston Museum of Fine Arts expedition, provides a rare window into how statues may have functioned in mastaba chapels of the Old Kingdom. Archival excavation photographs show that, when discovered, the statue was plastered into the floor and against a wall of the mastaba. While supposedly "freestanding," Akhmerutnisut's statue was not meant to be moved, and it thus blurs the line between moveable and engaged funerary statues in this period. The plastering into the floor of an adjacent offering basin is evidence that the giving of offerings in this tomb, to this statue, occurred in a very specific place. Both statue and offering basin were rendered immobile in this particular part of the mastaba, suggesting that statues and their configurations were part of the overall life cycles of tombs: they could be moved and re-plastered somewhere else, modifying how the space was experienced at different times. As increasingly argued in scholarship, ancient Egyptian tombs were social spaces. Akhmerutnisut's statue suggests that freestanding images of the tomb owner—though often considered largely separate from their architectural settings due to the nature of the available evidence—were constitutive of those spaces.

Leah Packard Grams, UC Berkeley
To Kill a Crocodile
In the winter of 1900, 31 mummified crocodiles were excavated from Tebtunis, Fayyum that contained recycled papyrus documents from the late Ptolemaic period used as a "packing material." This unusual mummification process has drawn the attention of many papyrologists, but their archaeological contexts and assemblages have been largely written off as "lost" because of the lack of documentation in their excavation. 125 years later, these Tebtunis crocodile burials have never been examined in a holistic way that considers their archaeological assemblage. However, such an endeavor is indeed possible because of notes that were sent with the accompanying votive artifacts to the Hearst Museum! One votive artifact is a string of lead weights "from a fishing net used in burying a crocodile [mummy]" (Hearst Museum no. 6-20923). Another is a set of Third Intermediate Period pilgrim flasks (6-20966a,b) and a possible Roman juglet (6-20966c). While the stratigraphic evidence for these burials does not survive, speculation about these votives will finally shed light on the assemblage of these famous mummies.

**Luigi Prada,**
Uppsala University

## When Philology Meets Egyptomania: The Craze for Neo-hieroglyphic Inscriptions in 19th Century Europe

Champollion's decipherment of hieroglyphs in 1822 is regarded as defining the inception of Egyptology as an academic discipline. But, his linguistic breakthrough was also bound to influence wider European social, cultural, and art history. Throughout the continent, kings, queens, princes, and even popes started commissioning Egyptologists with the composition of novel Middle Egyptian hieroglyphic inscriptions celebrating them and their power, in curiously ad hoc expressions of that Egyptomaniac movement which had already gripped the continent at the turn of the century, through Napoleon's Egyptian expedition. From England's Queen Victoria to Pope Gregory XVI in Rome, rulers competed in hiring Egyptologists to celebrate their power through the ancient language and script of Egypt. This lecture will present this peculiar half-scholarly half-populist phenomenon, focusing on selected case studies. On the one hand, it will be shown how the rapid advancements in the composition of such novelty inscriptions proceeded hand-in-hand with the progress of Egyptian philology, by reproducing and mimicking the language and the style of original ancient pharaonic inscriptions. On the other hand, the talk will contextualise this phenomenon within the development of early Egyptology, as another form of Europe's colonial appropriation of Egypt.

**Tara Prakash,**
College of Charleston

## Collaborating with Akhs (and Keeping the Baby When Throwing Out Bathwater)

Egyptologists seem to be increasingly looking beyond traditional theories and methodologies when interpreting ancient Egyptian texts, monuments, and archaeological remains. To be sure, this is not a new phenomenon; for decades, scholars have employed innovative models or looked outside Egyptology as they developed conclusions. However, over time, what began as novel and speculative can sometimes be reiterated to the point where it takes on the trappings of facts. Recent publications, dissertations, and ARCE meetings suggest that the number of Egyptologists who are currently questioning these "facts" is growing. This raises important questions: how do we bring old ideas together with new ones? What do we keep? What do we throw out? And how do we avoid throwing out everything? This paper will present some of my own answers to these questions based on my experience editing and completing a book manuscript that David O'Connor wrote before he passed away in 2022. O'Connor's study, which is on the representation of foreigners in Egyptian art and literature from the beginnings of dynastic history to the Ptolemaic period, is undeniably valuable. At the same time, I do not agree with some of his arguments, and as such, I have grappled with how to best present O'Connor's ideas. In this paper, I will discuss some of my solutions, particularly focusing on his arguments regarding the cosmological significance of foreigners in ancient Egypt. This example illustrates the importance and challenges of engaging past scholarship.

**Robyn Sophia Price,**
Brown

## From Smellwalks to Storytelling: Unlocking the ancient world through sensory learning

Embodied learning practices make the ancient world more accessible and relevant to students, transforming a distant past often viewed as alien into something relatable. Rather than relying on their prior knowledge shaped by the consumption of contemporary media, students develop a personal relationship with history through

direct encounters with places, objects, and sensations in the present. In my courses on ancient Egypt and the Mediterranean, activities like scent journals, perfume crafting, or experiments with miracle berries encourage students to explore how their bodies experience the world, creating an entry point for discussing ancient contexts. Through comparison of their own experiences with their peers, students confront concepts of difference and equifinality, fostering an awareness of the complexity of historical study.

This pedagogical approach also inspires intellectual curiosity among students. Participating in crafting activities, for example, can spark new research questions and deepen student investment in their projects. While financial resources can expand the scope of these activities, they are not essential. Simpler activities like nature walks or role playing also incorporate embodied elements. The key is to make the objective behind the engagement explicit.

Embodied learning can make the ancient world feel immediate and essential, cultivating critical thinking alongside creativity and a personal connection with the past. By awakening students to their own sensory-rich lives and encouraging to think beyond assumptions or norms, body-engaged learning not only transforms their understanding of the past but can reshape how they perceive and engagement with the present.

**Julia Puglisi,**
Student

## Meanwhile at Giza…The Central Field Cemetery in the Fifth and Sixth Dynasties

Despite the southern shift of the royal necropolises during the Fifth Dynasty, the Giza Plateau continued to serve as a non-royal burial site until the end of the Old Kingdom. While motives for choosing Giza as a necropolis after the Fourth Dynasty vary from royal cultic activities to generational funerary traditions, the settlements near the cemetery reveal a more complex picture of human activity on the plateau. Adjacent to the Old Kingdom settlements at Giza is the "Central Field," a cemetery that obtained its characteristic landscape as a quarry basin during the construction of the Khufu pyramid. Although our historiography often associates the Central Field with the Fourth Dynasty, the majority of tombs here date to the Fifth and Sixth Dynasties.

While this site is significant to the history of the Giza necropolis, the Central Field has not been extensively studied since Selim Hassan's excavations in the early 20th century. As part of my ongoing dissertation research, this paper shares new documentation of several lesser known and unpublished mastabas of the Fifth and Sixth Dynasties. The unique construction practices in this quarry cemetery, combined with the social history of those buried there, offers a clearer picture for the local choices driving ongoing activity at Giza after the Fourth Dynasty.

**Maryan Ragheb,**
The Cotsen Institute of Archaeology, UCLA

## The Materiality of Piercing: Shared Adornment Practices in the Predynastic Nile Valley

Body piercing has always been a form of beautifying and adorning the body, where different designs of personal ornaments were inserted into the pierced skin. The practice is poorly documented due to limited preservation of mummified remains and artifacts. However, archaeological excavations in Egyptian sites that date to the 4th and 3rd millennium uncovered forms of body ornaments such as lip and nose plugs, showing that piercing as an adornment practice was adopted at sites like Adaima, Mostagedda, and in Nubian A-Group communities. The presence of these ornaments both in mobile and settled communities in the Nile Valley, thus suggests shared body ornamentation practices between A-Group pastoralists and settled Nile Valley communities. This paper examines parallels among these ornaments to argue that cultural distinctions between these groups were less rigid than often depicted in modern scholarship. Integrating such practices points to stronger interactions and shared traditions, challenging conventional narratives of cultural separation and highlighting the dynamic relationships between these communities during this period.

**Omar Ramadan-Santiago,**
NA

## Afrocentrists and Egyptian Nationalists: "Opponents" on the Same Side

Debates regarding the supposed racial identity of ancient and modern Egyptians are reignited every time the role for an Ancient Egyptian character is cast in a popular media production. Discussions surrounding these controversies often pin Egyptian Nationalists and Afrocentrists against each other. The opposing sides of the debate are (stereo) typically presented as follows: 1) the Egyptian nationalist argument is said to deny the Blackness of the ancient and modern population crediting Egyptian exceptionalism within the African continent, which is frequently critiqued as a racist, anti-Black perspective 2) the Afrocentrist argument is said to be attempting to separate modern and ancient Egyptians racially and ethnically through claims of indigenous population displacement by Arab invaders, which is often accused of being ahistorical and lacking adequate verification.

The issue is further compounded by both sides conflating, misunderstanding, and misusing the central concepts of "Afrocentrism", race, "Blackness", and Egyptian identity. In my presentation, I will discuss how if more focus was instead placed on genuine adherence to the ideologies of Afrocentrism and Egyptian Nationalism, it would result in both sides realizing a shared goal and coming together in opposition to Eurocentrism and the racist and xenophobic attitudes towards the African continent and diaspora, which frequently misrepresent all Africans as a homogeneous body.

**Thais Rocha da Silva,**
Universidade Federal de Minas Gerais

## Ancient Egypt and Egyptologies in the Global South: A Perspective from Latin America

The study of ancient Egyptian society in Latin American countries is influenced by a series of distinct elements associated with the historical formation of universities and departments dedicated to the study of the ancient world, both in the disciplines of History and Archaeology. Given that the training process for researchers follows a different path from the main research centers in the U.S. and Europe, to what extent does the approach and view of ancient Egypt emulate the models from the Global North? In this paper, I explore some of the problems and challenges faced in the Global South regarding the investigation of ancient Egypt and Nubia. I discuss the variety of approaches and problematize the constitution of the field of 'Egyptology' in Latin America, especially due to language barriers and difficult access to primary sources, libraries, and the participation of researchers in academic events for cost/currency issues. For many reasons it is worth questioning to what extent a peripheral perspective on Egypt does not necessarily follow a decolonial logic, as some might have expected.

**Ann Macy Roth,**
New York University

## Hatshepsut's Mother, Ahmes

As the sister of a king and the mother of a god's wife of Amun, Queen Mother Ahmes, mother of Queen Hatshepsut might have been expected to have held two royal titles with which she is never attested: king's daughter and god's wife of Amun. This paper will argue that she did indeed hold both these titles in the course of her life, and it will attempt to explain why they are unattested. These explanations, in turn, will illuminate the use of these titles amongst the daughters of early Eighteenth Dynasty kings. They may also yield additional information about the identity of Ahmes and her relationship to her granddaughter, Neferure.

The proposed paper is the second revision of a paper previously presented at an International Congress of Egyptologists. Sadly, a major part of that original paper's conclusions were proven entirely incorrect by a paper presented a few days earlier at the same congress. The new conclusions offered here are much more interesting, however.

**Jonathan Russell,**
Brown University

## Therapeutic Recipes as Informants on Egyptian Technologies: Brewing

Much has been written on brewing techniques employed by the ancient Egyptians, including the assertions that beer was commonly brewed from loaves or from mixed batches of malted grains (e.g., Helck 1961; Samuels 2000). Other technical details required for the process, such as the development of yeast cultures or the necessity for increasing fermentable sugars via additional inclusions are comparatively vague, with dates at times targeted as a most likely source of both (e.g., Darby et al. 1977; Faltings 1991). The present paper seeks to add new light to this old discussion through a study of patterns in therapeutic recipe structures in compendia such as pEbers (c. 1530 BCE). Through careful analysis of recipe data, the paper presents the hypothesis that many recipes are simply "medicalized" receptions of known brewing procedures. The implications of the present study are manifold. From a medical historical perspective, they lead us away from popular biomedical/positivist/reductionist appraisals of the foodstuff as motivation for its use in therapeutic recipes (e.g., it was safer to drink than Nile water, rich in vitamins and carbohydrates, and is a "sedative/euphoric"; most recently Metcalfe 2016). Instead, an impression emerges of an emphasis on therapeutic semiotics in ancient Egyptian healing practices. Most profoundly, however, it elucidates multifaceted ways in which "beer" could be produced – being far more varied than presently assumed. Finally, the study suggests that therapeutic recipe patterning can be used as an additional tool to support modern receptions of other ancient technologies.

**Joel Sams,**
University of Liverpool

## The New Kingdom BD tradition and its scribes: from nervous error-checkers to enthusiastic editors

We know surprisingly little about the New Kingdom Book of the Dead's textual tradition, since Rößler-Köhler's (1979, 1999) pioneering but essentially isolated publications on this subject focused exclusively on BD 17. BD 17's length, popularity, and theological importance—the very factors which make it so attractive for text-critical analysis—means that its stemma may not actually represent the BD corpus's overall tradition particularly well. A much broader text-critical analysis of BD spells is therefore necessary: this is the subject of my PhD research.

In this presentation I shall introduce my novel digital text-critical methodology that enables this broader analysis by leveraging 3D MDS and a semiautomated implementation of Greg's (1927) method to extract reliable genealogical information from surprisingly short BD spells. Then, using approximately 20 BD spells drawn from a range of genres, I shall demonstrate commonly recurring transmission patterns and show what this indicates about the practices of the scribes who reproduced, maintained, and improved this corpus. In particular, it will become evident that exemplar consultation developed significantly during the New Kingdom, with scribes initially consulting secondary exemplars mainly just to highlight possible errors in their primary exemplar, but eventually often preferring to combine the texts of multiple exemplars to produce entirely new editions of spells.

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**Michelle Sefcik,**
member

## Protecting and Promoting the Cultural Heritage of Alexandria: A Cultural Landscape Management Plan Proposal

Alexandria is the world's first cosmopolitan city and continues to reveal many layers of history and culture. The city's unique heritage can catalyze sustainable cultural tourism while promoting local pride and inclusivity through stakeholder engagement and participation. However, Alexandria does not receive comparable tourism numbers and benefits as other Egyptian regions. Furthermore, Alexandria faces problems in the 21st century, such as climate change and natural disasters, centralized management challenges, and a lack of awareness of heritage values. I propose taking a cultural landscape approach to managing the scale and diversity of Alexandria's heritage. A cultural landscape is a region that exhibits the natural and built environment while reflecting its intangible values and is an ongoing process that includes a cultural area's past, present, and future.

In this paper, I discuss Alexandria's history, landscape characteristics, and current preservation challenges and provide recommendations for landscape management and stewardship. I draw upon The UNESCO Framework Tools for Managing Historic Urban Landscapes as guidelines to develop management strategies and mitigation measures to prepare for natural disasters and the impending effects of climate change. I argue that an integrated site management plan using a cultural landscape approach would encompass and showcase the city's wealth of intangible and tangible heritage while promoting sustainable tourism and community stewardship. Now is the time to act: Alexandria's coastal location makes it increasingly vulnerable to losing its irreplaceable cultural heritage. It is essential that a management plan is drafted and implemented to meet the challenges of today and tomorrow.

**Murtaza Shakir,**
Aljamea-tus-Saifiyah

## Al-Mash'had al-JuyushI: A Symbol of Triumph and Devotion

Built in 1085 CE/ 478 AH by the Fatimid Da I (missionary), wazIr (vizier) and amIr al-juyush (commander of the armies), Badr al-JamalI (also known as Badr al- MustansirI), al Mashhad al-JuyushI stands on the Muqattam Hill of Cairo symbolizing the triumph of a military commander over rebellious forces challenging the Fatimid empire and the devotion of a loyal follower to his master. Challenged by civil strife due to a low inundation of the river Nile, and by the rise of mercenaries and rebellious tribes in other parts of Egypt, the Fatimid empire regained its security and fiscal prosperity with the arrival of Badr al-JamalI from Armenia, heeding the call of the Fatimid imam-caliph al-Mustansir bi Allah in 1073 CE/ 466 AH. This paper, through its analysis of this stately edifice, tries to contextualize the idea of memorialization of military victories in the Fatimid era through architecture, notably in the grand renovations undertaken by Badr in and around the Fatimid city of al-Qahira. Beginning with a brief overview of the aftermath of the rebellions that occurred during the Fatimid era before Badr al- JamalI's arrival, this paper aims to analyse the uniqueness of al-Mashhad al-Juyushi in terms of its purpose, location, structure, design, inscriptions and enduring legacy in Islamic architecture. Through these analyses, this study will endeavour to contextualize the unique representation of the idea of memorialization of military victories in the Fatimid era, via expressions of piety manifested in art and architecture.

**Sherouk Ibrahim Shehada,**
Helwan University

## A Palaeographical Study of Egyptian Inscriptions in Serabit el-Khadim During the Middle and New Kingdom

Serabit el-Khadim with its temple of the goddess Hathor is an ancient Egyptian site, located in southwest Sinai where mining expeditions used to extract copper and turquoise. 506 Middle and New Kingdom (1985-1069 BC) inscriptions are attested from this site. They are written in hieroglyphs, cursive hieroglyphs, hieratic, a script between hieroglyphs and hieratic, and in proto-Sinaitic, which is considered the earliest alphabetic writing in the world. The reason for using these different scripts is still unclear. This study

will close this research gap. This paper aims to tackle the writing habits of Egyptian scribes and their social contexts to examine (a) the similarities/differences of written signs, their palaeography, in the mines of Serabit el-Khadim, (b) the type of material on which these inscriptions were carved, (c) the scribes' place of origin who carved the inscriptions in Serabit el-Khadim. A palaeographical study of the aforementioned inscriptions, which has never been conducted, can help to explore the evolution of writing in ancient Egypt over time and space. It could also provide a deeper understanding of cultural interactions between Egypt and the neighboring areas of the Levant in the 2nd millennium BC, answering the main questions of this research: (1) what methods and tools were used to engrave the signs? (2) to what extent did the type of material affect the way the signs were shaped? (3) were any inscriptions made by the local inhabitants of Sinai?

**Kathleen Sheppard,**
Missouri S&T

## The Guest List: Archival Sources and What They Can't Tell Us

In the rich archives of the Petrie Museum of Egyptian Archaeology at University College London, there is a list of guests who attended a dinner, given by Robert Mond and his wife on June 19th, 1930. The dinner at the Savoy Hotel was to celebrate 50 years of research by Flinders Petrie. The list also included table numbers, so one could recreate the seating arrangements. But this is the limit of this archive. From the list alone, we cannot recreate conversations, or know who sat exactly next to whom. Using other archives, and looking for diaries, letters, or speeches left behind could give more clues as to the events of the evening. But that is only possible if we find just the right letters, or just the right diary. In this paper, I will center this guest list as an illustration to discuss the uses and limits of archives in reconstructing the history of Egyptology. As a historian who uses primarily archives all over the Western world to follow professional knowledge networks, I will outline struggles and successes in connecting people and their work. From tracing who traveled where and when, to who was sitting on the same boat on the Nile and what they might have talked about, archives are crucial to understanding our past practice and how it was created, but there is only so much we can know.

**Siobhan Shinn,**
Independent

## Handmade Ceramics at Sanam Temple, Sudan

Early 1st millennium bce pottery from Sudan is becoming better known in our field. However, and despite recent advancements (e.g. Rose 2019, Gasperini 2023, Welsby-Sjöström 2023), there is still a gap in our knowledge of the handmade Nubian ceramics (Knoblauch and Lacovara 2012: 207). My research on the locally crafted pottery excavated in Trench 1, a domestic area, at Sanam Temple, Sudan (Howley 2018, 2021) begins to fill this gap. In this paper, I present handmade forms, manufacturing methods, fabrics, surface treatments, and decorations. I explore the implications for chronology and the Sudanese ceramics industry. This paper contributes to our knowledge of the ceramics, as well as of Sudan, in the 1st millennium bce.

**Laryssa A. Shipley,**
University of Arizona

## Sarapis Comes to Italy: An Analysis of Serapea in Latium and Magna Graecia

This research explores the spread and distribution of the Graeco-Egyptian god Sarapis and his sanctuaries (Serapea) from Egypt to sites in Italy, focusing on how his precincts retain Egyptian elements while undergoing physical and ideological changes to fit into local contexts outside of Egypt in the Hellenistic and Roman Imperial periods. Sarapis and his sanctuaries beyond Egypt are generally understudied and often overshadowed by his renowned consort Isis, with well-documented sites like Alexandria and Delos dominating discourse. Italy was certainly no stranger to Egyptian customs and the Isiac cult, but it was not until the 3rd and 2nd centuries BCE when sanctuaries specifically naming Sarapis began to appear in places like Tauromenium, Sicily. Sarapis eventually gained substantial notoriety in Rome in the Augustan period. A region of Rome even took its name from a sanctuary Sarapis shared with Isis, ensuring the legacy of his cult and forever fusing his name with the topography of the city itself. In this presentation, I focus on common architectural elements among Sarapis sanctuaries in Ostia, Rome, Sybaris, and Tauromenium; examine the

placement of these sanctuaries using of digital mapping; analyze the material culture associated with these precincts; and explore how Serapea in Italy may or may not reference the Serapeum in Alexandria, a major center of worship for this cult. I argue that the value Sarapis sanctuaries placed on Egyptian symbols and ideologies directly influenced the "success," longevity, and prestige of the cult.

**JJ Shirley,**
Director, TT110 Field School; Managing Editor, Journal of Egyptian History; Hazem Helmy Shared, InfoSol, Inc.

## New Methods in Publication and Analysis: TT110 goes interactive with Squirrel365

The TT110 Epigraphic & Research Field School Project has finished, resulting in TT110 being fully photographed and drawn (manually and digitally) for the first time. The publication of the field school process and the tomb is underway. A second project is currently planned to research the thousands of objects discovered during excavation and prepare them for online publication.
This paper will present the online portion of the planned publications, which will be created using Squirrel365. Squirrel 365, developed by InfoSol, is a tool for building an application to help archive, visualize, and analyze data in a way that is more versatile than Excel and easier to use than Filemaker. An online supplement to the tomb's forthcoming traditional publication has already been partially created. Here one can find information about the field school, all the individual drawings by the epigraphers (both traditional and digital), examples of the photographic methods utilized, and a full hyperlinked bibliography. Squirrel 365 also allows users to better understand the tomb and its environs through the ability to zoom in on the drawings and link to multiple different interactive features. We further plan to digitally publish the tomb's excavation records and object data using Squirrel365. This paper will showcase a sample of this work-in-progress, demonstrating how researchers will be able to filter, sort, and hone in on particular pieces quickly, as well as easily analyze large groups of objects.

**Jason Paul Silvestri,**
University of California, Berkeley; Jessica Nitschke, Stellenbosch University; Carol A Redmount, UC Berkeley

## 2024 Field Season Report from el-Hibeh (North High Plateau area)

This paper presents the results of the first season of excavation in the area of the North High Plateau (NHP) at the site of el-Hibeh in Beni Suef Governorate, carried out by a team from UC Berkeley. Previous survey work by UC Berkeley determined that a single period occupancy in the Third Intermediate Period is most likely for this area of the site. As one of the goals of the UC Berkeley El-Hibeh Project is to make a meaningful contribution to the archaeological understanding of Third Intermediate Period urbanism and pottery sequences, this area was selected for exploration during the 2024 season to confirm (a) the presence and nature of a settlement, and (b) the probable period of occupation. Two squares were opened, revealing a variety of domestic architecture (including storage silos) and multiple phases of occupation, dating from the end of the Third Intermediate Period (ca. 8th/7th cent. BCE) to the early Late Period (7th/6th cent. BCE), according to preliminary analysis. Excavation of the structures yielded significant depositions of ceramics and daily life objects, including a woven sandal, two leather shoes, textiles, rope, and weights, suggesting this may be an area of textile production. The area also contained several intrusive burials of varying degrees of preservation, three of which appear to re-use one of the storage silos as a grave structure.

**Stuart Tyson Smith,**
University of California, Santa Barbara

## "All the Foreign lands under his sandals": Ideology and the realities of Egyptian Nubian relations.

Egyptologists have typically viewed the relationship between Egypt and Nubia through the lens of the royal ideology of conflict and contempt towards foreigners. Seemingly presenting an emic viewpoint, this perspective reinforces a simplistic binary between ethnic Egyptians and Nubians that overlooks the complex interpersonal and group dynamics that characterized periods of warfare and colonialism. Warfare and imperial expansion can result in extreme negative consequences. They can also open opportunities for collaboration and cooperation by factions within larger groups like the Kerma centered Kushites and between groups like Nubian Kushites and the so-called "C-Group" and "Pan Grave." For example, historical and archaeological evidence from sites like Buhen, Askut, and recent excavations at Tombos shows that Egyptian colonists shifted allegiance from Egypt to Kush during periods of open conflict in the Second and Third Intermediate Periods and continued interactions and trade throughout these periods. In a similar way, evidence from Deir el Ballas shows that some Nubians supported Theban re-unification of Egypt at the end of the Second Intermediate Period. Likewise, it is more plausible that Thebans in Egypt supported the Kushite assumption of the throne under Piankhi as rulers of the 25th Dynasty as the result of continuing engagement across the Third Intermediate or early Napatan Period evidenced at sites like Tombos rather than a Nubian invasion and conquest. Tracing the diverse impacts of regional struggle on Nubians and Egyptians complicates conflict between individuals and groups in ways that transcend larger categories like "Egyptian" and "Nubian" created by ancient Egyptian ideologues.

**Emily Grace Smith-Sangster,**
Princeton University

## Localizing Identity: Exploring Post-Mortem Identity at the Ahmose Cemetery

Examinations of identity expression within ancient Egypt have often approached the topic in a manner that centers the Theban and Memphite experience. Although offering significant insights into the concept of identity in the ancient world, these studies have widely neglected the importance of site-specific analyses, often resulting in the general idea that individuals across the country were consistently striving to incorporate the same identity markers as their peers in the capital centers. Using the early New Kingdom Ahmose Cemetery in South Abydos as a case study, this paper utilizes an approach that privileges the location and temporal period during which the cemetery was active to examine post-mortem identity expression at the site. The resulting analysis finds that, although components of Theban funerary practices were employed in South Abydos during the Ahmosid Period, the population developed their own, locally significant ways of creating, expressing, and maintaining their identities in death. As a result, this study suggests a reframing of the general approach to theoretical topics like identity to privilege the micro-analysis, in order to understand better how these concepts were directly tied to the sites, periods, and environments in which they were formed.

**Sayed Mamdouh Soliman,**
Ministry of Antiquities, Basel university

## Usermontu's Tomb (TT 382): Genealogical and Textual Insights from the Theban Necropolis.

Usermontu's tomb (TT 382), located in Qurnet Murai within the Theban necropolis, offers a rich repository of inscriptions and titles that illuminate his roles in both religious and administrative spheres during the Ramesside period. Despite this, Usermontu remains a relatively enigmatic figure within the elite circles of Thebes. The inscriptions preserved on the tomb walls and on plaster fragments discovered during excavation reveal Usermontu's distinguished position as High Priest of Montu, Lord of Armant. They also provide insights into his familial relationships, including his ties to the Montu cult through his wife, father, mother, and possibly a daughter, as well as his son's potential continuation of the family's religious responsibilities.
Genealogical analysis positions Usermontu's family within

the broader network of Ramesside clergy serving the god Montu, with potential links to the High Priest of Montu, Djehutimes, who appears in TT 148 and dates to the 20th Dynasty. These connections suggest a continuity of religious roles and dynastic influence among the Theban elite. Additionally, the study of plaster fragments bearing royal cartouches found in the transverse hall refines the tomb's date, situating it within the early 20th Dynasty.
This presentation examines Usermontu's tomb (TT 382) through textual analysis, genealogical reconstruction, and material evidence to reveal the significance of Usermontu and his family and to position the tomb within the context of the Montu priesthood in Thebes during the Ramesside period.

**Quinn Stickley,**
Cornell University

## New Kingdom Anthropoid Busts and the Iconography of Emergence

Scholarly work on the "anthropoid busts" of Deir el-Medina and analogous contemporary sites has tended to snag on attempts to identify the beings they represent (as either gods or dead mortals). Often implicated in practices of ancestral veneration, the busts' lack of identifying inscriptions and ambiguously gendered iconography has led some scholars to describe them as intentionally "anonymous," allowing for flexibility in how they were used as well as who they represented. This paper explores the implications of the busts' purported anonymity and multifunctionality, reading this ambiguity alongside ancient Egyptian religious ontology in order to ask how they were understood and perceived by ancient people who interacted with them. Working from principles of hybridity in Egyptian art, I suggest that the busts' anonymity facilitated a sense of emergence from an ancestral collective. I aim to push the scholarly conversation further beyond questions of divine or human identification by asking what it would mean for the same objects to serve as representations of differently gendered persons. Given that statues and other images played a ritually active role in Egyptian mortuary contexts (as essentially supplementary bodies that extended divine or personal presence), what relationship between the gender of the image and the gender of the person do they busts express, and how do they reflect New Kingdom Egyptian concepts of gender more generally?

**Elaine Sullivan,**
University of California Santa Cruz

## Selling Saqqara: Millionaires, Museums and the Commodification of Egypt's Cultural Heritage

Through legal and illegal excavation and collection practices, hundreds of thousands of heritage objects were extracted from Egypt in the 19th through early 20th centuries and scattered across museums around the globe. Some of these cultural materials lost their contextual information during these dispersals and ended up as 'orphaned' objects.

This paper traces the history of one such 'orphaned' object, the stone sarcophagus lid of a Twenty-sixth Dynasty elite named Psamtek, which arrived to the University of California (Berkeley) in 1903 with only the sketchiest provenance documentation and no records of who sold the piece to millionaire collector William Randolph Hearst. Later discoveries showed the piece was excavated at the necropolis of Saqqara in 1900 by the Egyptian Antiquities Service. One of the lesser-known aspect of antiquities sales from Egypt during the period of British colonial control (1882-1914, the 'veiled protectorate') was in fact the direct sale of heritage objects to museums and collectors by the Egyptian Antiquities Service itself.

I suggest that Psamtek's coffin lid was one of a series of monumental objects from the Saqqara cemetery sold by the Service at this time. This paper will trace those sales to illuminate the complex forces at play that led the Egyptian Antiquities Service, who in other contexts worked to protect and preserve that nation's heritage at home, to sell Egypt's patrimony abroad.

**Sarah L. Symons**
(McMaster University)
**Luna Zagorac**
(Perimeter Institute for Theoretical Physics)

## On the Observational Method Behind Ramesside Star Clocks: Contextualizing Relevant Factors

In this paper, we focus on the observational method that produced the Ramesside star clock. The content of the star clocks provides a dataset of observations, while their format informs the observational models we construct. The crux of this paper lies in the enumeration and discussion of observational factors that will significantly impact the results of our model. Roughly, these factors can be split into those for which we can make reasonable assumptions (motivated by the context and provenance of the Ramesside star clock), those which we can test for, and 'human' factors which we cannot straightforwardly predict or assume. Crucially, we are not attempting star identification as a first priority, though it is a potential emergent property after complete analysis.

We propose an experimental approach whereby we can probe the impact of such factors on our observational model. Given the number of unknowns we are dealing with, we considered it unproductive to make a model that would produce a realistic Ramesside star clock only under a narrow set of circumstances particular to the real sky. Instead, we wanted to test observational methods under a set of sky states that would account for variability in star densities. For this purpose, we will include, alongside a model of the real sky, models of procedurally-generated skies. In contrasting results from the two simulated skies, we may be able to identify features that cannot be accounted for by mere statistics of stellar distribution; these will likely be consequences of human choice.

**Julian Alexander Thibeau,**
University of Michigan Interdepartmental Program in Ancient

## Mediterranean Art and Archaeology

Mons Claudianus and Amheida: Connectivity and the Roman Economy in the Egyptian Desert
This paper will conduct a network analysis study of imported amphorae from the sites of Mons Claudianus in the Egyptian Eastern Desert and Amheida in the Egyptian Western Desert as a proxy measure of economic connectivity between these two remote desert sites and other regions, both within the Roman province of Egypt and the wider Roman Empire. Studies of connectivity using amphorae from Roman sites around the Mediterranean are becoming more common but often focus on maritime trade, while this study will apply the methodology of network analysis of transport amphorae to Egyptian desert sites in order to understand how these sites, only accessible via desert roads, were connected to the Roman Empire and, by extension, the Roman economy. This study will consider elements of the established "primitivist" and "modernist" models of the Roman economy as they apply to economic activity at Egyptian desert sites. Rather than favoring either model, this paper will argue that the differences between the network connectivity of Amheida and Mons Claudianus are instead reflective of multiple Roman economies operating simultaneously in Roman Egypt.

**Jen Thum,**
Harvard Art Museums

## A Curious Pair of Jackals at the Harvard Art Museums

In 1943, the Fogg Art Museum (now part of the Harvard Art Museums) received a large bequest of works spanning

time and place from Harvard alumnus Grenville L. Winthrop. Among these objects were two recumbent jackal figures carved in wood. On the surface they appear much like the examples that surmounted qrsw-coffins and funerary chests, protecting the contents, tails hanging down the side (now missing from both). But a closer look reveals some peculiarities. For one, the faces are finely detailed and the bottoms of both sculptures are flat, akin to much rarer bronze examples of jackals from the Late Period; one of them also retains painted grid lines, as if left by the sculptor. Beyond this is the suspicious fact that two such nearly identical sculptures were acquired, and then donated, together—when a coffin would only have required one of them. Previous investigations of these sculptures have not questioned their authenticity, but our current ancient art team would like to get to the bottom of this. Is it worth going the extra mile to carbon date the wood, which appears ancient according to our conservation staff? Are they simply unique, or are they fakes? What's up with these?

**Jennifer Todaro,**
New York University, Institute of Fine Arts

## Legible Saint, Illegible Sign: Reading Meaning in a Late Antique Tattoo

In 2014, a tattoo depicting the monogram of the archangel Saint Michael was discovered on naturally mummified human remains held in the collections of the British Museum. These remains came from excavations of a 4th Cataract Christian cemetery of the Late Antique Nubian Kingdom of Makuria. The monogram tattoo is exceptional because it is both the first preserved tattoo discovered from Late Antiquity and the earliest evidence of either monograms or Christian iconography used in tattooing anywhere. However, this ground-breaking evidence has remained largely unexamined.

Christian tattooing is understood to originate from the publicly visible marks of punishment and slavery meted out as religious persecution by Roman authorities. It is presumed these became the figural marks of personal piety known from Medieval accounts of European pilgrims to Jerusalem, which anecdotally claim to derive from local Coptic tradition. Prior to the discovery of this tattoo, such tenuous analogies, relying on literary evidence from distant lands and centuries, were the only available interpretational framework.

This Late Antique tattoo, however, provides direct archaeological evidence for the period in question, and complicates the previous interpretations along several vectors including bodily placement, graphic form, and symbolic content. Previously unconsidered, local, archaeological evidence assists in restructuring the relevance of Roman analogies, thus opening new windows into the social role of tattooing in Late Antique Nubia as distinct from the wider Late Antique world.

**Jessica Tomkins,**
Wofford College

## A Humanoid Scarab Amulet

In the Museums & Gallery collection, currently housed at Bob Jones University, is a small faience amulet in the general shape of a scarab. However, instead of depicting a scarab, the recto is a man hunched over in a yoga-like child's pose and the inscription on the back is difficult to make sense of grammatically. Many of the Museum & Gallery's Egyptian objects were either bought on the market or gifted to the museum by Hilda Petrie after the death of her husband, Flinders Petrie. The exact provenance of this object is not yet known, making interpretation of it more difficult, though my hope is that more will be known by the time we meet at ARCE. I suspect that the object is not authentic, but even if that is the case, the human rather than scarab design is highly unusual, even for a fake. My overall aim is to determine its authenticity as well as finding any comparison objects that this may be based on.

**Giulia Tonon**,
University of Liverpool

## Examining Language Trends Through High-Register Sources: A Study of PPD

Variation is ever-present in language, and its description is fundamental to appreciate the linguistic dynamics of any historical period. Recognizing that written texts offer a valuable avenue for investigation, contemporary scholarship has prioritized documents 'revealing of the vernacular' over prescriptively defined language.

Despite their formal genre and restrict communicative

setting, official documents such as the multilingual Ptolemaic priestly decrees (PPD) provide testimony of the linguistic reality of their time, marked by diglossia and societal bilingualism. This contribution, drawn from my Ph.D. research, seeks to illustrate the potential insights into linguistic developments and language-systems in contact that can be gleaned from high-register sources, provided their limitations are acknowledged and appropriate methodologies employed.

Since Greek and Egyptian originated from distinct language families, their grammatical structures differed in many respects. These structural divergences compelled translators to make choices across syntactic categories balancing fidelity to the source text, literalism, and the pursuit of natural target-language usage.

As a case study, the interplay between verbal forms – future, subjunctive, and finite versus non-finite complementation – in PPD will be examined. Employing quantitative and qualitative methods, data on their formal matches across Greek, Demotic, and Hieroglyphs and synchronic and diachronic variations in the degree of syntactic interdependence or freedom within these languages will be assessed. This approach will facilitate the identification of patterns of usage, creative register manipulations, and stylistic idiosyncrasies in PPD syntax. Ultimately, the evidence from these high-register texts will contribute meaningfully to the broader discussion on linguistic trends in Ptolemaic Egypt and the 'sociolinguistic problem'.

**Michael Robert Tritsch,**
Yale University

## "Between Two Times": A Reevaluation of Stela WG 29 from Wadi Gawasis with New Insight into Its Significance

Offering insight into scribal and cultic practices at Wadi/Mersa Gawasis, stela WG 29 likely originated from a prominent religious structure and records an expedition to Biau-Punt during the reign of Senwosret II. This paper presents a comprehensive reevaluation of this stela and suggests new readings to improve upon the provisional copies of it, with the help of additional photos provided by the directors of the mission. Rather than diverging from the content of other expedition inscriptions as initial investigations had suggested, the stela exhibits the expected phraseology of autobiographical and expeditionary inscriptions. Further, when studied in conjunction with the archaeological evidence, new details regarding the stela's function and overall significance emerge, adding to the historical record. Of particular note, WG 29 exhibits considerable overlap with the other stelae from this site, revealing "localized intertextuality" and indicating that these shrines were visited over the course of the Twelfth Dynasty to read the inscriptions and likely venerate the invoked entities, attesting to "community religion," with clear parallels to other desert sites. Further, in assessing the religious landscape at Wadi/Mersa Gawasis, a distinct shift in commemorative practices is observed, moving from prominent cultic structures associated with extensive autobiographical texts in the first half of the Twelfth Dynasty to less conspicuous stela niches carved into a terrace wall with shorter inscriptions. With its more abbreviated text, WG 29 is truly "between two times," monumentalized in the older style of cultic emplacements, but foreshadowing the composition of later stelae placed in niches.

**Yvona Trnka-Amrhein,**
University of Colorado, Boulder; Basem Gehad, MOTA

## More Light on the City Center of Hermopolis Magna

As was already clear from the City of the Baboon Project's excavations in 2023, few aspects of the British Museum's influential reconstruction of the Roman period city center of Hermopolis Magna can be sustained. In this paper, we present further results relevant to the area Donald Bailey assigned to a "Sphinx Gate Temple." The columns that he believed belonged to a peripteral temple more likely formed part of the main colonnaded streets of the Roman city. The structure known as the temple's "podium wall" continues to the south, and it may be equivalent to a wall, similarly constructed of spolia, that was uncovered by Roeder to the north of the projected temple. There is no evidence for a monumental staircase entrance that was hypothesized to the south. In addition to revising the current picture, we present new evidence that will shed light on the area's use both before and after the wall of spolia was built. In particular, we return to Roeder's

hypothesis that the late period "series of cells" discovered by the German expedition to the north of the Sphinx gate were from the Byzantine period and not shops of the Arabic period. The evidence we do have for the Arabic period suggests a center of intensive production or perhaps an industrial dump. Together these finds allow a new narrative of the area's reuse over centuries.

**Tasha Vorderstrasse,**
University of Chicago

## The Pyramid Tomb of Amanikhatashan of Meroe: Inscriptions and Material Culture

This paper will investigate the Pyramid of the Meroitic ruler Amanikhatashan at Meroe (Beg. N. 18). It will discuss the depiction of Amanikhatashan and her titles, "Son of Re," "Lord of the Diadems," "King of Upper and Lower Egypt, Lord of the Two Lands." Some of the other female rulers of the Napatan and Meroitic period use similar titles, but Amanikhatashan is not known as a qore (ruler) or a kandake (queen). Further, it will look at the various assumptions that have been made about Amanikhatashan, namely that Dunham was convinced that Amanitakhatashan was a male ruler because she was not depicted in the way he expected. Other works have assumed that she could not have male titles.

After looking at the tomb chapel, its inscriptions, and the depiction of Amanikhatashan, the paper will consider her goods. There is an offering table which was found in her tomb and erroneously dismissed by Dows Dunham as "illegible." Non-inscribed objects include those made in Meroe, as well as objects imported from Rome. Similar objects to the grave goods of Amanikhatashan have also been found in Aksum (Ethiopia/Eritrea) as well as Arabia showing Nubia's connections to its neighbors along the Red Sea. As the dating of Amanikhatashan remains unclear, this paper will in also consider how the inscriptions and material culture can help us to better understand the dating of her reign and how she fits into our understanding of Napatan and Meroitic ruling queens.

**Nicholas Warner,**
ARCE

## Conservation of the Shrine of Ikhwat Yusuf in Cairo: the 2024 season

The 12th century shrine of Ikhwat Yusuf (the Brothers of Joseph) in Cairo has been under conservation by ARCE for the past three years. The 2024 season concluded this work, with a focus on plaster conservation, and has opened the way for the study of a significant corpus of visitors' inscriptions in Arabic that were left at the site by participants in the pilgrimage circuit through the great cemetery of Cairo. This talk will discuss the context for the construction of the shrine, its phasing, and the detailed conservation interventions that were recently completed.

**Josef William Wegner,**
University of Pennsylvania

## Recent Investigation of Landscape and 12th Dynasty Construction at the Anubis-Mountain Royal Necropolis, Abydos.

Deeply blanked by sand deposits, the foot of the high desert cliffs at South Abydos was chosen during the late 12th Dynasty for the construction of an extensive brick enclosure, enclosing 18,000 square meters, to house the subterranean tomb of Senwosret III. This locality was identified at that time as Anubis-Mountain, an administrative designation used in conjunction with the original construction of the Senwosret III tomb, but likely reflecting ancient religious concepts about this area of the Abydene landscape. This physically challenging site has been under investigation since the 1990s, tracing its evolution as a royal necropolis over the course of the late Middle Kingdom and Second Intermediate Period. Work on 13th Dynasty royal tombs, including two linked with Neferhotep

I and Sobekhotep IV, as well as the discovery of the tomb of Seneb-Kay and seven other tombs associated with the Abydos Dynasty, has provided evidence on the site's post-12th Dynasty development. However, the conceptual basis behind the original 12th Dynasty building program at Anubis-Mountain has remained obscure. Excavation in recent seasons focusing on the Senwosret III tomb, tomb enclosure, and associated structures has the goal of generate new insight into the 12th Dynasty royal building program at Anubis-Mountain. The paper discusses the results of new work and reviews current understandings and questions about this site.

**David Michael Wheeler,**
UC Berkeley

## Mummy as Cyborg

Recent discussions about how to properly approach mummification in ancient Egypt have coalesced around the question of proper terminology. While traditionally the term 'mummy' has been used to refer to embalmed individuals, a growing number of museums and scholars are moving away from this nomenclature and its tendency to frame these individuals as objects. Instead, they are embracing the use of the term 'mummified person' as an alternative that foregrounds the personhood of the deceased. However, though this approach successfully works to redress colonial and imperialist practices that have misinterpreted and mishandled these remains, it tends to focus on the identity of the living individual and deemphasizes the ways in which the process of mummification created something that is post-human. To explore the complex and nuanced nature of the mummy in ancient Egypt, this paper turns to recent scholarship in cyborg theory to explore the character of the modifications made to the body during the process of mummification. I begin by conducting a close reading of how the cyborg has been theorized in queer and feminist theory and juxtapose this against the Egyptian mummy. This comparative analysis reveals several key similarities between mummy and cyborg and demonstrates how the cyborg can be a useful framing device to better understand the nature of the mummy and the process of mummification. I then close by considering some preliminary observations suggested by this analysis and propose possible avenues for future research.

**Emily Whitehead,**
Emory University

## Approaching a Middle Kingdom Coffin from an Art Historical Perspective: How Can and Why Should We?

The Coffin of Nebetit (MCCM 1921.002), a sole royal ornament and priestess of Hathor, was interred during the early Middle Kingdom at the cemetery of Asyut. This paper serves as a case study, exploring how an early Middle Kingdom coffin could be approached from an art historical perspective. It will discuss the coffin's life history, construction, materiality, and the interpretations of it over time. The paper employs Deleuzian assemblage theory to examine the coffin as an assemblage of physical and non-physical elements, not only at the time of its interment but also in its current state, and as a part of a larger assemblage of relations. By analyzing the diverse interpretations of the coffin as an assemblage, this paper questions how art historical approaches can complement and enrich predominantly textual studies of Middle Kingdom coffins by analyzing the diverse interpretations of the coffin as an assemblage. For instance, Nebetit's rectangular box coffin was crafted from local timber, and its exterior was painted a rich brown. The use of local timber and the plastering and painting over it has been interpreted as a sign of limited access to higher-quality wood. This interpretation of this element of the coffin's decoration has led to an understanding of the coffin as being from a context of relative economic strife, and often an earlier date is given to the coffin. This paper will explore this and other interpretations of elements of the decorative program and how they play into an interpretation of the coffin as a whole.

**Jacquelyn Williamson,**
George Mason University

## Gender and Power in the Instructions of Ptahhotep

Ptahhotep, in the famous passage in lines 325-337, seems say that it is important to keep a wife from power, and that the husband should control his wife. We often interpret this passage as proof that in ancient Egypt the woman's place was in the home, subject to her husband's superior position. But is that truly what the passage is saying? Interpretations of it can change depending upon which framework of power or cultural systems to which one ascribes. As academics, we base our interpretations of gender and power on different, perhaps unconscious, assumptions about power, which particularly impacts our understanding of ancient women. Using Ptahhotep, this paper dismantles colonialist Western expectations about how power functions, with the aim of examining this ancient evidence with new eyes. New critical perspectives further allow alternate modes of analysis to not only challenge our understanding of the Instructions of Ptahhotep, but how we approach the study of women's roles in ancient Egypt as a whole.

**Amy Margaret Wilson,**
Chronicle Heritage

## Epigraphic Discoveries in the Eastern Desert: Stelae from Wadi el-Hudi and Dihmit South

In Summer 2024 and Winter 2024-2025, the Wadi el-Hudi (WeH) Epigraphy Team continued their ongoing effort to conserve and reconstruct stelae from two large amethyst mining areas in the Eastern Desert, Wadi el-Hudi and Dihmit South, thanks (in part) to an ARCE Antiquities Endowment Fund grant. This paper will present a total of eight newly-discovered stelae, including two figural representations (WeH001173 and WH 304), a new expedition text from Year 28 of Senusret I (WH 201), as well as another text from Year 28 of Senusret I that names an enigmatic vizier, Antef (WH 203). An update will also be provided on WH 272, the large red granite stela that had been smashed into over a hundred pieces that the Epigraphy Team began reassembling in Winter 2022-2023. Three stelae recovered from Dihmit South (WH 333, WH 334, and WH 335) will also be presented with additional commentary.

**Andreas F Winkler,**
University of Toronto

## Another new old horoscope

While most of the published astrological materials in the Egyptian papyri date to the Roman period, there is little doubt that this type of divination was already quite popular under the Ptolemies. There are also several yet unpublished sources dating to this period. One of these is a bilingual (Demotic-Greek) cartonnage papyrus from Abusir el-Melek currently housed in the Berlin collection. The piece is inscribed on both sides with astrological texts. One side contains passages from an astrological manual, while the other contains an elaborate and discursive horoscope, reminiscent of the so-called Old Coptic Horoscope, which records a nativity from the first century CE. The nativity of the Berlin papyrus dates to the second century BCE, while the text itself can be dated to the early first century BCE on palaeographical grounds. Given its age, the piece is particularly relevant to the development of horoscopy in Egypt. My presentation will discuss the astrological system and attempt to relate it to the broader developments in the astral sciences of the period. It will be argued that the text represents an earlier stage of astrological practices than the great bulk of horoscopes from Graeco-Roman Egypt. The text thus helps us understand the development of what broadly can be referred to as Hellenistic astrology.

**Ella McCafferty Wright,**
Univeristy of Cambridge

## Cartouches: A Re-Examination

Since the early days of Egyptology, scholars have primarily associated cartouches with kingship. Although cartouches may have begun as emblems employed by kings in the Old Kingdom, an examination of the surviving evidence illustrates that the use of cartouches around royal names expanded considerably beyond rulers over time. During the

18th and 19th dynasties more royal women and children are attested with cartouches than kings, yet much of the historical and current scholarship that has been done on cartouches does not take the use of this symbol by royal women and children into account, focusing instead on exploring the cartouche's origins, and its significance as an emblem of rulership. This paper aims to bring the use of cartouches by royal women and children into the scholarly dialog surrounding this symbol and explore whether traditionally accepted theories and interpretations of the cartouche's significance and connections to rulership fit the evidence of its use by non-rulers. In providing a detailed examination of the use of cartouches to encircle the names of royal women and royal children, this paper aims to arrive at a more nuanced interpretation of the cartouche as an emblem of royal power.

**Silvia Zago,**
University of Liverpool; Andrea Pillon, Université Lumière Lyon 2

## The Tomb of Amenemipet at Deir el-Medina (TT 265): Preliminary Results of the First Field Seasons

This paper will focus on the presentation of the hitherto undocumented rock-cut Theban tomb TT 265, located in the western necropolis of Deir el-Medina and belonging to Amenemipet, a royal scribe and superintendent of works during the early reign of Ramesses II. Over the first two field seasons, it was established that the walls and the (partially collapsed) ceiling of this polychrome tomb are painted with a selection of texts and illustrations drawn from the corpus of the Book of the Dead, which played a prominent role in the decorative programme of Ramesside royal and non-royal tombs of the Theban necropolis. Studying B. Bruyère's original dossiers, journals, and excavation reports and visiting the burial monuments of other contemporary Deir el-Medina artisans, it was moreover possible to ascertain that not only their iconographic repertoire has many traits in common with TT 265, but also that the style with which the paintings were executed is very similar to that of certain sepulchres of royal wives and daughters buried in the Valley of the Queens, foremost of which Nefertari's (QV 66). The purpose of this paper is therefore twofold: i) present for the first time the decorative programme of TT 265 and ii) discuss the set of questions that have emerged upon a first analysis of the tomb's decoration, which is connected with some contemporary tombs at Deir el-Medina as well as with the burials of some early Ramesside royal women.

**Federico Zangani,**
University of Cambridge, McDonald Institute for Archaeological Research

## How Global Connectivity Made Pharaonic Egypt: A "Glocal", Longue Durée, Comparative Approach.

This paper sets out to propose a holistic understanding of how global connectivity shaped Egyptian structures of political and economic power in the longue durée. The Mediterranean and the Levant acted as a magnet for pharaonic power and caused a structural reorientation from the Nile towards the Mediterranean. Such connectivity, in turn, not only determined early state formation, but also had a twofold impact throughout pharaonic history: an expansion and contraction of state power in the Nile Valley in the longue durée; and an evolution of the foreign policies through alternating phases of trade, warfare, territorial imperialism, and diplomacy. As a result, it will be argued, virtually all aspects of pharaonic civilization (the evolution of institutional power, state policies, political culture, economics, urban development, etc.) could all be framed within a "glocal" dimension: i.e., as an intersection between domestic structures of power and long-distance connectivity. Moreover, this paper will also show how comparisons with other areas of the Near East may elucidate if/why Egypt had unique and different structures of power from contemporary polities. Two comparanda will be privileged: globally connected cities such as Ugarit, where local structures of political and economic power developed in a circumscribed, urban context; and Cyprus, an island characterized by high connectivity and many local specificities, the political organization of which still remains elusive.

**Lingxin Zhang,**
Georgetown University

# Seth, intimidator of the womb? Revisiting the spells against miscarriages in P. London 10059

This talk examines the claim that Seth is the intimidator and regulator of the womb through a close reading of the chapter on miscarriages in P. London 10059—a medical treatise dated to the New Kingdom (Leitz 1999, 67-70).

In an article published in 1984, R. Ritner contextualizes the Sethian images on the so-called "uterine amulets" within the magico-medical tradition of pharaonic Egypt. Among other texts, the chapter on miscarriages in P. London 10059 is frequently cited. Ritner contends that Seth's association with rape, abortions, and general harm towards pregnant women, makes him a suitable candidate to threaten the womb into compliance so as to cure any womb-induced diseases. The proposed modus operandi presents Seth as the regulator of the womb, commanding its opening and closing. Should the womb disobey, Seth will attack.

Recently, E. Tsatsou has revisited an earlier argument that deems the "uterine amulets" part of erotic magic. Tsatsou supports her interpretation by proposing new readings for the voces magicae and highlighting the solar aspect of the amulets' iconography (Tsatsou 2019, 271-82). Following Tsatsou's suggestion, Seth's presence on the "uterine amulets" is best understood as evoking the deity's unrestrained sexuality, with this god of chaos cajoling and threatening the victim into sexual intercourse. Against this background, it also becomes necessary to re-examine Seth's role in women's medicine.

# Best Student Paper Contestants

**Sergio Alarcón Robledo,**
Harvard University

## Tracing Architectural Change: North Saqqara through the Senses

While we often perceive architecture as the passive scene where we live and flourish, built spaces actually play a much more active role, since they encompass and shape our relationship with other people and material culture. Ancient Egyptian cemeteries were much more than places to bury the dead: they were spaces where identity, status, and legitimacy were showcased and negotiated. In my doctoral dissertation, I use the North Saqqara plateau as a case study to explore the agency of monumental tomb architecture as it emerged in Egypt at the time of state formation. I research the effect that changes in structural design had on the sensorial perceptions of the people who participated in the rituals occurring within this built landscape.
North Saqqara was the main elite cemetery of Memphis. Much of the evidence excavated in the 20th century was never published, and remains unknown to the scientific community. After intensive archival research, I performed two seasons of fieldwork at Saqqara in order to reconstruct the layout of the necropolis. I then produced three-dimensional renderings of the site and used some of the most cutting-edge digital methods to reconstruct and analyze ancient visual and acoustic perceptions. The analysis suggests that the elites may not have only shaped physical spaces but also controlled the sensory environment to reinforce social hierarchies and power dynamics.

**Rachel Barnas,**
University of California, Berkeley

## She is the son of Bastet: Gender and divinity in Papyrus Louvre E 32308

Magical texts in ancient Egypt often work by leveraging the power of mythological analogy, including identification of the patient with one or more deities. Close analysis of the interaction between this mythic identity and the more mundane identity of the patient can shed light on how these identities, including social roles such as gender, were constructed. While pharaonic means of resolving gendered tensions between religious ideals and practical realties have been extensively explored in areas such as kingship and funerary religion, their expression in magical texts intended for use in daily life have not yet been fully explored, perhaps because these interactions are often not readily visible. Often the identity of the patient is not specified at all, and even when it is, the patient's gender and that of their mythological role model may not be in conflict.

However, in the case of Papyrus Louvre E 32308, a 20th dynasty textual amulet from Deir el-Medina intended to ward off malevolent dead (published by Yvan Koenig in BIFAO 104), the female wearer, Mutemheb, is explicitly equated to multiple male deities. It therefore presents an opportunity to refine our notions of when and and the bounds of gender could or could not be pushed. Through close reading and parallel examples, this paper will explore whether the scribe of Papyrus Louvre E 32308 was intentionally doing so as a means of exerting greater magical power or circumnavigating theological obstacles, or whether other factors were simply prioritized more highly instead.

**Shiro Burnette,**
The Institute of Fine Arts: New York University

## Displacing the Nile: Egyptian Cults in a Roman Landscape

The sanctuary dedicated to Isis and Serapis in Rome's Campus Martius was the largest and most prominent Egyptian cult in this urban setting. Channeling evidence from the marble slabs of the Forma Urbis Romae, numismatics, sculptures, and reliefs, the form of the sanctuary emerges as a multi-dimensional space of varying architectural styles in the Campus Martius. Prior scholarship addresses the existence of the sanctuary within Rome's urban fabric, effectively highlighting the social, architectural, and political factors that led to the complex's installation in a Roman landscape. A man-made canal within the sanctuary, however, reflects a deeper concern regarding the connections between land and sacrality. Through its construction, architects acknowledged the juxtaposition between Roman and Egyptian topography and thus used the resources available to reimagine Nilotic space and power.

In place of discourse on the integration of Egyptian cults in Rome, this paper centers on how a cult is tied to land and how the land, in turn, is produced and made suitable for a cult. This study operates at the intersections of topography, landscape archaeology, and memory, to highlight areas of loss, displacement, and geographical positionality. This paper argues that the Roman reimagination and deterritorialization of the Nile impeded the religious production of space and its connections to regional identity. As Romans increasingly imagined the Nile in new contexts, they effectively uprooted the sacral-topistic relationships developed in an Egyptian landscape.

**Nisha Kumar,**
Harvard University

## Fashion in Time: Faience during the Old Kingdom and First Intermediate Period

Faience, a bluish-green glazed vitreous material, is one of the most ubiquitous artifacts of ancient Egypt. It is commonly found in items such as shabtis, scarabs, and jewelry. Although its origins trace back to the Naqada period (c. 4000-3500 BCE), early production techniques and their economic significance still need to be better understood. This study explores the production and consumption of faience, with an emphasis on the social networks linked to its use. Drawing on findings from Giza and Abydos, where we have identified the oldest known faience production sites, this paper examines the broader implications of commodity production and consumption, arguing that demand is socially regulated and shaped by evolving cultural practices and political dynamics. Fashion, throughout history, has been influenced by social constraints that determine access to goods. The case studies from these two sites situated in different temporal and spatial contexts reveal how access to faience shifted in response to differing political structures. One site represents a state-organized settlement, while the other appears to be more independent, illustrating how political frameworks shaped the distribution and consumption of faience.
By examining such production centers, this research offers a new explanation for early Egyptian craft production, exchange, and the relationship between material culture and the shifting political and social landscape during the height of the Old Kingdom into the First Intermediate Period. I argue that demand for commodities is not driven solely by individual needs or desires but is a socially regulated impulse that can reflect broader state-level dynamics.

**Thomas Matthew Letsinger,**
Missouri Chapter

## Functionality of Sun Temples in the Old Kingdom: Religious and Socioeconomic Usage in Ancient Egypt

The Old Kingdom of Egypt spanned nearly 500 years, from 2649–2130 B.C.E. During this time, several religious cults dominated Egyptian culture. For the solar cult of Re, worship was performed in specifically built temples that were constructed North of the King's pyramid, i.e. sun temples. However, the rise of solar theology in the 5th Dynasty ended only after 150 years and saw just six temples built exclusively for the sun god. Egyptologists are left with more questions than answers regarding the purpose of sun temples and continue research to gain a better understanding of this phenomenon. I aim to reassess the available research to paint a clearer picture of the functional and symbolic purpose sun temples held in the Old Kingdom.

In my analysis, I have concluded that the 5th Dynasty sun temples were used as a sacred space for the King to renew his unity with the sun god Re. Sun temples played host to rituals, animal sacrifices, and altars dedicated to the sun god Re, the King, and their relationship. The temples' geographical location held a spiritual role, connecting nearby monuments to create a solar conduit of energy for Re. Additionally, they served as a key socioeconomic cornerstone through the distribution of goods in a network that connected with other temples and pyramids of the Abusir, Abu Ghurab, and Saqqara area. Sun temples also the facilitated creation of communities near the Kings' pyramid complexes where construction and temple workers lived with their families, aptly named pyramid towns.

**Ling-Fei Lin,**
Indiana University Bloomington

## Restoring Ancient Texts with Language Models: Experimenting onThe Egyptian Book of the Dead

Machine learning has been used to the study of ancient languages in recent years and has gained promising progress so far. It has with a breakthrough since 2017 with the introduction of the transformer architecture, a form of deep learning neural network that incorporates the idea of attention mechanism (Sommerschield et. al., 2023). By using language models from the transformer architecture, this paper focuses on experimenting with their potential usage and applications in restoring ancient texts.

With a selection from the collection of the Book of the Dead as a case study, this paper uses a few language models and applies the Token Masking Approach to predict the masked words and compare them with the actual words for evaluating the accuracy rate. This process involves using our selected corpus to finetune a few pretrained language models (which adopt the transformer architecture) to see if they could improve the application in hieroglyphs.

Our project finds that while the bigram model (used as the baseline for comparison) achieves an accuracy rate of about 34% on our selected corpus, fine-tuning mBERT (Multilingual Bidirectional Encoder Representations from Transformers), AraBERT, and Hebrew BERT result in notable accuracy improvements. These findings demonstrate that modern language modeling approaches show considerable promise for contributing to ancient textual restoration and related applications.

**Rolland Long,**
University of Pennsylvania

## A DEM-onstration of Quantitative 3D Analysis: Lower Nubia in the Recent and Distant Past

This talk will discuss an ongoing effort to build several Digital Elevation Models (DEMs) in Lower Nubia from imagery derived from the CORONA reconnaissance satellite program during the Cold War. Historical satellite and aerial imagery from sources like CORONA is particularly important in Lower Nubia, where the construction of the Aswan High Dam from 1960-1976 has effectively submerged many ancient sites under floodwater. Together with maps and excavation reports, these images are indispensable records of the location and appearance of sites from the region that are no longer accessible.

The creation of historical DEMs in Lower Nubia offers significant benefits for archaeologists. On a cultural heritage level, it aids in locating the position of submerged and endangered sites on the landscape, and assessing environmental changes since the High Dam. It can also help situate important sites and archaeological features, such as the Middle Kingdom forts, within their larger geographic context, by facilitating quantitative methods such as cost distance analysis (which models landscape traversal) and viewshed analysis (which identifies visible areas from specific locations). In so doing, it may help delineate ancient, perhaps no longer extant, routes in the landscape, and establish the capability of Second Cataract Forts to visually communicate with each other.

Achieving these archaeological insights, however, requires overcoming technical challenges inherent in working with CORONA imagery. Therefore, in addition to presenting preliminary analytical findings, this talk will also cover the unconventional steps that the CORONA satellite's unusual capture technique required to produce the accurate, usable models.

**Brooke Morey,**
Indiana University, Bloomington

# Stable Isotope Analysis, Paleoproteomics, and Radiocarbon Dating of Human Teeth from El-Hesa, Egypt

This project employs archaeological science to investigate the life histories of 29 individuals interred at Cemetery 2 on the island of El-Hesa near the Nile's First Cataract. Excavated as part of the Archaeological Survey of Nubia (1907-1911), El-Hesa Cemetery 2 yielded approximately 2,000 individuals from 1,625 numbered burials. Cemetery 2 has been relatively dated to either the Roman (c. 30 B.C.E. – 395 C.E.) or Christian (c. 395 C.E. – 642 C.E.) periods from grave goods associated with these burials. The American Museum of Natural History currently houses 339 individuals from Cemetery 2. This study examines 32 teeth from 29 of these individuals. Radiocarbon (14C) dates provide absolute chronology for four male individuals interred in this cemetery. Proteomic sex estimation is employed to validate osteological sex estimation from the early 20th century. Isotopic analysis speaks to diet and mobility patterns among the sampled population. Carbon ( 13C) reflects the relative abundance of $C_3$ and $C_4$ plants in a diet. Nitrogen ( 15N) reflects trophic level and any marine contributions to a diet. We document a marked decrease in both 13C and 15N values between the ages of 10 and 12 in four male individuals buried in Cemetery 2 and assess the possible socio-cultural causes for these shifts. Changes in 13C and/or 15N values across an individual's lifetime suggest changes in dietary composition that may reflect migration or shifts in social positioning. Furthermore, differences in isotope values between male and female individuals may reflect sex differentiation in diet.

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

# Dating the Terracotta figurines of Isis-Aphrodite from the Greco-Roman Catacomb at North Saqqara

This paper explores the dating of the terracotta figurines of "Isis-Aphrodite" from the Greco-Roman catacomb at North Saqqara through the archaeological context and the art historical analysis using 3D modeling techniques.
The Japanese-Egyptian Archaeological Mission to North Saqqara, led by Professor Nozomu Kawai, discovered numerous terracotta figurines of "Isis-Aphrodite" in the Greco-Roman catacomb during the seasons in 2019 and 2023. The figurines were displaced from their original context in antiquity, and their dating, based on archaeological evidence, ranges from one to two centuries, making precise dating challenging. Previous studies indicate the need for further research on the style of terracotta figurines of "Isis-Aphrodite" during the Roman period. This paper thoroughly discusses dating these terracotta figurines of "Isis-Aphrodite" found in the Greco-Roman catacomb at North Saqqara. Discovering multiple figurines from the same context is noteworthy, as it is relatively uncommon. These figurines serve as crucial sources for identifying the stylistic characteristics of a specific period. To achieve more precise dating for the terracotta figurines, this study employs 3D modeling techniques to analyze surface undulations and expression details. This approach enables a more evident classification of styles and facilitates more precise dating.
Analysis of ten figurines from the site identified three main styles, indicating potential discrepancies in dating the figurines from the catacomb. These findings contribute to the stylistic framework for terracotta figurines of "Isis-

Aphrodite" from the Greco-Roman period. Furthermore, the 3D modeling approach developed in this study can serve as a methodology for classifying the styles of three-dimensional figurines.

**Emily Whitehead,**
Emory University

## Approaching a Middle Kingdom Coffin from an Art Historical Perspective: How Can and Why Should We?

The Coffin of Nebetit (MCCM 1921.002), a sole royal ornament and priestess of Hathor, was interred during the early Middle Kingdom at the cemetery of Asyut. This paper serves as a case study, exploring how an early Middle Kingdom coffin could be approached from an art historical perspective. It will discuss the coffin's life history, construction, materiality, and the interpretations of it over time. The paper employs Deleuzian assemblage theory to examine the coffin as an assemblage of physical and non-physical elements, not only at the time of its interment but also in its current state, and as a part of a larger assemblage of relations. By analyzing the diverse interpretations of the coffin as an assemblage, this paper questions how art historical approaches can complement and enrich predominantly textual studies of Middle Kingdom coffins by analyzing the diverse interpretations of the coffin as an assemblage. For instance, Nebetit's rectangular box coffin was crafted from local timber, and its exterior was painted a rich brown. The use of local timber and the plastering and painting over it has been interpreted as a sign of limited access to higher-quality wood. This interpretation of this element of the coffin's decoration has led to an understanding of the coffin as being from a context of relative economic strife, and often an earlier date is given to the coffin. This paper will explore this and other interpretations of elements of the decorative program and how they play into an interpretation of the coffin as a whole.

**Clara McCafferty Wright,**
Cornell University

## Ecology, Mimesis, and Humor: Shining A Different Light on Ancient Egyptian Frog Lamps

In the Greco-Roman period, a rather curious form of oil lamp emerged—the Egyptian frog lamp. Much of the scholarship about "frog lamps" focuses on potential religious symbolism in Egyptian associations with frog deities, and how frogs as symbols might have functioned in early Christianity in Roman Egypt. In this presentation, I do not attempt to refute these lines of research, but rather to propose a different perspective, informed by Egypt's ecology and by other examples of mimesis in Greco-Roman Egyptian antiquity. From these comparisons, I investigate how we might move beyond sacralizing approaches to more wholistically understand the function frog lamps had in Greco-Roman Egypt. This paper explores the many ways in which frog lamps mimic the real frogs and toads of Egypt. Additionally, by comparing the effect of Egyptian frog lamps to other mimetic, humorous artifacts from the ancient world, I argue that there is room for interpreting frog lamps as objects of visual humor—not merely humble light sources or objects of religious significance.

# POSTERS

**Susan Hardy,**
Missouri State University

# The Reception of Isis: A comparative analysis of the cult centers of Philae, Dion, and Pompeii

This poster explores the worship of Isis across the ancient Mediterranean and Near East. Specifically, it examines the reception of the goddess in three of her centers of worship: Philae in Egypt, Dion in Greece and Pompeii in the Roman Empire. The cult of Isis was widespread across the ancient world, owed in large part to the near universal appeal of the goddess. As a deity whose key myth revolved around death and rebirth, Isis provided answers to questions revolving around the afterlife. In Egypt, the goddess was a preeminent deity, playing a large role in funeral rites and being honored frequently in state worship. The Isiac cult grew exponentially under the Greeks and Romans. The Greeks found Isis especially attractive; they adopted her but altered her worship using already established cult rites, like the Eleusinian mysteries. When Isis was introduced to the Romans, it was this Hellenized version. This poster argues that, while the goddess and her connection to rebirth and the afterlife remained consistent, the worship of Isis changed between Egypt, Rome, and Greece because of differences within the audiences. Instead of textual sources, which are scarce because of the secret nature of the Isis cult's rites, this poster centers on an analysis of the Isiac temples of Philae, Dion, and Pompeii. This poster argues that the goddess was altered to fit a Greco-Roman audience in Dion and Pompeii, who were able to syncretize her worship with existing mystery cults, while remaining solidly Egyptian in Philae.

**So Miyagawa,**
The University of Tsukuba

# Later Egyptian Morphosyntax: Evolution of Compound Verbs from Late Egyptian to Coptic

The study meticulously examines compound verbs (verb-noun compound verbs) in Later Egyptian. Using the Coptic SCRIPTORIUM, the Ramses Online, and Thesaurus Linguae Aegyptiae corpora for Late Egyptian, and the Thesaurus Linguae Aegyptiae for Late Egyptian and Demotic, this paper traces the evolution of these compound verbs from Late Egyptian through Demotic into Coptic. Such structures are notably rare within northern Afro-Asiatic languages. Focusing on the unique development of compound verbs, the research highlights instances such as ci-tipe m-p-mou "taste (receive-taste) the death." This example demonstrates how the direct object is incorporated into the verbal form, resulting in a valency augmentation and more lexicalized meanings. The paper illustrates how these structures contribute to the language's distinctive syntactic identity and its historical development from Late Egyptian. Additionally, the study addresses the complexities of word segmentation in Coptic texts, a critical factor for understanding the morphosyntactic framework. Historical orthographic practices, shaped by language evolution, significantly influence how morphological and syntactic boundaries are perceived in modern Coptic, Demotic, and Late Egyptian grammars.

The analysis concludes that the current morphosyntactic features of Coptic are deeply intertwined with its historical developments, as observed through the transition from Late Egyptian and Demotic into Coptic. Examining the rarity and intricacy of compound verbs within the Afro-Asiatic language family enhances our understanding of language change. This diachronic corpus study provides a comprehensive view of these evolutions, establishing a valuable reference point for comparative linguistic studies, especially regarding morphosyntactic evolution and language contact phenomena.

# Best Student Poster Contestants

**Branson Anderson,**
University of Memphis

# A Part of the Family: Funerary Preparations for Children and Adolescents in Roman Egypt

Children in Roman Egypt lived in a complex, multi-cultural world. Due to the numerous risks to life at the time, children and adolescents died at rates much higher than today yet they do not appear in the archaeological record as often as one might expect. When they do, however, elaborate burial preparations reveal that they were valued members of their families and of society. These burials incorporated native Egyptian and Hellenistic religious and artistic traditions. This poster presents a selection of child burials in Roman Egypt and discusses which religious motifs and art styles the families of the deceased drew upon, how the age group the child belonged to affected their burial, and how child burials in Roman Egypt compare to burial practices in other provinces of the Roman Empire such as Gaul, Britain, north-central Africa, Sardinia, and the Italian peninsula.

**Elissa Day,**
Harvard University

# Re-evaluating Assassin's Creed Origins and its Discovery Tour as a Post-Pandemic Teaching Tool

We are, at present, in a new era for archaeology, and its relationship with non-traditional media (Reinhard, 2018). We celebrate innovation, and increasingly realistic recreations of worlds we long to explore and inhabit, but criticism of these novel technologies can sometimes be hard to come by. During the COVID-19 pandemic, games and tools which are often flawed were used in place of access to real sites; naturally, this stemmed from necessity, but engagement often remained uncritical. One game which has enjoyed sustained praise since its release in 2017 is Ubisoft's Assassin's Creed: Origins. Origins has been called a 'time machine' (Casey, 2021), and a game which has 'real consequences for the future of teaching Egyptology and relating it to the general public' (Casey, 2018). During the pandemic, many Egyptologists engaged with and critiqued the game and tour, but there have been few updates, even to the accompanying teaching packs developed for educational engagement, over the past few years. This poster evaluates the effectiveness of the game in educating players about ancient Egypt, with a focus on historical and geospatial inaccuracies (for example, the fictional tomb of Akhenaten in the Valley of the Kings), and comparison to other educational experiences and historical role-playing games. This poster explores the game's relationship with archaeology and education, in 3 ways: reception studies, semiotics, and decolonization. By providing Egyptological and educational critique, this poster encourages users to consider ways in which the game could be improved for the user and student in 2025.

# Panels

## PANEL 1

# ACHIEVING EDUCATIONAL OUTCOMES WITHIN DIFFERENT LEARNING COMMUNITIES

This panel will showcase papers discussing ancient Egypt-related education within and beyond the classroom. The aim of this panel is to present diverse methods for engaging different audiences and communities in learning about the histories and cultural heritage of Egypt. The panel speakers will highlight considerations related to instructional design for different learners, with a particular focus on inclusivity, accessibility, and learner-centered cohesive design. A core theme running through the panel is the incorporation active learning methods, including community-based instructional design, peer learning, and sensory-based approaches to learner engagement. A second theme addressed in the panel is the use of emerging technologies, including the opportunities and challenges related to educational technology and digital media in learner-centered instruction. Each paper shares the common goal of engaging audiences and enhancing learning by using evidence-based, sometimes innovative, techniques that empower learners to think critically about ancient Egypt and its study in the past and the present. Each paper will be followed by discussion led by the panel moderators, who will reflect on the contributions and interventions made by the speakers.

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**CHRISTINE LEIGH JOHNSTON –**
**Session Organizer,**
Western Washington University

## Teaching the Ancient World with Reproductions: 3D Printed Objects and Authentic Active Learning

This paper presents the results of a research project focused on the use of 3D printed reproductions in introductory courses on the histories and cultures of the ancient Mediterranean, West Asia, and North Africa. The goal of this project was to assess the efficacy of using digital reproductions in classroom activities with the aim of fostering significant student learning through authentic active learning experiences and enhanced course accessibility, including for students with visual impairments. Objects were incorporated into daily lectures and class discussions in order to serve different modes of learning and were employed in learning modules that gave students the opportunity to apply historical and archaeological methods in the classroom. Three teaching modules were designed by the project on the decipherment of ancient scripts and texts; the study of Greco-Roman coins; and cultural heritage, museum holdings, and restitution. The materials incorporated focused on objects of every-day life, recentering human beings in antiquity, while providing students with the opportunity to engage with reproductions of objects predominantly housed in elite overseas institutions. The assessment of these digital reproductions also enhanced important conversations about digital technologies and cultural heritage, especially around avenues of restitution and rights of access. The paper will present the recently-designed third module on cultural heritage, as well as the results of the in-class testing of the first two modules (the writing and numismatics modules) across five courses that ran between Winter 2020 and Spring 2023.

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**LEAH NEIMAN,**
Brown University

## Community-Engaged Learning: Connecting with each other and the past

What does community-engaged learning look like and what is its relationship to Egyptological education? Community-engaged learning is a reciprocal process through which the development of learning goals and the way in which resources are shared evolves through collaboration with community partners. I use examples of community-engaged learning using a Mediterranean collection and archaeological fieldwork to suggest how we can incorporate community engaged learning practices into our Egyptology classrooms. First, I discuss my experience running the community-engagement programming for a project at University of St Andrews that used an archaeological collection from

Cyprus as the basis for research and workshops to explore the value of interacting with artifacts and shared creative experiences for improving wellbeing. I worked with school teachers and students, adult community groups, and incarcerated populations to develop resources that fit the needs of specific communities. This case study highlights the importance of continuous assessment and reflexivity to meet our learning goals as educators.
At Brown, I have employed many of the same practice my classroom as the instructor of an excavation course to create a sense community amongst the class and to give students a chance to engage directly with communities in Providence. I have seen this result in more socially-conscious and nuanced understandings of what it means to study the past and the relationship between themselves and stakeholder communities. I suggest ways to incorporate these practices into how we teach Egyptology to help students understand the relevance and ethical complexity of the field.

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**ROBYN SOPHIA PRICE,**
Brown University

## From Smellwalks to Storytelling: Unlocking the ancient world through sensory learning

Embodied learning practices make the ancient world more accessible and relevant to students, transforming a distant past often viewed as alien into something relatable. Rather than relying on their prior knowledge shaped by the consumption of contemporary media, students develop a personal relationship with history through direct encounters with places, objects, and sensations in the present. In my courses on ancient Egypt and the Mediterranean, activities like scent journals, perfume crafting, or experiments with miracle berries encourage students to explore how their bodies experience the world, creating an entry point for discussing ancient contexts. Through comparison of their own experiences with their peers, students confront concepts of difference and equifinality, fostering an awareness of the complexity of historical study.
This pedagogical approach also inspires intellectual curiosity among students. Participating in crafting activities, for example, can spark new research questions and deepen student investment in their projects. While financial resources can expand the scope of these activities, they are not essential. Simpler activities like nature walks or role playing also incorporate embodied elements. The key is to make the objective behind the engagement explicit. Embodied learning can make the ancient world feel immediate and essential, cultivating critical thinking alongside creativity and a personal connection with the past. By awakening students to their own sensory-rich lives and encouraging to think beyond assumptions or norms, body-engaged learning not only transforms their understanding of the past but can reshape how they perceive and engagement with the present.

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**ROSELYN A. CAMPBELL,**
Getty Research Institute

## "The Men are Often Ugly but the Women are Always Pretty": Player Perceptions of Gender in Assassin's Creed

The Assassin's Creed franchise of open-world adventure video games allows players to explore lush environments, solve complex puzzles, and experience life in different historical time periods, vividly recreated in real locations around the world. Multiple games have been set in the ancient Near East, including Assassin's Creed: Origins (set in Ptolemaic Egypt), Odyssey (set in Classical Greece), Mirage (9th century Baghdad), and the original Assassin's Creed, set in the Levant during the Crusades. With the introduction of the Discovery Tours, a franchise that already touted itself as grounded in history added an explicitly educational aspect to its recent games.

While many scholars have broadly addressed the accuracy and authenticity (or lack thereof) in the Assassin's Creed

video games, few have considered how players themselves might perceive or internalize depictions of the ancient world in these games. This paper will explore aspects of gender in the Assassin's Creed games via two main avenues: how women, both playable and non-playable, are portrayed in these games set in the Near East, and how these depictions influence the ways that gamers understand and interpret gender dynamics in the ancient world. Focusing more closely on Origins, this paper will analyze player responses to an anonymous online survey and consider how best to apply this baseline exposure to ancient Egypt in curriculum design and pedagogy. How can we move beyond discussions of simple accuracy and prompt frank discussions about gender, diversity, and inclusivity, not only in the ancient world but in modern interpretations of the past?
Respondent: Christine Leigh Johnston, Western Washington University

## PANEL 2

# COMPARATIVE, COLLABORATIVE, AND CONTINUAL: PRESENT AND EMERGING EGYPTOLOGIES

Recent historiographies of Egyptology have critiqued and contested what seems like every aspect of our work. In foundational practices such as the study of language and archaeological fieldwork, to experimental techniques and theoretical methodologies, looking inward has productively revealed biases, inequities, and inaccuracies. Yet can critique get stuck in the process of deconstruction? Can we take our critiques towards reconstruction? This panel brings together scholars invested in the field and interested in working through such questions.
A comparative approach can situate critical and creative thinking together. Christian Langer uses comparative research of Egypt-China to delve into the complexities of how modern situations can determine different ways the study of ancient societies develops. Thais Rocha da Silva contrasts how the study of ancient Egypt formed in Latin American countries to those in the U.S. and Europe and asks what insight a peripheral perspective on Egypt may offer. Tara Prakash poses questions in discussing a posthumous collaboration with David O'Connor – in editing and completing a manuscript, how does one move forward while not necessarily agreeing with all the arguments being made? These papers will generate discussion and a response by Rune Nyord with the ultimate goal of enriching present and emerging Egyptologies as a continual and fruitful process.

**Session Organizer: ERIN PETERS, Appalachian State University**

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**CHRISTIAN LANGER,**
University of Georgia

## Comparing Ancient Egypt and China: An Assessment of a Nascent Sub-Field

Comparative research between premodern societies has been surging over the past decade or so. In line with such research, this paper focuses on the evolving landscape of comparisons between ancient Egypt and China. I consider multiple aspects such as culture, writing systems, political economy, along with motivations behind these comparisons done in China and international environments. I find that embedded within the historical context, motivations, and methodologies of scholars engaged in this comparative endeavor, such research seems to link with modern China's intellectual history and global engagement. While Chinese scholarship has compared Egypt and China since the 1860s, mainly relative to writing systems and the arts, non-Chinese Western scholarship has developed comparative interests only over the past decade. This has led to evident differences in the foci of comparative research within and outside China. The paper discusses potential motivations, including economic factors, national agendas, and interdisciplinary integration, but it also raises the need for more deliberate theorizations of Egypt-China comparisons, emphasizing the importance of greater reflexivity and inclusivity in shaping the trajectory of comparative studies. Overall, this paper sheds light on the complexities, motivations, and potential impacts of Egypt-China comparative research, highlighting its relevance in understanding both historical civilizations and contemporary global dynamics.

**THAIS ROCHA DA SILVA,**
Universidade Federal de Minas Gerais

## Ancient Egypt and Egyptologies in the Global South: A Perspective from Latin America

The study of ancient Egyptian society in Latin American countries is influenced by a series of distinct elements associated with the historical formation of universities and departments dedicated to the study of the ancient world, both in the disciplines of History and Archaeology. Given that the training process for researchers follows a different path from the main research centers in the U.S. and Europe, to what extent does the approach and view of ancient Egypt emulate the models from the Global North? In this paper, I explore some of the problems and challenges faced in the Global South regarding the investigation of ancient Egypt and Nubia. I discuss the variety of approaches and problematize the constitution of the field of 'Egyptology' in Latin America, especially due to language barriers and difficult access to primary sources, libraries, and the participation of researchers in academic events for cost/currency issues. For many reasons it is worth questioning to what extent a peripheral perspective on Egypt does not necessarily follow a decolonial logic, as some might have expected.

**TARA PRAKASH,**
College of Charleston

## Collaborating with Akhs (and Keeping the Baby When Throwing Out Bathwater)

Egyptologists seem to be increasingly looking beyond traditional theories and methodologies when interpreting ancient Egyptian texts, monuments, and archaeological remains. To be sure, this is not a new phenomenon; for decades, scholars have employed innovative models or looked outside Egyptology as they developed conclusions. However, over time, what began as novel and speculative can sometimes be reiterated to the point where it takes on the trappings of facts. Recent publications, dissertations, and ARCE meetings suggest that the number of Egyptologists who are currently questioning these "facts" is growing. This raises important questions: how do we bring old ideas together with new ones? What do we keep? What do we throw out? And how do we avoid throwing out everything? This paper will present some of my own answers to these questions based on my experience editing and completing a book manuscript that David O'Connor wrote before he passed away in 2022. O'Connor's study, which is on the representation of foreigners in Egyptian art and literature from the beginnings of dynastic history to the Ptolemaic period, is undeniably valuable. At the same time, I do not agree with some of his arguments, and as such, I have grappled with how to best present O'Connor's ideas. In this paper, I will discuss some of my solutions, particularly focusing on his arguments regarding the cosmological significance of foreigners in ancient Egypt. This example illustrates the importance and challenges of engaging past scholarship.
Respondent: Rune Nyord,
Emory University

# PANEL 3

# DESERT ARCHAEOLOGY & EPIGRAPHY: NEW APPROACHES AND PERSPECTIVES

The deserts of Egypt—Eastern, Western, and Sinai—have long been relegated to the margins of Egyptological research, overshadowed by a Nile-centered narrative rooted in Pharaonic ideology. Traditionally conceived as liminal spaces associated with Chaos, the deserts were seen as peripheral to the Nile Valley's history and culture. In recent decades, discoveries have revealed the deep connections between the Nile Valley and its surrounding deserts, spanning from the Predynastic period to Roman times and beyond. A growing body of evidence is reshaping our understanding of these regions, highlighting their

economic, symbolic, and political significance to ancient Egyptian society. However, the archaeological and epigraphic material from the understudied desert regions faces growing threats from development, mining, environmental shifts, and other landscape changes, making the study of Egypt's arid zones more urgent than ever. This panel aims to facilitate dialogue on current research and innovations in the field of desert archaeology and epigraphy. The papers in the session explore cutting-edge methodologies, theoretical approaches, and case studies that enhance our understanding of human interaction with these unique environments. The discussion, framed by examples from the organizers' research, will focus on methodologies for studying the desert at the landscape scale and in the longue durée with an emphasis on advances in data collection, synthesis, and interpretation. Our hope is that this will be a step toward more unified, interdisciplinary approaches to Egyptology in the desert.

**Session Organizer: VINCENT MOREL,**
**Yale University**
**Session Co organizer: LAUREL DARCY HACKLEY,**
**University of Memphis**

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**BRYAN KRAEMER,**
Robert and Frances Fullerton Museum of Art, CSUSB | ARIEL SINGER, The University of Chicago

## Recording on the Run: A Review of Wadi el-Hudi Epigraphic Work in the Eastern Desert

The Wadi el-Hudi Expedition (www.wadielhudi.com) has been studying archaeological sites in the Eastern Desert southeast of Aswan since 2014. Among the 60 sites here, we have documented over 200 rock inscriptions related to all periods of history. Circumstances have allowed us differing amounts of time at each archaeological site, ranging from a few hours to a few weeks. As a consequence, we have had to implement a versatile strategy for epigraphic recording. Using 3D recording from the beginning, we have employed photogrammetry,
terrestrial laser-scanning, Reflective Transformation Imaging (RTI), and other techniques for fast-capture of rich datasets. These datasets have allowed us to do epigraphic study (drawing, editing, collation) both on site and off-site. In the best case scenario, we have been allowed to take inscribed stelae back to the MoTA magazines in Aswan where we have studied them in detail with the help of several ARCE grants. This talk will present the more interesting case studies from our epigraphic work as examples of the methodological successes and failures along the way. Also, it will discuss our planned future means of digital and traditional publication of this data.

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**COLIN FAURÉ,**
École Pratique des Hautes Études, PSL

## Showing the Flag in the Desert: The Appropriation of the Eastern Deserts by the Administration of the King's Son of Kush Through Inscriptions and Graffiti

During the New Kingdom, Egypt invaded Nubia, on the one hand to eliminate a major threat to its south border, namely the kingdom of Kerma, on the other hand to take control of the economic potential of the region, including its gold resources.
The exploitation of the latter and the expeditions conducted in the eastern desert regions left numerous traces, including inscriptions and graffiti. Emphasizing the economic process of gold exploitation in the auriferous zones and along the desert tracks, these inscriptions also attest to the Egyptian appropriation of the Nubian territory. Indeed, more than just testifying to the passage of the gold-workers, they also witness, in a regional view, the appropriation of some part, if not all, of this territory by the Egyptian power. It may have been part of an administrative plan, as in the case of official inscriptions and buildings, or unplanned, as in the case of some private inscriptions. In a more detailed reading, at the level of groups of inscriptions, it can also highlight the interactions between the workers and their environment, and the interactions between the workers when they were engraving the same rock walls at the same or different times.
However, this process does not only apply to gold exploitation, and extends to other areas in the eastern deserts. As in the gold processing, the inscriptions consist mainly of titles and elements linked to gold working, the other areas claimed by the Egyptians present texts linked to show civil and religious matters.

**NIKOLAOS LAZARIDIS,**
California State University Sacramento

# Rock Experiments: Graffiti from North Kharga Oasis Rock Sites Toy with Monumentality

In the course of the last fifteen years, the North Kharga Oasis-Darb Ain Amur Survey team, headed by Dr. Salima Ikram, has been exploring a network of interconnected paths in Egypt's western desert, known as Darb Ain Amur. These marked paths run between the oases of Kharga and Dakhla, linking them to the Darb el-Arbain, a notorious caravan route that facilitated contacts between Egypt and sub-Saharan Africa since prehistoric times. Ancient travelers crossing the Darb Ain Amur spent several days in the Western Desert and were often forced to use parts of sandstone rock outcrops as makeshift stopovers or camping sites. During these much-needed breaks, ancient travelers accessed surfaces on the towering sandstone rocks to carve their personalized markings. The produced figural and textual rock graffiti transformed the desert rock outcrops and their environs into a page from these travelers' personal stories, on which they displayed their public identities, recorded their experiences, and sometimes even responded to the region's contemporary developments or earlier heritage.

In this paper, I will discuss ancient epigraphic evidence from Foot Rock, a sandstone outcrop that lay near one of Darb Air Amur's terminal points, the Roman fort community of Qasr el-Lebekha. My discussion will focus on the ways in which the non-, or quasi-, monumentality of Foot Rock's graffiti informs our analysis and understanding of them and will address questions such as "What was the relationship between the studied rock graffiti and the nearby monuments?" and "In what ways did monumental epigraphy habits translate into non-monumental rock surfaces?".

**SHEROUK IBRAHIM SHEHADA,**
Helwan University

# A Palaeographical Study of Egyptian Inscriptions in Serabit el-Khadim During the Middle and New Kingdom

Serabit el-Khadim with its temple of the goddess Hathor is an ancient Egyptian site, located in southwest Sinai where mining expeditions used to extract copper and turquoise. 506 Middle and New Kingdom (1985-1069 BC) inscriptions are attested from this site. They are written in hieroglyphs, cursive hieroglyphs, hieratic, a script between hieroglyphs and hieratic, and in proto-Sinaitic, which is considered the earliest alphabetic writing in the world. The reason for using these different scripts is still unclear. This study will close this research gap. This paper aims to tackle the writing habits of Egyptian scribes and their social contexts to examine (a) the similarities/differences of written signs, their palaeography, in the mines of Serabit el-Khadim, (b) the type of material on which these inscriptions were carved, (c) the scribes' place of origin who carved the inscriptions in Serabit el-Khadim. A palaeographical study of the aforementioned inscriptions, which has never been conducted, can help to explore the evolution of writing in ancient Egypt over time and space. It could also provide a deeper understanding of cultural interactions between Egypt and the neighboring areas of the Levant in the 2nd millennium BC, answering the main questions of this research: (1) what methods and tools were used to engrave the signs? (2) to what extent did the type of material affect the way the signs were shaped? (3) were any inscriptions made by the local inhabitants of Sinai?

**MICHAEL ROBERT TRITSCH,**
Yale University

## "Between Two Times": A Reevaluation of Stela WG 29 from Wadi Gawasis with New Insight into Its Significance

Offering insight into scribal and cultic practices at Wadi/Mersa Gawasis, stela WG 29 likely originated from a prominent religious structure and records an expedition to Biau-Punt during the reign of Senwosret II. This paper presents a comprehensive reevaluation of this stela and suggests new readings to improve upon the provisional copies of it, with the help of additional photos provided by the directors of the mission. Rather than diverging from the content of other expedition inscriptions as initial investigations had suggested, the stela exhibits the expected phraseology of autobiographical and expeditionary inscriptions. Further, when studied in conjunction with the archaeological evidence, new details regarding the stela's function and overall significance emerge, adding to the historical record. Of particular note, WG 29 exhibits considerable overlap with the other stelae from this site, revealing "localized intertextuality" and indicating that these shrines were visited over the course of the Twelfth Dynasty to read the inscriptions and likely venerate the invoked entities, attesting to "community religion," with clear parallels to other desert sites. Further, in assessing the religious landscape at Wadi/Mersa Gawasis, a distinct shift in commemorative practices is observed, moving from prominent cultic structures associated with extensive autobiographical texts in the first half of the Twelfth Dynasty to less conspicuous stela niches carved into a terrace wall with shorter inscriptions. With its more abbreviated text, WG 29 is truly "between two times," monumentalized in the older style of cultic emplacements, but foreshadowing the composition of later stelae placed in niches.

**AMY MARGARET WILSON,**
Chronicle Heritage

## Epigraphic Discoveries in the Eastern Desert: Stelae from Wadi el-Hudi and Dihmit South

In Summer 2024 and Winter 2024-2025, the Wadi el-Hudi (WeH) Epigraphy Team continued their ongoing effort to conserve and reconstruct stelae from two large amethyst mining areas in the Eastern Desert, Wadi el-Hudi and Dihmit South, thanks (in part) to an ARCE Antiquities Endowment Fund grant. This paper will present a total of eight newly-discovered stelae, including two figural representations (WeH001173 and WH 304), a new expedition text from Year 28 of Senusret I (WH 201), as well as another text from Year 28 of Senusret I that names an enigmatic vizier, Antef (WH 203). An update will also be provided on WH 272, the large red granite stela that had been smashed into over a hundred pieces that the Epigraphy Team began reassembling in Winter 2022-2023. Three stelae recovered from Dihmit South (WH 333, WH 334, and WH 335) will also be presented with additional commentary.

## PANEL 4

# EMBODIED PHILOLOGIES: TEXT, MATERIALITY, AND SCRIBAL PRACTICE IN THE NEW KINGDOM

What did it feel like to write in ancient Egypt, and how did material and physical realities impact the overall experience of writing a text? By addressing specific realities of writing, we may consider how writing-as-thinking and writing-as-embodied-practice might shape the process of producing and experiencing texts. This panel explores, therefore, how material features of manuscripts can provide insight into the embodied practices of writing—from the mechanics of using a brush and ink, to the material realities of writing surfaces, to the ergonomics of various writing supports—and what a consideration of these physical factors can add to studies of both the production and the interpretation of texts in ancient Egypt. Responding to recent trends in material philology, the papers reassess the current methodologies available for approaching questions about the writing process and explore new methods, both of studying the embodied practices of writing and of drawing connections between the physical and mental/emotional experiences of ancient Egyptian writers and readers. The panel's papers examine case studies centered around a distinct manuscript type, from graffiti on tomb walls, to labels on ceramic jars, to literary ostraca and papyri. By analyzing these varied case studies, the papers reveal a wide array of writing practices and explore their implications for the writers' conceptions of the texts they wrote and of themselves as writers.

**AURORE MOTTE –**
**SESSION ORGANIZER,**
University of Liège

## Mental and Emotional Experience in Large-Sized Ostraca Writing: A Focus on the Book of Kemyt

The "Book of Kemyt"—commonly regarded as a school text integral to the scribal curriculum of the New Kingdom—exhibits a wide range of handwriting styles, from scribes-in-training throughout their assistantship or apprenticeship to early career scribes to master scribes. This paper concentrates on the writing process evident in five large limestone ostraca: ANAsh.Mus.H.O.1191, O. Brussels E 3208+O. DeM 1171A-B, O. Cairo JE 56842A-B, O. MMA Field No. 35144, and O. MMA Field No. 36112. The analysis begins by examining material characteristics, including the writing support (type and size), excerpt size, dipping patterns, ink color choices, and mechanical elements of writing, including ligatures and group writings. It then investigates layout configurations and paratextual features, demonstrating how these elements, when considered alongside material aspects, shed light on the mental/emotional experiences of writing. Subsequently, the study turns to the distinctive nature of the Kemyt script, characterized by a repertoire of allographs (or "diagnostic signs") that challenges its interpretation as cursive (linear) hieroglyphs. The discussion argues it offers access to the scribes' mental/emotional experience, displaying a spectrum of approaches, and enlightens the raison-d'être of these master copies.

**NIV ALLON,**
The Metropolitan Museum of Art

## Ink Flowing in Malqata: Analyzing Writing Practices on Jar Labels

Brush use patterns, or dipping and ink-flow, have been associated in the field with the writer's engagement with the text. In Jim Allen's seminal work on the Heqanakht papyri, for example, ink-flow and emendations are indicative of the relationship between one's thoughts and their written transcription. When these patterns are irregular, one comes as close as possible to the writing process, in which the scribe is "thinking on paper" (Allen 2000: 81). Further studies have highlighted the interplay between ink flow and memory or the effects of social relationships in letter writing.

Nevertheless, many questions relating to dipping practices and our methodologies to analyze them remain to be explored, with often limited evidence from the same period and context to compare. The jar labels from Malqata offer an illuminating corpus to the question of brush use and ink flow, as they provide dockets of a similar nature, and they arrive from a similar time span surrounding Amenhotep III's Sed festivals. This paper will explore, therefore, the wide range of dipping practices apparent on these jar labels while considering the effects of the writing material itself which often invites its own set of challenges.

**MARGARET GEOGA,**
University of Chicago

## Interrupted Readings: Assessing Immersion and Disruption in New Kingdom Literary Papyri

This paper explores how analyzing embodied writing practices can offer insight into mental, emotional, and aesthetic experiences of reading a literary text in ancient Egypt, using two related New Kingdom papyri as a case study. Papyrus Sallier I and II have several notable similarities: both contain copies of "The Teaching of Amenemhat," were copied by Memphite treasury scribes in the late 19th Dynasty, were dedicated to those scribes' mentors, and were later kept in the same private library. Both papyri also preserve numerous idiosyncrasies that provide a humanizing glimpse into the lives of their well attested copyists, Pentawere and Inena. The paper examines the material and paratextual features of these papyri that allow for a partial reconstruction of Pentawere's and Inena's processes of writing—and therefore, in some sense, their processes of reading—with a focus on the features that suggest that the copyists' writing and reading were interrupted. These features include ink usage, corrections, and especially excerpting practices—while Inena's copy of "Amenemhat" includes the entire poem, Penatwere's, like nearly all other copies of the poem, consists of only an excerpt. The paper explores the impact of these apparent interruptions on Pentawere's and Inena's encounters with "The Teaching of Amenemhat," calling into question several assumptions that underlie prevailing philological methodologies—that reading should be immersive in order to produce meaningful engagement with a text, and that the physical gestures involved in writing are necessarily disruptive to that immersion—with implications for materially oriented philologies and models of textual transmission and reception in ancient Egypt.

**HANA NAVRATILOVA,**
University of Reading/University of Oxford

## Writing (and Reading) on the Wall: Experience and Engagement in Textual Graffiti

This paper investigates experience of writing and reading of "graffiti" (added inscriptions). Egyptian dipinti (graffiti by pen/brush and ink), many documented in funerary environment, were written in neat text blocks, or in arguably surprising arrangements: bent round a corner, or a couple of lines running along several walls. They also show different dipping patterns. Using examples from Dahshur, Meidum, and Saqqara, and comparanda from Asyut and Thebes, the paper will explore the involvement of the ancient dipinti writers. It will defamiliarize the obvious (dips,

drips, faded and trial signs) to reflect on a writing practice that contributed to experience of places of devotion and memory.
The exploration further addresses how the graffiti makers had to reckon with material circumstances of the wall: was it rough or smooth, simple stone surface or painted? The placement on the wall implies writing while standing, or sitting, even while reaching a hardly accessible spot, like a ceiling. This diversity suggests that creating the texts was an effort that required not only conceptual grasp of the location and purpose of writing, but also material knowledge and exertion. Despite bodily challenges to the writers, they often delivered well-legible calligraphy, as they were also expected to do by their readers. Subjective experience of the writer may be also linked to planning for a target audience. Eventually, the paper reflects on experience of learning to write on the wall surfaces, which was very different from administrative practice but shared with funerary arts.
Respondents: Niv Allon,
The Metropolitan Museum of Art | Margaret Geoga, University of Chicago | Hana Navratilova, University of Reading/University of Oxford | Aurore Motte, University of Liège

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## PANEL 5

# LIMINAL FRONTIERS IN BODY MODIFICATION: CURRENT RESEARCH ON BODY MODIFICATION IN EGYPT AND ITS NEIGHBORS

Despite emerging and global interest in the history of body modification, prior research on the topic in the Nile Valley rarely exceeded 2-3 publications per decade in the 20th century. In the last 15 years, however, technological advancements and destigmatization of body modification in academia led to a blossoming of academic attention. New publications have now far outpaced the entire previous century, forcing us to re-evaluate what we know about body modification practices. This sudden volume of new evidence situates the ancient Nile Valley in the middle of a growing, global conversation around the origins and history of body modification.
This sudden growth in research forces us to reevaluate prior research and identify new theoretical approaches to understanding body modification in the past. Body modifications can act as signals of personal and group identity, medical care, magical practices, and more. These practices allow us to evaluate the liminal and frontier contexts of Egyptian, Libyan, and Nubian identities as well as the liminal frontiers of the body, both as individuals and as social members of bounded and fluid groups.
This panel contextualizes research on body modification in Northeast Africa by providing the latest evidence, reevaluating prior interpretations, and finding connections across geographic and temporal boundaries. Panelists will discuss a wide array of modification types including piercing, tattooing, scarification, and dental avulsion. We will also compare evidence from Egypt, Libya, A-group, Meroitic, and Late Antique Christian Nubia to identify trends and connections in body modification practices between Egypt and its neighbors.

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**ANNE AUSTIN –**
**SESSION CO ORGANIZER,**
University of Missouri - St. Louis

| BRENDA J. BAKER, Arizona State University | TATIJANA MAE JOVANOVIĆ, Arizona State University

## Systematic Investigation of Tattooing in Ancient Nubia

Despite long-standing evidence for tattooing in human remains from ancient Nubia, no systematic studies of the practice have compared application techniques, motifs, and the demography of tattooed individuals. To address this gap, we surveyed Meroitic to Christian period (c. 350 BCE-1400 CE) human remains housed at Arizona State University from Semna South (n=589), Kulubnarti (n=406), and the Christian-period burials from the Qinifab School site (n=53). For each individual, we reviewed whether and where skin preservation was sufficient for tattoo observation. We used an Occipital Structure Sensor to scan observable skin for the presence of tattooing. To identify motifs and evaluate methods for tattoo application, we photographed tattoos using a full-spectrum converted Olympus OM-D E-M10 Mark II camera and an infrared Dino-Lite microscope (AM4115FIT). Through this survey, we identified at least 9 adults with tattoos ranging in age from 17 to 50+. Among adults, tattooed individuals were

all female. Children are also being surveyed. Tattoo motifs differed between Semna South and Kulubnarti. The former included dotted lozenge patterns over the hands and arms and one Ballana period tattoo consisted of curved, intersected dotted lines. Kulubnarti tattoos consisted of dotted cross patterns on the forehead, cheeks, and back. Microscopic variation in tattoo size and healing suggest tattoo application techniques varied across sites and periods. This new data set offers important and robust new evidence for the nature of tattoo practices in ancient Nubia with variations across sites and periods that reflect changing practices after the introduction of Christianity.

**COLLEN SETH GRAYSTON CRAMER,**
Marion Public Library

## Marks of Power: A Reanalysis of the Libyan Neith Tattoos

Much research has been done in recent years analyzing body modification practices in Egypt and Nubia. However, little attention has been paid to the Libyans of the Western Desert. This paper will offer a reanalysis of the tattooing practices of the Late New Kingdom Libyans as seen in Egyptian iconography. Multiple depictions of Libyan men bearing various tattoo motifs have been found in New Kingdom tombs and temples, such as the tomb of Seti I and the funerary temple of Medinet Habu. Most prominent among these motifs is the symbol of the goddess Neith. As evidence for Libyan tattooing is only found in Egyptian art, information on the practice is limited. In this paper, I combine research on the goddess Neith, current anthropological theories of tattooing, and iconographic analysis to shed light on the meaning and function of the Neith symbols found on Libyan men. This analysis shows a close connection between the Neith tattoos and markers of power and protection. This paper further addresses potential connections between Libyan tattooing and current Amazigh North African tattooing practices and the methodological challenges such possibilities pose.

**MARYAN RAGHEB,**
The Cotsen Institute of Archaeology, UCLA

## The Materiality of Piercing: Shared Adornment Practices in the Predynastic Nile Valley

Body piercing has always been a form of beautifying and adorning the body, where different designs of personal ornaments were inserted into the pierced skin. The practice is poorly documented due to limited preservation of mummified remains and artifacts. However, archaeological excavations in Egyptian sites that date to the 4th and 3rd millennium uncovered forms of body ornaments such as lip and nose plugs, showing that piercing as an adornment practice was adopted at sites like Adaima, Mostagedda, and in Nubian A-Group communities. The presence of these ornaments both in mobile and settled communities in the Nile Valley, thus suggests shared body ornamentation practices between A-Group pastoralists and settled Nile Valley communities. This paper examines parallels among these ornaments to argue that cultural distinctions between these groups were less rigid than often depicted in modern scholarship. Integrating such practices points to stronger interactions and shared traditions, challenging conventional narratives of cultural separation and highlighting the dynamic relationships between these communities during this period.

**MOHGA RAMADAN ELLAIMONY,**
Egyptian Ministry of Tourism and Antiquities

## Scarification in Ancient Egypt and Nubia

Scarification was used by the ancient Egyptians and Nubians. Ancient Egyptians practiced scarification from the predynastic period onwards for many different reasons, as evidenced by the iconographic evidence of the female figurines of this period. The physical evidence also proves

the continuity of this practice during the Dynastic period, as it was found in some female mummies of the Dynastic period. These scars were also associated with tattoos and may have similarly been associated with enhancing fertility. According to New Kingdom textual evidence, this practice was also utilized as an uncommon punishment for specific crimes, as well as for the culprits in the Otherworld. Scarification was not only practiced in ancient Egypt, but also in ancient Nubia. For Nubian women, it was associated with tattoos, as in Egypt, whereas Nubian men practiced facial scarification for completely different reasons. It is clear that the ancient Egyptian artist recognised this, and he was able to differentiate between Nubian tribes in the depictions based on their different ways of applying scarification. This paper discusses iconographic, physical, and textual evidence to determine the reasons, methods, and techniques employed for this practice in Ancient Egypt and Nubia.

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**BRENDA J BAKER,**
Arizona State University | KATELYN L. BOLHOFNER, Arizona State University

## Dental Avulsion in Ancient Sudan

Dental avulsion, the intentional removal of one or more teeth, has been practiced in what is now Sudan in groups from the pre-Mesolithic and Neolithic periods at Al Khiday 2 up to the present. Permanent incisors are removed most frequently, with occasional removal of deciduous canines that affects permanent canine development. Approximately 11% of individuals at Jebel Moya (3000-100 BCE) had avulsion of mandibular incisors, most of whom were female. While Kerma period samples have not revealed evidence of avulsion, our systematic examination of individuals with observable permanent incisors (age 6-7 and above) from Meroitic through Christian period cemeteries housed at Arizona State University has yielded substantial evidence for this practice. The frequency of avulsion at Semna South (n = 332), Kulubnarti (n = 154), and the Qinifab School Site (n = 71) ranges from 7.1-14%. While most cases at Semna South and Qinifab involve removal of one to all four mandibular incisors, the pattern differs at Kulubnarti. Five of the 11 (45%) individuals with avulsion from Kulubnarti had avulsion of mandibular incisors, but six (55%) had maxillary incisors removed. Both sexes are affected across these sites relatively equally. A 14-15-year-old from Kulubnarti is the youngest with avulsion from the Meroitic to medieval sites we have examined. The effects of removal of upper and lower incisors on those with avulsion will be described. Patterns across time and space will be contextualized and potential reasons for the practice will be considered.

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**JENNIFER TODARO** – SESSION CO ORGANIZER,
New York University, Institute of Fine Arts

## Legible Saint, Illegible Sign: Reading Meaning in a Late Antique Tattoo

In 2014, a tattoo depicting the monogram of the archangel Saint Michael was discovered on naturally mummified human remains held in the collections of the British Museum. These remains came from excavations of a 4th Cataract Christian cemetery of the Late Antique Nubian Kingdom of Makuria. The monogram tattoo is exceptional because it is both the first preserved tattoo discovered from Late Antiquity and the earliest evidence of either monograms or Christian iconography used in tattooing anywhere. However, this ground-breaking evidence has remained largely unexamined.

Christian tattooing is understood to originate from the publicly visible marks of punishment and slavery meted out as religious persecution by Roman authorities. It is presumed these became the figural marks of personal piety known from Medieval accounts of European pilgrims to Jerusalem, which anecdotally claim to derive from local Coptic tradition. Prior to the discovery of this tattoo, such tenuous analogies, relying on literary evidence from distant lands and centuries, were the only available interpretational framework.

This Late Antique tattoo, however, provides direct archaeological evidence for the period in question, and complicates the previous interpretations along several vectors including bodily placement, graphic form, and symbolic content. Previously unconsidered, local, archaeological evidence assists in restructuring the relevance of Roman analogies, thus opening new windows into the social role of tattooing in Late Antique Nubia as distinct from the wider Late Antique world.

## PANEL 6

# WHAT'S UP WITH THAT?: MUSEUM OBJECTS THAT DEFY INTERPRETATION

All museums have that questionable object. Maybe it's banished to the depths of storage, or has been on view for some time amid raised eyebrows. In this lightning round, participants will present puzzling objects from museum collections, in the hopes of getting some answers from our community of scholars. Bring your niche knowledge and detective skills—join us and see if you can help us solve one of these mysteries! Examples will include a range of object types from votive to funerary including ceramic vessels, wood sculpture, a stone relief, a scarab, glass beads, and a coffin.
Each lightning round presentation will be followed by a brief group discussion including both participants and attendees. The panel as a whole will conclude with a broader discussion about topics such as the complexities of stewarding objects whose authenticity and histories are unclear and the importance of studying fakes.

**ASHLEY ARICO** – SESSION CO ORGANIZER,
The Art Institute of Chicago

## Modeling Hathor: A Peculiar Piece at the Art Institute of Chicago

A small (approximately 21 x 20 x 2 cm), rectangular limestone slab in the Art Institute of Chicago's collection is finely carved with an image of Hathor seated in a kiosk supported by Hathoric columns. Two offering stands appear outside the structure, while a bovine head seemingly floats above. The work was purchased in 1919 from the well-known Cairo antiquities dealer Nicolas Tano as an "artist's model study." While the object shares some elements with the so-called sculptor's models of the Late and Ptolemaic Periods, its size and the combination of elements—including a hieroglyphic inscription along an exterior edge that has previously been interpreted as the artist's "signature"—set it apart from that corpus. In the century since the relief arrived in Chicago, it has been both authenticated and denounced by scholars. This presentation will explore some of the artwork's peculiarities; it will also invite suggestions for comparanda, additional insights into the object's antiquity, and thoughts on its classification as a "model."

**LISSETTE MARIE JIMÉNEZ** – SESSION CO ORGANIZER,

San Francisco State University

## Shaker or Faker?: Investigating an Assemblage of Lidded Ceramic Jars from Egypt

This talk will focus on an assemblage of small, lidded ceramic jars of various shapes, fabrics, and sizes stewarded by the Global Museum at San Francisco State University. Each curious vessel has a painted stopper decorated with bright geometric patterns and figures of gods. Some of the stoppers have been dislodged from the vessels, revealing their contents of linen, stone fragments, and faience beads. This assemblage of objects is part of a larger collection purchased in 1884 by Adolph Sutro during his stay in Luxor. The 700 objects comprising the collection date from the Predynastic to Roman period and include authentic objects, fakes, and composite artifacts marketed to collectors and tourists. I hope to identify whether these objects could be ancient shakers or perhaps a pastiche of ancient and modern materials meant to appeal to 19th century collectors of Egyptian antiquities. Questions will include: If authentic, are these objects unique to a particular region or period in Egypt? What insight can these objects provide about the overall collection and the archaeological site(s) from which the objects were taken?

**LISA SALADINO HANEY** – SESSION CO ORGANIZER,
Carnegie Museum of Natural History

## Tut or Tourist? Examining a Glass Beaded Necklace Allegedly from Tutankhamun's Tomb

This talk will focus on a necklace composed of glass beads that utilize an interesting technique. This object, currently located in Carnegie Museum of Natural History in Pittsburgh, Pennsylvania, is purported to have come from the tomb of Tutankhamun. It was gifted to the museum in 1977, but acquired by individuals who had been invited to the tomb's opening after meeting Lord Carnarvon during their trip to Egypt. The beads have a dark blue/black glass core that was wrapped in metallic foil and then covered with clear glass. The museum is currently preparing the beads for isotope analysis, which we hope will help us determine if the beads are ancient. The results of this study will be presented. I am hoping to gain insight into the glassmaking techniques used to create these beads, to find comparable objects, and to develop a better understanding of when and why they may have been made.

**JESSICA TOMKINS,**
Wofford College

## A Humanoid Scarab Amulet

In the Museums & Gallery collection, currently housed at Bob Jones University, is a small faience amulet in the general shape of a scarab. However, instead of depicting a scarab, the recto is a man hunched over in a yoga-like child's pose and the inscription on the back is difficult to make sense of grammatically. Many of the Museum & Gallery's Egyptian objects were either bought on the market or gifted to the museum by Hilda Petrie after the death of her husband, Flinders Petrie. The exact provenance of this object is not yet known, making interpretation of it more difficult, though my hope is that more will be known by the time we meet at ARCE. I suspect that the object is not authentic, but even if that is the case, the human rather than scarab design is highly unusual, even for a fake. My overall aim is to determine its authenticity as well as finding any comparison objects that this may be based on.

**JEN THUM,** – SESSION CO ORGANIZER,
Harvard Art Museums

## A Curious Pair of Jackals at the Harvard Art Museums

In 1943, the Fogg Art Museum (now part of the Harvard Art Museums) received a large bequest of works spanning time and place from Harvard alumnus Grenville L. Winthrop. Among these objects were two recumbent jackal figures carved in wood. On the surface they appear much like the examples that surmounted qrsw-coffins and funerary chests, protecting the contents, tails hanging down the side (now missing from both). But a closer look reveals some peculiarities. For one, the faces are finely detailed and the bottoms of both sculptures are flat, akin to much rarer bronze examples of jackals from the Late Period; one of them also retains painted grid lines, as if left by the sculptor. Beyond this is the suspicious fact that two such nearly identical sculptures were acquired, and then donated, together—when a coffin would only have required one of them. Previous investigations of these sculptures have not questioned their authenticity, but our current ancient art team would like to get to the bottom of this. Is it worth going the extra mile to carbon date the wood, which appears ancient according to our conservation staff? Are they simply unique, or are they fakes? What's up with these?

**KEA MARIE JOHNSTON,**
University of Chicago

## Small Coffins of Questionable Origin

In the Egyptian collection of Chicago's Field Museum, there is a small coffin that is just a little bit off: the blue is just a little too greenish, the yellow outline on the mouth and ears is unusual in Egyptian art, the hieroglyphic inscription includes pseudoglyphs, and the foot tapers inwards instead of flaring between the ankle and the toe. Any one of the coffin's peculiarities might be explained as the product of an unskilled ancient craftsperson or an overzealous restoration at some point in the coffin's past. Taken together, these features point to the coffin being a modern fake. The problem is, the coffin has an occupant—a child—and there are other coffins like it. Each is unprovenienced, each has features of construction and iconography which throw the authenticity of the coffin into question, and each

has a mummified child inside. This paper is a part of the lightning talk panel "What's Up with That?: Museum Objects that Defy Interpretation." In it, the Field Museum coffin will be presented with the aims of finding out whether the object is ancient or modern, whether any other pieces can be added to the list of parallels, and whether these objects can be traced to a common site, dealer, or manufacturer.

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**LEAH PACKARD GRAMS,**
UC Berkeley

## To Kill a Crocodile

In the winter of 1900, 31 mummified crocodiles were excavated from Tebtunis, Fayyum that contained recycled papyrus documents from the late Ptolemaic period used as a "packing material." This unusual mummification process has drawn the attention of many papyrologists, but their archaeological contexts and assemblages have been largely written off as "lost" because of the lack of documentation in their excavation. 125 years later, these Tebtunis crocodile burials have never been examined in a holistic way that considers their archaeological assemblage. However, such an endeavor is indeed possible because of notes that were sent with the accompanying votive artifacts to the Hearst Museum! One votive artifact is a string of lead weights "from a fishing net used in burying a crocodile [mummy]" (Hearst Museum no. 6-20923). Another is a set of Third Intermediate Period pilgrim flasks (6-20966a,b) and a possible Roman juglet (6-20966c). While the stratigraphic evidence for these burials does not survive, speculation about these votives will finally shed light on the assemblage of these famous mummies.




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