



2026
ANNUAL
MEETING

**THE 77TH ANNUAL MEETING OF THE
AMERICAN RESEARCH CENTER IN EGYPT**

April 10-12, 2026

The Westin Westminster
10600 Westminster Blvd
Westminster, CO 80020





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Westminster, CO 80020

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THURSDAY

APRIL 9

Schedule Subject to Change
All times listed in local time (MDT)

Time	Event	Location
3:00 p.m. - 7:00 p.m.	Meeting Check-In, Information Desk and Registration	Westminster I & II Foyer
3:00 p.m. - 7:00 p.m.	Paper Session Presentation Check-in	Windsor
Starting at 2:00 p.m.	Exhibit/Vendor Area Set Up	Westminster III & IV Foyer
Starting at 2:00 p.m.	Poster Exhibit Set Up	Westminster III & IV Foyer

FRIDAY APRIL 10

Schedule Subject to Change
All times listed in local time (MDT)

Time	Event	Location
7:30 a.m. – 6:30 p.m.	Meeting Check-In, Information Desk and Registration	Westminster I & II Foyer
7:30 a.m. – 6:30 p.m.	Paper Session Presentation Check-in	Windsor
7:30 a.m. - 8:30 a.m.	Expedition Leaders breakfast & RSM Council Meeting (by invitation only)	Cotton Creek I
8:00 a.m. – 6:00 p.m.	Exhibit/Vendor Area Open	Westminster III & IV Foyer
8:00 a.m. – 6:00 p.m.	Poster Exhibit Open	Westminster III & IV Foyer
8:30 a.m. – 10:30 a.m.	Paper Sessions	Westminster I, II, III, & IV
10:30 a.m. – 10:45 a.m.	Coffee Break	Westminster Foyers
10:45 a.m. – 12:15 p.m.	Paper Sessions	Westminster I, II, III, & IV
12:15 p.m. – 2:00 p.m.	Lunch Break	
2:00 p.m. – 3:30 p.m.	Paper Sessions	Westminster I, II, III, & IV
3:30 p.m. – 3:45 p.m.	Coffee Break	Westminster Foyers
3:45 p.m. – 4:15 p.m.	Poster Discussion	Westminster Foyer III & IV
4:15 p.m. – 5:00 p.m.	General Business Meeting of the Members	Westminster I

SATURDAY

APRIL 11

Schedule Subject to Change
All times listed in local time (MDT)

Time	Event	Location
7:30 a.m. – 6:30 p.m.	Meeting Check-In, Information Desk and Registration	Westminster I & II Foyer
7:30 a.m. - 8:30 a.m.	Student Access Grant Breakfast (by invitation only)	Cotton Creek II
7:30 a.m. – 6:30 p.m.	Paper Session Presentation Check-in	Windsor
8:00 a.m. – 6:00 p.m.	Exhibit/Vendor Area Open	Westminster III & IV Foyer
8:00 a.m. – 6:00 p.m.	Poster Exhibit Open	Westminster III & IV Foyer
7:30 a.m. – 8:30 a.m.	Chapter Council Meeting (by invitation only)	Library
08:30 a.m. – 10:30 a.m.	Paper Sessions	Westminster I, II, III, & IV
10:30 a.m. – 10:45 .m.	Coffee Break	Westminster Foyers
10:45 p.m. – 12:15 p.m.	Paper Sessions	Westminster I, II, III, & IV
12:15 p.m. – 2:00 p.m.	Lunch Break	
2:00 p.m. – 4:00 p.m.	Paper Sessions	Westminster I, II, III, & IV
4:00 a.m. – 04:15 p.m.	Coffee Break	Westminster Foyers
4:15 p.m. – 5:30 p.m.	Graduate Student Prize Fundraiser <i>The Reckoning Podcast</i> Live Recording: The Mummy Returns Dr. Jason Herbert and Dr. Kathleen Sheppard discuss the 2001 classic film <i>The Mummy Returns</i> . Tickets fund the best student paper and poster prizes. Organized by the ARCE Chapter Council; lunch is not provided.	Westminster I
6:30 p.m. - 8:30 p.m.	Members and Awards Dinner	Legacy Ballroom
8:45 p.m. onwards	Student Pub Night	The Stillery

SUNDAY APRIL 12

Schedule Subject to Change
All times listed in local time (MDT)

Time	Event	Location
7:30 a.m. – 2:00 p.m.	Meeting Check-In, Information Desk and Registration	Westminster I & II Foyer
7:30 a.m. – 2:00 p.m.	Paper Session Presentation Check-in	Windsor
8:00 a.m. – 4:00 p.m.	Exhibit/Vendor Area Open	Westminster III & IV Foyer
8:00 a.m. – 2:00 p.m.	Poster Exhibit Open	Westminster III & IV Foyer
9:30 a.m. – 12:00 p.m.	Paper Sessions	Westminster I, II, III, & IV

SESSION SCHEDULE



FRIDAY MORNING

Schedule is subject to change. Please consult the online version for the most up-to-date schedule, including session chairs.

	Westminster I	Westminster II	Westminster III	Westminster IV
	Theme: <i>ABYDOS 1</i>	Theme: <i>1st Millennium BCE Egypt</i>	Theme: <i>ROYAL WOMEN</i>	Theme: <i>SITE STUDIES</i>
8:30 a.m.	Anthony Crosby, <i>Investigation, Analysis, and Stabilization of Tetisheri's Pyramid at Abydos</i>	*Mutsumi Okabe, <i>Embodied Hybridity in Roman Egypt: Wear-trace Analysis of Terracotta Figurines from the North Saqqara Catacomb</i>	Eleanor Fraser Taylor, <i>Gender and Kingship in the Iconography of Queens Khentkaus I and II</i>	Kelly-Anne Diamond, <i>Excavating the Textual Record: Kom el-Fakhry and the Myth of Memphis</i>
9:00 a.m.	Mohamed Naguib Reda Youssef, <i>Pottery Finds from Al-Fakhiri's House North of Abydos</i>	*Pauline Allaire, <i>Metal Vessels and Ritual Practice in Late Period Egypt: The š3, rrm, and hnm Vessels</i>	Amalee Bowen, <i>Did Women Ruin the Kingship?: Reconsidering Narratives about Sobekneferu as Dynasty 12's Last King</i>	Thomas Manfred Pflanz, <i>Ancient Reuse, Modern Intrusion: Ideas of Appropriation in Interactions within the Tomb of Bakenrenef</i>
9:30 a.m.	Samar Mohamed Samir Elkhamisy, <i>The Unwritten Tale: Contextual Study of an Unpublished Funerary Stela from Abydos (Cairo Museum CG 34069)</i>	Marissa Stevens, <i>Spears and Captives: Persian Reuse and Reinterpretation of Egyptian Art and Ideology</i>	*Ella McCafferty Wright, <i>Princesses in Kilts? Depictions of Royal Daughters in Masculine Dress from the Late 18th Dynasty</i>	Azza Kamal, <i>Blueprints of Power: Tracing Rosetta's Architecture and City Life</i>
10:00 a.m.	Yaser Mahmoud Hussein, <i>Abydos in the Naqada III Period: Integrating Industrial, Administrative, and Funerary Landscapes</i>		*Mary Curwen, <i>Creating the Profile of a Ptolemaic Queen: Cleopatra I, Mother of the Dynasty</i>	Mohamed Kenawi; Christina Mondin, <i>Endangered Delta: Investigations and Documentation of a Fragile Landscape</i>
	Theme: <i>ABYDOS 2</i>	Theme: <i>HERMOPOLIS MAGNA</i>	Theme: <i>NEW KINGDOM</i>	Chair: <i>RESEARCH TOOLS & TEACHING METHODS</i>
10:45 a.m.	Nisha Kumar, <i>Kilning it at Abydos: Faience Production during the Old Kingdom</i>	Alejandro Ruben Quintana, <i>The Hermopolis Repair Papyrus: Local History, Urban Topography, and Civic Construction in Roman Egypt</i>	*Michael Tritsch, <i>A Place of Scribal Practice: A Reevaluation of Private Chapels at Deir el-Medina</i>	Jennifer Taylor Westerfield, <i>Immersive pasts: Implementing virtual reality "field trips" in the undergraduate Egyptology classroom</i>
11:15 a.m.	Sameh Iskander, <i>New Insights into the Ancient Landscape of Abydos</i>	Yvona Tmka-Amrhein, <i>The Monumental Fountains of Roman Hermopolis Magna</i>	Nicholas Brown, <i>Revisiting KV43: Season Three Results from Thutmose IV's Tomb in the Valley of the Kings</i>	*Holly Lund, <i>What about iw? How to Teach English to an Ancient Egyptian</i>
11:45 a.m.	Briana Jackson, <i>New Talatat from the Portal Temple of Ramesses II at Abydos</i>	Hesham Ahmed Mohamed Abdel Kader, <i>Revealing the Hidden Waters: New Excavations of a Late Roman Public Bath at Hermopolis Magna</i>	Peter Dorman, <i>The Overstuffed Burial Chamber of Hatnofer: Anomalies and Theories</i>	Tamara L. Siuda, Saad Michael Saad, Mena J. Basta, <i>Claremont Coptic Encyclopedia: Also for Egyptologists</i>

An asterisk (*) denotes a Best Student Paper Contest participant

FRIDAY AFTERNOON

Schedule is subject to change. Please consult the online version for the most up-to-date schedule, including session chairs.

	Westminster I	Westminster II	Westminster III	Westminster IV
	Theme: ARCHAEOLOGY	Theme: SCRIBAL TRADITIONS	Theme: WOMEN IN ANCIENT EGYPT	Theme: COLLECTIONS
2:00 p.m.	Ashley Arico, <i>An Egyptian Blue Cylinder Seal of an Official of Pepi I</i>	*Caitlin Kropp, <i>What Makes a Master Copy? Analyzing identifying features of proposed Vorlagen for Egyptian funerary texts</i>	Kathryn Bandy, <i>Stories Men Tell: Meri, a Priestess of Hathor, and 19th century CE Tales of Her Life</i>	Shiro Burnette, <i>Scattered Lions: Tracing Sacred Egyptian Geography through the Fouquet Collection</i>
2:30 p.m.	Mohamed Hussein Ahmed, <i>An Archaeological Survey and Excavation of the Al-Hamdiya Necropolis in 9th Nome (Akhmim)</i>	*Leah Packard Grams, <i>Dionysios, Scribe of the Schoolroom: A Missing Link in Egyptian Contracting Traditions</i>	Mariam Ayad, <i>Women's Biographical Texts from Ancient Egypt: A Closer Look</i>	David Wesley Pepper, <i>Artifact, Where Are You? And, What Are You? Identifying Amarna Objects at the Colorado History Museum</i>
3:00 p.m.	Hana Navratilova and Khaled Abdelaziz Hassan, <i>New Light on Meidum Visitors: Political Graffiti of Ancient Egypt</i>		Elizabeth Hart, <i>Aspects of the tomb assemblage for the most powerful woman in Early Dynastic Egypt: Queen Meret-Neith</i>	Michele Koons, <i>The Egyptian Mummies and Coffins of the Denver Museum of Nature and Science</i>
Posters Discussion in Westminster Foyer III and IV from 3:45 p.m. to 4:15 p.m				
General Members' Meeting 4:15-5:00 p.m.				

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SATURDAY MORNING

Schedule is subject to change. Please consult the online version for the most up-to-date schedule, including session chairs.

	Westminster I	Westminster II	Westminster III	Westminster IV
	Theme: ARCHAEOLOGY	Theme: TRANSLATION	Theme: HISTORY	MEMBER ORGANIZED PANEL: Amelia B Edwards: The 'Queen of Egyptology' Chair: Carl Graves
8:30 a.m.	Anna-Latifa Mourad and Naguib Kanawati, <i>Recording and Rethinking the Mastaba of Khentika, Saqqara</i>	Jordan Furutani, <i>A Type of Fine Linen</i>	Violaine Chauvet, <i>Looking for New Kingdom Thebes: What about the people?</i>	10-minute papers and discussion Carl Graves, <i>The path to Egypt – Amelia's early years</i>
9:00 a.m.	Salima Ikram, <i>Fields and Fieldwork: Recent Discoveries in the North Kharga Oasis</i>	Stephen Vinson, <i>Tattoos, Taboos, and Transgression: Some New Interpretive Suggestions for Selected Ramesside Love Poems</i>	Reese Gover, <i>The Persistence of Colonial Influence: A Chemical and Statistical Analysis of Egyptian and Nubian Ceramics</i>	Peter Lacovara, <i>A Thousand Miles Up the Nile</i> Kathleen Sheppard, <i>The 1890-1889 US Lecture Tour</i>
9:30 a.m.	Raghda (Didi) El-Behaedi, <i>The Making of Memphis: Updates from the 2026-2025 Kom el-Fakhry Season</i>	Luigi Prada, <i>A Philology of Obscenity: Researching the F-word in Ancient Egyptian Language and Society</i>	Emma Glenister, <i>Nubia's International Role in the Fourth Millennium BCE</i>	Edwards Scrivens, <i>Amelia as a pioneer in fundraising and sustainable Egyptology</i>
10:00 a.m.	Michelle Marlar, <i>The Memphite Hathor Temple Project: Third Intermediate Period Kilns and New Kingdom Architecture</i>	Richard Jasnow, <i>What Demotic Can Do For You! Roaming the Demotic Marshes (but not in a sexual sense!)</i>	Oren Siegel, <i>Exploring Public Space in Pharaonic Egypt</i>	
	Theme: ARCHAEOLOGY	Theme: NEW APPROACHES	Theme: POWER	Theme: MEDICINE
10:45 a.m.	Julia Puglisi, <i>Dating Debehen: Life Histories of a Rock-Cut Tomb at Giza</i>	Jacquelyn Williamson, <i>Accurate or Orientalist? The Use of the Word "Harem" in Egyptology</i>	Luiza Osorio G. Silva, Niv Allon, Jessica Tomkins, Jeffrey Newman, Tara Prakash, Julia Troche, Jonathan Winnerman, <i>Ancient Egyptian Kingships: Reframing Royal Power, Politics, and Practice</i>	Ira Jay Rampil, <i>Pain Relief in Ancient Egypt</i>
11:15 a.m.	Bri Stellini, <i>New Insights into the Ancient Landscape of Abydos</i>	Mena Melad, <i>Beyond Excavation: Egyptian Media Archives and the Decolonisation of Egyptology</i>	Kechu Huang, <i>Affection as a Technology of Rule</i>	W. Benson Harer Jr., <i>Reassessment of Siptah and Birth Bricks</i>
11:45 a.m.	Verena Lepper, <i>Elephantine: Island of the Millennia</i>	Laurel Darcy Hackley, <i>New Methods for Predictive Modeling in the Egyptian Deserts</i>	Alison Wilkinson, <i>'Stand with Me': Politeness, Power, and Plea in a Demotic Letter to a Woman</i>	Charlotte Rose, <i>Don't Eat That! Stomach and Digestive Spells in Ancient Egyptian Medical-Magical Texts</i>

An asterisk (*) denotes a Best Student Paper Contest participant

SATURDAY AFTERNOON

Schedule is subject to change. Please consult the online version for the most up-to-date schedule, including session chairs.

	Westminster I	Westminster II	Westminster III	Westminster IV
	Theme: OBJECT STUDIES	Theme: WRITING	Theme: ART & ARCHAEOLOGY	Theme: RELIGION
2:00 p.m.	Caroline Arbuckle MacLeod, <i>Coffin Craftsmen, Red Joints, and Communities of Practice</i>	Jordan Miller, <i>Surface, Space, and Sign in Hieroglyphic Writing</i>	Victoria Almansa-Villatoro, <i>Class, Manners, and Shame: Problematizing Social Distance in Ancient Egypt</i>	Brendan Hainline, <i>Old Kingdom Conceptions of the Divine through Identity, Iconography, and Locality</i>
2:30 p.m.	Lianna Sternklar, <i>Blue-Painted Pottery in the Royal Ontario Museum</i>	Lingxin Zhang, <i>Explain it in Demotic – multiscriptural stela from Graeco-Roman Egypt</i>	Jasmine Smith, <i>The Art of Religious Entanglement in the Kharga Oasis: An Unpublished Domestic Wall Scene</i>	Emilie Sarrazin, <i>A Living God in Edfu: The Tomb and Cult of Izi</i>
3:00 p.m.	Cedric Gobeil, <i>The Spirit of Wood: New Light on Some Artifacts from the Tomb of Kha (TT8)</i>	Katherine Davis, <i>Hieroglyphic Imagination: Secrecy and Inaccessible Writing</i>	Ariel Singer, <i>Hidden Heights: Ramses IV and Reused Ceiling Blocks in Khonsu Temple at Karnak</i>	Marla Szwec, <i>The Karnak Water Clock in Context: A Dramatic Re-Framing of Functionality</i>
3:30 p.m.	Marwa Abd Elhameed Soliman, <i>The Unpublished Wooden Coffin of Khennu from Saqqara (Imhotep Museum JE 39052): Description and Texts</i>	Brian Paul Muhs; Tasha Vorderstrasse, <i>Writing and Administration in Kushite and Napatan Period Nubia</i>	Margaret Swaney, <i>What Lies Beneath: A (Heavily Restored) Stela from the Eton College Myers Collection</i>	Kristine Reinhold, <i>'Sons of Earth' – the Guardians of Htmyt and their state of existence</i>
4:15 -5:30 p.m.	WESTMINISTER I Graduate Student Prize Fundraiser Reckoning with Jason Herbert Podcast Live Recording: <i>The Mummy Returns</i> Dr. Jason Herbert and Dr. Kathleen Sheppard discuss the 2001 classic film <i>The Mummy Returns</i> . Tickets fund the best student paper and poster prizes. Organized by the ARCE Chapter Council			

6:30 p.m. - 8:30 p.m. Members and Awards Dinner Legacy Ballroom

8:45 p.m. onwards Student Pub Night The Stillery

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SUNDAY MORNING

Schedule is subject to change. Please consult the online version for the most up-to-date schedule, including session chairs.

	Westminster I	Westminster II	Westminster III	Westminster IV
	Theme: <i>Greco-Roman to Mamluk Egypt</i>	Theme: <i>ART HISTORY</i>	Theme: <i>HISTORY</i>	Theme: <i>ARCHAEOLOGY</i>
9:30 a.m.	Hossam Abd El Azeem , <i>Shawahid Misr (Witnesses of Egypt)</i> ; Robert Vigar <i>Reviving Sultan al-Ashraf Inal: Community-Led Conservation of a Neglected Mamluk Architectural Complex in Historic Cairo</i>	Maegan L. Hanway-Smith , <i>'Soul Houses': A New Strategy for Interpretation of Model</i>	Waleed Hawatky , <i>Here Comes the Sun: A Diachronic Study on the Role of Music During the Amarna Period</i>	Kaitlyn Wright, JP Brown, Nicole Schmidt, Mackenzie Fairchild, Jasmine Eleck , <i>Disassembly, Documentation, and Treatment of a Previously Reassembled Bronze Age Boat</i>
10:00 a.m.	Giulia Tonon , <i>Maxims Across Cultures: The Case of Demotic Instructions and Greek Gnōmai in Educational Contexts</i>	Siobhan Shinn , <i>Who Sealed for Nbt-pr? A Forensic Perspective on Administrative Sealing from Lahun, Egypt</i>	Heather Lee McCarthy , <i>Evolution of the BD 1511/61 Scheme on New Kingdom and Third Intermediate Period Coffins</i>	Heidi Pennington , <i>Functional, Not Cosmetic: Revisiting the Role of Heat in Ancient Egyptian Amethyst Production</i>
10:30 a.m.	Bethany Simpson , <i>Smiting, Sacrifice, and Sainthood: Examining Potential Egyptian Influences on the Development of Judeo-Christian Art</i>	Giovanni Tata and Elena Urzi , <i>Kha's knickers: The loincloths of the architect Kha from Deir el-Medina</i>	Tasha Dobbin-Bennett , <i>From Pettigrew's Papers to the Museum Case: An Object Biography of EA 6511</i>	Aaren Zhengfang Zhou , <i>Cooking Beyond the Nile: Egyptian Culinary Practice at a New Kingdom Garrison</i>
11:00 a.m.	Patricia Butz , <i>Greek Dedicatory Inscriptions of Jewish Synagogues: Empowerment through Letterforms under the Ptolemies</i>	Allison McCoskey , <i>Who's Old in the Old Kingdom? Depictions of Elders in Early Egyptian Art</i>	Amany Abd El Hameed; Robert Vigar <i>The Qa'a Stela - Colonial Politics and Archival Silence</i>	Lynley McAlpine , <i>The 20th century dispersal of Amarna talatat from Hermopolis on the antiquities market</i>
11:30 a.m.	Najely Tridas May , <i>The Glocal in the Mummy: Portraits of Women from Roman Egypt</i>	Ludovica Galli , <i>Beyond the Container: Stone Sarcophagi as Primary Documents of Elite Material Culture during the Old Kingdom</i>		

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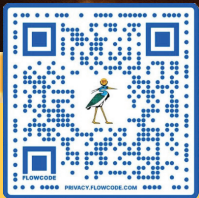
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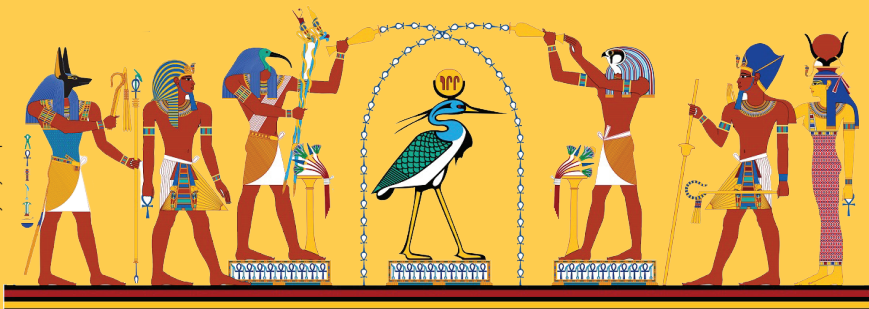
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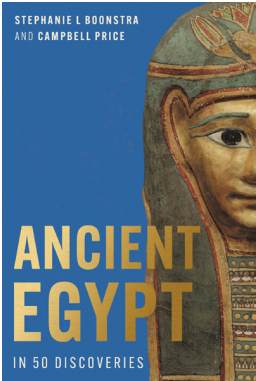


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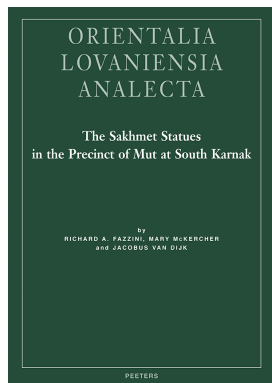


Ancient Egypt in 50 Discoveries Highlights from the First Century of the Egypt Exploration Society edited by Stephanie Boonstra and Campbell Price

Readers will travel through three millennia of Egypt's history from the Early Dynastic to the end of the Graeco-Roman Period uncovering the daily lives of the ancient Egyptians by investigating everyday items, as well as the elite objects of the ruling classes.

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252p, 90 illus (Egypt Exploration Society, September 2025, General Readership 8) paperback, 9780856982583, \$35.00; PDF e-book, 9780856982729, \$28.00



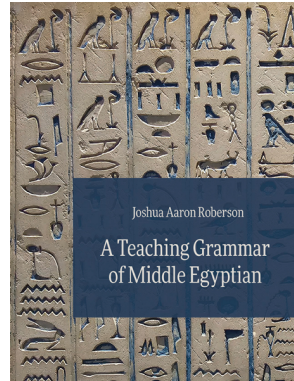
The Sakhmet Statues in the Precinct of Mut at South Karnak The Brooklyn Museum Expedition to the Precinct of Mut at South Karnak

by Richard A. Fazzini, Mary
McKercher and Jacobus van Dijk

The temple of Mut in South Karnak has always been famous for the great many lion-headed statues of the goddess Sakhmet. Although they have received ample scholarly attention, a monograph or

catalogue on these statues has so far been lacking. The present volume aims at filling this gap by providing a complete inventory of all the statues still extant in the Mut Precinct today. It also presents a history of the Sakhmets from the 18th to the early 21st centuries, a commentary on the statues' condition, size, and style, and a survey of the texts inscribed on the statues. A further chapter explores the image of Sakhmet in present-day popular culture, especially in the United States.

496p (Peeters Publishers, April 2026, *Orientalia Lovaniensia Analecta* 330) hardcover, 9789042951006, \$263.00

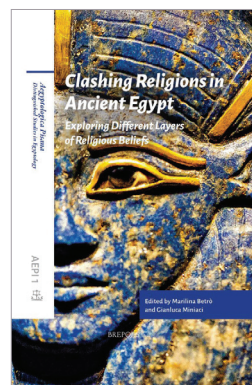


A Teaching Grammar of Middle Egyptian

by Joshua Aaron Roberson

This volume serves as a thorough and authoritative introduction to the "classical" phase of the ancient Egyptian language and its writing systems, known by convention as Middle Egyptian. It includes sixteen chapters with practice exercises, which offer detailed discussions of the conventional hieroglyphic script, syntax,

and grammar, as well as overviews of diachronic change, the hieratic script, and nonstandard hieroglyphic orthographies (so-called cryptography). In addition, the volume includes an answer key to the exercises, as well as an extensive glossary of particles, paradigmatic charts, and a robust sign list. 464p (Lockwood Press, August 2025) hardcover, 9781957454580, \$99.95 PDF e-book, 9781957454573, \$80.00



Clashing Religions in Ancient Egypt Exploring Different Layers of Religious Beliefs

edited by Marilina Betrò
and Gianluca Miniaci

What did 'religion' mean for the Ancient Egyptians? Was the state involved in acting as a unifying and founding force for Egyptian religion or can we still identify some clashes between different religious practices? The

chapters gathered in the volume aim to offer a thorough exploration of Egyptian cultural and religious beliefs, and to explore how these impacted on other areas of daily life. Contributors explore the connection between religion and central power, the paradigms around burial and access to the afterlife, the interconnections between religion, demonology, magic, and medicine, and the impact of multicultural interaction on the religious landscape.

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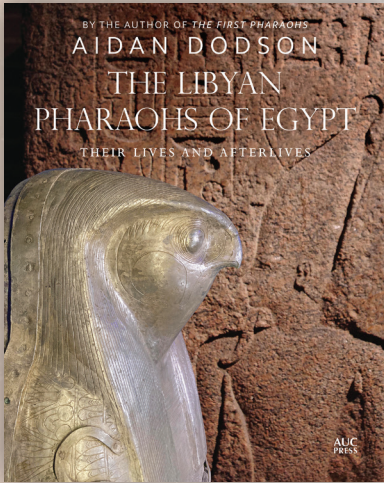
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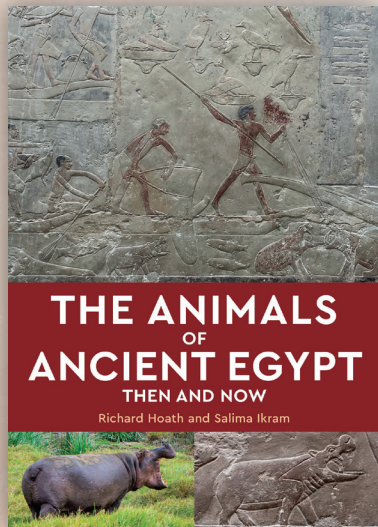
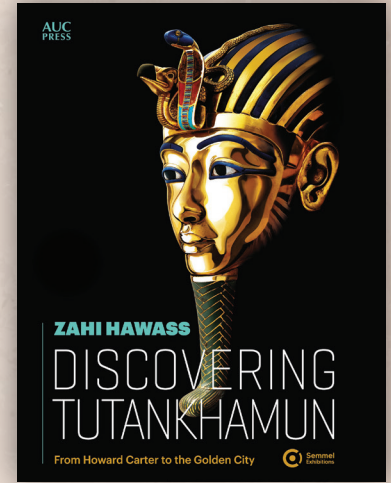
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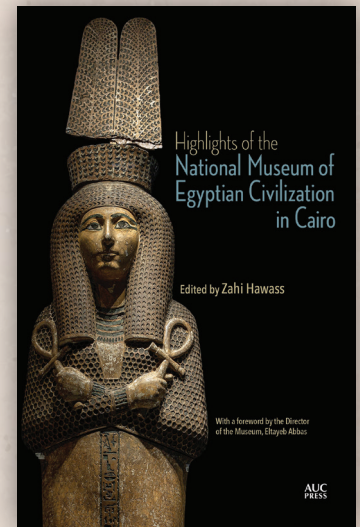
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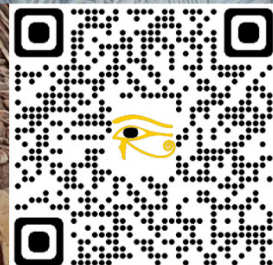
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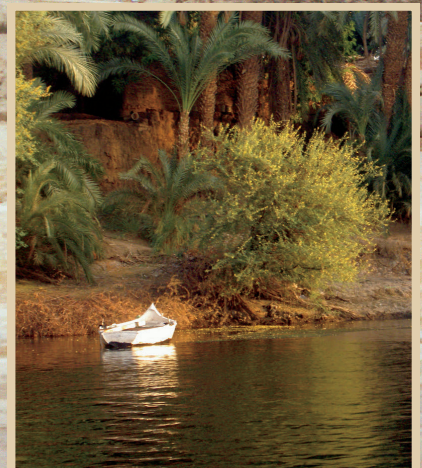
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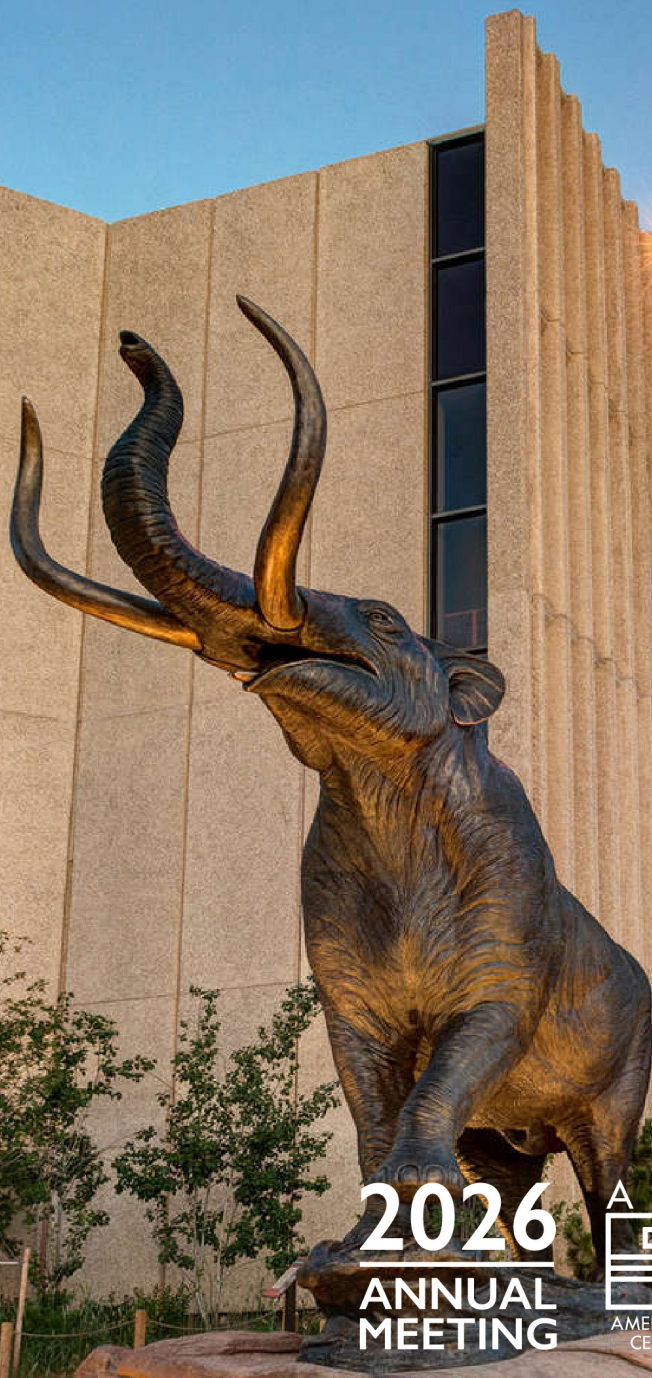
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Melinda Hartwig, Executive Director
AMERICAN RESEARCH CENTER IN EGYPT (ARCE)

Welcome, Friends, and Colleagues,

It is my great pleasure to welcome you to Denver for the **77th Annual Meeting of the American Research Center in Egypt (ARCE)**. This year, we received an unprecedented 191 paper submissions—an inspiring testament to the growing enthusiasm and engagement in our field. From these submissions, more than one hundred papers were accepted, reflecting both the depth and diversity of current scholarship. I am confident that the presentations, panels, and posters over the coming days will spark curiosity, generate meaningful dialogue, and strengthen our dynamic academic community.

I would like to extend my sincere gratitude to our Grand and Platinum sponsors and partners: **National Geographic, EGYPTAIR, ISD, Museum Tours, Truist, the Egyptian Study Society, and the Egypt Exploration Society**. I would also like to offer a very special thank-you to **Dr. Marjorie M. Fisher** for her generous gift to this year's Annual Meeting. Your collective support is vital to making this conference possible.

In addition, I would like to recognize the **ARCE Member Chapter Council** for fully underwriting the awards for **Best Student Paper** and **Best Student Poster**. Their generous commitment demonstrates meaningful support for the next generation of scholars and the future of our discipline.

A very special thank you 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 Nadine Moeller**—who have dedicated countless hours to organizing another exceptional conference. I also wish to **acknowledge the remarkable efforts of ARCE's staff**, whose dedication and professionalism make both this annual meeting and our broader mission possible.

Over the next few days, I encourage everyone to visit the exhibitor hall, where you will find a wide array of resources for Egyptologists—including innovative software, scholarly publications, and more. I hope each of you takes full advantage of the opportunity to engage with colleagues, exchange ideas, and forge new connections that will inspire and sustain your work in Egyptology.

Thank you for your continued support of ARCE and for your commitment to advancing the study of ancient Egypt. I look forward to an exciting, enriching, and collegial conference here in Denver.

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



PRESENTATION ABSTRACTS

**Abstracts are listed as
written by speaker**

Aaren Zhengfang Zhou,
New York university

Cooking Beyond the Nile: Egyptian Culinary Practice at a New Kingdom Garrison

Daily food preparation is one of the most persistent yet least visible dimensions of Egyptian imperial life beyond the Nile Valley. At New Kingdom garrison sites in the southern Levant, Egyptian presence is typically reconstructed through administrative architecture, inscriptions, and elite material culture, while ordinary practices such as cooking and eating remain archaeologically underexplored. Yet culinary routines—what foods were prepared and with what tools—offer a direct window into how Egyptian daily practice was maintained or adapted in provincial settings.

Beth-Shean provides one of the most thoroughly published archaeological corpora from an Egyptian garrison context, but its material categories have largely been studied in isolation. As a result, cooking vessel and an unusually high concentration of fish remains dating to the Egyptian occupation have never been analyzed together. This separation has obscured the relationship between vessel form and culinary practice.

This paper addresses this gap through an integrated archaeological analysis combining ceramic typology, stratigraphic and spatial distribution, use-alteration evidence, and zooarchaeological data. Mapping the spatial co-occurrence of CP 71 and fish remains across Late Bronze IIB–Iron IA contexts, alongside analysis of vessel morphology, firing characteristics, and soot patterns, demonstrates that CP 71 was particularly suited to Egyptian cooking practices.

The results show a strong association between CP 71, fish preparation, and Egyptian occupational areas, suggesting that locally produced pottery was adapted to sustain Egyptian culinary traditions at Beth-Shean. This study highlights everyday food preparation as a key material expression of Egyptian imperial life beyond the Nile Valley.

Alejandro Ruben Quintana,
Yale University

The Hermopolis Repair Papyrus: Local History, Urban Topography, and Civic Construction in Roman Egypt

This paper revisits the Hermopolis Repair Papyrus (CPR 35.43A) a Roman cost-estimate for a program of building repairs conducted in the Egyptian city of Hermopolis Magna following riots that damaged the city in the early 260s CE. The document's topographic information has grounded archeological work at the site of Hermopolis (el-Ashmunein) since the early twentieth century, but the papyrus has so far remained poorly understood. Through a new edition that focuses on the structure and accounting logic of this document, I rewrite the topography of Hermopolis Magna and resituate the historical significance of the Repair Papyrus.

By way of introduction, I consider the papyrus in relation to the archive of the city-council of Hermopolis and contextualize the document in space and time. I then demonstrate that the established view of the topography, and, by extension, archaeology of the site has been based upon a series of assumptions that are not justified by the papyrus. By reevaluating the numbers and sums, incorporating a new fragment, and examining the physicality of the account, I demonstrate that the main east-west thoroughfare of the city was divided into two avenues which were further subdivided into five sections (rather than one avenue subdivided into twelve sections as commonly accepted). Addressing the unexplored archeological and historical interest of the main body of the account, I conclude with a discussion of the materiality of construction and the workers who carried out these repairs.

Alison Wilkinson,
Johns Hopkins University

“Stand with Me”: Politeness, Power, and Plea in a Demotic Letter to a Woman

An unnamed man, in evident distress, wrote to a woman named Ta-Imn, desperate for her aid. His letter, preserved on Papyrus Saqqara 1971/2 DP 145 and first published by H. S.

Smith in 1994, reveals an interplay of persuasive and politeness strategies. This paper reexamines the correspondence through the lens of Politeness Theory and aims to extract the power and gender dynamics of these two individuals.

Politeness Theory offers a framework for understanding how communicative strategies manage social relations and mitigate conflict. In this case, the writer is walking a fine line: he's desperate and needs help fast, but he also must avoid offending Ta-Imn and deter her from fulfilling the requests. The male author carefully balances the urgency of his appeal with politeness strategies to mitigate offense and maintain Ta-Imn's goodwill. Throughout the letter, his language alternates between direct, even impolite, expressions of need with carefully constructed polite appeals. This back-and-forth hints at a subtle power imbalance. The man's illness and inability to perform his duties put him in a position of need, and Ta-Imn as the one with the capacity to act—and, therefore, the power to decide. This letter lends itself to a broader examination of power and gender dynamics in ancient Egypt. The analysis illustrates how power in this exchange arises less from gender than from circumstance—the imbalance created by need, illness, and dependence.

Allison McCoskey,
University of California, Los Angeles

Who's Old in the Old Kingdom?: Representations of Elders in Early Egyptian Art

While many believe the average life expectancy in ancient Egypt was approximately 30 years, ample skeletons from these early periods prove that old adults (aged 45+) were relatively common. While it can be argued that the Egyptians valued youth over advanced age as most depictions display an idealization of the human form, there is much to gain by interrogating the examples where this is not the case.

The Early Dynastic period and Old Kingdom present several examples where such variation occurs with elite individuals portrayed in advanced age. Drawing primarily from the stelae excavated at Helwan, the wooden panels of Hesy-ra, and Old Kingdom statuary, this presentation highlights the specific features that indicate advanced age in early Egyptian art

(specifically the under-eye depression, an emphasized nasolabial fold, a receding hair line, and modelling at the corners of the mouth). This art historical analysis of the features of advanced age allows for the (re)classification of depictions based on social age. Some suggestions of this presentation include that the Bust of Ankhaf and Neferefra in the White Crown should be considered “old”, and the Statue of Hemunu and the Seated Scribe, which have been suggested to portray old age, would not be classified as old. The deliberate depiction of advanced age highlights the status and value of elders in Egyptian society and counters the notion that old age in Egypt was characterized by frailty and retreat from public life.

Amalee Bowen,
Yale University

Did Women Ruin the Kingship?: Reconsidering Narratives about Sobekneferu as Dynasty 12's Last King

The reign of the last king of the 12th Dynasty, the female pharaoh Sobekneferu, tends to either be overlooked by scholarship or to be characterized as a sign of the «end of an era,» with some scholars even considering her reign as a marker of the end of the Middle Kingdom. However, it is time to reconsider the assumption that the end of a dynasty, a short reign, and a female ruler indicate problems in the kingship and in Egypt at large. In order to reevaluate Sobekneferu's reign I will look at the following aspects: 1) the foundations laid by important figures like Neferuptah already in the reign of Amenemhat III that may have paved the way for a woman to take the throne, 2) Sobekneferu's methods of legitimizing her kingship, 3) Sobekneferu's self-presentation as both woman and king and her innovations in titles, statuary, and reliefs, and 4) the potential impact of Sobekneferu's reign on Dynasty 13 and in the reign of Hatshepsut, another female pharaoh. By examining Sobekneferu's innovations and importance, I hope to bring more attention to this often overlooked female king and also invite more careful consideration of the end of the 12th Dynasty.

Amany Abd El Hameed, Robert Vigar,
Penn CHC

The Qa'a Stela - Colonial Politics and Archival Silence

This article examines the deliberate exclusion of King Qa'a's stela from Flinders Petrie's official documentation of his 1900-1901 Abydos excavations, despite its significance as a First Dynasty royal object. While absent from Petrie's published reports and official submissions to the Egyptian Antiquities Service, the stela appears prominently in his private correspondence with Sara Yorke Stevenson, first curator of the Penn Museum. This archival discrepancy reveals how institutional authority shapes what is recorded and silenced in Egyptological practice.

Drawing on unpublished letters (1900-1902), the article demonstrates that the stela was strategically negotiated as a «gift» outside formal academic channels, embedded within networks between British and American institutions seeking to strengthen imperial alliances. The stela emerges not as a simple archaeological object but as a materialized colonial document, reflecting political negotiations through which institutions controlled Egyptian antiquities circulation.

The study adopts a critical framework treating archival silence not as accidental absence but as deliberate institutional power. By juxtaposing the stela's erasure from official reports against its valorization in private discourse, the article illuminates how colonialism operated within the archive itself—not merely at excavation sites but continuously through documentation practices that shaped Egyptological knowledge.

This research contributes to current scholarly debates on documentation ethics, museum acquisition politics, and colonial legacies in archaeological archives. It challenges the traditional separation between fieldwork and archival practice, proposing that the archive constitutes a political and epistemic field where colonial control is continuously reinscribed.

Anna-Latifa Mourad, The University of Chicago; Naguib Kanawati,
Macquarie University

Recording and Restoring the Mastaba of Khentika, Saqqara

The mastaba of Khentika is located in the Teti Cemetery at Saqqara. In 1953, T.G.H. James published its inscriptions and architecture in what remains the most complete record of the tomb. However, James himself noted in this that “the expedition had neither the time nor the resources” to undertake the complete clearing of the mastaba and its exterior (James 1953: 1). This limited exploration of the tomb stands in contrast to its historical and archaeological significance. It is among the largest of the Old Kingdom, constructed in likely multiple phases, and decorated with scenes that align with its early Sixth Dynasty date. One of its two chapels belongs to Khentika Ikhekhi, a vizier of Teti and Pepy I who served the pharaohs across a politically unstable period. A second chapel belongs to another Khentika, his identification either as a son of the tomb owner or later priest disputed.

Recognizing its importance, our project was launched in 2025 to record and restore the mastaba of Khentika. It aims to examine the mastaba, clear and document it, and conserve and restore it for cultural heritage preservation at the Teti Cemetery. Its restoration alone will include the study of many blocks and fragments for their reconstruction in their original location. This paper presents the results of the first year of our work at the mastaba. It includes an overview of the tomb's significance, the state in which it was found, and our efforts in the year towards clearing, documenting, and conserving the tomb.

Anthony Crosby,
Independent Scholar

Investigation, Analysis, and Stabilization of Tetisher's Pyramid at Abydos

During field seasons in October 2022 and the late winter of 2023, the Tetisher's Pyramid was investigated, researched and documented, leading to the stabilization and partial restoration in March 2023. The project is one of several conducted by the Abydos South Project, a joint Egyptian and American project working under the approval of the Ministry of Tourism and

Antiquities. The Tetisheri Pyramid was part of the complex constructed at Abydos under Ahmose I beginning ca. 1550 BCE and consisted of the Tetisheri and Ahmose pyramids, a tomb and Temple complex. The two pyramids are the last known Royal Pyramids constructed in Egypt. Constructed of mud brick as a cellular or casemate system, the pyramid was twenty-four meters on each of the four sides and as the slope was approximately 63 degrees, the height when completed was twenty-four meters or approximately 80 feet. An enclosure wall surrounded the pyramid. Following re-excavation in October 2022 and thorough documentation, a preservation plan was developed, and the conservation began in February 2023. The project goal was to stabilize the remains and restore only to the degree necessary to present a clear interpretation of the casemate construction system and important pyramid details such as the overall footprint and the slope of the side walls. If physical or documentation evidence from previous and current investigations was not available, restoration was not undertaken. Consequently, several questions of construction remain unanswered and are open to interpretation by observers.

Ariel Singer,
The Netherlands Flemish Institute in Cairo

Hidden Heights: Ramses IV and Reused Ceiling Blocks in Khonsu Temple at Karnak

Perhaps one of the most remarkable elements of the well-preserved temple of Khonsu at Karnak is its history of construction, reuse, and ancient restoration. The current structure was begun by Ramses III, but completed and modified by numerous subsequent kings, including Ramses IV and Herihor. This complex construction history is further complicated by the substantial number of blocks reused from earlier monuments.

Among the structures from which these blocks were sourced, those from the Ramesside kings have yet to be thoroughly examined. As part of a larger project documenting and contextualizing these, this paper will focus on a few massive ceiling blocks inscribed for Ramses IV on their short ends, now reused in the forecourt ceiling, with undersides decorated for Herihor. The earlier inscriptions are almost entirely obscured

in their current location, suggesting it was not their original placement. This raises several issues: were they initially from Khonsu Temple or another monument? If the former, what does that suggest about changes made to the temple construction; if the latter, where could they have come from? And, perhaps most intriguingly, why were they inscribed on the short ends, which is exceedingly rare in temple decorative schemes?

This paper will begin to address possible answers to these questions, with the research ultimately aiming to explain some of the intricate layers of reuse and construction in Khonsu Temple and deepen our understanding of Ramses IV's otherwise limited construction program, contributing to our knowledge of the beginning of the New Kingdom's waning era.

Ashley Arico,
The Art Institute of Chicago; Giovanni Verri, Art Institute of Chicago

An Egyptian Blue Cylinder Seal of an Official of Pepi I

In 1899 Walter L. Nash published a photograph of a cast taken from a blue cylinder seal bearing the serekh of Merytawy Pepi (I) that was in his possession. Subsequent studies (Goedicke 1961; Kaplony 1981) based on this initial publication of the cast focused primarily on the seal's incomplete inscription, which features the titles of a high-ranking official flanking the royal name. This paper identifies an Egyptian blue cylinder seal in the Art Institute of Chicago's collection (AIC 1942.648) as that currently known as the Nash seal. After reconstructing the modern history of this Old Kingdom seal using archival documents, the paper will present results from the ongoing noninvasive scientific analysis of the object using visible-induced luminescence imaging (VIL), Raman spectroscopy, Fourier-transform infrared spectroscopy (FTIR), and X-ray fluorescence spectroscopy (XRF). These analyses shed light on the material makeup of the seal (previously published as "very hard blue stone" and "Harte blaue Paste") and reveal information about how it was manufactured from a single piece of Egyptian blue. The paper will then situate the seal within the known corpus of more than ten blue cylinder seals dating to Pepi I's reign, considering questions regarding the possible motivations for and practicalities of the choice of Egyptian blue as a medium for this purpose and whether or not this unusual group of seals can be traced to a single workshop.

Azza Kamal,
University of Colorado Boulder; Sondos Sami,
Ministry of Tourism and Antiquities

Blueprints of Power: Tracing Rosetta's Architecture and City Life

The City of Rosetta is renowned for the Rosetta Stone discovery in 1799. The urban district of the city has a rich history -circa 9th Century, that flourished as an economic hub during the Ottoman's ruling period, circa 1517 onward. As the main port on the Mediterranean, the city attracted merchants and was a home for its signature Ottoman architecture. This has stirred the economic boom and enhanced the trade movement, resulting in the formation of a unique pattern and memorable buildings in the city's historic district. This research commemorates the neglected architecture and urbanism of Rosetta and celebrates the city as the second -after Cairo- to have intact Islamic residences.

We've utilized archival data and blueprints to document -through narratives, drawings, digital maps, and immersive 3D models, the city's economy and social life, published in archives and secondary sources. The process includes using historical maps -circa 1946- and systematic front façades images to recreate a digital replica of the historic district and its 22 Ottoman residences that are currently intact. The process includes georeferencing historic maps, calculating the root means square error (RMSE), digitizing historic city blocks and parcels, creating a 3D model, and casting the model in a virtual reality environment using ArcGIS Pro, Sketchup, and Trimble suite. Research outcomes will be on display in a public exhibition in Boulder-Denver area. It will entice creative scholarly discourse across several disciplinary realms, and interconnect digital and urban humanities, architecture and historic preservation, and history of placemaking and geopolitical power.

Bethany Simpson,
Virginia Commonwealth University, Qatar

Smiting, Sacrifice, and Sainthood: Examining Potential Egyptian Influences on the Development of Judeo-Christian Art.

This study began with a close look at a 6th century ivory pyxis depicting the martyrdom of St. Menas. Though likely made in Egypt, the object could easily be missed by Egyptologist as primarily Hellenistic in design, as is typical for much early Christian art. However, a few details in the scene are quite unusual for Classical depictions of violence, and the executioner posed with his sword high, restraining the victim by his hair, are in fact clear hallmarks of the well-known Egyptian "smiting scene."

This began the author's investigation into the comparative semiotics of violence in Egyptian, Hellenistic, and Roman art, and in particular what influences Egyptian culture may have had on the development of early Christian art. The resulting catalogue details nearly 200 early Christian works which seem to explicitly rely on the smiting scene to depict martyrdom, as well as Old Testament ritual sacrifice, warfare, and execution. However, why would the early Church choose an Egyptian scene, when classical visual culture was so much more widespread, and had no lack of its own violent imagery to draw from? Was it merely a stylistic preference? Or was there some explicit intention to subvert the Egyptian narrative, transforming the victim of the violent act from a foreign adversary into a holy figure, his physical subjugation reinterpreted as spiritual triumph? This study is still very much in progress, and in presenting it the author aims to engage in dialogue with colleagues to explore these and other future questions.

Brendan H Hainline,
Metropolitan Museum of Art

Old Kingdom Conceptions of the Divine through Identity, Iconography, and Locality

Much of the data used to understand ancient Egyptian conceptualization of their deities derives from the New Kingdom and later periods, from when prolific religious texts and numerous surviving divine representations are preserved. However, problems can arise when extrapolating these later ideas back to the Old Kingdom: while later ideas are useful in contextualizing the preserved Old Kingdom data, this risks anachronism and can obscure important chronological changes and developments. Ultimately, an accurate—if incomplete—understanding of Old Kingdom religion must be grounded in the Old Kingdom source material.

To that end, this study will utilize contemporary sources Old Kingdom sources and focus on three aspects of the divine: (1) names and epithets, (2) representations and iconography, including underutilized sources such as classifiers and depictions on seals and sealings; and (3) specified geographical associations. This talk highlights specific unusual and unexpected examples where the identity, iconography, and locality ascribed an Old Kingdom deity differs from later sources and what that might mean for their (and our) understanding of the divine.

Bri Stellini,
University of Chicago

Vessels of Memory: The Makings of the Senwosret III Boat Burials

Boat burials are a practice recorded in Egypt from the Early Dynastic to the Late Middle Kingdom. However, the few extant boats that remain have only ever been seen through the lens of religious symbolism or for their formal qualities as watercraft. The logistics of large-scale labor put into boat burials have never been questioned by scholars. There is an assumption that the scale of these boat burials can be explained through the simple conclusion that these were created for the king and therefore reflect his grandeur.

In this paper I demonstrate how the making processes of the Senwosret III boat burials both at Dahshur and South Abydos are key to understanding how these sites were intended to function. Their functionality hinged upon the continued value that the boats held in Egyptian collective memory over time. Along with the four known Dahshur boats excavated by Jaques de Morgan, this paper will include the recently excavated boat building at Senwosret III's mortuary complex at South Abydos based on their contemporaneity with each other.

Brian Paul Muhs,
University of Chicago; Tasha Vorderstrasse,
University of Chicago

Writing and Administration in Kushite and Napatan Period Nubia

The use of Egyptian writing in Nubia by Nubians in the Kushite and Napatan Periods has frequently been underestimated. Scholars frequently assume few Nubians could read or write Egyptian, and they dismiss variations in Egyptian language texts from Nubia as «misunderstandings», especially after the Kushite occupation of Egypt. In contrast, we wish to argue that Egyptian writing in Nubia suggests a great familiarity with and understanding of contemporary Egyptian writing in Egypt, both in the Kushite and the Napatan Periods. This can be seen in the different forms of the Egyptian language and writing in Nubian. The evidence in the Kushite and Napatan periods in Nubia comes from a variety of different texts including those on monumental buildings as well as stela, ostraca, offering tables, scarabs, and sealings. While there has been considerable discussion of most (but not all) of the royal stela, other texts, particularly those inscribed on smaller objects, have not been studied in as much detail. The use of hieratic on (a few) ostraca from Nubia together with scarab seals and administrative sealings suggests that the Kushites and Napatans understood and made use of cursive Egyptian scripts for administrative purposes, while non-standard irregular writings of hieroglyphs in some hieroglyphic texts from Nubia could reflect the use of hieratic originals. All of the evidence suggests a thriving indigenous administration which understood and independently developed ancient Egyptian language and writing in order to rule Nubia while at the same time being aware of contemporary developments happening outside Nubia.

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.

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

Coffin Craftsmen, Red Joints, and Communities of Practice

In recent years, scholars have begun to appreciate the value of the study of coffin construction and the social insights that this type of material analysis may provide. One intriguing detail is the inclusion of red paint and spells applied to hidden joints, which had to be part of the manufacturing process. While scholars have begun to acknowledge this tradition more regularly, its chronological and geographical distribution, variants, and significance is not yet well understood. In this paper, I therefore provide an overview of the tradition in its various forms, looking at its appearance in over 75 complete coffins and coffin fragments that span from the Old Kingdom through to the Third Intermediate Period. This analysis helps to demonstrate the existence of woodworking communities of practice, maintaining and adapting traditions throughout Egypt's history – clearly present within and beyond Intermediate Periods. The variants of this tradition suggest which additional professions were on the peripheries of these communities, and the extent of connections between woodworkers, priests, and patrons. What emerges is clear evidence about the technical, material, and religious knowledge of woodworkers. This provides remarkable insights into a segment of society that, due to their infrequent inclusion in textual evidence, often remain unseen in the social history of Egypt. Through the study of these secret, magic, hidden details, these illusive individuals come to light.

Cedric Gobeil,
Museo Egizio

The Spirit of Wood: New Light on Some Artifacts from the Tomb of Kha (TT8).

In February 1906, during excavations in the western necropolis of Deir el-Medina, Ernesto Schiaparelli's team discovered the intact tomb of the architect Kha and his wife Merit, whose exceptionally rich burial assemblage is now housed in the Museo Egizio in Turin. Among the most intriguing finds was the wooden door leaf that had sealed the burial chamber, still firmly locked in place at the time of its discovery and preserving a rare snapshot of ancient funerary practice. Long overlooked in scholarly research and often mentioned only in passing, this object has recently undergone a comprehensive reassessment by a multidisciplinary team of conservators, Egyptologists, and technical specialists, undertaken in conjunction with the redesign of the museum gallery dedicated to Kha and Merit. Through detailed analysis and the application of new imaging technologies, the team has identified several previously unrecorded features that prompt a complete re-evaluation of the door from both scientific and technical perspectives. Far from being a simple wooden panel, the door reveals valuable insights into domestic security mechanisms, artisanal choices, and the remarkable sophistication of ancient Egyptian woodworking. These discoveries have, in turn, stimulated renewed investigation into other wooden objects from the tomb. Notably, the wooden outer coffins of Kha and Merit — long admired for their craftsmanship — now appear to demonstrate an even more unexpected level of structural ingenuity and technical innovation than previously assumed.

Charlotte Rose,
Independent Scholar

Don't Eat That! Stomach and Digestive Spells in Ancient Egyptian Medical-Magical Texts

Medical-magical texts and the materials within their spells offer a rare insight to the religious practices of Egyptians in the context of daily life. Previous scholarship has examined the various ingredients in these texts, particularly the numerous plants and animal products, as well as the religious

underpinnings of the prescriptions and incantations. Other works specifically focused on the ancient Egyptian terminology of the stomach, particularly to distinguish that region from the heart. However, less research has focused on the religious underpinnings of the stomach and digestive spells, resulting in a lack of understanding the ancient Egyptian view of these common conditions. What mythology was invoked in these texts? What was the symbolism of the treatment methods and ingredients for treating these issues? Initial findings of this research include the frequent analogy of Horus eating the *ꜥbd.w*-fish, as well as the consumption of drinks poured on images of deities or written-out spells.

David Wesley Pepper,
Independent researcher

Artifact, Where Are You? And, What Are You? Identifying Amarna Objects at History Colorado.

Sometimes artifacts from ancient Egypt are ‘found’ in unexpected places. A distribution of objects from Amarna were sent to Denver in 1922, but never put on display. Later, they made their way into the archives of the Colorado History Museum, where they reside today. The museum did not have much information about them, so I was asked to examine the artifacts and see if I could provide further details. On my first visit I noticed that most still had their excavation registration numbers inscribed upon them.

Using records from excavation field notes and reports, most of these objects were identified, and a number of them were from well-known locations at Amarna. This paper describes the discovery, collection, and distribution of these artifacts, and how they came to their current home at the Colorado History Museum. And, most importantly, what these artifacts are, and how they relate to the history of the city of Akhetaten.

Eleanor Fraser Taylor,
Brown University

Gender and Kingship in the Iconography of Queens Khentkaus I and II

This paper aims to situate the Old Kingdom queen mothers Khentkaus I and Khentkaus II within the broader tradition of female kingship, placing them alongside later rulers like Sobekneferu and Hatshepsut. The term “Khentkaus Problem,” coined by Egyptologist Miroslav Verner in 1997, refers to the debate over whether either Khentkaus I or Khentkaus II ruled as a sovereign. Both queens are attested with the unusual dual title: *mw.t nsw.t bity nsw.t bity* (“Mother of the Two Kings of Upper and Lower Egypt”). Accompanying attestations of their name is a unique classifier depicting a seated woman on a block throne, often adorned with a headdress and a sceptre or staff. This classifier appears across media, including carved monumental reliefs, painted inscriptions, and administrative papyri.

This paper will focus on the use of this classifier to argue that it conveyed extratextual information about the positions of both queens that could not be adequately conveyed through their titulary alone. Drawing on queer and relational theory, particularly the concept of female masculinity, it is suggested that representations of the queens selectively employed royal male and royal female imagery to articulate authority. This may reflect their regencies or co-regencies during periods of dynastic instability. Lastly, this paper argues that the close analysis of gendered classifiers in women’s inscriptions offers new insights into the construction of kingship and kinship in ancient Egypt, with the potential to expand our understanding of how visual language expressed female power.

Elizabeth Hart, Meret-Neith Project,
University of Vienna/ DAI Cairo; E. Christiana Köhler, University of Vienna

Aspects of the Tomb Assemblage for the Most Powerful Woman in Early Dynastic Egypt: Queen Meret-Neith

Queen Meret Neith was buried in a monumental tomb at Umm el-Qa’ab Abydos among the First Dynasty kings, in a tomb

complex comparable in terms of size and design. However, it is debated whether she was a regnant queen serving on behalf of a young son, or a full ruler in her own right. There can be little doubt that she was an extremely powerful and important woman in the fledgling Egyptian state. The Meret-Neith project, led by the University of Vienna and the DAI Cairo, has re-excavated her tomb complex with the aim of better understanding this influential woman's role at the dawn of Pharaonic society. Here we assess one aspect of her tomb assemblage, the lithic artifacts, to establish how they compare to that of other kings.

The newly excavated assemblage consists of 692 lithic objects, plus 26 pieces located in museum collections. Bifacial knife fragments and double-ended scrapers (aka Razor Blades) are the most common tools. As these tools are also prevalent in other 1st Dynasty kings' tombs, this demonstrates a baseline comparability in terms of what was included in the tomb of this powerful woman to support her in the afterlife. However, variations exist, such as the low number of projectile points in Meret-Neith's tomb compared to that of, e.g. Djer. Additionally, frequencies of burning for different tool types paired with evidence of burning on the tomb itself suggest possible original deposition location for some classes of lithic artifacts

Emilie Sarrazin,
Yale University

A Living God in Edfu: The Tomb and Cult of Izi

In 1933, Sebbakh digging at the western edge of Tell Edfu led to the discovery of the mudbrick mastaba of Izi, a high official whose illustrious career spanned the late 5th and early 6th Dynasties. Subsequent excavations by French and Franco-Polish missions revealed that this tomb was the locus of remarkably prolonged cultic activities, as the deceased official was deified and worshipped as a "living god" until at least the late 13th Dynasty. While the various inscribed elements uncovered in this tomb received earnest scholarly attention, the physical monument to which they belonged was more schematically studied. In 2005, Michel Baud, working with the Tell Edfu Project, sought to address this discrepancy by reinvestigating the mastaba's architecture to supplement the limited plans provided by earlier excavators. Building on Baud's preliminary findings, this study focuses on the materiality of Izi's mastaba both as a tomb and a place of worship. It first situates the structure within the broader necropolis of Tell Edfu and assesses

its relationship to surrounding tombs. It then examines the monument's architectural characteristics and transformations over time. The recovered artifacts—now dispersed among museums in France, Poland, and Egypt—are reassembled and repositioned in their original context. Together, these datasets are used to reconstruct the emergence of this cultic space and the ways in which people moved through, used, and modified it over time.

Emma Glenister,
University of Pennsylvania

Nubia's International Role in the Fourth Millennium BCE

The world of the late 4th millennium BCE was rich with exchange of goods and ideas. Scholars have long noted and studied the connections between Egypt, Syria-Palestine, Iraq, and Iran as documented in shared artifact types and iconographic motifs. However, other parts of Northeast Africa - particularly Nubia and the Sahel - have long been left out of this story, either treated as subsidiary to Egypt or ignored entirely. The glyptic and iconographic evidence available from Nubia during the Chalcolithic and Early Bronze Ages shows us that subordinating Nubia's involvement in international affairs to Egypt is a mistake. Nubian iconography of power during this period, expressed primarily through seals and incense burners, is better understood not primarily as Egyptianizing. Instead, we should regard it as part of an international language of authority with which Egypt, Nubia, Syria-Palestine, Iraq, and Iran (and places further afield) were fluent. Moreover, seals and sealings with designs found in Nubia but not in Egypt (Shinn 2021, 60) can be understood as influenced by wider regional motifs. One featuring a design of an animal procession closely resembles examples from Choga Mish at the Iranian Plateau while others bear designs that may draw on wider Sahelian motifs. This paper will view Nubian iconographic art and particularly its glyptic tradition through this international, rather than Egyptocentric, lens to arrive at a better understanding of late fourth millennium Nubia's role in the wider world.

Giovanni Tata,
Brigham Young University; Elena Urzi, "Sapienza"
University of Rome

Kha's Knickers: The Loincloths of the Architect Kha from Deir el-Medina

On February 15, 1906, in the so-called “workers' village” of Deir el-Medina, located on the west bank of present-day Luxor in southern Egypt, an intact tomb was discovered by the Italian Archaeological Mission led by Ernesto Schiaparelli, then director of the Egyptian Museum in Turin. The owner of the tomb was a high-ranking official who lived between the reigns of Thutmose III and Amenhotep III during the New Kingdom: the “chief of works” Kha, buried together with his wife Merit.

This magnificent discovery led to the discovery of one of the richest funerary offerings ever found in Egypt, including a large quantity of textiles, around 140 in total, including tunics, loincloths, cloths, and bandages, most of which were in a good state of preservation. More than a third of the textile material consists of loincloths, specifically 62. In 1984, the textile collection was analyzed by Egyptologist Giovanni Tata, director of Creative Works at Brigham Young University, Provo, UT, since 1996. The analysis was delivered to the Museo Egizio but never published.

This article aims to outline the evolution of textile production during the New Kingdom and is the first in a series of articles illustrating the results of Giovanni Tata's analysis of the fabrics, starting with some of the most significant loincloths from Kha's trousseau. This paper gives an in-depth discussion of the structural techniques used in their construction. Particular attention is given to the use of the weaver's mark and other marks which identify the owner of the loincloths.

Giulia Tonon,
University of Exeter

Maxims Across Cultures: The Case of Demotic Instructions and Greek Gnōmai in Educational Contexts

“Wisdom” literature, increasingly labelled in contemporary scholarship as Instructions or Teachings, corresponds to the Egyptian term *sb3y.t*, consistently attested at the beginning of well-preserved works in this tradition. These texts are typically framed as a father instructing his son, presenting practical, broadly applicable advice intended to shape behaviour and

transmit societal values. The corpus is extensive, spanning from the end of the third millennium BCE through the fourth century BCE, with copies still produced as late as the second century CE.

In the Graeco-Roman period, they circulated widely among the demotic-speaking population. Prominent examples include the Instructions of Khasheshonqi, Papyrus Insinger, and Papyrus Ashmolean 1984.77 vo. School exercises often involved copying excerpts from these texts, reflecting their use as pedagogical tools. In parallel, several Greek works of gnomic literature, such as the collections of sayings attributed to the Athenian playwright Menander, were reproduced in Greco-Roman Egypt and employed in educational contexts, highlighting the pedagogical value of maxims.

The aim of this paper is twofold. First, it examines how selected Demotic school texts containing excerpts from Instructions correspond to the genre and its historical development, assessing conformity with or deviation from established models. Second, it compares these texts with Greek gnomic parallels, analyzing themes, generic features, and linguistic aspects to identify similarities and differences. Ultimately, the study explores how school texts illuminate intersections between Egyptian and Greek maxims traditions and considers their broader implications for pedagogical strategies in the multicultural context of Greco-Roman Egypt.

Hana Navratilova,
University of Oxford; Khaled Abdelaziz Hassan,
Cairo University/Misr University for Science and
Technology

New light on Meidum Visitors: Political Graffiti of Ancient Egypt

The authors have prepared a revised edition of secondary inscriptions from the pyramid temple and the entrance corridor of the pyramid of Sneferu at Meidum, supported by the ARCE Antiquities Endowment Fund. They used archival records about Meidum epigraphy, located in archives in Oxford and Philadelphia. The new edition of texts, enabling access for the international research community, revealed new intertextual relations as well as details about materiality and spatiality of these New Kingdom texts in an Old Kingdom context. The graffiti in Meidum contain political and biographical content, a broad range of professional titles of their writers and further information about the cult of Sneferu. The tenets of communication concerned with kingship and memory are

already present in the significantly more succinct Middle Kingdom texts in the Meidum pyramid temple. The New Kingdom corpus features texts that display elements of 18th dynasty royal eulogies and other royal and private inscriptions. These texts are characteristic for the graffiti group at Meidum, with parallels in Dahshur and Abu Ghurob. The authors suggest that the visitors' texts were cultivated in an organic development inspired by textual traditions used in both in private and in royal commemorative contexts. The graffiti borrow narrative structures and some conventions of biographical texts as well as other text genres including reports and dispatches. The Meidum corpus presents eloquent examples of a Memphite and of a transregional tradition of secondary epigraphy that embodied the values of Egyptian elites of the New Kingdom. .

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

Evolution of the BD 161/151 Scheme on New Kingdom and Third Intermediate Period Coffins

By the 18th Dynasty reign of Amenhotep III, two Book of the Dead spells, BD 161 and BD 151, were combined into a widely used, contextually specific, coffin/sarcophagus composition in which BD 161's essential Thoth figures bracketed selected deities from BD 151, namely, Anubis and the four sons of Horus—Imsety, Hapy, Qebhsenuf, and Duamutef. This composite BD 161/151 scheme consistently adorned the exterior, long sides of royal and private coffins and sarcophagi during the New Kingdom and those belonging to non-royal individuals during the Third Intermediate Period and Late Period.

During the BD 161/151 scheme's New Kingdom phase, from the mid-to-late 18th Dynasty through the mid-20th Dynasty, its iconography, formal arrangement, and bilateral pattern of distribution on coffins and sarcophagi remained relatively constant. However, the mid-20th Dynasty transition from the Ramesside "proto yellow" coffins to the "yellow" coffin type that became predominant in the Third Intermediate Period, marked the beginning of significant iconographic variations; different, sometimes unilateral patterns of distribution; and the representation of the deceased alongside the BD 161 and BD 151 gods.

The aims of this paper are to elucidate the nature and meaning of these modifications to the BD 161/151 coffin/sarcophagus scheme and to suggest possible intericonic influences from tomb programs and papyri upon these changes.

Heidi L Pennington,
California State University, San Bernardino

Functional, Not Cosmetic Revisiting the Role of Heat in Ancient Egyptian Amethyst Production

The earliest known amethyst mines in Egypt date to around 2000 BCE in the Wadi el-Hudi region. Excavation by the Wadi el-Hudi Project at Sites 4 and 9 have revealed archaeological evidence suggesting that ancient Egyptians heat-treated amethyst during on-site processing. This interpretation has been contested by geologists, who argue that heating amethyst destroys its purple coloration, making intentional heat-treatment unlikely. To test this hypothesis I undertook an experimental archaeology project, treating amethyst over live fire, to evaluate whether heat-treating amethyst was feasible and beneficial. The results demonstrate that prolonged exposure to fire does remove the purple color, but shorter exposures produce meaningful functional changes. Heat-treatment made the stones softer and more brittle, facilitating shaping, reducing hardness, and making the removal of adhering quartz significantly easier. These outcomes provide empirical support for the interpretation that ancient Egyptians were not heat-treating amethyst for color-enhancement, but rather as a practical production technique to improve workability during extraction and processing at Wadi el-Hudi.

Hesham Ahmed Mohamed Abdel kader,
Ministry of Tourism and Antiquities, Egypt

Revealing the Hidden Waters: New Excavations of a Late Roman Public Bath at Hermopolis Magna

This paper presents the results of two recent archaeological campaigns (2022 and 2023) at Hermopolis Magna, undertaken under the auspices of the Egyptian Ministry of Tourism and Antiquities and generously funded by the Egypt Exploration Society (Centenary Award). These investigations have brought to light substantial remains of Bath 5 in Bittel's classification, the only securely identified Roman public bath still standing in the city. The bath is located to the southeast of the Muslim cemetery of el-Ashmunein, on the southeastern edge of the ancient site.

Excavations revealed the hot section of the bath, including multiple rooms paved with marble floors, a series of individual bathtubs, and a remarkably well-preserved sewage and hydraulic system. The main furnace and hypocaust heating installation were also uncovered in situ. This bath can be securely dated to the late Roman period (4th–6th centuries CE), with architectural parallels at Kom el-Dosheh in Lower Egypt and at Clysma (modern Suez) in Sinai.

The discovery of this bath offers a rare opportunity to reassess bathing culture at Hermopolis during Late Antiquity, a period of profound cultural and urban transformation. Its hydraulic and sewage systems shed light not only on the engineering of public facilities but also on the social significance of bathing as a marker of Roman identity in Middle Egypt.

Future work will aim to complete the excavation of the northern sector of the building, including the presumed entrance and frigidarium, to establish a more comprehensive understanding of the bath's plan and function within the urban fabric of Hermopolis Magna.

Hossam Abd El Azeem,
Shawahid Misr (Witnesses of Egypt); Robert Vigar,
Pace University

Reviving Sultan al-Ashraf Inal: Community-Led Conservation of a Neglected Mamluk Architectural Complex in Historic Cairo

The architectural complex of Sultan al-Ashraf Inal (r.1453-1461), located in Cairo's City of the Dead, represents one of the most spatially ambitious yet critically neglected ensembles of

late Burji Mamluk architecture. Despite comprising a madrasa-Khanqah, mausoleum, minaret, public fountain (saby), royal pavilion (qusa), Sufi cells (khalawy), and ancillary structures across over 10,000 m², the site has endured decades of abandonment, uncontrolled waste accumulation, and structure deterioration.

In 2025, Shawahid Miṣr (Witnesses of Egypt), an initiative dedicated to documenting and preserving Egypt's endangered cultural heritage, launched the "Reviving Sultan Inal" project – the first dedicated conservation intervention focused exclusively on this complex. Conducted under the supervision of Egypt's Supreme Council of Antiquities and in partnership with the Penn Museum/Penn Cultural Heritage Center, the inaugural season addressed the northern courtyard (al-Ḥwsh al-Baḥary), a central connection space linking the site's architectural components.

Over four weeks, a trained workforce of Qufti master craftsmen and local laborers manually removed +220 metric tons of accumulated debris using non-invasive, heritage-sensitive techniques. Operations employed systematic grid-based documentation, stratigraphic analysis, and continuous photographic recording. Clearance revealed original stone paving, a sealed burial shaft with intact chamber access, incised Arabic and Latin graffiti, architectural fragments from the madrasa's decorative crenellations, and evidence of the complex's functional transformation from a devotional Sufi center to caravanserai.

The project prioritizes community engagement, transforming residents from passive observers into active custodians. This presentation examines the project's methodology, preliminary findings, conservation challenges, and its potential as a model for community-led heritage preservation in Egypt's historic urban landscape.

Ira Jay Rampil,
Retired (Columbia, UCSF, Stony Brook)

Pain Relief in Ancient Egypt

Pain, a universal companion of life, is a biological warning but a profound source of human suffering when prolonged. The ancient Egyptians developed a sophisticated, holistic approach to understanding and managing pain, integrating empirical,

pharmacological, and spiritual practices. Between 5000 BCE and 100 AD, Egyptian physicians (swnw) combined herbal remedies, surgical techniques, and magico-religious rituals to treat pain from trauma, inflammation, and disease: methods recorded in the Ebers, Edwin Smith, and Kahun medical papyri. Their pharmacology included willow (a natural source of salicylic acid), myrrh, frankincense, opium, mandrake, henbane, and colocynth: plants with demonstrable analgesic, anti-inflammatory, or sedative properties. Sometimes, due to the route of administration, the «»headline»» compound was less effective than other included alkaloids. Physical therapies such as fracture reduction, splinting, and massage complemented these remedies, reflecting practical anatomical knowledge. At the same time, pain was often attributed to divine or demonic forces, invoking spells, amulets, and ritual incantations to supplement physiological treatment and produce what we now recognize as placebo-mediated neuropsychological relief. This integrative Egyptian model anticipated many modern principles of pain management, including modulation of prostaglandin and neurotransmitter pathways and the therapeutic effects of expectation and belief. Far from a primitive system, Egyptian medicine represents an early biopsychosocial framework in which physical, spiritual, and psychological dimensions of pain were inseparably linked. Their legacy persists not only in modern pharmacology but also in contemporary recognition that effective pain relief must engage both physiological and cognitive-emotional mechanisms.

Jacquelyn Williamson,
George Mason University Accurate or Orientalist?

The Use of the Word “Harem” in Egyptology

Is it both outdated and Orientalist when we translate some terms for domestic arrangements within the royal household as indicating the locales of a “harem?” The misleading term persists in academic discourse despite ample evidence to against it. This paper discusses specific case studies in which scholars have inaccurately used the word “harem” to describe ancient evidence. In so doing, they have obscured understandings, often in unconscious attempts to make the evidence suit the term, such as in certain scenes from TT49, the Tomb of Neferhotep. These misrepresentations distort our understandings of the

roles played by women in the royal sphere and confound our perceptions regarding the function of royal architecture in politics and daily royal life. Using TT49 as a test case, this paper demonstrates that scholars can more accurately interpret the lived experiences of people in the royal sphere simply by abandoning the erroneous term “harem.” Examples of historic Turkish harems and the writings of current Turkish feminists support an urgent call for Egyptology scholarship to more precisely depict household relationships in ancient Egypt.

Jasmine Smith,
New York University

The Art of Religious Entanglement in the Kharga Oasis: An Unpublished Domestic Wall Scene

During the Metropolitan Museum of Art’s 1909 Kharga Oasis excavations, Herbert Winlock produced a tracing of a painted wall scene in a Roman period house at Ain et Turba. This unpublished scene exists in the expedition’s archive in the form of Winlock’s tracing, a photograph, and a handwritten description of the scene by Charles Wilkinson. The scene features three figures armed with lances and mounted on horseback as they attack a serpent. While no inscriptions were recorded in relation to the scene, Wilkinson suggests that the figures likely represent a Christian saint, Horus, and either Thoth or Seth. According to his identifications, the scene could provide a significant example of Christian and traditional Egyptian religious figures interacting in a domestic context. While Wilkinson’s description and hypotheses are useful, the identity of the figures remains a mystery. The scene lends itself to additional inquiry such as how did it function in a domestic context, and where does its “extraordinarily crude-ness”, as Wilkinson put it, lie on the spectrum of painting vs graffiti? What other evidence exists to support or dispel Wilkinson’s theories regarding the identity of the mounted figures? Where does the scene fit within the visual evidence we have from Ain et Turba and the Kharga Oasis in late antiquity broadly? To explore these questions this paper will take a comparative approach that places the rendering of the figures (including the horses and serpent) in conversation with contemporary images on coffins and tomb walls at the nearby necropolis of Bagawat.

JP Brown,

The Field Museum of Natural History; Nicole Schmidt, The Field Museum of Natural History; Mackenzie Fairchild, Field Museum; Kaitlyn Wright, The Field Museum of Natural History; Jasmine Eleck, The Field Museum of Natural History

Disassembly, Documentation, and Treatment of a Previously Reassembled Bronze Age Boat

Late nineteenth century excavations at the pyramid complex of Senusret III (d.c. 1839 BCE) in Dahshur, Egypt discovered a series of full-sized wooden boats in a remarkably good state of preservation. Four of the boats were recovered from the excavation, reassembled in Egypt using late 19th century structural techniques, and moved to museums; two boats remained in Egypt (currently at the Sharm el-Sheikh Museum), while the other two were shipped by sea to the Field Museum and the Carnegie Museum of Natural History. The FMNH boat has been on display on the ground floor since the building was constructed in the early 1920s, latterly in a humidity-controlled display case. The construction of a new permanent exhibit requires the boat to be relocated to the first floor of the museum. Due to the boat's size (32 by 8 feet, weighing approximately one ton), the only way to accomplish this was to disassemble it. In this paper we report the documentation of the boat (photogrammetry (normal light and multiband, schematic diagraming, 3D laser and structured light scanning, x-radiography, and dendrochronological sampling), reversal of the nineteenth century structural framework, disassembly and documentation of its individual components, and on-going treatment. Technical study of the individual components elucidated the color scheme on the gunwales, tool marks, nineteenth century re-use of ancient timbers (one with surviving pigment and hieroglyphs), a modern Arabic inscription, and possible provenance of the timbers from strontium analysis.

Jennifer Taylor Westerfeld,
University of Louisville

Immersive Pasts: Implementing Virtual Reality "Field Trips" in the Undergraduate Egyptology Classroom

This paper will offer some reflections on a year-long experiment conducted at the University of Louisville, in which virtual reality (VR) "field trips" were introduced into ancient history and Egyptology courses at the undergraduate level. Utilizing existing 3D models of archaeological sites in conjunction with Oculus Quest 2 headsets, students were able to explore sites including the Tomb of Menna at Saqqara and Luxor Temple, gaining a greater sense of the materiality and spatiality of the ancient Egyptian built environment. We will discuss the pedagogical basis for implementing this practice, which is grounded in recent scholarship on embodied and experiential learning, and consider some of the practical considerations involved in setting up such field trips, including how the experience can be scaffolded to best support student learning outcomes.

Jordan Furutani,
University of Toronto

A Type of Fine Linen

This paper examines the elusive Egyptian textile term p₃y/p₃t, a designation for a fine linen fabric or garment attested sporadically from the Old Kingdom through the New Kingdom. Although its existence has sometimes been questioned, the distribution, contexts, and orthographic forms of the word suggest that it denoted a distinct, high-quality textile used primarily in elite and ritual environments. The study assembles all known occurrences, from the Pyramid Texts of Pepi II to fragmentary accounts papyri from Gurob and the Theban region, as well as a Book of the Dead exemplar, and analyzes their linguistic, paleographic, and economic implications. Particular attention is given to the New Kingdom administrative material, which documents p₃y in multiple colors and associates it with clothing distributions to women in probable royal-harem institutions. These sources permit a partial reconstruction of the textile's value, circulation, and social significance. The paper also evaluates proposals that p₃y represents a defective writing

of pꜣqt, arguing instead that the term functioned independently by the New Kingdom, even if its origin lay in earlier miswriting. Taken together, the evidence indicates that pꜣy/pꜣt referred to a genuine and fabric type rather than a persistent scribal error.

Jordan Miller,
Cornell University

Surface, Space and Sign in Hieroglyphic Writing

Blank spaces in running text occasionally function as written signs in ancient Egyptian inscriptions. This uncommon graphic device is generally assimilated with enigmatic writing or cryptography, in which sign forms and values were extended and modified for aesthetic effect and as a form of religious discourse. Taking a different angle, this paper focuses on the implications of the device and related practices for ancient Egyptian conceptualizations of writing as a material and visual phenomenon.

If conventional writing consists of graphic marks separated by the negative space of the surface, blank spaces that write can be termed anti-graphs. They turn surfaces into marks, fixing readers' eyes on what is ordinarily skipped over. The anti-graph is the conceptual inversion of non-writing. Its complement is the diorama, of which two subtypes are identified: where the spaces of inscribed surfaces are made into writing, and where inscribed surfaces function as virtual pictorial spaces. The diorama is the inverse of conventional writing and hinges on the pictoriality of the hieroglyphic script.

Rather than aim at a comprehensive catalog of examples, discussion centers on case studies from the third through first millennia BCE, including nonroyal statues, small portable artifacts, and royal tomb decoration. Parallels from ethnography and contemporary art support analysis and show how ancient Egyptian evidence can flesh out global understandings of writing practices.

Julia Puglisi,
Harvard university

Dating Debehen: Life Histories of a Rock-Cut Tomb at Giza

The tomb of Debehen (G 8090; LG 90) has long been attributed to the reign of Menkaure, owing to a unique inscription that explicitly links its construction to the king. Yet its architecture, decoration, and epigraphic record point to a more complex history than this single anecdotal text allows. This paper reassesses the chronology and significance of G 8090 through both new and revised documentation in the Central Field quarry-cemetery at Giza. Particular attention is paid to features often treated as "first attestations" on the basis of the Menkaure attribution, showing instead that these elements require a more nuanced phasing and contextualization. By examining evidence for its construction, as well as traces of modification, incompleteness, destruction, and reuse, this study reframes the dating of Debehen's rock-cut tomb within a longer life history. It also considers its reuse as the dwelling of the sheikh Hammed es-Semman in the 19th century CE and as a pilgrimage site for this Sufi figure in the following century. Ultimately, this paper argues that reliance on a single anecdotal text to date a tomb can distort broader chronological patterns, casting later features as earlier "firsts" and obscuring the complex histories that shaped these monuments over time.

Katherine Davis,
University of Michigan

Hieroglyphic Imagination: Power, Secrecy and Inaccessible Writing

In the last millennium of native Egyptian script use, hieroglyphs became an increasingly specialized script known only to a small subset of scholarly priests. The restricted use of hieroglyphs did not mean that hieroglyphs fully receded from the cultural imagination, however, as hieroglyphic signs and writing remained

visually accessible on the exteriors of temples, in public areas of tombs, and in the decorative arts. While previous studies have focused on how elite scribes engaged with hieroglyphs (such as the development of the distinctive visual idiom found in Greco-Roman temple inscriptions), this paper instead explores how those who could not read Egyptian hieroglyphs conceived of and understood hieroglyphs as both a form of writing—albeit one inaccessible to them—and a powerful secret.

The paradox of the visual accessibility of hieroglyphs paired with the inaccessibility of their content means that hieroglyphic writing had a particular relationship to the phenomenon of secrecy. Hieroglyphs constitute a displayed secret. Thus, alongside an analysis of priestly handbooks like the *Book of Thoth* and the observations of classical writers such as Plutarch on Egyptian scribal habits, theories from the sociology of secrecy (e.g. Georg Simmel) provide a framework for understanding hieroglyphs as a performance of secrecy.

Kathryn Bandy,
The University of Chicago

Stories Men Tell: Meri, a Priestess of Hathor, and 19th Century CE Tales of Her Life

Recent scholarship has endeavored to approach the lives of ancient women through their own words and actions, moving away from male-focused narratives. But what, if anything, should we do with these older narratives? This paper will present the life story of an ancient woman, Meri, a royal noblewoman and priestess of Hathor buried at Deshasheh, as narrated by men in the late 19th–early 20th century, as part of the ongoing study of the Deshasheh material in the ISAC Museum collection.

Following her excavation by Petrie in early 1897, Meri entered the US and UK news media after she and her burial goods were removed from Egypt to London and then on to Chicago (now in ISAC). Meri appeared in at least one political cartoon and was identified as everything from a “spinster” in 1897 to a “charming and seductive Cleopatra” in 1902, using her burial goods and body to deduce her character and place in her community.

This paper will contend with if and how 21st century scholarship engages with the sensational stories of the past. While unusual and even extreme – occasionally invoking cannibalism – the male tellings of Meri’s life provide a reflective point and raise important questions in how we study and relate the lives of ancient women today given the necessity of engaging with late 19th and early 20th century records.

Kechu Huang,
New York University

Affection as a Technology of Rule

If authority is produced through practices of exclusion, exploitation, and domination, it is equally produced through cooperation, harmony, and affection. This paper examines moments in which sovereign authority uses royal affection as a technology of rule, through which structures of domination are made personal, meaningful, and even desirable. In doing so, I explore visual and textual evidence from the tombs of officials during periods—specifically the Fifth Dynasty (ca. 2450–2300 BCE) and Amarna Period (1353–1336 BCE)—when conceptions of kinship, kingship, and governance appear to have been undergoing reconstruction from earlier forms. Through gestures such as favors, gifts, selective emotional display, I trace how affection is distributed and restricted to produce unequal forms of intimacy and relational dependence between ruler and subjects. By reading affection as a technology of rule, this paper offers a new lens for understanding the intimate foundations of political power.

Kelly-Anne Diamond,
Villanova University

Excavating the Textual Record: Kom el-Fakhry and the Myth of Memphis

Memphis was the first capital of a unified Egypt and its most populous urban center, yet it continues to be obscured by legend. Despite its long-standing importance, spanning from the Early Dynastic period to Greco-Roman times, information about the site is limited and exists mainly in the textual record. Historically, there has been a lack of systematic and ongoing excavation efforts in the capital zone, and this is particularly true for Kom el-Fakhry, one of the mounds of ancient Memphis, and the one that houses the oldest in-situ remains found to date.

Working through the Graeco-Roman texts, Medieval sources, 19th century travel logs, and the Hekekyan Papers, this talk discusses the ways in which a historiography of Memphis might inform our current excavations at Kom el-Fakhry (MKAP). Of particular interest for the history of the site is the manuscript collection of Joseph Hekekyan published by David Jeffreys. These papers contain correspondence, sketches, writing, daily reports, and diaries from two seasons of geological coring and excavation carried out by Hekekyan in 1852 and 1854.

Using the textual material produced over millennia, this paper untangles the legend of Memphis that has superseded the tangible “facts” and teases out the particularities of Kom el-Fakhry. It also fleshes out historical observations to create a historiography of the mound and explains how an understanding of the historiography informs our perceptions of the site, excavation plans, and future goals. It brings to light false expectations and shrinks the gap between the myth of Memphis and the archaeological reality.

Kristine Reinhold,
Independent Researcher

‘Sons of the Earth’ – the guardians of Htmyt and their state of existence

Three coiled serpents are presented as the doorkeepers of the ‘Place of Destruction’, Htmyt, in the 5th register of the 1st Division of Book of Caverns. These serpents are identified as ‘Sons of the Earth’; those who do not go forth from their caverns, and who are assigned by Re to punish and guard the enemies of Osiris within Htmyt. The manner in which these serpents are depicted supports the argument that their existence is limited to the place they are guarding. However, furthermore, on this occasion, these serpents are characterized as ‘not being able to see Re’, suggesting a comparable state of existence to the enemies consigned to Htmyt. This spatial limitation and existential state of these serpents suggests the notion that they are not free-roaming and instead are bound to the Place of Destruction.

This paper will attempt to produce a comparative collection of attestations of Son(s) of the Earth, in order to establish whether the above premise stands. The main objective is to further the understanding of ancient Egyptian ontology, as well as shedding light on broader aspects of Egyptian afterlife conceptualizations, through the study of these enigmatic entities, Sons of the Earth, and their relation to the concept of Htmyt.

Laurel Darcy Hackley,
University of Memphis

New Methods for Predictive Modeling in the Egyptian Deserts

Predictive modeling for site discovery has been of interest in archaeology for many decades and was one of the first applications for GIS technologies in the field. However, these models have been deployed with limited success, and even methods that work in one area are rarely transferrable to other regions. This has seemed especially true in the landscapes of the ancient Near East, despite the region being a birthplace and laboratory for the development of extensive survey methodologies that could benefit from a predictive framework. This is true in Egypt, where landscape archaeology is developing and few projects are pursuing fundamentally landscape-based research questions. At the same time, Egyptian landscapes, especially the deserts, are logistically and financially difficult to survey with traditional pedestrian methods, limiting survey coverage at a time when entire archaeological landscapes are threatened by development and industry.

This paper presents a landscape-focused method of predictive modeling that has been effective in two different zones of the Eastern Desert. The model foregrounds ecological features of the ancient landscape as a governing principle for land use and human activity, and uses a large database of known sites as a training set. The aggregation of environmental data injects dynamic data layers into the model, a feature that has enabled the identification of shifting patterns of human activity over seasonal and periodic timescales. Here, the method is presented as an alternative to transect-based survey, as well as a framework for identifying ephemeral traces of human activity beyond archaeological sites in the deserts.

Lianna Sternklar,
University of Toronto

Blue-Painted Pottery in the Royal Ontario Museum

This presentation is based on my recently published article on the corpus of New Kingdom blue-painted pottery at the Royal Ontario Museum (ROM). Blue-painted pottery, produced between the mid-Eighteenth and Twentieth Dynasties, represents a distinctive yet short-lived phenomenon within Egyptian material culture. Celebrated for its vibrant blue color, it is decorated with floral and linear motifs often outlined with black or red lines, and occasionally with modelled elements such as the head of the goddess Hathor. The ROM collection comprises seven whole or restored jars and eight sherds. While four of the complete vessels have been published previously, the remaining three whole jars and sherds had not appeared in academic literature until my recent study. These unpublished pieces are of particular importance not only for

their decorative features but also for their uncertain acquisition histories, as they entered the ROM before the museum's formal establishment. Their ambiguous provenance raises questions about how blue-painted pottery circulated, both in antiquity and in the modern era of collecting. In this paper, I will present the results of a comparative typological and stylistic analysis of the entire ROM corpus. By situating these vessels within an established typological framework and setting them alongside material from other museum and excavation collections, I propose plausible sites of origin for the unpublished jars and clarify how the ROM corpus relates to wider production and distribution networks of blue-painted pottery. More broadly, this research aims to foster further scholarly engagement and provide crucial data for comparative research across museum collections.

Lingxin Zhang,
Georgetown University

Explain it in Demotic – Multi-scriptural Stela from Graeco-Roman Egypt

This talk examines a phenomenon in Graeco-Roman Egypt where artifacts bear multiscriptural inscriptions, often in hieroglyphs and Demotic. Particularly, I focus on a group of funerary stelae belonging to the family of the High Priests of Ptah at Memphis (hereafter referred to as the HPPM). Previous studies on these stelae concentrated on prosopographical reconstruction. My investigation builds on this scholarship and treats the stelae as inscribed artifacts. Since all the stelae are unprovenanced, I aim to understand their context and purpose better.

After introducing the examined group, the talk will draw comparisons with three other types of funerary stelae: stelae entirely inscribed in hieroglyphs; stelae with hieroglyphic legenda and full Demotic inscriptions; and stelae with hieroglyphic legenda, short hieroglyphic formulae, and extensive Demotic inscriptions.

From the comparisons, one observes that the hieroglyphic texts in the comparanda are usually shorter and more formulaic. This is not the case with the stelae of the HPPMs, which exhibit the opposite tendency: elaborate hieroglyphic texts followed by Demotic “summaries” of equal or shorter length.

This presents some interpretative challenges. While the comparanda used hieroglyphs for prestige and the Demotic inscriptions due to limited literacy in hieroglyphs, this explanation does not apply to the stelae of the HPPMs. I hereby propose that the Demotic inscriptions on the HPPMs' stelae may be intended to interact with a broader audience. This suggests that these stelae might once have been displayed in a (semi-)public fashion.

Ludovica Galli,
Università Degli Studi di Torino

Beyond the Container: Stone Sarcophagi as Primary Documents of Elite Material Culture during the Old Kingdom

This paper is the outcome of my postgraduate thesis on the stone sarcophagi of the Old Kingdom (c. 2686–2181 BCE) and investigates these artifacts as primary documents of material culture, rather than merely as containers. Taking a wide sample of artifacts from across Egypt into account and analyzing their artistic and craftsmanship features, the study first emphasizes the immense scale of material investment and technological expertise required for their production. Carved from hard and soft stones, the sarcophagus served as the ultimate marker of elite status and the physical guarantor of individual eternity. The paper argues that the geographic distribution and the choice of material for these sarcophagi were intrinsically linked to the central administration's control over quarrying and supply chains. Changes in the sourcing and style of these artifacts reflect broader shifts in royal patronage and the bureaucratic organization of the Old Kingdom, particularly regarding the allocation of precious resources to the ruling elite.

Finally, this study highlights one of the main peculiarities of these objects: their reuse. Despite the powerful religious and ideological emphasis on the inviolability of the tomb, this practice was widespread. The study examines the political and logistical motivations behind the appropriation of these artifacts, particularly in cases involving short intervals between owners. It argues that such acts reveal a deeper tension between funerary ideology and the pragmatic demands of the state.

Luigi Prada,
Uppsala University

A Philology of Obscenity: Researching the F-word in Ancient Egyptian Language and Society

The ancient Egyptian verb 'nk' is typically rendered in modern dictionaries with neutral or even euphemistic translations, such as 'to have sex / intercourse,' or 'to copulate.' Whilst such translations can be appropriate for certain texts, in other cases they overlook the verb's original polysemy, and thus misrepresent the ancient writer's meaning: for this verb could equally be used as a vulgar slang, to label lustful, unhinged, and even violent sexual behaviour, in a way suitably expressed only by the English F-word. This lecture will first give a brief presentation of such profanity-based uses of 'nk,' and particularly of its application in insults, which are attested throughout the written history of the ancient Egyptian language, from the 3rd millennium BCE (in hieroglyphic Old Egyptian) to the 1st millennium CE (in Demotic). It will then focus on one specific case-study: the disputed reading of an otherwise unattested compound-word in the so-called 'Invective against a Debauched Harpist' (P.Wien KHM ÄS 3877), whose solution will reveal a particularly coarse 'nk'-based slur. Based on the proposed reading and on contemporary parallels, it will be argued that the most virulent uses of 'nk' in ancient Egyptian profanity pertained to the practice of bottom-shaming, that is, depicting a man as the receptive party in anal sex.

Luiza Osorio G. Silva,
University of California, Irvine; Niv Allon, The
Metropolitan Museum of Art; Jessica Tomkins,
Wofford College; Jeffrey Newman, UCLA; Tara
Prakash, College of Charleston; Julia Troche,
Missouri State University; Jonathan Winnerman,
UCLA

Ancient Egyptian Kingships: Reframing Royal Power, Politics, and Practice

In 1995, David O'Connor and David Silverman published *Ancient Egyptian Kingship*, a foundational work emphasizing the

religious and divine aspects of royal power and the consequent legitimacy of kings. For decades, this has been the benchmark for Egyptian kingship studies. However, recent scholarship has started to revisit old ideas and explore new directions, ultimately demonstrating that kingship remains poorly understood. This paper redefines what a study of ancient Egyptian kingship is and should be, drawing from the authors' recent research on the topic and a tradition of Egyptological scholarship that highlights a multiplicity of approaches and complementary perspectives. For Egyptology's understanding of Egyptian kingship to move forward, we propose that current and future studies focus on three of its understudied aspects — power, politics, and practice — to allow for a more complete consideration of kingship's intersections with other parts of society, both in Egypt and outside of it. Beyond those three areas, we introduce the term "kingships," which better encapsulates the dynamic nature of the royal institution. The term "kingships" and its affordances allow us to consider the multiple conceptualizations of ancient Egyptian royal power and the myriad mechanisms through which it was generated, presented, and negotiated by royal and non-royal actors. This new approach enables the exploration of multiple actors' agency in the construction and reconstruction of royal power, leading to studies that move past stagnant considerations of the nature of kings to how kingships were expressed and performed on the ground.

Lynley McAlpine,
San Antonio Museum of Art

The 20th century dispersal of Amarna talatat from Hermopolis on the Antiquities Market

Between the 1950s and 1990s, hundreds of Amarna talatat, reused in antiquity at Hermopolis, trickled onto the antiquities market singly or in groups. Major auction houses and well-known antiquities dealers in Europe and North America offered the talatat for sale. Many of these reliefs, sawn off of building blocks, are now part of museum collections around the world, including twenty-five at the San Antonio Museum of Art. The route by which these objects traveled from Hermopolis following the abandonment of German excavations there during World War II, to public galleries and private collections, has long been obscure. This paper fills in some of the modern history of those talatat that were published in Günther Roeder's 1969 catalogue with the prefix "P.C." These talatat, numbering more than 300, were part of the stock of the Cairo gallery Khawam Brothers

in the 1940s, and of their later Paris business, Galerie Khepri, which opened in the late 1970s. Some questions remain, such as how the talatat were removed from Hermopolis, and why certain groups of reliefs came on the market when they did. Nevertheless, this paper provides important details about the dispersal of some well-known artifacts from an excavated site, using the group in San Antonio as a case study.

Maegan L Hanway-Smith,
Yale University

'Soul Houses': A New Strategy for Interpretation of Model Architecture

Early excavators of so-called 'soul houses' of the First Intermediate Period and Middle Kingdom compared the small ceramic objects to Egyptian domestic architecture. However, close comparison of 'soul houses' with Middle Kingdom domestic architecture and existing typologies of domestic structures from Elephantine and Tell el-Dab'a show clear structural differences, thus revealing flaws with the traditional domestic interpretation of 'soul houses'. This paper aims to outline Middle Kingdom typologies of domestic structures as they are relevant to an interpretation of the architectural features of 'soul houses' to suggest that, rather than having an explicitly domestic form, 'soul houses' are architecturally ambiguous. My own examination of a small corpus of 'soul houses' and pottery offering trays in the Royal Ontario Museum in Toronto, Ontario suggests a level of architectural ambiguity, much like what Dorothea Arnold has found in the Meketre model of a slaughterhouse. Ultimately, any interpretation of the architectural features of 'soul houses' should acknowledge their architectural ambiguity and focus on specific aspects represented in the models. This could be a more fruitful analytical approach than trying to understand them with domestic typologies. This paper calls for a more nuanced approach to this category of object, suggesting that 'soul houses' likely reflect small-scale and regional aspects of private religion rather than a broad Middle Kingdom conceptualization of "domestic afterlife" for the soul. This paper raises broader issues concerning the validity of etic definitions of ritual objects, social variability, and how museums present these objects to the public.

Margaret Swaney,
Johns Hopkins University

What Lies Beneath: A (Heavily Restored) Stela from the Eton College Myers Collection

At first glance, stela ECM 1609 from the Eton College Myers Collection appears to be a garishly painted modern replica of a Late Period Theban wooden funerary stela. Closer examination, however, suggests that an ancient original lies concealed beneath its bright overpainting. Disjunctions between text and image, traces of a second inscription beneath the (re) painted surface, and striking parallels with a Late Period Theban stela in the British Museum all point to a complex history of restoration and reuse. Using multispectral imaging, this paper seeks to peel back the layers of plaster and paint to clarify which elements of the composition belong to the ancient original and which are modern interventions. Once revealed, the underlying design appears to align with a relatively small corpus of Late Period Theban stelae inscribed with symmetrical hymns to the rising and setting sun derived from Spell 15 of the Book of the Dead. The revealed name and titles of the deceased also invite reconsideration of the object's original owner and their connections to the Theban temple priesthoods of Amun and Montu.

Mariam F. Ayad,
The American University in Cairo

Women's biographical texts from Ancient Egypt: A closer look

Biographical statements by or about women in Ancient Egypt are few and far between. To locate the extant examples in the historical record, one must scan through long stretches of Egyptian history, from the late Old Kingdom/early First Intermediate Period through the Late Period. By analyzing the few available examples, this paper attempts to assess whether women's biographical statements can be considered self-expressions that convey these women's agency, moral character, and/or rectitude, or were merely (mis)appropriated

and recycled stock phrases borrowed from the “official” male biographical script. While the dearth of examples makes statistical analysis almost impossible and any generalizations inherently inaccurate, this paper further argues that there are discernable links between their time of authorship and the prevalent socio-political and economic conditions. Such connections, if valid, may help explain the dearth of women’s biographical texts.

Marissa Ashley Stevens,
UCLA

Spears and Captives: Persian Reuse and Reinterpretation of Egyptian Art and Ideology

This presentation aims to highlight the artistic spearing motif and bound captive motif, which were common throughout Egyptian history but augmented in novel ways during the 27th Dynasty, a time when Egypt was part of the Achaemenid empire and ruled by Persian kings. These kings represented themselves as traditional pharaohs within Egypt’s borders and utilized longstanding Egyptian artistic motifs in their monumental constructions. These motifs, however, were not always copied blindly; some were manipulated in subtle ways to send targeted messages to audience(s) of this art. Art historians tend to situate visual styles and motifs within the *longue durée* of artistic tradition and pick a singular, official, and centralized perspective to narrate the history and reception of that art. In the case of Egypt, this perspective is often that of the king, and assumes there was a monolithic message sent to his people. But we are not dealing with a homogeneous people; a diverse population would have had varied reactions and interpretations to this visual signaling. By highlighting both the augmentation of traditional motifs undertaken by the Persians and the multiplicity of perspectives they hold for their audience(s), we can better understand ancient art as being dynamic in function and interpretation, rather than as a static snapshot of carbon-copied royal authority.

Marla Szwec,
University of Toronto

The Karnak Water-Clock in Context: A Dramatic Re-Framing of Functionality

The Karnak Water-Clock (KWC) is the earliest known example of water-clock technology in the ancient world, granting it an exceptional place in the history of science. Unsurprisingly, its technical dimensions have been extensively analyzed, often through the lens of modern astronomy, where its horological “quality” is assessed against twenty-first-century ideals of precision. By treating the device as merely utilitarian — an approach shaped by insufficient attention to cultural considerations — scholars have produced a portrait of the artifact that remains both distorted and incomplete.

This paper contends that the KWC has been miscast as a purely utilitarian device, obscuring the cultural and ideological forces that shaped its genesis. When examined through the lenses of sacred semiosis and imitative magic, the artifact emerges not as a tool of practical timekeeping but as a charged votive engineered to operate within the performative rite depicted upon it. Its structural form, calendrical positioning, and cosmographic imagery cohere as elements of a sophisticated ritual “language” through which cosmic order and temporal authority were symbolically enacted. Reframing the KWC in this way reveals its true power: a materialization of horological achievement and royal legitimacy. This interpretation challenges long-standing assumptions about Egyptian timekeeping technology, demonstrates the limitations of technologically focused analyses, and highlights the necessity of micro-level collaboration between Egyptology and the history of science. Ultimately, the KWC prompts us to reconsider the consequences of prioritizing or neglecting particular lines of inquiry and to recognize the profound entanglement of astronomical technology, symbolic resonance, and elite ritual practice.

Marwa Abd Elhameed Soliman,
Department of Egyptology, Mansoura University;
Mamdouh Farouk Mohamed, Ministry of Tourism
and Antiquities, Egypt

The Unpublished Wooden Coffin of Khennu from Saqqara (Imhotep Museum J.E. 39052): Description and Texts

«Khennu, “Scribe, Treasurer of the God of the Pyramid of Merykara, and Regulator of a Phyle of the Pyramid of Teti,” was a distinguished official whose intact tomb was discovered during the 1906–1907 excavations east of the Pyramid of Teti at Saqqara. His burial assemblage included a wooden rectangular coffin (Imhotep Museum, J.E. 39052), a model boat, and a statuette of his son. Despite its excellent state of preservation, the coffin remains unpublished. Made of wood and coated with a yellow ground, its interior surfaces bear extensive inscriptions from the Coffin Texts, written in black ink with traces of blue pigment still visible within several hieroglyphs. These texts, arranged in vertical and horizontal bands, were intended to safeguard the deceased and facilitate his transition into the afterlife.

The research presented here provides the first detailed description and analysis of Khennu’s coffin and its inscriptions, situating the piece within the textual and artistic traditions of the late Heracleopolitan to early Middle Kingdom transition (Dynasties XI–XII). Khennu’s intriguing association with both the Pyramid of Teti and the Pyramid of Merikare—rulers separated by several centuries—highlights the persistence and complexity of royal cults during this period. By examining the coffin alongside the broader burial assemblage, this study contributes new evidence for Middle Kingdom funerary customs and offers fresh insight into contemporary conceptions of death, rebirth, and the journey to the afterlife.

Mena Melad,
Luxor Times Magazine

Beyond Excavation: Egyptian Media Archives and the Decolonization of Egyptology

This paper explores the significance of Egyptian newspapers and magazines as essential yet often overlooked sources for writing the modern history of Egyptology from a local perspective. While Western academic narratives have long shaped the field, Egyptian media documented archaeological discoveries, museum developments, and heritage debates with public immediacy, political context, and cultural insight that scholarly publications frequently miss.

The study argues that Arabic-language press materials, including illustrated magazines and cultural periodicals, create a parallel archive of public memory. These sources reflect how Egyptians

interpreted and responded to archaeological events from the early twentieth century to the present. They offer insight into debates about national identity, access to antiquities, and the role of Egyptian professionals, inspectors, and workers whose contributions are often missing from traditional accounts.

Using selected case studies such as the press coverage of the discovery of Tutankhamun’s tomb, museum reform campaigns, and conservation efforts, the paper shows how media reports serve as both repositories of public memory and arenas of interpretive conflict. These sources reveal how Egyptology was experienced and contested within Egypt’s public sphere.

Incorporating Egyptian media archives into the historiography of Egyptology supports the decolonization of the discipline. It brings forward local voices and challenges colonial-era hierarchies of knowledge. The paper argues for treating media archives not as supplementary, but as foundational to writing a more balanced, critically informed, and locally grounded modern history of Egyptology.

Michele L Koons,
Denver Museum of Nature & Science

The Egyptian Mummies and Coffins of the Denver Museum of Nature & Science

In 2016, planned updates to the Denver Museum of Nature & Science’s Egyptian Hall provided a rare opportunity to closely reexamine two female mummies and their coffins. Once removed from display, a team of archaeologists, Egyptologists, conservators, radiologists, material scientists, and museum professionals worked together to study their physical remains and reconstruct their history with respectful, minimally invasive methods. The project combined archival research on the mummies’ journey from Egypt with new CT scans, radiocarbon dating, and analyses of coffin pigments, wood, linen, style, and decoration. Researchers also conducted gas chromatography on resins and textiles and produced updated conservation reports. When the hall first opened in 2000, the exhibit centered on a stark contrast between the two mummies—nicknamed “Rich Mummy” and “Poor Mummy”—based solely on their wrappings and burial materials. Modern research and ethical standards have revealed this interpretation to be

reductive and dehumanizing. The two women lived roughly 500 years apart, and their differences stem from distinct historical periods, not wealth. Neither rests in her original coffin. The updated exhibition presents a more accurate and humane story. It incorporates interactive displays, addresses the problematic circumstances of the mummies' removal from Egypt, and recognizes each woman as an individual from a different era of Egyptian history, offering visitors a richer understanding of Egypt's past.

Michelle Marlar,
Houston Museum of Natural Science

The Memphis Hathor Temple Project: Third Intermediate Period Kilns & New Kingdom Architecture

During the last two years, the joint mission between the Houston Museum of Natural Science and the Ministry of Tourism and Antiquities at the Memphis Hathor Temple has focused on the excavation of an industrial phase overlying the temples' forecourt, as well as ongoing excavation, documentation, and conservation of the temple itself. Additionally, restoration work has begun on the University of Chicago Dig House built in Memphis in the late 1920s.

The industrial area is concentrated over the center of the temple's forecourt consisting of at least twelve kilns in various states of preservation and associated with faience amulet production. Several have been excavated in closed contexts and can be securely dated to the 8th century BC, specifically to between the 22nd and early 25th Dynasties.

Excavation around the perimeter of the kiln area revealed in situ architectural elements of the underlying Hathor temple. On the east side, these included the last two missing columns of the forecourt and the extension of the eastern wall. To the south, the last missing column of the hypostyle, the entrance to the central chapel, and an area of ceiling collapse were uncovered. Newly exposed columns display painted sunk relief carved by Ramses II along with several palimpsests, further confirming that this temple was re-carved during his reign. In addition to the previously discovered palimpsests naming Tuthmosis III or IV and Horemheb, we have several more examples of names of Horemheb on multiple columns as well as that of a second 19th Dynasty pharaoh.

Mohamed Hussein Ahmed,
Ministry of Tourism and Antiquities, Egypt

An Archaeological Survey and Excavation of The Al-Hamdiya Necropolis in 9th Nome (Akhmim)

The Al-Hamdiya Necropolis is part of the cemetery of the ninth Nome of Upper Egypt, located roughly 15 km south of the village of Khazandaria on the east bank of the Nile, and about 20 km north of Akhmim. and far from Cairo about 450 km, the site is centralized between El-Haredi and El-hawawish rock cut tombs cliffs, it belonged to the ninth Nome (Khenty-minu) of Upper Egypt.

The site consists of a stepped limestone cliff with areas of wind-blown sand covering the Gebel. It has never been previously surveyed or studied in detail, the preliminary investigation showing that the site consists of at least three hundred rock-cut tombs incised on the edge of the cliff in more than two or three steps, with even more on the lower terrace. Most of these tombs are undecorated, maybe one or two still have remains of scenes of butchery, marshes, and offerings, as well as fragments of the tomb owner's autobiography.

Mohamed Kenawi,
University of Leicester; Cristina Mondin, University
of Padua

Endangered Delta: Investigations and Documentation of a Fragile Landscape

Since 2012, a multidisciplinary Italian-Egyptian project has been conducting excavations and a comprehensive study program in Beheira Province, within the hinterland of Alexandria. It remains the only long-term project dedicated exclusively to this region, now encompassing 14 years of systematic research at Kom al-Ahmer and Kom Wasit.

Despite these advancements, the chronology and development of the Western Nile Delta remain poorly understood, as most earlier investigations were limited to surveys or shallow excavations. Although often overlooked due to the scarcity of

papyri and inscriptions, the region holds significant potential for redefining our understanding of ancient Egypt. Ongoing threats to the sites from urban development and agriculture continue to drive the need for intensive research each year.

This paper presents the project's latest findings, addressing methodological challenges in dating, re-evaluating the phases of occupation and abandonment, and exploring the importance of the Delta in reconstructing the lives of both elite and non-elite communities, based on evidence spanning from the Late Dynastic to the Late Roman periods.

Mohamed Naguib Reda Youssef,
Ministry of Tourism and Antiquities, Egypt

Pottery Finds from Al-Fakhiri's House North of Abydos

In May 2017, after illegally and covertly excavating a modern house in north Abydos, a stone block bearing a cartouche of King «»Nakhtenbo II,»» the third king of the Thirtieth Dynasty, was discovered. The Supreme Council of Antiquities carried out a scientific excavation produced a large collection of pottery finds. The pottery finds are generally divided into two main distinct groups: ancient pottery, represented by sherds from the Late period, Ptolemaic, and Late Roman periods, in addition to pottery from the Ottoman - Modern periods.

Two factors, legal and archaeological, demonstrate the significance of this study. The legal aspect is that this study is part of the site study, which will result in a decision to hand over the house to its owner or not.

The second aspect is archaeological and addresses a variety of issues, including the fact that the analysis of Late Roman pottery from Abydos is insufficient and does not give a complete and accurate picture of what was going on at that time. Especially this period witnessed the stability of a number of monasteries in Abydos; all of them have disappeared, leaving only the monastery of Saint Sitt Demiana after losing most of its annexes. In addition to clarifying the timing of the demolition of the stones of the temple built by "Nakhtenbo II" in the Kom Sultan area, and studying modern pottery, this provided a unique opportunity through studying the vessels used by the inhabitants of this upper Egyptian rural house.

Najely Tridas May,
University of Colorado Boulder

The Glocal in the Mummy Portraits of Women from Roman Egypt

The mummy portraits from Roman Egypt have long drawn interest from both academic and popular circles. Before the turn of the century, the interest of these objects was based around their striking appearance, but a surge of scholarship beginning in the 1990s aimed to explore the portraits in their formal, social, and historical context. This paper offers an alternative reading of the mummy portraits of women from the 1st and 2nd century CE through the framework of glocalization. In this instance, glocalization posits the Roman empire as a globalizing entity, but focusing on the resulting reinterpretations of their expanding cultural markers by local communities across the Mediterranean. This view challenges the notion of a unilateral relationship between the imperium and its provinces, affording agency to local communities and their negotiation over which aspects of Roman culture to accept or reject. Analyzing the portraits through this lens results in a more nuanced understanding of the layered meanings present in their iconography. While their imagery contains many elements which were parallel to contemporary Roman aesthetics, these symbols underwent semantic shifting in their funerary context, one heavily influenced by Egyptian beliefs about the afterlife. From the interaction of these women with Greco-Egyptian and Roman visual culture, religious practice, and gender performance, this paper argues that these depictions operate seamlessly and simultaneously within these identities, creating objects which defy categorization.

Nicholas R Brown,
Yale University

Revisiting KV43: Season Three Results from Thutmose IV's Tomb in the Valley of the Kings

Founded in 2022, The Tomb of Thutmose IV (KV43) Research Project aims to reexamine this important but understudied monument in the Valley of the Kings, with a particular focus on its “untold history”: the evidence left behind by the Deir el-Medina workmen who constructed, modified, and revisited the tomb. Season Three of the project represents a significant expansion of this work, shifting attention toward the systematic documentation, stabilization, and contextualization of material long overlooked following early excavations.

During the May 2025 field season, the team concentrated on three interrelated areas of research and preservation. First, a comprehensive cataloguing and study of victual mummies—animal meat offerings associated with royal funerary provisioning—was undertaken. These remains were recorded, assessed, and rehoused using updated conservation standards. Second, the group of artifacts left behind by Howard Carter and subsequently stored within the tomb’s on-site magazine were systematically rehoused, improving both their long-term preservation and accessibility for future study.

Finally, Season Three placed a strong emphasis on digital recording. Photogrammetry and digital epigraphic documentation were applied to the preserved workmen’s architectural marks, providing new evidence for labor organization, monument planning, and the stages of tomb construction carried out by the workforce. Together, these efforts contribute to a more holistic understanding of the Tomb of Thutmose IV as a dynamic archaeological space. The paper concludes by outlining future research priorities, including continued artifact study, expanded digital documentation, and the development of long-term protective and conservation strategies for the monument.

Nisha Kumar,
Harvard University

Kilning it at Abydos: Faience Production during the Old Kingdom

Ancient Egyptian faience kilns occupy a distinctive position at the intersection of craft practice, chemical knowledge, and

socioeconomic organization. Yet despite faience being one of the most recognizable materials of Egyptian craftsmanship, the archaeological record preserves surprisingly few of the kilns used in its production. Scholarly work on Egyptian kilns remains sparse and dispersed, and research on firing installations more broadly is still limited, leaving considerable room for further study.

Focusing on new evidence from Abydos, where recent excavations during the Fall 2025 season have expanded our understanding of one of the earliest securely documented faience production zones. The excavations reveal a nuanced workshop landscape at Abydos, where small firing features were used repeatedly and where faience production was closely integrated with the neighboring settlement. Although hardly any intact kilns can be identified as having been designed as single-purpose structures, a combination of archaeological remains, workshop debris, and experimental reconstructions now allows us to hypothesize how Egyptians fired faience and how firing installations were embedded within broader craft ecologies. By situating the Abydos material within comparative evidence from better-known contexts at Amarna and Memphis, this work argues that faience firing installations were not uniform structures, but flexible technologies adapted to local needs, available resources, and administrative oversight. In turn, faience kilns become critical windows into the organization of labor, the negotiation of technological knowledge, and the political economies that animated craft production in ancient Egypt.

Oren Siegel,
University of Toronto

Exploring Public Space in Pharaonic Egypt

This talk investigates the concept of “public” space in Pharaonic Egypt. After tracing the usage of the terms “private” and “public” in Egyptological scholarship, I argue that although these are useful conceptual distinctions for comparative historical analysis, they are grounded in 19th century European notions of “separate spheres” that were in vogue

as modern Egyptology emerged as an academic discipline. The conceptual baggage of this terminology has impacted subsequent studies within Egyptology, and it can be productive to disentangle the constituent elements of what we think of as “public” and “private” to approach the Pharaonic evidence on its own terms. To illustrate this point, I use archaeological and pictorial evidence to explore a number of examples of “public” spaces from the 2nd millennium BCE; these include places that served as locations for communal gathering (the drinking place of Elephantine), places that functioned as a hub for economic transactions (riverside markets depicted in tomb paintings New Kingdom), places that functioned as locations of potential political display or even contest (temple enclosures and gateways), and places that were not always governed by customs of exclusion (the Nile, wadis beyond the cultivation). I argue that we are doomed to be disappointed if we project modern assumptions about public space that unite many or all of these elements in a single location back onto the Pharaonic evidence, but that our existing sources nonetheless point towards a vibrant communal life in ancient Egypt.

Patricia A. Butz,
University of California Riverside

Greek Dedicatory Inscriptions of Jewish Synagogues: Empowerment through Letterforms under the Ptolemies

This paper compares three inscriptions from the Ptolemaic period dedicating synagogues in the region of Alexandria. They are written in Greek, and the two that are preserved intact follow the prescribed formula “on behalf of,” thereby introducing the royal titulary from the beginning. The third, although fragmentary, may be similarly restored.

The selected inscriptions are as follows: the Dedication on behalf of Ptolemy VIII and Cleopatras II and III of the gateway or portal of the proseuche (synagogue) at Xenephyris; the Dedication on behalf of Ptolemy VIII and Cleopatras II and III of the proseuche and its accessory objects or furniture at Nitriai; and the Dedication of the proseuche at Alexandria proper, probably during the reign of Cleopatra VII, making it one of the last representations during the Ptolemaic period.

What also singles out the final example is its arresting monumentality and stoikhedon style, meaning the squared, gridded formation governing the letterforms and standing as a signature element in Greek epigraphy from the late sixth century BCE onward. In Egypt, the use of stoikhedon is described as “rare” by É. Bernand in *I.Alex.Ptol.* (2001), no. 35, referring to this inscription. It is significant, even complimentary, that the Jewish community in Alexandria chose this distinct visual display as opposed to the more standardized plaque format and palaeography seen in the Xenephyris and Nitriai examples. The specific architectural elements and the reasons suggested by the Greek labelling of structures distinctly purposed for the Jewish religion will be addressed in the conclusion.

Peter F Dorman,
University of Chicago

The Overstuffed Burial Chamber of Hatnofer: Anomalies and Theories

The parents of Senenmut—Hatnofer and Ramose—were ultimately interred in a rock-cut chamber just below their son’s Theban tomb chapel (TT 71). The chamber was, in a highly chaotic fashion, packed high with four coffins along with a goodly number of Hatnofer’s personal possessions. As long recognized, the chamber is essentially a small family mausoleum, many of whose occupants were exhumed and brought together in a hasty manner that apparently made it unfeasible to provide sufficient space for all its contents. Comparisons with contemporary private burials, both intact examples as well as those that had been partly robbed, illustrate how unusual these final arrangements were, and suggest what the original intention for Hatnofer’s own burial might have been. Using clues left behind in the chamber, Ambrose Lansing and William Hayes deduced in their preliminary report that a burglary had been attempted in the course of the funeral itself, as objects were being fed into the small chamber, but fortunately thwarted at the last minute. This suggestion will be re-examined and a different solution proposed. Finally, the custom of placing rings on the hands of the deceased will be touched on, as well as the puzzling presence of a beard intended to be used for Hatnofer’s coffin, which had been detached and tucked into the southeast corner of the chamber.

Raghda (Didi) El-Behaedi,
University of Missouri

The Making of Memphis: Updates from the 2025-2026 Kom el-Fakhry Season

As Egypt's long-lived administrative and economic center, Memphis played a pivotal role in shaping state power and urban development from the Early Dynastic period onward. Yet much of its settlement history remains archaeologically elusive. The December 2025–January 2026 field season of the Memphis Kom el-Fakhry Archaeological Project (MKAP) is structured to address this gap through parallel investigations of Old Kingdom and Middle Kingdom occupation at Kom el-Fakhry. Building on unexpected discoveries from the previous field season, the project's research strategy emphasizes continued examination of in situ indicators of Old Kingdom activity, particularly from Dynasties 5 and 6. This work includes expansion of a previously opened sondage that had yielded several intriguing deposits, among them a human body slated for detailed excavation and analysis. These Old Kingdom remains are anticipated to provide rare direct evidence for activity at Memphis during a period otherwise poorly represented in the archaeological record. At the same time, work in the Middle Kingdom (Dynasty 12) settlement area focuses on further exploration of an enigmatic rectilinear structure identified in earlier seasons, together with its adjacent domestic spaces. The associated architecture, ceramics, and small finds are expected to offer preliminary insights into spatial organization and patterns of activity within this part of the site and to refine understanding of its broader layout. In addition to its research objectives, the season's goals include strengthening MKAP's community outreach efforts through sustained collaboration and educational initiatives with the residents of Mit Rahina, the present-day stewards of Memphis' cultural heritage.

Reese Gover,
University of California Santa Barbara

The Persistence of Colonial Influence: A Chemical and Statistical analysis of Egyptian and Nubian ceramics

The Nubian sites of Askut, Tombos, and Hannek present different levels of Egyptian colonial control over the region. Askut was colonized twice, Tombos once, and Hannek never at all. The comparison of these sites allows us to see how colonial power impacts material culture over time. A statistical analysis of count data and Instrumental Neutron Activation Analysis (INAA) data aids in the analysis of this impact. Since the chemical composition of Nile silt is relatively uniform, any visible differences in the composition are likely due to manufacturing traditions.

The count data shows a statistically significant correlation between colonial periods and predominant style. Chi square tests show a greater significance between predominant style and site than between predominant style and colonial status. Principle Component Analysis (PCA) was performed on INAA data obtained from Carrano, Ferguson, Girty, and Smith (2008) to identify how the composition of ceramics varies across sites and periods. The results show that some samples from Askut, Hannek, and Tombos have a shared ceramic tradition, with select samples from Askut and Hannek showing a significant difference. The differences in the INAA data, reinforced by the statistical analysis of the count data, suggest a clear and lasting impact of colonial power on ceramics traditions.

Richard Jasnow,
Johns Hopkins University

What Demotic Can Do for you! Roaming The Demotic Marshes (but not in a sexual sense!)

In the course of a large-scale translation project, I have been studying many old and new Demotic publications. These vary widely in genres: literary narratives; didactic; theological, prophetic, scientific; economic. The purpose of this talk is to summarize some of the results of this engagement. Demotic texts are often fragmentary, and understandably difficult for non-specialists to access. Consequently, the general appreciation of the contribution of Demotic to Egyptology is often based on the few well preserved and well-known compositions. In this talk I will try to demonstrate the rather dramatic range and richness of the Demotic textual corpus. I close by offering reasons for optimism regarding the future growth of Demotic Studies.

Salima Ikram,
American University in Cairo

Fields & Fieldwork: Recent Discoveries in the North Kharga Oasis

This paper will present the results of the most recent field season in Kharga Oasis. Two new, very different sites were identified: an intensively used way station and a complex field system with an elaborate irrigation system that might connect to similar sites that are located further to the north. While the majority of sites found in North Kharga tend to be Roman in date, the new sites contain ceramic evidence for earlier activities, which alters the current notions concerning human activity in the oasis.

Samar Mohamed Samir Elkhamisy,
Ministry of Tourism and Antiquities, Egypt

The Unwritten Tale: Contextual Study of an Unpublished Funerary Stela from Abydos (Cairo Museum CG 34069)

In 1858, the French archaeologist Auguste Mariette discovered several funerary stelae in the northern necropolis of Abydos, a major cult center of Osiris. Among these was the limestone stela of Nxtw xA, now preserved in the Egyptian Museum, Cairo (CG 34069). Despite its significance, this stela has remained unpublished.

This study presents a contextual and analytical examination of the stela, focusing on its iconography, inscriptions, and paleography. The stela depicts Nxtw xA, titled “servant of the chamber of wine,” together with his family, in scenes of offering and worship before Osiris. The artistic style, use of head cones, and epigraphic features suggest a date within the Eighteenth Dynasty. Particular attention is given to the unusual paleographic forms, the representation of purification rituals with the Hs vessel, and the symbolic role of Osiris as guarantor of rebirth.

Beyond description, this research situates the stela within the wider corpus of New Kingdom private funerary monuments from Abydos. It sheds light on the role of non-elite individuals in Osirian worship and their aspirations for eternal life. Moreover, the study highlights the significance of material and technical aspects, including the use of pigments revealed through D-Stretch analysis, which indicate the stela’s original polychrome design.

By publishing and analyzing this overlooked object, the paper contributes to our understanding of Abydos as a spiritual and artistic center during the New Kingdom. This case study not only enriches our knowledge of Abydos and its religious landscape but also demonstrates the importance of reassessing unpublished collections in shaping future research.

Sameh Iskander,
New York University

New Insights into the Ancient Landscape of Abydos

The most recent field work at Abydos 2024-2026 will be the subject of this presentation. The focus will be on the discovery and implication of a massive mud brick enclosure wall dated to the Old Kingdom/First Intermediate Period, which includes a well-preserved limestone gateway. Two nearby late Sixth Dynasty houses with grain storage facilities were also unearthed. The results of these discoveries provide significant new insights into the ancient landscape of Abydos as will be highlighted during this presentation. Recent restoration work at the site will also be reviewed.

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

Scattered Lions: Tracing Sacred Egyptian Geography through the Fouquet Collection

Little archaeological evidence is available for the Egyptian Delta site Leontopolis, modern Tell el-Muqdam. The Greek toponym referencing lions connects to Strabo's writings on animal worship within Egyptian nomes. The area was investigated intermittently in the 19th century and by the University of California, Berkeley from 1992-1996. The lack of archaeological activity since these investigations has, in some ways, limited our understanding of the site's urban activity. Yet, as research from Cecilia Benavente Vicente illustrates, analyses of materials held in archives and museum collections may still offer clues into the nature of this sacred landscape.

Many objects said to be from Tell el-Muqdam derive from the collection of Dr. Daniel Marie Fouquet. Today, the bronze, terracotta, and stone objects from this 19th-century collection are distributed across institutions from the Louvre to the Brooklyn Museum. Appropriately, a key feature regards the appearance of a striding or recumbent lion. Prior research has carefully considered the posture of the Leontopolis lions and their possible connections to Persian art. A deeper question remains on the peculiar Egyptian treatment of landscape and sacrality as noted by Strabo. What religious meaning would lions have in this Lower Egyptian city? How did the representation of lion veneration fit into local understandings of sacred geography? Using lion imagery from the Fouquet Collection, this paper employs art historical and eco-critical methods to investigate the relationship between ancient Egyptians and sacred landscapes. This approach diversifies the utility of museum collections in supporting an understanding of Egyptian topography and religious practice.

Siobhan Shinn,
Independent Scholar

Who Sealed for Nbt-pr? A Forensic Perspective on Administrative Sealing from Lahun, Egypt

The research presented in this paper begins to address the lack of data and analyses on demographics in archaeological sealing studies. Specifically, it applies paleo dermatoglyphics (i.e. ancient fingerprint analysis) to retrieve the mean ridge densities of fingerprints from Middle Kingdom clay sealings

excavated at the Lahun settlement in Egypt. The mean ridge density is used to calculate an ancient sealer's biological sex. The sample of sealings examined for this study all contained the title "Lady of the House, Ita" in their seal impressions. In my research, I employed the mean ridge density to investigate whether all sealings were produced by an adult female, the presumed "Lady of the House, Ita", by a combination of adult females and males, or by adult males only. Such knowledge is then used to discuss the people involved in administrative sealing for Ita, demographic patterns among Middle Kingdom sealers, and more broadly, to demonstrate the potential of paleo dermatoglyphics for archaeological sealing studies.

Stephen Vinson,
Indiana University Bloomington

Tattoos, Taboos, and Transgression: Some New Interpretive Suggestions for Selected Ramesside Love Poems

The love poetry of Ramesside Deir el-Medina has long been known, and while sexual imagery and symbolism have always been understood to occur in the poems, it is also true that in general, the poems are often understood and translated in such a way as to present a fairly benign, heteronormative, and even sentimental view of the relationships depicted in the texts. But in taking this approach, translators risk domesticating elements that may be stranger, bolder, or more transgressive than (so they seem to fear) modern readers will – or will want to – appreciate. With this presentation, I would like to propose that some of the texts are more richly encoded in their erotic subtexts than has hitherto been assumed. Specifically, I argue that there may be sporadic hints in the corpus of autoeroticism, homoeroticism, erotic submission fantasy and even menstrual fetish (menophilia). One fragmentary poem appears to contain a reference to tattoos on the thighs of its female subject – an erotic image well known in other contexts. Taken together, these elements invite a wider reconsideration of the diversity and subtlety of erotic expression within the Ramesside love-poetry corpus.

Tamara L Siuda, Claremont Coptic Encyclopedia,
Claremont Graduate University

Claremont Coptic Encyclopedia: Also for Egyptologists

Since its launch in 2012, the Claremont Coptic Encyclopedia (CCE) has established itself as an indispensable digital resource for scholars, students, and specialists engaged in the study of Coptic heritage. Hosted by the Claremont Colleges Digital Library (CCDL), the CCE encompasses more than two millennia of Coptic history and culture, and offers comprehensive coverage of topics including religious institutions, monasticism, theology, liturgy, art, architecture, music, language, literature, and more. Its more than 2,100 entries have been written by a constellation of scholars in Coptology, Egyptology, Islamic Studies, Medieval Studies, Papyrology, Religious Studies, and many wider disciplines, for the largest collection of Coptic Studies papers currently available in a searchable database format from a single repository.

The CCE offers important resources not only to Coptologists and others interested in Coptic Studies, but to everyone with interest in the study of Egypt in any form, past or present. As ARCE serves in an important capacity for the preservation of Coptic heritage in Egypt, this paper seeks to introduce the CCE to the ARCE audience as a valuable digital humanities tool for learning more about the Coptic presence and influence on Egypt's history, culture, and heritage. In it, we provide an overview of CCE's current scope and infrastructure, recent editorial and technical developments, and ongoing initiatives aimed at expanding CCE's accessibility and scholarly utility as a premier Coptic Studies knowledge repository. We will also discuss opportunities for collaboration between CCE and Egyptologists and Islamic Studies scholars whose research interests overlap with relevant topics.

Tasha Dobbin-Bennett,
Oxford College of Emory

From Pettigrew's Papers to the Museum Case: An Object Biography of EA 6511

This paper examines the afterlives of ancient Egyptian artifacts through the networks, personal connections, and archival traces surrounding their movement into early nineteenth-century British collections. Focusing on a group of letters preserved in the Pettigrew Papers (Marie-Louise and James Marshall Osborn Collection, Beinecke Rare Book and Manuscript Library), the study analyzes correspondence sent to Thomas Pettigrew the author of «A History of Egyptian Mummies» (1834), a foundational English-language publication on the scientific study of mummification. These letters document a wide array of individuals who owned, handled, or circulated Egyptian objects in Britain, including collectors, travelers, physicians, and participants in emerging antiquarian circles. Their communications provide insight into the interpersonal networks that shaped access to objects and informed early scientific interpretations of mummification practices.

Using a case study centered on a mummy sealing and wrapping now in the British Museum (EA 6511), the paper reconstructs the object's "second life" from its appearance in early nineteenth-century correspondence, through its use in published analysis, to its subsequent movement into a major institutional collection. This approach combines archival research with object analysis to illuminate how personal relationships and informal networks contributed to the formation of early Egyptological knowledge. By examining how specific artifacts circulated between private hands and published scholarship before entering museum collections, the paper highlights the interconnected roles of collectors, authors, and correspondents in shaping both the evidentiary basis and the interpretive frameworks of early Egyptology.

Thomas Manfred Pflanz,
Field Museum of Natural History/CUNY - Hunter
College

Ancient Reuse, Modern Intrusion: Ideas of Appropriation in Interactions with the Tomb of Bakenrenef

The 26th Dynasty tomb of the vizier Bakenrenef at Saqqara (L. 24), prior to its excavation in the late 20th century, had seen two distinct periods of post-completion interaction: 30th Dynasty reuse for burials and 19th century European intrusion involving the removal and sale of the limestone decor. While the 30th Dynasty appropriation demonstrates a reuse in line

with Egyptian thanatologies and Late Period archaism, the 19th century appropriation, from graffiti to the sale and collection of contextless pieces, serves as an archetypical example of colonial contact with Egyptian antiquities.

This paper will explore the concept of appropriation and usurpation, paralleling and differentiating the meanings behind the “intrusions” into, or “reuse” of, the tomb, taking into account original provenance research undertaken with the Field Museum of Natural History in Chicago on the Bakenrenef tomb materials in the museum’s anthropological collections. The aim of this paper is to contribute to ongoing discussions that question scholarly assumptions about the meanings of appropriation and usurpation in the ancient past. The concepts of appropriation and usurpation, although contentious and variable in the context of ancient Egypt, are apt metaphors for the treatment of Egyptian antiquities by Western individuals and institutions in the collection and maintenance of these objects.

Verena Lepper, J. Paul,
Getty Museum

Elephantine. Island of the Millennia

Elephantine is an island on the Nile River in southern Egypt. This trade and border center was home to a uniquely diverse population. Here, a whole range of languages, cultures and religions existed side by side. It is the only place where 4,000 years of unbroken cultural history can be traced through written sources. Thousands of texts can be found on papyrus or clay shards written in ten different languages and scripts, including Hieroglyphics, Hieratic, Demotic, Aramaic, Coptic and Arabic. Today, they are held in 60 collections in 24 different countries worldwide and have been deciphered before being translated and digitally catalogued.

After a seven-year research project funded by a European Research Council Grant titled “Localizing 4000 Years of Cultural History: Texts and Scripts from Elephantine Island in Egypt”, for the first time, more than 10,000 papyri and ostraca from the island have been digitally unlocked by an international research team.

Through international cooperation, the “papyrus puzzle” can thus be solved – also with the help of cutting-edge

new methods from the digital humanities, physics and even mathematics. This paper presents the outcomes of this project and the interdisciplinary collaborations with mathematicians and physicists, whose work has made it possible thanks to computer tomography to “virtually” unfold the rolled papyri and papyrus packages, making them legible for the first time in history.

Following the exhibition “Elephantine. Island of the Millennia” on Berlin’s Museum Island, the digital version of the exhibition, which is online now, will be presented as well.

Victoria Almansa-Villatoro,
Yale University

Class, Manners, and Shame: Problematizing Social Distance in Ancient Egypt

In this presentation I interrogate the concept of social distance in ancient Egypt, highlighting the dearth of evidence for shared class identity in the textual and visual records from the Old to the New Kingdom. I define “manners” as socially sanctioned forms of proper behavior publicly elevated in official representation, and I investigate whether such behaviors were tied to a recognizable elite identity. I assess whether clothing, nakedness, personal space, body gestures, or eating habits were restricted to high and low strata by choice or rule, that is, whether elites intentionally avoided the manners of non-elites and vice versa, even when those practices were practical, efficient, or comfortable. Most importantly, I consider whether lack of prescribed manners entailed social exclusion or the othering of the poor. In *The Civilizing Process*, Norbert Elias argued that in 16th century Western Europe the formalization of courtly manners gradually produced the stigmatization of the poor, who became associated with vulgarity, shame, and repulsion. My analysis shows that no comparable notion of social repugnance existed in ancient Egypt. Although access to resources was unequal, there is no evidence for a shared judgment of social distance between privileged and underprivileged groups. Instead, the sources point to an expectation that the better-off bore social responsibility to offer connection and shelter to those in need. I thus argue that the ancient Egyptians did not have a concept of formalized manners shaped by impractical, prestigious habits that unified a cohesive class against those outside of it.

Violaine Chauvet,
University of Liverpool

Looking for New Kingdom Thebes: What about the people?

Started in 2018, the Liverpool / Johns Hopkins University excavation project (MTTP) in the south part of the Mut Temple precinct in Karnak has identified the remains of an elite house which was part of the fabric of the New Kingdom city of Thebes. After presenting an update on the most recent work on the domestic installations, I aim to initiate a discussion on the nature of the Theban settlement(s) and the people 'living' in Thebes. The documentation is quite varied and informative – elite tombs, extensive textual evidence, even settlement clusters on the West Bank.

But what about 'The City' on the East Bank of the Nile? Who might have been the owner of 'our' house? Who would have been living in 'The City' and what can we presume was the relationship of the settlement inhabitants and the surrounding monumental religious landscape?

W Benson Harer Jr,
CSUSB

Reassessment of Siptah and Birth Bricks

Siptah's mummy with a deformed left leg is cited as evidence of Poliomyelitis. This is virtually impossible. Polio was unknown prior to the 19th century.

Aidan Dodson has proposed that Siptah had cerebral palsy (CP) from damage to the motor pathways in the brain. That is possible, but not necessarily the most likely cause. The nerves to his leg could have been damaged in the spinal cord or en route to the leg.

It is also possible he was a "shaken baby". He was crying, and an exasperated caregiver grabbed him by the leg and jerked him

up, tearing nerves beyond the spinal cord where they entered the arm and leg.

A badly managed breach delivery is another possibility. An inept attendant could have pulled on the leg and torn those nerves. Breach deliveries are notoriously treacherous. Today, almost all are delivered by Cesarean.

Additional comments will be made regarding birthing in ancient Egypt and the use of birth bricks.

Waleed Hawatky,
The American University in Cairo

Here Comes the Sun: A diachronic study on the role of music during the Amarna Period

Music has and continues to play a prominent role in the lives of individuals and in society, hardwired into the human experience and integral to our understanding of the world in both its tangible and intangible manifestations. This was no different in dynastic Egypt, where abundant iconographic and physical evidence from the Old Kingdom on shows music being performed in every context and at every level of society. Music appears not only to gain prominence during the Amarna Period but also to develop innovations, including new instrument designs and musical ensembles, all of which are well documented in the rich visual culture of the Amarna Period. This paper explores music in this era, with an emphasis on the royal court, demonstrating its increased role as compared with the first part of the 18th Dynasty with evidence garnered from representations in tombs, temples and texts, as well as physical instruments, amulets, figurines and other material objects associated with music. Through both an Egyptological and musicological approach, this study not only elucidates the function and possibly accelerated evolution of musical innovation in the Amarna Period, but also the implications of the social and gender roles observed in musical practice within the framework of the Aten ideology, perhaps even inspired directly by it.

Yaser Mahmoud Hussein,
Ministry of Tourism and Antiquities

Abydos in the Naqada III Period: Integrating Industrial, Administrative, and Funerary Landscapes

Abydos, one of Upper Egypt's key early political centers, provides crucial insights into the social and institutional transformations of the Naqada III period. This paper reassesses three major localities—South Abydos, North Abydos, and Umm el-Qaab—to explore their interconnected roles in the emergence of Egypt's early state structures.

At South Abydos, evidence for a large-scale bread-production complex demonstrates the managerial, economic, and technological organization required to sustain large populations and support elite or ceremonial activities. The lesser-understood zone of North Abydos, indicated by its diverse artefactual material, may have served multiple functions, including administrative coordination, cultic practice, or elite residence. Its ambiguous, but rich archaeological signals invite further consideration of its potential role in early state development. At Umm el-Qaab, the First Dynasty royal necropolis, long-term continuity from Naqada II into the early dynastic period highlights how ritual, memory, and kingship converged in shaping Egypt's earliest political institutions. Through an integrated examination of these three areas, this study argues that Abydos operated as a tightly interconnected landscape in which industrial production, administrative authority, ritual practice, and political power mutually reinforced one another. Assessing these sites in relation to one another offers a more holistic understanding of Abydos's central role in Egypt's transition from predynastic chiefdoms to a unified territorial state.

Yvona Trnka-Amrhein,
University of Colorado, Boulder

The Monumental Fountains of Roman Hermopolis Magna

This paper offers the latest results from The City of the Baboon Project's excavation in the area of the Sphinx Gate in the city center of Roman Hermopolis Magna. It suggests a new interpretation for the buildings previously identified as an Antonine period temple and a procession house (komasterion): the eastern and western fountains of the 3rd century city. If correct, Hermopolis would have been outfitted with the kind of monumental waterworks that are known from cities throughout the Roman Empire. In conclusion, it briefly explores the implications of this interpretation for understanding Hermopolis as a Roman Imperial city.



**BEST STUDENT
PAPER
CONTESTANTS**

Caitlin Kropp,
University of Chicago

What Makes a Master Copy? Analyzing identifying features of proposed Vorlagen for Egyptian funerary texts

In the realm of Egyptian funerary studies, the existence of Vorlagen, or “master copies,” has often been put forward as a vehicle for the transmission and re-production of texts across different media. While much of this work is theoretical, a handful of manuscripts and objects have been identified as potential master copies themselves, usually due to the presence of an unusual textual or physical feature. Some scholars have conducted in-depth research on individual manuscripts, but there has been little comparative work done to analyze the range of expressions that these identifying features may take. My research conducts one of the first cross comparative analyses on proposed master copies, centrally locating, identifying, and analyzing the elements of 12 manuscripts and objects that scholars have used to theoretically identify them as master copies. These features include the use of name placeholders; the presence of blank spaces or notations meant to mimic lacunae in other sources; the formatting and layouts used; the choice of script (e.g. cursive hieroglyphic, hieratic, demotic) and their orientations (i.e. prograde vs. retrograde); and the presence of marginal annotations meant to aid scribes. Instead of acting as a “checklist” for identification, this research hopes to illustrate the diversity of forms that features (and manuscripts) can assume and to interrogate how features could potentially inform multiple use cases in antiquity, prompting further discussion around the conflation of appearance and absolute use of manuscripts in modern scholarship.

Ella McCafferty Wright,
University of Cambridge

Princesses in Kilts? Depictions of Royal Daughters in Masculine Dress from the Late 18th Dynasty

Out of the hundreds of representations of Akhenaten’s daughters which survive in the archaeological record, several are known which depict some of his daughters wearing kilts, a typically masculine garment. No clear parallels for the use of kilts in the iconography of royal daughters are known from any prior period, and questions remain as to why Akhenaten’s daughters were represented on some occasions in this way. This paper will discuss the known images of Akhenaten’s daughters wearing kilts, some of which have been misidentified in previous scholarship, and others which have rarely received scholarly attention. Through an exploration of parallels to the reign of Hatshepsut and her adoption of the kilt, as well as the curious prevalence of glass amulets and inlays depicting kilted children from the Amarna Period, this paper aims to shed new light on the significance of these unusual representations of royal daughters from the end of the 18th dynasty.

Holly Lund,
Indiana University

What about iw? How to Teach English to an Ancient Egyptian

Native Language Interference is a linguistic phenomenon in which the acquisition of a second language (L2) is impacted by the syntax and phonology of a speaker’s native language (L1). While extensively discussed as part of modern English-Second-Language (ESL) pedagogical methods, little attention has been paid to how Native Language Interference may affect students of extinct languages, such as Middle Egyptian, which are not able to activate students through authentic speaking and listening experiences. The aim of this presentation is to identify possible obstacles – such as word order, word categorization, and the lack of overt conjunctions and linking verbs – which may affect English-speaking students when approaching Middle Egyptian, while also exploring ways in which current Middle Egyptian pedagogy can be supplemented by syntactic theory to mitigate significant roadblocks which may hinder students’ acquisition. Furthermore, the presentation will highlight how linguistic concepts and language activation techniques can benefit students throughout their careers as future teachers, scholars, and researchers.

Leah Packard Grams,
UC Berkeley

Dionysios, Scribe of the Schoolroom: A Missing Link in Egyptian Contracting Traditions

Centering a group of papyri from the last decades of Ptolemaic rule, this paper presents a missing link that illustrates a moment of transition in the legal, administrative, and scribal practices of Ptolemaic Egypt. This evidence enables a more effective *longue durée* analysis of Egyptian administrative history by demonstrating the remarkable tenacity of the Egyptian traditions of contract-writing. The papyri were written by Dionysios, a “scribe of the schoolroom” in a temple in Kerkeosiris who also worked with the state notary office. His documents show a vibrant Demotic scribal culture in Kerkeosiris, and he kept meticulous records of the contracts he made and the income accrued by his clerks. New transcriptions of these papyri demonstrate how Demotic scribes in the hereditary offices of the temples enabled the emergence of the state notary office. These “scribes of the schoolroom” continued to cultivate traditional Egyptian documentary practices well into the last decades of Ptolemaic rule, even in the midst of drastic political and legal changes. This paper places the archive into the larger context of contract writing and legal practices in Egypt.

Mary Curwen,
Yale University

Creating the Profile of a Ptolemaic Queen: Cleopatra I, Mother of the Dynasty

“Within studies of Ptolemaic queenship, Cleopatra I plays second fiddle to the more renowned Cleopatra VII and Arsinoe II: at most she is mentioned in passing, often in connection to her male relatives, and afforded a short biographical summary of her ‘regency’. Yet the political career of Cleopatra I played an integral role in the development of female Ptolemaic power. This paper therefore considers Cleopatra I as a watershed for the role of Ptolemaic queens, arguing that she emphasised her

role as ‘mother of the king’ in order to bolster her position at court. Through the use of both iconographic and textual evidence, I consider the multifaceted ways that Cleopatra I capitalised on and fundamentally defined her political and religious position through her role as mother, often drawing on a multicultural background of influence and precedent. First, I examine her dating formula as a mode of self-presentation during her co-rule with her son. Second, private dedications attest to the reception of her power, and her success at court can be understood to stem from a powerful support base which drew on her entourage of eunuchs. I will then explore how she solidified her position through the religious sphere, through establishing a greater affinity with Isis, the archetypal mother. Finally, Cleopatra’s titulature, posthumous priesthoods and the institution of a dynastic name attest to her importance for Ptolemaic queenship, centring her not just as mother of the king, but of the dynasty.”

Michael Robert Tritsch,
Yale University

A Place of Scribal Practice: A Reevaluation of Private Chapels at Deir el-Medina

A recently discovered inscription on a limestone seat from a bench in Chapel C.V. I at Deir el-Medina provides new insight into another function of these religious structures. Previous scholarship on private chapels at Deir el-Medina, identified in the epigraphic material as a ḥnw , associates them with communal activities relating to both religious and economic endeavors. The presence of benches often found in the inner and outer halls supports this communal purpose, with some benches further equipped with limestone seats, sometimes exhibiting cut marks and/or inscriptions. Chapel C.V. I contains the majority of these inscribed seats, which bear the names and titles of the dedicators. In addition, a portion of these seats also incorporate religious themes, most revolving around the concept of “good sitting,” which typically takes place when in the arms of a deity or when the heart is silent, common troupes in personal piety and wisdom texts. However, a close examination of a poorly preserved red ink inscription on one of these seats, combined with a photo enhancement using DStretch, reveals that it consists of a copy of the “Instructions of Amennakht,” a wisdom text commonly used for scribal education at Deir el-

Medina. Based on the presence of other didactic texts on non-traditional media, such as those found in tomb N13.I at Asyut, at Medinet Habu, and at Wadi el-Hôl, this object likely records an educational exercise undertaken by pupils, identifying this chapel as a scribal environment and indicating an additional use of these multipurpose constructions.

Mutsumi Okabe,

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

Embodied Hybridity in Roman Egypt: Wear-trace Analysis of Terracotta Figurines from the North Saqqara Catacomb

This paper investigates the embodied dimensions of intercultural interaction in Roman Egypt through a wear-trace analysis of terracotta figurines of Isis-Aphrodite (1st–2nd century CE) excavated from the North Saqqara catacomb by the Japanese-Egyptian Archaeological Mission. Previous studies have emphasized symbolic or iconographic interpretation, viewing such figurines as passive visual objects. However, little attention has been paid to reconstructing the bodily actions involved in their use or to exploring how these practices mediated cultural hybridity through ritual handling.

Using high-resolution 3D models, wear-distribution analyses were conducted to document and quantify surface smoothing. The results reveal concentrated wear on the breasts and thighs of multiple figurines, indicating repeated tactile engagement—touching, rubbing, or holding—prior to their deposition. These patterns provide material evidence that such figurines functioned as actively handled objects rather than static funerary symbols.

The funerary context of the North Saqqara catacomb demonstrates that figurines once engaged in domestic devotional practice were later reconfigured as grave goods, serving as mediators of memory, identity, and personal protection in the afterlife. This transformation represents a form of hybrid practice, in which a shared Mediterranean funerary repertoire was contextually reframed within Egyptian mortuary conceptions of regeneration and protection.

By grounding interpretation in measurable physical traces, this study demonstrates that intercultural exchange in Roman Egypt was not merely conceptual or visual, but bodily enacted and sensorially experienced. The research contributes a data-driven approach to sensory and embodied archaeology and advances the methodological integration of wear-trace analysis in the study of ancient religious practice.

Pauline Elisabeth Allaire,

Université Paul Valéry Montpellier 3

Metal Vessels and Ritual Practice in Late Period Egypt: The š3, rrm, and ḥnm Vessels

The study of metallic vessels has already been the focus of early catalogues and sporadic studies, but their role in Egypt during the first millennium BCE remains largely unexplored. The temples of the Graeco-Roman period offer high-quality documentation, making it possible to identify the occurrence of vessels and various associations between their forms, the materials employed, the substances offered and the ritual gestures. All these elements appear to be closely linked. This communication proposes to examine three types of vessels attested in this context: š3, rrm, and ḥnm.

Based on a cross-analysis of lexicographical data, temple inscriptions, and the iconography of ritual scenes, the study seeks to understand how these vessels are characterised not only by their appearance or contents, but also by a codified interaction between material (such as gold or copper alloys), the substance offered and the recipient deity. The š3 vessel is examined in the context of wine offerings to Hathor; the rrm vessels are studied within rituals aimed at appeasing dangerous goddesses, notably Sekhmet, where the combination of gold and fragrant substances plays a central role; and finally, the ḥnm vessel is approached as a container associated with fresh water, and rites linked to Khnum.

Rather than considering these objects in isolation, this communication seeks to understand them as elements of a structured ritual system, based on observable patterns in different sources. This approach contributes to a renewed study of metal tableware by highlighting its active role in the religious practices of the Late Period.



POSTERS

Hannah Xu,
Student

Interpreting BD 110: Mythological Cycles of Offering in the Divine Realm

"Book of the Dead Spell 110 has often been interpreted as illustrating the desired situation of the deceased in the afterlife, with its vignette serving as a straightforward illustration of an ideal existence where the deceased continues the same activities performed during life. However, this study proposes an alternative understanding: that BD 110 should instead be analyzed as a complex cosmic scenario in its own right — a mythological depiction of the processes underlying the ancestor cult.

The spell structures the act of offering into a foundational cosmic process. The Field of Offerings Spell transforms the ritual landscape of the offering table into a divine counterpart, suggesting that the actions performed in the mortal realm are not simply pragmatic but simultaneously unfold on a divine level. The text emphasizes cyclical activities, such as cultivation, harvest, and the presentation of offerings, which are transposed into the mythical landscape of Hetep, thus connecting the daily human cycle with divine processes. The vignette instead depicts an offering-table landscape populated by divine beings who take part in the scene, along with ancestors taking on the role as both the creator and receiver of offerings.

By framing the spell and vignette in this manner, BD 110 moves beyond a simple illustration of the afterlife but instead reveals the cosmic and the mundane as mutually sustaining spheres, each continuously reflecting and reinforcing the other through the perpetual cycle of provision and reciprocity."

Julia Troche,
Missouri State University

Let's Talk Theory: Some Comments on the Future of Egyptomania Studies

Said's 1978 *Orientalism* gave a name to the practice observed throughout much of the 20th century by which the so-called "West" defined itself through opposition or othering of the so-called "East," including Egypt. Indeed, what I call 'traditional' Egyptomania studies still center the West and elite consumption therein. In the last ten years, there has been a notable increase in mainstream academic Egyptomania research on the ways in which subaltern or otherwise understudied loci and communities have appropriated or consumed antiquity. For example, Rita Lucarelli's 2024 article in *Aegyptiaca* entitled "A Solar-Ship Voyage: The Ancient Egyptian Religion as Inspiration in the Life and Music of Sun Ra and the Astro-Intergalactic Infinity Arkestra" or numerous projects published in collaboration with Abraham I. Fernández Pichel's *Egyptopcult* project. In this poster, I summarize the major theoretical models that have traditionally served Egyptomania and reception studies of antiquity—notably, Orientalism, and examine how these models are currently being challenged or changed by Occidentalism, decolonizing efforts, post-colonial theory, and the like. I conclude with some comments about the implications of these changes on the future of Egyptomania studies.

Kerry M Muhlestein,
BYU; R. Paul Evans, Brigham Young University

Tens of Thousands of Burials: reassessing the number of burials at the Fag el-Gamous Cemetery

For decades the known size of the Fag el-Gamous Cemetery and the density of burials from excavated spots has led to estimates of burial numbers that seemed difficult to believe. In two seasons we conducted surveys to determine what areas of the cemetery actually contained burials and then used that information to recalculate the amount of burials. While still astoundingly large, we believe the cemetery had fewer burials in it than we have previously believed. This poster will present the process and final calculations of the cemetery.

Tállwyn Riley Kane Powell,
University of Colorado Boulder; Mia Winstead,
University of Colorado Boulder

Blueprints of Power: Modeling Rosetta's Architecture and Urbanism

"Renowned for Egypt's Rosetta Stone discovery in 1799, the City of Rosetta has flourished during the Ottoman's ruling period and became an economic hub. The City's historic district evolved as the second -after Cairo- to have intact Islamic residences from the Ottoman Era and as place with unique heritage reflected in the pattern of the district urbanism and street pattern. This research utilizes systematic observation, graphic documentation of archival and modern images and geospatial technology to create digital modeling of the architecture of the 22 historic residences and street pattern of the historic district.

The process includes hand-sketching of systematic front façades images and archival images. Identifying patterns, proportions, materials and details was a pre-sketching routine that was followed by outlining each building and façade patterns. Buildings with missing elements were recreated using archival images. Digital models were developed using georeferencing of four segments of a 1946 historic map, for each 12 control points were utilized to enhance accuracy. Estimation of the root means square error (RMSE) yielded a wide range, from 5 to 33, for the four maps. We digitized each historic map using ArcGIS Pro -using UTM local projection zone- to create multiple layers representing the city blocks, parcels, and building footprints as they appeared in 1946.

Transformation from historic to modern-day Google maps were delineated to understand the areas with minor to major changes in the pattern of city blocks, open spaces, and parcels."

William T. Taylor,
University of Colorado-Boulder

Understanding the role of ancient Egypt in horse and donkey domestication and transport

The Nile corridor played a crucial and poorly-understood role in the first domestication of animals for transport. New archaeological discoveries underscore the role of ancient Egypt as the launchpad for equid domestication, and raise important questions about the cultural and ecological processes that brought donkeys (and perhaps other wild equids) closer into the human sphere over the last 5 millennia or more. In later periods, iconography and archaeological finds suggest that the Nile region may have also hosted key cultural and technological innovations in horse transport, but limited archaeozoological data and poor chronological control prevent a coherent understanding of ancient Egypt's role in the global human-horse story.



**BEST STUDENT
POSTER
CONTESTANTS**

Brooke Morey,

Indiana University, Bloomington

3pd in Indiana: Scientific Analysis of a Mummified Bird from Indiana University Bloomington

"The William R. Adams Zooarchaeological Laboratory (WRAZL) at Indiana University is home to the mummified remains of a bird. However, the laboratory lacks adequate documentary evidence for the origin and procurement of the specimen. Handwritten notes recovered alongside the mummy suggest an origin in Egypt, offer a tentative date of 30 BCE–200 CE, and suggest that it might be a "milan" or "kite," two names for birds of prey in the family Accipitridae. This study aims to evaluate the specimen's authenticity, classify it taxonomically, and provide an absolute date for its creation.

Zooarchaeology by Mass Spectrometry (ZooMS) conducted at Texas A&M University indicates that the specimen belongs to the non-monophyletic genus *Accipter*. Radiocarbon (¹⁴C) dating conducted at Pennsylvania State University provides an absolute date (± 20 years) for the bird's death. Stable isotope analysis conducted at the UC Davis Stable Isotope Facility reveals its trophic level ($\delta^{15}\text{N}$) and the ratio of terrestrial to marine food in its diet ($\delta^{13}\text{C}$), and this dietary information speaks to whether the bird was wild-caught or reared in captivity. An integrated photogrammetric and computed tomography (CT) model of the specimen was produced for visualization and to aid in taxonomic identification.

Our results demonstrate the ability to extract taxonomic, chronological, and life-history information from unprovenienced animal mummies previously considered unfit for display or study. Furthermore, this interdisciplinary study highlights the merits of employing archaeological science and cutting-edge technology in Egyptological research."

Clara McCafferty Wright,

Cornell University

An Antique Mystery: The Curious Case of the Cambridgeshire Egyptian Bronze

In the main lobby of the Cambridge Museum of Archaeology and Anthropology, in a display case entitled "The History of Cambridgeshire," sits a rather curious artifact: a small, teardrop-shaped bronze vessel. Its interpretive text reads "Bronze scepter head with Egyptian style scenes in low relief. Roman. Trumpington, Cambridgeshire. Z 18125." Research into the museum's records indicates that this object has been identified as such, and associated with a cache of Roman bronzes discovered in 1709, for decades. In this poster, I argue that artifact Z 18125 is in fact an Egyptian *situla*, likely produced in the Memphite region between the 25th dynasty and the Greco-Roman period. Additionally, I argue that the alleged 1709 Cambridgeshire provenance is likely a case of mistaken identity and the confabulation of 19th century records. Instead, I propose two alternative provenances for the artifact which are more recent and probable; uncovering records which link its acquisition to two eccentric Cambridge chemists, a quest to find the fabled emerald mines of Cleopatra VII, a proposal to make paper out of mummy remains, and the famed Giovanni Battista Belzoni.

The background is a solid red color. In the center is a large white circle. Surrounding the circle are several stylized, overlapping shapes. On the left and right sides, there are large, curved shapes in dark blue with gold outlines, resembling stylized wings or panels. At the top and bottom, there are smaller, curved shapes in red with a white circular pattern, also outlined in gold. The overall style is reminiscent of mid-century modern or Art Deco design.

PANELS

Panel I

Amelia B Edwards: The ‘Queen of Egyptology’

The history of Egyptology is often told through the ‘great man narrative’ (with occasional women included). But what happens when we scratch beneath the surface of those biographies, tug at the fraying edges of historical study, and connect our research to that of other scholars in neighboring fields?

Amelia B Edwards is a case in point. Though often portrayed as the ‘Godmother of British Egyptology’, new research reveals a more vulnerable individual struggling with the norms of the time. Her relationships with women, ignored until recently, can now be traced until her famous journey ‘A Thousand Mile Up the Nile’. She dedicated her remaining years to founding the Egypt Exploration Fund, its American Branch and, on her passing, the Edwards Professorship at UCL. It is little wonder that the Secretary of the EEF American Branch accorded her the title of ‘Queen of Egyptology’ on her death.

This panel explores some of the lesser-known aspects of Amelia’s life: the relationships that led her to Egypt and the founding of British Egyptology as we know it today, her tour of the US and role in distributing artefacts, her pioneering fundraising, and the role of individuals in sustaining Egyptology. It will end by reflecting on her far-reaching legacy in Egyptology and in collections around the world.

Carl Graves,

The Egypt Exploration Society

The path to Egypt – Amelia’s early years

Based on the latest biography of Amelia Edwards (‘Queen of Egyptology’, 2025), this paper will explore aspects of her early life in urban London and rural Suffolk, including her path to becoming a novelist. It will then consider the wider impact of literary circles on young Amelia before her relocation to Westbury-on-Trym which resulted in a romantic relationship forming with Ellen Byrne. The breakdown of this relationship prompted Amelia to visit Rome where she encountered a circle of independent women, ultimately marrying Lucy Renshaw with whom she later travelled to the Dolomites in 1872, and then Egypt in 1874. Discussion will consider the role of these relationships in sparking Amelia’s desire for travel and exploration which ultimately led her to the Nile.

Peter Lacovara,

The Ancient Egyptian Heritage and Archaeology Fund

A Thousand Miles Up the Nile

Amelia’s journey to Egypt in 1874 and subsequent publication of her travelogue, *A Thousand Miles Up the Nile*, in 1876/7 marks a watershed moment in the history of Egyptology. In the volume, Amelia lamented the destruction of Egyptian sites through looting and mass tourism and the lack of effective organization to stop it. On returning to Britain, she set about founding the Egypt Exploration Fund which was achieved in 1882. This paper will consider Amelia’s journey to Egypt, the promotion of it, and founding and aims of the early Fund. It will also question how significant Amelia’s role was in the founding of the EEF in comparison to others active at the time, including Édouard Naville, Sir Erasmus Wilson, Samuel Birch, and Reginald Stuart Poole.

Kathleen Sheppard,
Missouri S&T

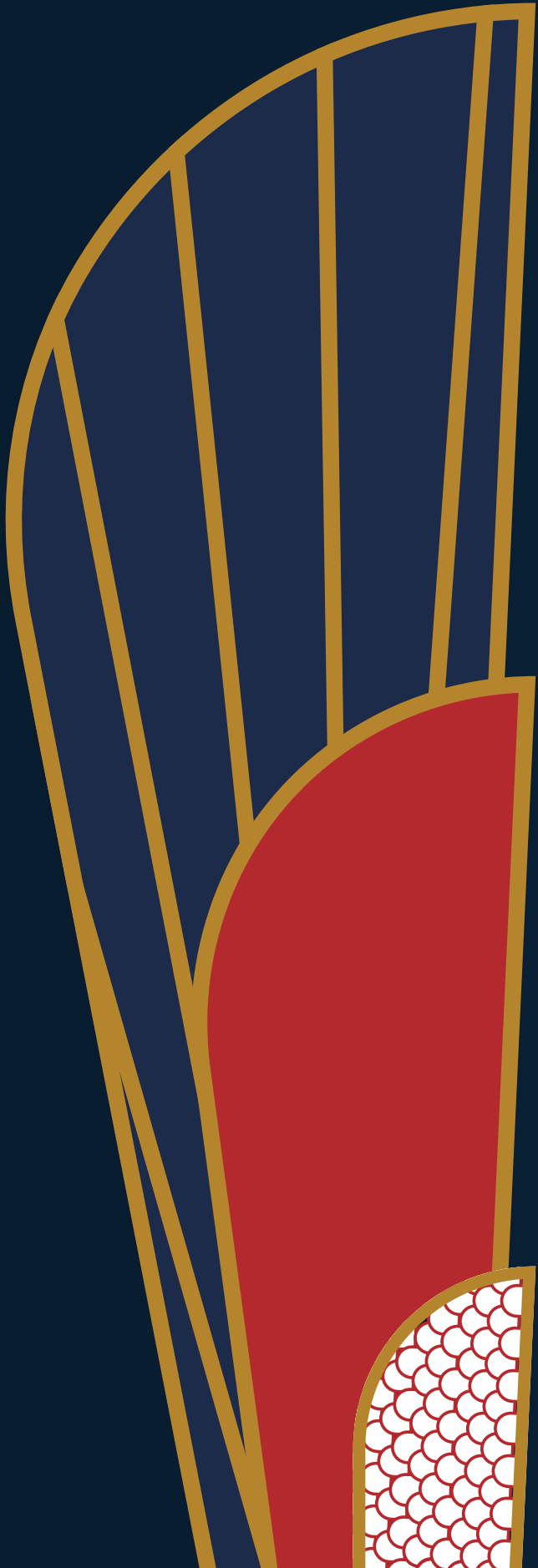
The 1889-1890 US Lecture Tour

Among the early successes of the Egypt Exploration Fund was the establishment of an American Branch from 1883 under the secretariat of Rev. William C Winslow. At the Annual General Meeting in 1884, Amelia announced 'the discovery of a silver mine in the United States of America, "from which the ore is conveniently extracted in a ready minted condition, and every blow of the pick produces a yield of shining American dollars."'. Over time, the US contribution to the Fund's work would exceed that raised in the UK until the Branch was dissolved in 1946. Amelia long had friends in the States, dedicating her Dolomites travelogue to her 'American Friends in Rome'. In return for support from American subscribers, and to supplement her dwindling personal income, Amelia travelled with her personal Secretary, Kate Bradbury, to the States for a six-month lecture tour in 1889, organised by Rev Winslow. During this time, she delivered over 100 lectures to audiences across the eastern coast and as far west as Minneapolis. These lectures were incredibly popular and positively reviewed under headlines like: 'Honors to a talented lady', 'A lecture by a woman', 'Views of Dr Edwards', 'A famous woman', and 'The world's wisest woman'. Sadly, a fall at Columbus, Ohio in March 1890 marked the beginning of her deteriorating health, ultimately succumbing to influenza and passing away in April 1892. This paper raises questions about Amelia's promotion of Egyptian cultural heritage and her legacy at the EES and similar organizations, such as ARCE.

Edward Scrivens,
The Egypt Exploration Society

Amelia as a fallible pioneer in fundraising and sustainable Egyptology

In 1887, Amelia wrote to William Matthew Flinders Petrie about her methods of fundraising, writing 'any dunce can answer subscribers – but it needs a diplomatist to net them'. Today, we might consider her approach donorcentric, in which the interests and passions of donors are actively cultivated to align them with the charity's mission. These techniques are still used today and form an important aspect of professional fundraising used by crowd-funding organisations worldwide. The early Egypt Exploration Fund pioneered this fundraising style but further supplemented income by distributing artefacts to institutions financially supporting the Fund. This transactional exchange created a more complex donor relationship and is not replicated today, for reasons of expectation as much as ethics. After all, institutions were not aware of what they would receive in return for their 'donation' until after the distribution had been completed – archaeology is not a 'dig to order' profession. This discussion highlights such tensions via Amelia's role in the early distribution of Egyptian antiquities, something she herself bemoaned in *A Thousand Miles Up the Nile* and actively spoke out against during the foundation of the EEF in 1882.





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