

**ABUSIR AND SAQQARA IN THE YEAR 2010**

**LIST OF ABSTRACTS**

(as of May 18, 2010)

**Rough versus fine wares – Chronological relevance of bread forms**

Katarína Arias Kytarová

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

In the pottery studies of the Old Kingdom period, the question of the chronological sensitivity and reliability of fine versus rough wares has been raised recently. With fine wares, the time span between their production and their deposition can reach up to several generations. Contrarily, rough wares were entirely practical and were disposed of within several uses. The most abundant and most easily recognisable rough wares are without any doubt beer jars and bread forms. Their high numbers and considerable variations in form make a detailed typological study essential albeit difficult, as often three or more forms appear in one context. On the other hand, their typological variability makes them significant for chronological studies. In this paper, the morphological development and chronological relevance of bread forms from the recent excavations in Royal Abusir and Abusir South shall be compared with the known assemblages from the memphite necropolis. All four main Abusir types (conical bread forms with rounded bases, conical bread forms with flat bases, conical bread forms with a massive tall tubular foot and low platter-like bread forms) and their more precise chronological identification shall be discussed within the spheres of both local production and wider provincial development.

**Ritual activities during the Middle Kingdom: a view from intact tombs discovered at**

**Dahshur North**

Masahiro Baba

(Institute of Egyptology, Waseda University, Tokyo, Japan)

A mission from the Institute of Egyptology, Waseda University has been conducting excavations at Dahshur North since 1996. The Dahshur North site is a large cemetery, located in the lower desert 1 km northwest of the pyramid of Senwosret III and 1 km southwest of the pyramid of Khendjer. Initial excavations concentrated on the southeastern area, revealing the typical New Kingdom tomb-chapels of Ipay and Pashedw, and no less than forty shaft-tombs. Since 2004, the investigation was carried out on a new area approximately 100 m due west of

Ipay's tomb where a typical New Kingdom tomb-chapel of Ta was discovered. In subsequent seasons, the excavations around this tomb-chapel revealed intact shaft-tombs containing coffins dating the Middle Kingdom. So far five intact coffins have been discovered. The reason that the tombs had remained undisturbed is probably due to the fact that the foundation mound of the Ta's tomb-chapel covered them.

The MK coffins, found in shaft-tombs with north-south axis, are all rectangular shape and belong to Senu, Sebekhat, Senetites, Keki and an anonymous owner. On the long-side of the coffins an eye-panel and false door are represented in very fine work. Senu, a "commander", had an exceptional cartonnage mask. The most distinctive feature of the mask is its feathered decoration represented on the head and extending to the sides of the face. The burial equipment of Senu consisted only of a broken pot found against the eastern side of the coffin. Coffins of Sebekhat and Senetites, found in one shaft, are closely similar in their pattern of color and texts. Sebekhat, a "ka priest", had an inner anthropoid coffin covered with a fine shroud. His burial was furnished with funerary goods consisting of miniature dishes, a sherd of beer jar and a medium-sized dish placed outside the coffin. Senetites, a "mistress of the house", also had miniature dishes scattered around the coffin. It is also intriguing that the entrance of their shaft was capped by a small *Tafl* mound, on which many sherds were scattered. This might be evidence for some funeral ceremony after burying the coffins and filling the shaft.

This paper summarizes the results of recent excavations and discusses the ritual activities in the Memphite area during the Middle Kingdom.

### **The shaft tomb of Menekhibnekau at Abusir**

Ladislav Bareš

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

The tomb of Menekhibnekau is the third large Late Period shaft tomb excavated at the necropolis at Abusir so far. Although it seems to be contemporary with the neighbouring structures of Udjahorresnet and Iufaa, it shows some differences in its orientation, arrangement of its underground part and its decoration and texts. Judging from the tiny remnants of its superstructure (for the most part destroyed by later stone-cutting), the tomb of Menekhibnekau might have been the most magnificent structure of its kind at the whole

cemetery; that corresponds to the number and importance of his titles and offices. In spite of the fact that its burial chamber has been robbed already in antiquity, several items of the original burial equipment and other artefacts have been found here.

**Latest results of Abusir South Project: rank, status and landscape**

Miroslav Bárta

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

Abusir South project was started in 1991 and since then provided a wealth of archaeological and environmental data. The current contribution aims at their new historical interpretation with regard to the development of state and society during the Old Kingdom, focusing on the Third and Sixth Dynasties, e. g. at the formative and declining stages of the first ancient Egyptian state. The local topography of Abusir and Saqqara area will be discussed within the context of tomb development, contemporary religious concepts and administration of the state. At the same time, environmental data will be reconsidered and their importance for a better understanding of the Third millennium history reassessed.

**Le portique de la tombe de Ti à Saqqara**

**Composition et scènes inédites**

Nathalie Beaux

(Institut français d'archéologie orientale au Caire, Egypt)

L'examen minutieux des bas-reliefs, très érodés, a révélé des détails passés jusqu'à maintenant inaperçus ou même des scènes inédites. L'exposé de ces nouveaux éléments donne lieu à une étude de la composition des scènes du portique qui met en valeur le rôle qu'il joue au sein du monument.

**The Portico in the Tomb of Ti at Saqqara**

**Composition and unpublished elements**

Careful analysis of the very eroded bas-reliefs has revealed unknown details and even unpublished scenes. The presentation of these new elements will provide new ground for an analysis of the portico's scene composition and its role in the monument.

### **A New Type of Animal Mummy from the Late Period in Saqqara**

Alanah Buck

(Macquarie University, Sydney, Australia)

The presence of the Anubeion indicates that dogs have long played a part in Egyptian funerary culture in Saqqara. During Macquarie University's 2008-2009 field seasons, over one thousand dog skeletons and wrapped remains were recovered during excavations at the Teti Cemetery. The dog skeletons were located in tomb shafts and associated with a number of human burials from the Late Period. The majority of the skeletons were not in anatomical association and, as a consequence, only the crania were investigated.

A large percentage of the dog crania showed evidence of wrapping and a number of dogs were recovered as complete mummies. Dog mummies were found in direct association with a number of burials. Mummies were located on or near the feet of several coffins and complete, wrapped dogs were found lining a series of burial pits which also contained human remains.

Examination of the skeletal remains showed a number of interesting biological features. All age groups and both sexes were represented and a statistical analysis of one hundred crania showed the dog population to be of a mixed background. Dogs typical of the native or 'pariah' dog made up the bulk of the population, whilst dogs similar in shape to the 'Saluki type' were also present. Golden Jackals (*Canis aureus lupaster*) were represented in small numbers. Additionally, further examinations of the Saqqara dogs revealed significant injuries to the crania that appear to have been caused by humans.

The positioning of the dog mummies indicates a direct relationship with the human burials. This suggests that the dogs may have been used as protective devices within the human burials. This type of animal mummy utilization appears to be novel in the literature. Therefore, it is proposed that the dog remains recovered from the Late Period burials at Saqqara represent a new type of animal mummy category; the protective or amulet mummy.

**Pyramid texts and Dynasty Six Tomb Decorations: An Investigation**

John Burn

(Macquarie University, Sydney, Australia)

Similarities between the themes of the Pyramid Texts and the sequences within the decoration programmes of elite Sixth Dynasty tombs have been previously highlighted by a number of scholars. Scholars such as D. Vischak and J. Allen have asked to what extent did the Pyramid Texts affect patterns within Dynasty Six tomb decorations. An investigation was undertaken in order to answer that question. Decoration patterns of a number of elite tombs dating from before and after the time of the appearance of the Pyramid Texts were studied. “Marker” or “indicator” scenes were selected and the positions of these scenes recorded and related to the sequences proposed by Vischak and Allen.

This paper will summarise the investigation into the arrangement of the decoration patterns from late Dynasty Five and early Dynasty Six tombs and their relationship to the sequences of the Pyramid Texts. It will be seen that tombs from Abusir and Saqqara are especially important with respect to the identification of the extent of influence that the Pyramid Texts had on tomb decorations towards the end of the Old Kingdom. The results presented will form the basis of a discussion into the true significance of the Pyramid Texts as a major stimulus for Dynasty Six tomb decoration. The results suggest that a time frame for changes in tomb decoration patterns may be determined. The results will help establish if tomb decorations did change as a consequence of (or in concordance with) the introduction of the Pyramid Texts.

**Queen Neit-ikrety/Nitokris**

Vivienne G. Callender

(Macquarie University, Sydney, Australia)

Queen Neit-ikrety/Nitokris has long been considered a colourful, if enigmatic, ruler who concluded the list of 6<sup>th</sup> Dynasty rulers. Stories relating to her can be found in Herodotos (*Histories* II,100 and Manetho (*Epitome*, Dyn. VI, No.6; Eratosthenes, Frag. 22) among others. These stories have been supported to some extent by the presence of Neit-ikrety’s

name on Fragment 43 of the Turin Canon (IV.7), but her name was not detectable in the Abydos list.

Some earlier scholars (eg. J. Buttles, *Queens*, p.22; A. Weigall, *History*, p.70; P. Newberry, *JEA* 29 [1943], pp.53f.; W.S. Smith, *CAH I/2A*, p.196) adopted W.M.F. Petrie's view that *Mn-k3-R<sup>c</sup>* of the Abydos list could be the *nswt bity* name of Queen Neit-ikrety/Nitokris, whilst other scholars inclined to the opinion that *Ntrj-k3-R<sup>c</sup>* from the Abydos list might have been *Nt-ikrty*'s *nswt bity* name and the origin of the name Neit-ikrety (L. Stern, *ZÄS* 23 [1885], p.92; H. Goedicke, *ZDMG* 112 [1962], p.245f; K. Ryholt, *ZÄS* 127 [2000], 93; E. Brovarski, *Fs O'Connor*, Cairo (2007), 146). Stern's original suggestion that *Netjerkare* has a phonetic similarity with *Neitkrety* persuaded him that the two names had been confused by the Egyptian scribes of long ago, an opinion revised and accepted by H. Goedicke. The debate on this ruler was amplified by a suggestion by J. von Beckerath (*JNES* 21 [1962]), 141-144) that Fragment 43 of the Turin Canon needed to be moved up one higher line, because Nitokris was said to have followed her brother in the Egyptian succession and this would mean that the throne name of *Menkare* must be abandoned and *Netjerkare* must be accepted as the likely other name of Neit-ikrety.

Confirmation for the Stern/Goedicke/von Beckerath theories have recently been provided by K. Ryholt, who has brilliantly demonstrated that a re-examination of the Turin Canon does indeed show that Fragment 43 must be raised one line higher than it is at present. This elevation has resulted in his conclusion that the names of *Nt-ikrty* should thus be seen as Neit-ikrety-Netjerkare-Siptah. As Siptah is a male name, he added, we must now come to the conclusion that Neit-ikrety was a male king.

E. Brovarski has contributed further discussion to this debate and he reminds us that *š3-Pth*, "son of Ptah", was the epithet of Imhotep the architect. This epithet suggested to Brovarski that the enigmatic King Imhotep (whose name is found in Wadi Hammamat) was associated by the scribes of the 19<sup>th</sup> Dynasty with Imhotep the architect, also known by his epithet, *š3-Pth*. He thus wonders if *š3-Pth Nt-ikrty* is to be the expanded name of King Imhotep. This paper re-examines the accounts of Herodotos and Manetho and the arguments for the new identity of Queen Neitkrety/Nitokris.

### **The Holocene of Abusir Area**

Václav Čílek – Lenka Lisá et al.

(Institute of Geology, Academy of Sciences of the Czech Republic)

The archeological excavations are revealing every year new geological profiles developed mostly in anthropogenic strata but reaching undisturbed Quaternary sediments as well. Three basic types of Quaternary profiles were documented: 1 – Pleistocene gravels of watery Nile at the upper terrace above Abusir monuments; 2 – Holocene and Pleistocene slope sediments including cemented gravels; 3 – lacustrine and fluvial sediments of Abusir pond. The correlation between subaerial/slope and subaquatic/lake sediments is especially rewarding because it displays in both environments intensive desiccation cca 2,5 – 2,1 kyr BC. The other important paleoenvironmental feature is the presence of darker humic sands under the foundations of Old Kingdom monuments. This layer seems to represent a paleosol relict of a non-desert (possibly *Acacia* woodland) environment. However anthropogenic sediments are prevailing. They result from a number of different activities such as building or robbing of the tombs but it is probable that sand, gravel and limestone „rubbish“ was during at least Old Kingdom used for landscaping as final stage of the pyramide complexes construction. By landscaping we understand the activities that lead to the creation of a new harmonious landscape where pyramide ramps, occasional gorges and former quarries are smoothed to form ideal or at least suitable aesthetic background for the man made monuments.

**Work of the Mission Archéologique française de Saqqara in the Pepy I. necropolis. The latest discoveries.**

Philippe Collombert, IFAO

This paper will be based on the latest excavations of the team and will focus on the Behenu complex.

**The Fifth Dynasty “sun-temples” in a broader context**

Filip Coppens – Jiří Janák – Hana Vymazalová

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

The paper aims to add another piece to the ongoing discussion on the so-called “sun temples” of the Fifth Dynasty. Since the earliest of times, numerous Egyptian monuments provide parallels expressing the same general concept, apparent in these Fifth Dynasty monuments, but in various different architectural forms. These pieces of information, gathered from all periods of ancient Egyptian history, can be combined with the analysis of the religious background against which these monuments were built and the religious landscape in which they were set. This study leads us to reconsider their meaning and provides substantial evidence for the interpretation of the function of the “sun-temples”. The main question to be raised throughout the paper will focus on the type of cultic space these monuments actually represented.

**Broken edges. Magic of stone at the Step Pyramid complex**

Andrzej Ćwiek

(Adam Mickiewicz University & Archaeological Museum in Poznań, Poland)

Among the many mysterious features of the Step Pyramid complex at Saqqara, there is one that has passed almost unnoticed thus far. The enclosure wall, decorated with bastions and panels, has been damaged in a specific manner. Virtually all the vertical edges of the paneling were broken with series of single blows. They occur only to some height, as if within the reach of people standing at the base of the wall. This pattern of damage can be seen on all the exposed parts of the outer face of the temenos wall. It seems that it must have been a deliberate procedure, which demanded much effort and time, given the number and consistency of the traces. The reason for such an action is unclear. However, some parallels from various historical contexts suggest an explanation. It is possible that it was a part of magical rituals connected with the unique role played by the Step Pyramid complex of Netjerykhet, and this king’s role as ‘Djeser’, during the millennia after the Third Dynasty.

**Old Kingdom ‘Houses of Eternity’ and Late Period ‘Mastabas’ at Tabbet al-Guesh**

**(South Saqqara)**

Vassil Dobrev

(IFAO, Cairo)

Since October 2000, the IFAO Mission at Tabbet al-Guesh revealed the existence of a necropolis from the end of the Old Kingdom on a small plateau (ca. 15 ha), accompanied by another necropolis from the Late Period. During the recent years of excavation, it came out that the tombs from the late cemetery were organised in several S-N rows with small mastabas built E-W for their longer sides. The use of the mastaba, a typical Old Kingdom monument, is quite unique for the funerary architecture of the Late Period. Surprisingly enough, the tombs from the Old Kingdom, which date mostly from Dynasty Six, did not take the shape of a mastaba; they show another type of funerary structure which has been called by the Egyptians *per djet* : ‘house of eternity’. This was in fact the mortuary complex of a priest and may be his family, buried in a protected area by a mud brick enclosure wall, which was surrounding an open-air courtyard where funerary chapels, storerooms and shafts with burial rooms, were built into the mountain. It appears now, that the ‘houses of eternity’ were very popular in Saqqara all along the Sixth Dynasty.

### **The hieroglyphic phallus-sign in the vizier’s title**

Veronika Dulíková

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

The Old Kingdom viziers bore the composite title . Further hieroglyphic signs,

such as  and , were appended in some cases to this title. These additions have been interpreted in several ways. As well as the usage of the addition of *mꜣꜥ* (as V. G. Callender convincingly demonstrated), the sign of phallus had most probably its foundation too, for its occurrence was apparently not haphazard as some scholars have proposed, and its usage in term of the vizier’s title was deliberate and it conveyed certain meaning.

The form of the vizier’s title with the phallus-sign occurred frequently in a limited period of time. For the understanding of the usage of the phallus-sign in the vizier’s title, contextualization is crucial, i.e. the time frame and possible relation to ‘the climate of the period’. Analysis and comparison of the title sequences of both, the viziers with the phallussign and those without, brought proof of clear distinction in the structure of titles between these two groups and indicated that the occurrence of the phallus-sign within the highest administrative title coincides with the social change regarding the state administration and royal family.

## **The Development of the Giza Necropolis in the Early Fourth Dynasty**

Laurel Flentye

(Chicago)

This paper will discuss the development of the Giza Necropolis in the early Fourth Dynasty, tracing both royal and elite decoration. The primary framework for this discussion will be the reign of Khufu, namely the construction of his pyramid complex and the adjacent Eastern (G 7000) and Western cemeteries.

In tracing the initial stages of the development of the Giza Necropolis, it will be necessary to review those influences which helped to create “the Giza style.” As a result, this paper will discuss the contributions made by Meidum and Dahshur to the Giza Necropolis, i.e., iconography and style under Sneferu in coordination with the developing ideology of kingship and its perpetuation in the afterlife through relief decoration and statuary. This will include not only the pyramid complexes of Sneferu but also the elite mastabas. Additional evidence will be provided by the furniture of Hetepheres I (G 7000x).

A discussion of Giza’s early development will include the pyramid complex of Khufu, its associated reliefs, and statuary. From this evidence, correlations with Sneferu’s decorative programs will be addressed – are there similarities and/or differences? How do the Giza artisans interpret the artistic framework of Sneferu? Is there significant change during Khufu’s reign? In coordination with the creation and decoration of Khufu’s pyramid complex, another major factor will be addressed: how do the decorative programs of the adjacent mastabas in the Eastern (G 7000) and Western cemeteries relate to not only the developing iconography and style at Giza but also to what occurred before at Meidum and Dahshur. This discussion will include the early stages of the Eastern Cemetery (G 7000) with its eight twin mastabas and the large-scale mastaba of Ankh-haf (G 7510) in addition to the slab stelae from the Western Cemetery.

It is the decorative programs of Khufu’s pyramid complex and the adjacent mastabas that provide the transition from the early Fourth Dynasty to the development and expansion of the Giza Necropolis in the later Fourth Dynasty. Through such an analysis of Giza and its early beginnings, the subsequent pyramid complexes and cemeteries constructed under Khafra and Menkaura can be understood.

**Differing Meanings of the Greywacke and Alabaster Sculpture at the Menkaure Valley Temple at Giza**

Florence Friedman

(Visiting Scholar, Brown University, Providence, USA)

Greywacke and alabaster make up the two main bodies of sculptural material at Menkaure's Valley Temple. Greywacke was mainly used for a series of triads with striding, active figures of the king in company with deity; the alabaster was mainly used for seated, passive figures of the king shown alone. The king in the triads wears the White Crown, and in the seated statues he wears the nemes. The full set of greywacke triads, whose originally intended location is unknown, was probably designed for placement on the north and south walls of the temple court, with the king oriented to those directions. The alabaster seated statues, several of which were found in situ in the offering hall, faced east. Both sets of material - the greywacke triads and alabaster seated statues - bear Menkaure's titles, but the titularies differ, with some titles included or omitted depending on the statue type. This paper looks at how the greywacke and alabaster statuary, though their attitudes, iconography, orientation, and inscriptions, carry different constellations of meaning that together amplify the meaning of the complex as a whole and provide a broad range of benefits for the afterlife of the king.

**Saqqara as a Necropolis for the Local and National Elite  
During the Pre-Amarna Period – Excavating in Museums**

Beatrix Gessler-Löhr

(Universität Heidelberg, Germany)

The vast necropolis of Memphis with the Step Pyramid complex of King Djoser at its center is well known for its Old and Middle Kingdom tombs, but remains of tombs dating to the New Kingdom have also come to light. The most important New Kingdom sectors of the cemetery are located to the north and east of the Teti Pyramid, in the southern cliff of the Bubasteion, the expanse south of the Unas causeway and around the Monastery of Apa

Jeremias. The environs of the Serapeum, the impressive burial place of the sacred Apis bulls established during the reign of Amenhotep III, should not remain unmentioned either, for it became an important cult place when Chaemwaset, prince and High Priest of Ptah under Ramesses II, was active there.

In the 1970s Egyptian and foreign archaeologists took up continuing excavations in these sectors with spectacular, well-documented results. 50-60 tombs, including those of General (later King) Horemhab, the High Steward Iniuia, the priest and official Merity-Neith/Meri-Re, the Royal Butler Ptahemwia, the Overseer of the Royal Apartments of the Harim at Memphis Pay, and many other individuals, have been found. Nevertheless, a great many tombs of the Eighteenth and Nineteenth Dynasties still await discovery.

For only about 15% of those individuals known by name (12 of 81 in the preliminary list published by Martin 2000, Table 3, 115-18) tombs have been found or tentatively localized with some degree of probability on early maps of the necropolis. If the search is limited to the pre-Amarna Period, the disparity is even more marked; only two tombs are currently known for the 28 names Martin cites – those of Aperia/Aper-El and Meri-Re, both of them rock-cut in the Bubasteion sector (Zivie 2000, list of Bubasteion tombs, 118 nos. I.1 and II.4). Adding the few tombs temp. Hatshepsut to Amenhotep III/IV – the Chancellor Nehesy (I.6), the officer Resh (I.3), the Royal Cupbearer Seth (I.13), the painters Djehuty-mes and Ken(na) (I.19), the scribe Ptah-mes (II.x) and including the Royal Cupbearer and High Steward Sennefer (Zivie 2000, 178 and 184) the total amounts to only 8.

Because the tombs of all these persons were rock-cut and in the same area, specialists have doubted the existence of free-standing funerary chapels of pre-Amarna date in the Memphite region, which was backed by the fact that only a handful of relief-decorated blocks from tombs of that time were identified among the museum material. Only recently a free-standing, partially relief-decorated chapel for the important Lower Egyptian treasury official named Mahu (temp. Amenhotep III) could be relocated “virtually” in the Teti cemetery North (Gessler-Löhr 2007). Study and analysis of inscribed objects from Loret’s early excavations now in Cairo’s Egyptian Museum made this possible. It demonstrates the results that can be obtained from another kind of “excavation”, conducted in a *nécropole imaginaire*: the galleries and storerooms in museums world-wide with their immense holdings from the New Kingdom cemeteries in and around Saqqara.

Of course, the ultimate, ideal goal of this exercise is the localization of New Kingdom tombs at Saqqara that are documented by objects in museums. To cite but a single example: at

least five high priests of Ptah are documented in Dynasty XVIII during the pre-Amarna Period by grave-goods and architecture, but not one of them can be associated with a known tomb to date. Hopefully, the remains of at least some of these pre-Amarna tombs will be found in the future. But meanwhile the task of reconstructing the original context of many stelae, some pyramidia, only very few reliefs, and all kinds of burial equipment belonging to one and the same owner or to members of his family by “excavating” in museums presents an overwhelming challenge.

It is a well-established fact that the *floruit* of the Memphite necropolis in the New Kingdom began under Tutankhamun when, early in his reign, the court was resettled at Memphis. Van Dijk’s hypothesis that Tuthmosis III had earlier made Memphis Egypt’s political and residential capital is now generally accepted. Furthermore he writes: :”... *if it is true that the residential status of a city implies that its necropolis is the place where the high-ranking officials of the civil and military administration were buried, one may well ask, why there does not seem to be at Saqqara a necropolis of high officials dating from the reigns of Tuthmosis III to Amenhotep III...*” (van Dijk 1988, 38-39).

Thus van Dijk implied the possibility that in fact a pre-Amarna necropolis of high officials might have existed in the Memphite region, but without having been re-discovered yet. With the “worldwide” Saqqara NK necropolis in mind, housed in so many different museums and still waiting to be explored, the discovery of this global extraterritorial “site” can be tackled. The basis and starting point for this special kind of excavation is the second edition of volume 3 of the Topographical Bibliography/Porter and Moss. In addition to the well-dated items described there as “location or exact provenance unknown” the bulk of objects datable only “New Kingdom” or “late 18<sup>th</sup> or 19<sup>th</sup> Dynasty” has to be reconsidered by culling the pre-Amarna material, often mainly on account of stylistic reasons.

Tuthmosis III’s partition of the vizierate is beyond doubt. Lower Egyptian viziers were normally buried at Memphis (Gessler-Löhr 1995) in the necropolis of the Residence and not at Thebes. From this time onwards and far more well attested during the reign of Amenhotep III the choice of Saqqara by some of the highest officials raised the status of the Memphite necropolis and made it socially desirable, as well as acceptable, for other members of the elite.

This lecture provides additional evidence attesting the importance of the Saqqara necropolis as a cemetery for the pre-Amarna elite who served at Memphis and lived there with their families – not only Memphite priests and officials of varying status in the

professions and local social hierarchy but also viziers, military officers, officials in the Lower Egyptian treasury, High Stewards, Royal tutors and nurses, and, perhaps, even a member of the royal family.

VAN DIJK 1988

JACOBUS VAN DIJK, 'The Development of the Memphite Necropolis in the Post-Amarna Period', in: A.-P. ZIVIE (ed.), *Memphis et ses Nécropoles au Nouvel Empire*, Actes du Colloque International CNRS Paris, 9 au 11 octobre 1986, 37-45

GESSLER-LÖHR 1995

BEATRIX GESSLER-LÖHR, 'Bemerkungen zur Nekropole des Neuen Reiches von Saqqara vor der Amarna-Zeit I. Gräber der Wesire von Unterägypten', in: D. KESSLER / R. SCHULZ (eds.) *Gedenkschrift für Winfried Barta*, MÄU 4 (Munich, 1995) 133-158

MARTIN 2000

GEOFFREY T. MARTIN, 'Memphis: the status of a residence city in the Eighteenth Dynasty', in: M. BÁRTA / J. KREJČI, *Abusir and Saqqara in the Year 2000* (Prague, 2000) 99-120

ZIVIE 2000

ALAIN ZIVIE, 'La résurrection des hypogées du Nouvel Empire à Saqqara', in: M. BÁRTA / J. KREJČI, *Abusir and Saqqara in the Year 2000* (Prague, 2000) 173-192

GESSLER-LÖHR 2007

BEATRIX GESSLER-LÖHR, 'Pre-Amarna Tomb Chapels in the Teti Cemetery North at Saqqara', in: *The Bulletin of the Australian Centre for Egyptology* Vol. 18 (Sydney, 2008) 65-108

### **The AGÉA database project: persons and names of the Old Kingdom**

Yannis Gourdon

(Institut français d'archéologie orientale au Caire, Egypt)

This contribution presents the *AGÉA* database (*Anthroponymes et Généalogies de l'Égypte Ancienne*), which is developed at the Ifao. The aim of this evolutionary and available for on-line consultation database is to collect and share all information on Old Kingdom personal names (about 4 200 names) connected with the genealogical and prosopographical data (about

10 500 persons). This cross-references tool will help to reconstruct and to give a better understanding of the family composition during the Old Kingdom.

**Leiden Excavations at Saqqara: 2007–2010 Campaign**

Harold M. Hays

(Universiteit Leiden, Nederland)

The focus of the 2007–2010 campaign was to extend our knowledge of the New Kingdom necropolis south of the causeway of Unas, principally through clearance of the area around the tomb of a contemporary of King Akhenaten, the official Meryneith (discovered 2001). Just east of Meryneith the monumental tomb of Ptahemwia was discovered and excavated in 2007-2008. Areas to the west and south of Meryneith were cleared in 2009, revealing the 19th Dynasty chapel of Khay II abutting the tomb of Horemheb, and the Ramesside chapel of Tatia to the south of Meryneith. The results of the 2010 season will receive the most attention in this discussion; work will mainly involve the area to the south of Ptahemwia. The Leiden expedition is a joint project between the Dutch National Museum of Antiquities (Rijksmuseum van Oudheden) and Leiden University.

**Cattle skulls (bucrania): an universal symbol all around the world. The case of Kerma  
(Sudan)**

Louis Chaix

(Département d'archéozoologie, Muséum d'histoire naturelle, Geneva, Switzerland)

Skull of horned bovines are found in various regions, periods and contexts. We present a short review of these « bucrania », from Europe to Africa and Asia. This symbol is known since the Neolithic. In this period, bucrania were found in different archaeological contexts in the Near-East but also in Asia and Europe. Other modern examples are shown, coming from various geographical areas.

In the Sudan, the role of the « bucranium » begins with the Early Neolithic and continue until the Kerma culture (2600-1500 BC) where it plays an important role in the funerary practices. These rituals will be presented with more details.

**Big is Beautiful:**

**Porticoes and the Monumentalization of Private Tomb Environment**

Violaine Chauvet

(University of Liverpool, England)

Porticoes – monumental entrances supported by columns or pillars – are among the structural innovations (others being open courts, stairways to the roof, *serdabs*, etc.) which mark the transformation of private tombs into elaborate multi-functional monuments from the mid-fifth dynasty onwards. Originating in the necropolis of Abusir, this architectural feature is selectively adopted and adapted in the Memphite area with at least eight examples at Saqqara and ten at Giza.

After a brief review of the chronological and geographical characteristics, the paper will focus on the analysis of the portico decoration, and consider the adaptation of the decorative programme within the structural setting, and the function of this architectural feature.

The first theme to be discussed is public display: Which are the *icons* selected to be transferred to the outside of the tomb, and how are they adapted to external public display? Which new themes emerge in relation to porticoes, and how do they relate to the developing concept of the biographical self? If, as is often argued, the development of the portico in private tombs derives from royal context, how are the concepts associated with royal ideology translated into the non-royal environment?

The second focal point in this presentation is the analysis of the portico as a liminal space, a point of interaction between the deceased tomb owner and the living. While past excavation reports seldom record evidence of activities, the decoration of the portico, the occasional presence of false-doors, *serdab*-slots and statues are as many elements which directly speak to the notion of ritual performance. In many respects, the design of the portico is an embodiment of the inherent tension which existed in funerary context between restriction (the need for a protective pure environment) and accessibility (visitors). In conclusion we will see that porticoes had the potential to encapsulate all the essential conceptual aspects of the tomb superstructure as illustrated by the development a ‘portico-chapel’ mastaba-type (Reisner Type 11), possibly as early as the reign of Izezi.

**New discoveries from the causeway of Sahura, Abusir**

Mohamad Ismail

(Supreme Council of Antiquities, Cairo, Egypt)

The Pehu-list is one of the major discoveries of the SCA mission working around the causeway of Sahura in Abusir. Interpretation and context of this list will shed new light on the procession of funerary domains with the nome names and the unique list of Pehu, the borders of Lower Egyptian nomes in the time of the Fifth Dynasty.

**New evidence on the mummification process in the Late Period**

Jiří Janák – Renata Landgráfová

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

In one of the shafts (marked as S1) of the tomb of Menekhibnekau an embalmer's cache with a large deposit was discovered. Among other excavate material, 33 vessels with hieratic or demotic texts were found. All inscriptions are written in black ink and in a bold, sure hand. It is, however, clear that they are the work of more than one scribe. Both hieratic and demotic inscriptions mention materials used during mummification but some of them even specify the day of the process of mummification. Nine different day numbers were attested so-far, thus, we can presume that once the exploration of the embalmer's cache of Menekhibnekau is completed and all inscriptions on the jars evaluated, we will possess highly valuable evidence concerning the mummification process in Late Period Egypt.

**The MEKETRE Project**

Andrea Kahlbacher – Lubica Zelenkova

(University Vienna, Austria)

The MEKETRE Project ('Middle Kingdom Tomb Relief Evolution'), funded by the Austrian Science Fund and presently conducted at the Institute of Egyptology, University Vienna,

seeks to systematically collect, research, and study the reliefs and paintings of Middle Kingdom tombs. One of the main aims is to map and elaborate the development of the scenes and their content in comparison to the Old Kingdom. There is no doubt that the corpus of Middle Kingdom decoration was based on Old Kingdom models and prototypes well represented in the Memphite cemeteries. Nevertheless, many scene details of Middle Kingdom tombs have changed considerably. A number of scenes characteristic in the former period disappear during the Middle Kingdom, while others occur which are completely new or carried on under modified versions. These changes – although occasionally observed – will be studied on a large scale and should provide a solid basis for further research.

### **Gridlines and the copying of Old kingdom scenes in later periods**

Naguib Kanawati

(Macquarie University, Sydney, Australia)

During the second half of the Fifth Dynasty Old Kingdom art reached its peak and gradually declined afterwards until it became mediocre in the First Intermediate Period. Even the magnificently decorated tombs of the beginning of the Sixth Dynasty, such as those of Mereruka and Kagemni in the Teti Cemetery at Saqqara, do not show the brilliance and delicacy which are found for example in the tomb of Tji and in the Ptahhotep group. Similarly, art in some of the provincial tombs of the Sixth Dynasty at Meir, Deir el-Gebrawi and El-Hawawish, for instance, demonstrate reasonably high artistic abilities; yet cannot vie with that seen in the late Fifth Dynasty tombs at Saqqara.

In this paper it is suggested that the Egyptian artists of later periods, particularly those of the Middle Kingdom, were well aware of some of the best examples of earlier wall scenes and that they tried to emulate, or indeed to copy them. Certain tombs appear to have been considered as rich in subject matter and details, while others were probably known for the elegance of their style. The emerging artists of the Middle Kingdom used the square gridlines to copy certain scenes from these tombs, hence the clear similarities between the art of the Old and Middle Kingdoms. Specific cases will be examined.

### **The tomb of Isisnofret at Northwest Saqqara**

Nozomu Kawai - Sakuji Yoshimura

(Institute of Egyptology, Waseda University, Tokyo, Japan)

The present paper discusses the newly discovered New Kingdom tomb chapel on the summit of a rocky outcrop in the desert at Northwest Saqqara where a monument of Prince Khaemwaset is located. The tomb chapel consists of a pylon, a courtyard with colonnade, an antechamber with four pilasters terminating in three cult chapels, and the base of a pyramid; a typical plan of the New Kingdom tomb chapel, especially of the Ramesside Period. The upper portion of the structure was largely missing, leaving only foundation and some of the flooring. Within this tomb-chapel, we have found two unfinished shafts in the courtyard and antechamber respectively. No textual evidence indicating the owner has been found in the tomb chapel.

Excavations near the area to the west of tomb chapel's pyramid base exposed a vertical shaft leading to the burial chamber through the sloping passage opened on the eastern side of the bottom of the shaft. In fact, the burial chamber is located under the western portion of the pyramid of the tomb chapel, indicating that the shaft belongs to the tomb chapel. We discovered broken sarcophagus in the burial chamber. The sarcophagus is so-called *qrst* type: a rectangular box with vaulted lid, with low, transverse end boards. This is the most prevailing type on coffins and sarcophagi of the Old Kingdom and Middle Kingdom. Although the shape of the sarcophagus represents a typical Old and Middle Kingdom type, the exterior decoration clearly shows the typical New Kingdom type, especially of the Ramesside Period.

The owner of the sarcophagus is the “noble woman, Isisnofret.” The title Spst “noble woman” is very rare in the New Kingdom and is often used for woman from the royal family. In fact, Prince Khaemwaset has a daughter named Isisnofret. The location of the tomb chapel of Isisnofret, orientated perpendicular to the central axis line of the Khaemwaset monument (probably his *ka*-chapel) nearby, and the archaizing style of Isisnofret's sarcophagus which reflects the archaizing style of Khaemwaset's own monuments, suggest strongly that the owner of the sarcophagus may have been Khaemwaset's daughter.

**Niuserre revisited**

Jaromír Krejčí

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

After three decades of work focused on the upper plateau of the royal necropolis at Abusir, the Czech mission started to pay its attention to the lower parts of the area. Last autumn, the Mission commenced a project of excavation of the pyramid complex of Niuserre. The work was divided into two parts – a sondage to the south of Niuserre’s valley temple and an archaeological excavation at the king’s causeway. The sondage by the valley temple brought an interesting result, unearthing of an embankment limestone wall which formed part of the valley temple’s port. It shows that this port had been probably much larger than it was thought before. The excavation at the north side of the causeway unveiled important facts concerning the technology used during the construction of the causeway, as well as the enormous scale of this construction work. Results of this excavation shall be compared with other examples of causeways dated to the Old Kingdom, especially those of Sahure and Unas.

**The practical behind the ritual. Observations on 6<sup>th</sup> Dynasty funerary architecture**

Kamil Omar Kuraszkiwicz

(Polish Academy of Sciences, Warsaw, Poland)

The subject of the present paper are some aspects of the development of the necropolis situated west of the Step Pyramid. It is evident that tomb builders had to cope with various problems resulting from the topography of the area, its geological structure as well as climatic conditions. Innovations will be discussed that seem to have been introduced in funerary architecture as a result of climatic changes. Some developments may be seen as an evidence of tomb builders’ efforts to preserve tombs and their contents from being destroyed or desecrated by natural factors.

**The Tomb of King Ninetjer**

Claudia Lacher

(German Archaeological Institute (DAI), Cairo and Berlin, Egypt and Germany)

Unlike the 1<sup>st</sup> Dynasty kings' tombs, which are located in Abydos, the early kings of the 2<sup>nd</sup> Dynasty chose Saqqara for their afterlife residence. Located beneath the Unas-causeway the tomb of Ninetjer, third king of the 2<sup>nd</sup> Dynasty, was first discovered by S. Hassan<sup>1</sup>. About forty years later, P. Munro started his work in the subterranean system<sup>2</sup>. However, the tomb had never been completely or systematically excavated or even mapped before. Since 2003 nine campaigns of re-examination have been carried out by the DAI Cairo under the direction of G. Dreyer<sup>3</sup>.

The tomb of Ninetjer could best be described as a subterranean paths or corridor tomb, which is cut out of the natural rock. Of the formerly existing tumulus/mastaba above ground, no remains could be found. The subterranean system extends over an area of about 77 m x 50 m and is divided into 157 rooms, running through the rock in a maze of winding paths. Originally one could enter the tomb in the north via a rock-cut ramp, which was subsequently blocked by two large *porticulli* stones. Today, most parts of the ramp are covered by the mastaba of Neb-Kau-Hor, which was built upon the entrance at the end of the 5<sup>th</sup> Dynasty. Lateral of the ramp, north of the *porticulli*, 34 further rooms could be discovered, virtually outside of the tomb. To the south of the original blockade, a 35 m long main corridor leads to the burial chamber. Numerous narrow passages branch off east and west of the main corridor and stretch out widely in a system of small rooms. A rather different ground plan design is found in the south-east side of the complex. There the rooms are organized in a more regular way, with two wide corridors leading to large rooms with benches arranged along the sides.

Over the course of time a lot of more recent shafts have hit the 2<sup>nd</sup> Dynasty galleries. The first intrusion occurred in the Old Kingdom, when Unas built his causeway upon the northern part of Ninetjer's tomb. During the next period – the late New Kingdom – several shafts broke into the subterranean galleries, while the rooms of Ninetjer's tomb were transformed to burial chambers. The Late Period shafts on the other hand run down more deeply into the bedrock and lead into a sort of family-crypt. The last big intrusion of the tomb

---

<sup>1</sup> S. A. HASSAN, Excavations at Saqqara 1937–38. IV. Underground cemetery of the II<sup>nd</sup> Dynasty, *ASAE* 38, 1938, 521.

<sup>2</sup> P. MUNRO, Einige Bemerkungen zum Unas-Friedhof in Saqqara, 3. Vorbericht über die Arbeiten der Gruppe Hannover im Herbst 1978 und Frühjahr 1980, *SAK* 10, 1983, 277–295.

<sup>3</sup> G. DREYER, Ein unterirdisches Labyrinth: Das Grab des Königs Ninetjer in Sakkara, in: DREYER, G.; POLZ, D. (eds.), *Begegnung mit der Vergangenheit. 100 Jahre Forschungen des Deutschen Archäologischen Instituts Kairo*, Mainz 2007, 130–138.

happened when it was used as a kind of catacomb. Most of the corridors and rooms were reused for burials from the Third Intermediate Period, maybe even up to Late Antiques times. With the focus on the architecture of Ninetjer's tomb the different architectural elements will be discussed and compared with contemporary private and royal tombs at Saqqara. In light of the development direction of a place's burial and cult traditions the reuse of the area by later periods will be presented as well.

**Settlement archaeology and climate change**

Mark Lehner

(AERA, Giza Plateau Mapping Project, USA, Egypt)

**The 'Market-place' scenes**

**in Old Kingdom art: A re-examination**

**with particular reference to a relief fragment from the Bridgestone Museum of Art**

Jason Livingstone-Thomas

(Macquarie University, Sydney, Australia)

This paper highlights the importance of the 'market-place' in relation to the history of the Old Kingdom period, taking into consideration the tomb owner's status, the location of the tomb and individual scenes, the commodities exchanged, cost of production and the different types of representation of the buyer & seller. Based on the outcome of my research, the paper concludes with an evaluation as to the likely source for a relief fragment located in the Bridgestone Museum of Art.

The 'market-place' scenes have often been described as peasants and craftsmen exchanging commodities, which were unavailable through the 'normal' methods of distribution (i.e. redistribution and reciprocity). However, this statement fails to explain why the 'market-place' scenes are only found in elite tombs? The 'market-place' scenes represent a different economic situation, whereby the needs of society are satisfied by the exchange of surplus commodities, which is outside of state control. In short, it represents the failure of the state system.

It is generally well understood that the central government experienced financial difficulties towards the end of the Old Kingdom period, which were reflected in the declining size of the tombs of the Memphite officials. The statistical evidence highlights that in relation to the victual commodities sold at the market, the average number of scenes, which depict a unique combination of commodities exchanged, is considerably higher during the 5<sup>th</sup> dynasty than the subsequent period. Could this reflect the unavailability of surplus produce at the ‘market-place’? Is this indicative of the declining wealth of the Memphite officials?

***Case Study: Criteria used to determine the likely composition of ‘Market-Place’ Scenes***

The ‘market-place’ scene from the Mastaba of Tepemankh II (*tp-m-ꜥnh*) is as much a story about the history of Egyptology as the economy of Ancient Egypt, with relief fragments scattered in different museums across the world. The relief fragment from the Bridgestone Museum of Art depicts a peddler on the extreme left carrying a wicker basket of grain on his right shoulder, with men on his right holding a number of staffs. Based on an examination of both statistical and artistic evidence, I shall propose a convincing case in support of Yvonne Harpur’s earlier suggestion, that the relief fragments from the Mastaba of Tepemankh II (*tp-m-ꜥnh*) and the Bridgestone Museum of Art are indeed related.

***Conclusion***

The ‘market-place’ scenes of the Old Kingdom provide a unique perspective on the economy of Ancient Egypt. The ‘market-place’ was not administered or controlled by the state and that the commodities exchanged were at the prerogative of the elite. The elite status of the tomb owners and the placement of the ‘market-place’ scenes in their respective tombs, are factors, which are highly suggestive of its considerable economic importance.

**The Sixth Dynasty Inscription of Iny: More Pieces to the Puzzle**

Michele Marcolin, Andrés D. Espinel

(D. Espinel is Researcher at CSIC - Centro de Ciencias Humanas y Sociales), Madrid)

(M. Marcolin, Dpt. of Egyptology of Waseda University, Tokyo)

Over the course of the last few months, as a result of a series of fortunate circumstances once again triggered by Japanese entrepreneurship, the authors have identified free more, heretofore undocumented, inscribed relief fragments belonging to the autobiography of the Sixth Dynasty seal bearer of the god, Iny (cf. M. Marcolin, in M. Bárta, F. Coppens and J. Krejčí (eds.), *Abusir and Saqqara in the year 2005*, Prague 2006, pp. 282–310).

Two of these fragments, which join virtually break-to-break with each other, fit on top of the ‘large’ fragment of his biographic inscription, completing it in its upper part. The third piece, an inscribed limestone panel bearing also a representation of the owner as a corpulent man, fit with the so-called ‘minor’ fragment. The contents of the restored inscriptions, not only confirm the interpretation, based on fragmentary evidence, previously attempted by one of the authors, but reveal new and startling details concerning the vicissitudes of the owner and the objectives of Egyptian missions to Byblos and the Levant during the Sixth Dynasty.

### **The Pyramid Complex of Djedkare – A New Look at Old Evidence**

Mohamed Megahed

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

The paper provides an introduction and the first preliminary results of a project that started in 2009. The project aims to gather, publish and discuss the material from the archaeological excavations of pyramid complex of Fifth Dynasty King Djedkare in South Saqqara. Various Egyptian teams explored the site between the 1940s and 1980s (under the direction of Abdel Salam Hussain, Ahmed Fakhry, Mahmoud Abdel Razek, and Mohamed Mursi respectively), but the results of these excavations have never been fully published. The finds have now been recollected in several storerooms of the SCA and are in the process of being documented. The material will be described, analyzed and published in detail and allow for a study of the architectural layout and decoration program of Djedkare’s funerary complex. Within the framework of the project, reassessment of Djedkare’s reign and his importance for the history of the declining Egyptian state will be also undertaken.

**Insect burrows (dwelling/breeding chambers and tunnels) in the archaeological context  
of Abusir**

Radek Mikuláš

(Institute of Geology, Academy of Science of the Czech Republic)

Structures that resulted from the activity of organisms (both in natural and artificial substrates of various composition and consistency) are a subject of study of ichnology. This branch of science has not been fully implemented into the archaeology/geoarchaeology yet, and it has never been systematically introduced to Egyptology.

In spring 2009, structures/traces of animal and plant activity (from the most part attributable to solitary bees and beetles) were observed and documented on surfaces/inside walls and plasters of several objects of Abusir, e.g., the clay-brick walls of the mortuary temple of the Neferirkare' pyramid, mortars and plasters of several objects of the Abusir Necropolis S of the Neferirkare' pyramid, and a couple of mastaba tombs in the southern margin of the Czech concession of Abusir as exposed in 2009. The sites involved both variety of buried substrates (gypsum-rich plasters of floors and walls of access-paths, unburt clay bricks, clay mortars) and sites on/in the objects (non-filled underground objects, presently exposed plasters and bricks that have been buried before, and long-time exposed walls).

Three circumstances may help to interpret useably the ichnological objects in such a context: 1, dating (radiometric dating is possible if the tunnels are lined with organic matter); 2, specification of depth of burrowing/bioerosion (some insect structures show a highly specific depth below the substrate surface); 3, identification of the tracemaker (insect family, genus, species). Having such information, we may, e.g., recognize that the wall of a building was exposed/unburied during certain time interval. Moreover, we can ascertain that the environment was favourable for the development of the tracemaker (e.g., clover-pollinating solitary bees). The preliminary results show that the insect structures from the Old Kingdom era, Ptolemaic Egypt, and the 19th/20th century have been found; in the present, the activity of bees in Abusir is very limited.

Numerous other aspects (e.g., interactions between the human and solitary-bee populations in the ancient Egypt) can be taken into consideration. From the practical point of view, also the question how far the burrowing/boring solitary bees can be destructive for exposed clay/mortar/plaster walls, is crucial. The observation at the Neferirkare's mortuary

temple (clay bricks exposed ca 100 years ago) show that even an intensive colonization has to be short-term for biologic reasons (e.g., proliferation of parasites, cleptoparasites and infection agents) and is not capable to destroy the objects completely even during a long time interval.

### **The Old Kingdom Priestly Texts of Nut**

Antonio J. Morales

(University of Pennsylvania, USA)

Studies on the royal mortuary texts of the Old Kingdom have exposed the original settings in which these materials first emerged, namely the mortuary service (offering and priestly performances) and personal magical practices (apotropaic, transitional and provisioning recitations). Among these materials, oral rites dealing with the reconstitution of the body of the deceased and his resurrection were transferred into the Pyramid Texts as a major category of sacerdotal performances. Within this category, three distinct groups are apparent: one concerning Nut's protection and reconstitution of the corpse, another group dealing with the activities of Horus on the deceased's behalf, and a third group of laments by Isis and Nephthys.

The prime themes in the priestly texts of Nut –protection, reconstitution, resurrection– connect this group with the original rituals performed during the Vigil Hours in the Old Kingdom mortuary service, demonstrating the antiquity of these rites. The transmission of this group of texts into the Middle Kingdom assemblages indicates the importance of these performances for the deceased's journey into the Netherworld. Late Period mortuary liturgies (Assmann's mortuary liturgy SZ.3 and Pap. Harkness) and Greco-Roman temple parallels (*Stundenwachen*) emphasize further the continuous importance of this tradition from the inception of the Pyramid Texts through the remainder of ancient Egyptian history.

In this presentation, I address the issue of the transference of mortuary service rites concerning Nut, first onto royal pyramids and later onto private coffins and tombs. The hypothesis that this ritual was already a consolidated practice in the Old Kingdom mortuary service is also discussed. Additionally, I examine the textual transmission (stemma) of this group of spells after the Old Kingdom and offer some remarks on their transmission from

Saqqara –contemplating this site as a transmitter of mortuary literature– into the mortuary tradition of the Middle Kingdom regional centers.

**Die Inszenierung von König Den als Eroberer.**

**Zur Annalennotiz aus seinem 19. Jahr.**

Ludwig Morenz

(Universität Bonn, Germany)

Der in mehreren Fragmenten überlieferte und zu recht berühmte Annalenstein der V. Dynastie ist eines unserer Hauptzeugnisse für die Jahrhunderte zurückreichende Geschichtserinnerung der Ägypter des Alten Reiches. Mit ihm wurde Tradition generiert, monumentalisiert und exponiert. Leider wissen wir über den primären Aufstellungskontext und entsprechend auch die konkrete Verortung nichts Sicheres. Er stand aber offenbar im Dienst der Herrschafts-Inszenierung, und wir dürfen ihn wahrscheinlich in einem Tempel oder Palast der Residenz verorten.

Wir können ihn im intertextuellen Vergleich an die Annalen der VI. Dynastie oder die Amen-em-hets II. anschließen. Eine andere Brücke besteht zu den Annalen der frühdynastischen Herrscher, die wir insbesondere von den Jahrestäfelchen her kennen. Diese Einzeldaten wurden mit hoher Wahrscheinlichkeit schon in der frühdynastischen Zeit in der damaligen Residenz im Großraum Memphis prozessiert und vermutlich auf Papyrus fixiert. Diese Geschichtserinnerung stand im sakralen, politischen und/oder ökonomisch-administrativen Feld. Eine materialisierte Spur dieser uns nicht direkt erhaltenen Texte bietet der Annalenstein. Wir werden in einer Fallstudie eine bemerkenswert lange Überlieferungskette bis zur V. Dynastie betrachten und nach Möglichkeit historisch kontextualisieren. Dafür scheint sich aus verschiedenen Gründen die Annalennotiz aus dem 19. Jahr des Königs Den besonders anzubieten.

**The dating of the tombs of Merefnebef and Nyankhneferem in Saqqara**

Karol Myśliwiec

(Polish Academy of Sciences, Warsaw, Poland)

The publication of the tomb of Merefnebef (2004) raised an international discussion concerning its date. The proposals made by various scholars using criteria based on some details being subjects of their own research, range from the end of the 5<sup>th</sup> until the end of the 6<sup>th</sup> Dynasty. Such a great divergence of their opinions inspire a reflection on the value of the criteria used, on one hand, and a review of the arguments gathered by the excavators, on the other.

One conclusion seems evident *a priori*: an Old Kingdom tomb cannot be dated by one or two specific details, but must be placed in a broad context of various premisses including archaeological data gained during excavations, the tomb's location, architecture, epigraphy, iconography, relief style etc.

The date of the tomb of vizier Merefnebef is of particular importance for the dating of the adjacent, unfinished tomb of Nyankhnefertem which in some respects appears as a poor copy of the preceding one, but in others, it reveals original features that may be considered a *signum temporis* characteristic of the next generation. The latter tomb, discovered in 2003, is going to be published by the end of 2010.

### **Additions to the visitors' graffiti in Maidum**

Hana Navratilova

(Griffith Institute, Oxford, United Kingdom)

The corpus of visitors' graffiti in the pyramid temple of Maidum was published by W. M. F. Petrie in 1892. The graffiti in the entrance passage of the Maidum pyramid were studied by G. Maspero and P. E. Newberry among others. These published Maidum graffiti were analysed in context of the history of the pyramid complex destruction as well as that of chronology of the Dynasty XVIII. There are, however, several shorter graffiti, which remain unpublished. The graffiti were recorded by G. B. Gunn in cooperation with the expedition led by A. J. Rowe and later the inscriptions were analysed by J. Černý. This addition to the Maidum corpus is relatively small and consists of short texts, but it is a contribution to the corpus of the visitors' graffiti on the pyramid fields. This paper aims at presenting the unpublished graffiti and what is known about the context of the find.

**News from Niuserra's sun temple: the sed-festival in contest**

Massimiliano Nuzzolo

(University of Naples "L'Orientale")

The sed-festival depiction in Niuserra's sun temple represents the oldest known example of this kind of ritual celebration of Kingship in Ancient Egypt. Although generally accepted by scholars, the reconstruction made by Kaiser in the 70'ies (the only one existing in this sense) is nonetheless not entirely sound and presents many doubts. Moreover, the German scholar focused on the reconstruction of the sequence of the scenes assuming a describing and narrative approach.

In this paper, I will try to propose a new "unrolling" of the festival on the walls of the so-called chapel, drawing particular attention to the representation of the architectural setting of the festival which often seems to suggest a real correspondence between the places depicted in the reliefs and some of the consecrated spaces of the sun temple itself.

In doing so, I will also stress the different readings and semantic values of the festival which seem to refer above all to the complex defining process of Kingship during the V dynasty and, as last remark, to the final aim of the sun temples as a whole.

**Recent Excavations in the Teti Pyramid Cemetery North - tracing the lost New Kingdom  
tombs**

Boyo Ockinga

(Macquarie University, Sydney, Australia)

As part of the Macquarie University Memphis project, excavations have been conducted over four seasons in the Teti Cemetery North with the aim of establishing the history of its occupation during the New Kingdom.

This paper will present an overview of the results of the work undertaken which has uncovered evidence for the area's occupation from the Old Kingdom to the Roman Period.

**The Causeway of Senwosret III at Dahshur: 2008 and 2009 Excavations of The  
Metropolitan Museum of Art, New York**

Adela Oppenheim

(The Metropolitan Museum of Art, New York, USA)

During fall 2008 and 2009 seasons, the Egyptian Expedition of The Metropolitan Museum of Art, New York excavated the western (upper) section of the causeway of the Senwosret III's pyramid complex at Dahshur (Twelfth Dynasty). The passage connected Senwosret III's so-called south temple with his as yet undiscovered valley temple, now presumably under cultivated land. Several sections of the causeway were excavated or reexcavated in the early 1990s, including a portion near the eastern end that included a tunnel intended to allow north-south traffic to continue along the desert margin; the feature was first excavated by Jéquier and was published in Dieter Arnold, *The Pyramid Complex of Senwosret III at Dahshur: Architectural Studies*. The causeway was approximately 250 m long from the outer enclosure wall of the pyramid complex to the presumed location of the valley temple. It had outer brick lanes that were each 4 m wide and a central stone lane 8.3 m wide; the total width of the causeway including the walls was 20.5 m.

Previous excavation work did not definitively answer the question as to whether or not the causeway was decorated. Although some relief fragments were found in the excavated sections, the possibility could not be excluded that they originated from elsewhere in the complex and were deposited along the causeway during the destruction process. However, the large number of fragments found during the 2008 and 2009 seasons, their scale and the types of scenes depicted shows definitively that the interior of the causeway's central stone lane was covered with elaborate scenes in low raised relief. A number of blocks contain depictions of human activities, including stick-jousting and bee-keeping, and landscapes with wild and domesticated animals, fish, birds and a turtle. Inscriptions imply that at least some of the scenes probably belonged to representations of the seasons. Other fragments suggest scenes involving foreigners and perhaps military conflict. Portions of processions of deities, nomes, estates, fecundity figures and offering bearers were recovered. Another group of fragments preserves parts of ships, some laden with cargo. The vessels appear to be transporting materials for the pyramid complex, particularly as one includes part of the explicit inscription "bringing granite from Elephantine." One piece contains parts of two

registers depicting so-called starving Bedouin, who sit on the ground and make gestures of veneration, presumably towards the king. The depiction of Bedouins has been connected with the transport of the pyramidion, and a few recovered fragments hint at the possibility that Senwosret III's causeway had such a scene.

The newly discovered relief fragments from the Senwosret III causeway show that the continuity and tradition in the decorative programs of these structures stretched from the early Fifth Dynasty until at least the latter part of the Twelfth Dynasty. However, while the scenes found in the remains of the Senwosret III causeway have parallels in both the Sahure and Unis causeways, the Twelfth Dynasty reliefs do not appear to have been mere copies of the older material, but rather contain unusual if not unique innovations and variations.

**Le projet *Topographie culturelle de Memphis*  
The *Cultic Topography of Memphis* Project**

Stéphane Pasquali

(Institut d'égyptologie Fr. Daumas, UMR CNRS 5140, Université Montpellier III, France)

Pour qui s'intéresse à la topographie culturelle de la région memphite au Nouvel Empire, la référence en la matière demeure les deux premiers volumes des *Materialien zur Wirtschaftsgeschichte des Neuen Reiches* de W. Helck (1961) dont une vingtaine de pages sont consacrées aux fondations culturelles de Memphis. D'utiles renseignements sont également contenus dans la monographie d'A. Badawi parue en 1948 (*Memphis als zweite Landeshauptstadt im Neuen Reich*). Or, après quatre décennies d'essor constant des recherches consacrées à la ville de Memphis et à ses nécropoles – particulièrement pour le Nouvel Empire –, ces outils de travail sont aujourd'hui dépassés et méritent une mise à jour générale. C'est l'objectif que s'est fixé le projet *Topographie culturelle de Memphis* mené à l'Institut Fr. Daumas de l'Université Montpellier III.

Ce projet prévoit la constitution d'une base de données répertoriant l'ensemble des noms de lieux et de monuments de culte recensés dans les sources épigraphiques de toutes natures : temples, chapelles mais aussi éléments architecturaux de temples (*e.g.* pylônes, portes), colosses royaux, etc.

La première étape du projet traitera en priorité la documentation relative au Nouvel Empire, documentation qui a déjà été réunie en grande partie dans une thèse de doctorat (St. Pasquali, *Recherches sur Memphis au Nouvel Empire. Topographie, toponymie, histoire*, Université Montpellier III-Paul Valéry, 2008).

Un travail similaire est prévu pour les périodes postérieures au Nouvel Empire mais aussi le Moyen Empire, périodes qui n'ont jamais fait l'objet d'une recension documentaire de ce genre.

Cette communication sera l'occasion de présenter les grandes lignes de ce nouveau programme d'étude, ses objectifs futurs et les premiers résultats obtenus.

For those who are interested in the cultic topography of the region of Memphis during the New Kingdom, the reference works remain the first two volumes of the *Materialien zur Wirtschaftsgeschichte des Neuen Reiches* of W. Helck (1961), whose twenty or so pages are devoted to the monuments of worship from Memphis. Valuable information is also contained in the monography of A. Badawi, published in 1948 (*Memphis als zweite Landeshauptstadt im Neuen Reich*). Now, after four decades of constant development for the researches on the city of Memphis and its necropolis – particularly for the New Kingdom – these tools are currently outdated and need a general update. This is the goal set by the project *Cultic Topography of Memphis* conducted at the Institute Fr. Daumas of the University Montpellier III.

This project provides a database listing of all the names of places and monuments of worship recorded in the epigraphic sources of all kinds: temples, chapels but also temple elements (e.g. pylons, doors), royal colossi, etc.

The first step of the project will process as a priority the documentation regarding the New Kingdom. The most part of this documentation has already been listed as part of a Ph.D thesis (St. Pasquali, *Researches on Memphis during the New Kingdom. Topography, Toponymy, History*, University Montpellier III-Paul Valéry, 2008).

A similar work is planned for the post-New Kingdom periods (until the Ptolemaic period) and for the Middle Kingdom. Such a research has never been conducted for these periods.

This communication will be the opportunity to set out this new research project in broad outline, its future objectives and its first results.

**Mariette, Loret, Lacau and the others: Saqqarah in the Egyptological Archives of the  
University of Milan**

Patrizia Piacentini

(University of Milan, Italy)

Many documents related to more than one century of archaeological activities at Saqqarah are kept in the Egyptological Archives of the University of Milan. The most ancient ones are letters that Auguste Mariette sent to Heinrich Brugsch, describing his activities at the Serapeum and in the necropolis. Photographs, notes, plans, and drawings by Victor Loret give rich information on his excavations North of the pyramid of Teti. Other documents, notebooks, and photographs are due to the activities of James E. Quibell and of Alexandre Varille. Recently, the private archives of Pierre Lacau have been offered to the University of Milan: they contain letters and papers related to the work and life of the archaeologist on the site, in particular in the funerary complex of Djoser.

**The Mastaba of Manofer revisited: Decoration and working technique**

Gabriele Pieke

(Berlin, Germany)

The Mastaba of Manofer has been discovered east of the Step pyramid already in the mid of the 19<sup>th</sup> Century by Richard Lepsius and the cult chamber was transferred to Berlin shortly after. For the first time in a long period it is now presented in a significantly restored form and with some supplementations in the recently reopened Neues Museum at the Museumsinsel. The tomb owner Manofer held titles like e.g. “supervisor of prophets of the pyramid of Djedkare”, “inspector of prophets of Ptah” or “inspector of king’s hairdressers” and the mastaba can be dated to the end of Dynasty V. or early Dynasty VI.

Manofer’s cult chamber is especially of importance for its presentation of very different stages of production. Despite the relatively small size of the cult chamber relief and painting illustrate the progression of work from the very first sketch and preliminary drawing

in black ink till the final polishing and detailed formulation of raised figures such as facial features, ringlets or musculature. In one register even in closest proximity to one another, the variety of the different stages of working process as well as its sequence can clearly be observed and a chronological order can be detected. A closer look at the decoration leads to the assumption that different artists and sculptors were responsible for the first conceptual layout and the later workmanship as it has already been demonstrated for comparable relief and paintings of the Old Kingdom. Also the decoration of Manofer's small chapel lets assume a leading hand for the realisation of some concrete scenes as well as the general design of the cult chambers.

Due to the small size (1.57 x 4.20 x 3.73 cm) the decoration presents only a reduced number of scenes. Beside a group of standard program of themes and motifs like a sequence of offering scenes or common illustrations like the presentation of cattle and other animals, bird procession, milking or slaughtering the layout of the false door demonstrates the tomb owner in an unusual manner at the central panel. As an exception to the norm the deceased is not sitting in front of an offering table. Instead Manofer is depicted in a standing position in this important cult scene.

### **“Religious Reality Creation through Language in the Old Kingdom Religious Texts”**

Joanna Popielska-Grzybowska

(Institute of Archaeology and Anthropology, Pultusk Academy of Humanities, Poland)

The Pyramid Texts are very often perceived as incoherent by scholars. The present author has been attempting to show, with reference to the contextual arguments, cohesion of these texts as expressed in and by the *topoi* constructing their base. In this paper the author will scrutinise phenomenon of performative role of language in the Egyptian religious texts. Emphasis will be laid on causative power of religious utterances and reality creation through language, through words – acts of speaking and writing. Furthermore, it will be analysed what literary and linguistic means of expression used ancient Egyptians and what appears to be an effect of using such expressions in religious discourse.

Consequently the author would like to continue a discussion about nature and aspects – intrinsicity – of ancient Egyptian religion which had been debated vividly and is being debated presently by eminent scholars, for instance – naming only most recent in alphabetic

order: J.P. Allen, H. Altenmüller, J. Assmann, J. Baines, E. Hornung. As far as religious language is concerned it is expressing the Inexpressible. The ancient Egyptian stylisation phenomenon was very often based on the Pyramid Texts as a model. Thus, it is not perceived by the senses but within faith. The sensibleness of any language understood in such a way might be questioned. It is easy to prove both the sensibleness, the deep meaning, veracity and verity of the religious utterances – ancient ones in particular – and, in contrast, also the senseless character of the texts – especially to us today. Regarding religious truths deep sense is intrinsically hidden in apparently senseless verse. Leszek Kołakowski stated that the sensibleness of a language is conditioned by the cult context and believers' engagement (Kołakowski L., *O wypowiedaniu niewypowiadalnego: język i sacrum*, (=About Expressing the Inexpressible: Language and Sacrum), [in:] *Język a kultura*, vol. IV, Wrocław 1991, p. 53–64). According to him this language is untranslatable into any other language.

Moreover, the language of the Old Kingdom religious texts will be scrutinised based on inferences drew by Teresa Dobrzyńska and methods created by the scholarly circle of Polish ethnolinguists, as for instance: Jerzy Bartmiński, Anna Pajdzińska and Ryszard Tokarski.

The analysis of “religious style” will be enriched by methods worked out and conclusions drew by Roy A. Rappaport and collected in his last book – published after his death – “Ritual and Religion in the Making of Humanity”, Cambridge 1999).

Anthropological scholarly approach as well as derived from the studies of religion is being used by the present author in her project work conducted in cooperation with archaeologist-anthropologist, Dr Bożena Józefów. Preliminary results of this research will be touched upon.

### **Some remarks on historical topography of Saqqara in the Ptolemaic Period**

Małgorzata Radomska

(Polish Academy of Sciences, Warsaw, Poland)

Although a number of monuments dated to the Ptolemaic Period have been uncovered in Saqqara since 19<sup>th</sup> century, an archaeological and historical synthesis based on these sources is still lacking.

An overall study of Memphis during that period has already been made (D. Thompson, *Memphis under the Ptolemies*, Princeton 1988), while a similar study on the town's necropolis under the Ptolemies is still extant. Therefore, the existing archaeological and written sources concerning Ptolemaic Saqqara should be synthesized likewise.

The recent discovery of a large Ptolemaic Period cemetery in Saqqara extending westwards from the Djoser pyramid made by the Polish archaeological team (K. Myśliwiec (ed.), *The Upper Necropolis, Part I: The Catalogue with drawings; Part II: Studies and photographic documentation, Saqqara III*, Varsovie 2008) confirms the importance of the site during the last three centuries B.C., and prompts a comprehensive work on its archaeological context and historical background.

This paper is a review of the most important monuments of the Ptolemaic Period in Saqqara discovered up to present days.

**‘Pragmatics’ of the New Kingdom necropolis of Saqqara as illustrated by the tomb of  
Meryneith**

Maarten J. Raven

(Leiden Museum, Nederland)

The tomb of Meryneith, steward of the Memphite temple of Aten and later high-priest of the Aten, was excavated by the Leiden Expedition between 2001 and 2003. The final publication is now in an advanced stage of completion and will contain an interpretation of the monument from the point of view of its pragmatics. This is a term borrowed from linguistics and meant to describe the interaction between the various users of the tomb and the cultural language in which they expressed themselves. The study of a cultural landscape in its synchronic and diachronic aspects presents a story of the interaction of physical contingencies on the one hand and human behaviour on the other. The latter can be described as a complex interplay of social requirements and individual agency. Over time, new intruders may have reused part of a site or of a monument, operating themselves either within or outside of the same cultural sub-system as the original users. Thus a study of the pragmatics of a monument can be a useful exercise in the interpretation of the successive strata of meaning overlaying each other and thereby gradually distorting the cultural message of the original planners and builders.

## **Reinvestigating the Second Dynasty at Saqqara**

Ilona Regulski

(Netherlands-Flemish Institute in Cairo, Egypt)

Saqqara is perhaps best known because of its Step Pyramid, built by King Djoser, first king of the Third Dynasty (ca. 2650 BC). However, Djoser's monument is further iconic, as a lasting physical representation of an important burial place for the highest elite figures in the country. The abandonment of Umm el-Qa'ab as royal cemetery at the beginning of the Second Dynasty (ca. 2870 BC) in favour of Saqqara initiated intensive building activity spanning 400 years.

Recently, evidence of this activity at Saqqara has been investigated below the New Kingdom necropolis in the Dutch concession area. Two field seasons, conducted in 2008 and 2009, have been successful in identifying the "archaic" substructures below the later tombs of Maya and Meryneith as the burial places of high officials – or even members of the royal family – from the late Second Dynasty.

This new information changes our perception of the site and our knowledge of the distribution of elite burial places at the end of the Early Dynastic period. For example, it appears that Netjerikhet did not choose a pristine spot for his funerary complex, but instead an area that was already of great prominence to his immediate predecessors.

After a short introduction to the site, the paper will review recent fieldwork conducted by the Netherlands-Flemish Institute in Cairo in cooperation with the Dutch expedition. A re-assessment follows of the contemporary contextual evidence found in the area worthwhile to reconsider in the light of this new evidence.

## **Back to Meidum**

Teodozja I. Rzeuska

(Polish Academy of Sciences, Warsaw, Poland)

The site of Meidum lies at the southernmost end of the Memphite necropolis. Well known for the painted images of geese and the statues of Rahotep and Nofret, and widely recognized thanks to the characteristic form of the pyramid standing there, it is generally identified as a

burial ground of early Fourth Dynasty date. Practically nothing is known about later periods at this important archaeological site. Meanwhile, an analysis of archaeological material, mainly pottery from the cemetery, and the comparison of the latter with finds of pottery from other parts of the Memphite necropolis, notably West Saqqara, reveals an unknown page in its referring to the Late Old Kingdom.

### **The Transference of the Month Names**

Anthony Spalinger

(University of Auckland, New Zealand)

This presentation attempts to resolve the date of the inception of the Egyptian civil calendar based upon historical references in later periods. The importance of viewing dates from two viewpoints will be stressed – civil and lunar in this case. Embedded within a civil setting are events originally lunar. Often the name of the month will be the same even though the order of that month is not. The transference of the month names (e.g., *wp rnpt* from I to XII) can be explained so long as the opening day of the first civil year is recognised.

Further evidence will be drawn in from Oleg Berlev's study on the "first" Sothic rising in the Old Kingdom.

### **The distribution of the tomb owner and other participants in the inscriptional and pictorial spaces of the tomb**

Julie Stauder-Porchet

(University of Basel, Switzerland / University of Chicago, USA)

This paper will consider the role of the tomb owner for himself and in his interaction with the other participants in Old Kingdom private tombs: the king, the gods, the tomb owner's family, other members of the high(est) élite, low subordinates.

I will address the varying configuration of such participants and their relationships according to the various spaces within a tomb: inscriptional, as opposed to pictorial, spaces; within the inscriptional space, the various components thereof, biographical and others; and, within the biographical ones, the 'Ereignisbiographical' parts and the non-

‘Ereignisbiographical’ parts. In particular, I will consider the presence/absence, and, when present, the salience, of given participants in given components of the tomb. Similarly, I will consider the relationships of participants, or lack thereof, the hierarchical nature or not of such relationships, as well as the static or dynamic character of the presentation of such, according to the various components of the tomb. Time permitting, I shall address the issue of the varying degree of conventionalization of such presentations, and, in particular, the emergence of recurring organizational patterns. Finally, I shall consider elements of diachronic evolution of the above.

Such a methodology shall allow to shed new light on the configuration of the tomb owner and the other participants in the tomb, as a means of contributing to an appraisal of the still debated question of the respective functions of text and pictorial elements in the Old Kingdom private tomb.

**Comparison of two burial groups dated New Kingdom and Ptolemaic Period from south of the Tomb of Horemheb at Saqqara**

Eugen Strouhal

(First Medical Faculty, Charles University in Prague)

During the field seasons 1999 and 2000 of the EES-Leiden missions to the New Kingdom necropolis at Saqqara pit, surface and shaft burials of a poor N.K. cemetery were excavated south of the Memphite Tomb of Horemheb, together with a Ptolemaic burial chamber A in the reused Old Kingdom Shaft 99/I.

By anthropological and palaeopathological examination of the human skeletal remains, 57 individuals were disclosed in the poor N.K. cemetery, while chamber A of Shaft 99/I yielded minimally 66 individuals of Ptolemaic date. No major difference was found between their morphological features and statures, attesting continuity of population of the Memphite area.

At the same time, the poor N.K. people had a much shorter mean age at death than the better-off Ptolemaic ones. The health status of dentition was worse in the N.K. than in the Ptolemaic people. On the other hand, much more pathological changes were found in the Ptolemaic bone series. Increased frequency of some variations and congenital anomalies in the both series can be explained by blood relationship of the buried individuals. Both

communities lived under peaceful conditions as reflected by their low rate of traumatism, which proved to be of not fighting character.

Two uncommon palaeopathological cases were spinal tuberculosis in a 7-8 year old child from the N.K. group and a case of compressive fracture of a cervical vertebra caused by shift, rotation and incarceration of the neighbouring upper vertebra in the Ptolemaic one.

According to the demographical distribution of individuals in the Ptolemaic chamber, a hypothesis can be established. Its four niches appear as burial places of core families, while the whole chamber served as the burial vault of a lineage, probably extending for more than a single generation.

### **The Royal Women in the Pyramid Complex of Senwosret III, Dahshur**

Isabel Stünkel

(The Metropolitan Museum of Art, New York, USA)

The excavations of The Metropolitan Museums of Art at the pyramid complex of Senwosret III uncovered the remains of cult chapels and the tombs of several royal women. This talk will present evidence for these women's identification, names, and titles and will discuss several related problematic issues.

### **Animal bones from Abusir - South**

Zdeňka Sůvová – Miroslav Bárta – Filip Coppens – Hana Vymazalová

(University of Western Bohemia, Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

Our knowledge of animal husbandry in Ancient Egypt comes mainly from representations at funeral places such temples and tombs. Except the fact of possibly odd interpretation of these illustrations, we have to accept the possibility of mystification by their authors, either. It seems these representations reflect not the real life, but an ideal situation. In this situation, study of animal bones from archaeological sites is crucial. Recent archezoological analyses support the idea of cattle dominance among offerings and other finds coming from funeral areas. In almost all of them, we can found the predominance of cattle bones, from Old to New

Kingdom and maybe further. Beef as the most valuable meat was mentioned in many occasions and we can tell that correlation between the amount of beef and the social status existed. Assemblages with the cattle bones as the dominant were found in the most localities. Second to cattle, remains of sheep/goat were determined; on the other hand, pig remains were often reported to be missing or sporadic, connected with the rural areas, either.

Osteological material excavated during the seasons 2005-09 in the Concession of the Czech Institute of Egyptology were analyzed. Thousands of animal bones and other zoological material such teeth, horns etc. came from different archaeological situations (funeral chambers, shafts, secondary burials, and other funeral objects) and were dated back mainly to the Old Kingdom and to the Late Period. Material was gained both by standard excavation and sieving of samples; the second method was used for gaining the assemblage of small vertebrate remains. Assemblages were processed using standard archaeozoological methods; information about species, anatomical part, age, measurements, weight, sex, both pathological and taphonomic changes, with other suitable data, were determined, where it was possible. Particular assemblages were examined and compared with the respect to their dating, position, archaeological situation etc. The results of these analyses contributed to our knowledge of animal husbandry, abuse of domestic animals, burial habits and other aspects of Ancient Egyptians life, as well as to e.g. palaeoenvironmental reconstruction.

### **Heit el-Ghurob: an unusual settlement in the Old Kingdom “Capital Zone”?**

Ana Tavares

(AERA, Giza Plateau Mapping Project, USA, Egypt)

The Giza Plateau Mapping Project (GPMP) has excavated and recorded, in the last 20 years, a large 4th dynasty settlement at Giza, dated specifically to the reigns of Khafra and Menkaure. The seven acres so far recorded comprise three distinct urban areas which could be described as: a barracks, a village and a town. These distinctions emerge from the urban layout, size and design of the structures, and are also evident in the material culture, with diverse patterns emerging in the faunal, botanical, lithic and ceramic material. The Heit el-Ghurob settlement functioned in the wider context of other settlements at Giza and within the “Capital Zone”. We investigate to what extent this settlement is unusual and wonder if we should expect similar urban developments along the pyramid fields of the Old Kingdom “Capital Zone”.

**A special type of stelae from Saqqara as substitute for a tomb**

Tarek Sayed Tawfik

(Faculty of Archaeology, Cairo University, Egypt)

From Saqqara come several stelae that have a distinctive shape and decoration program: The rectangular stele is topped by a pyramidion. The more elaborate of these stelae have a raised frame with inscriptions and a carvetto cornice under the pyramidion. All of these stelae show in their upper register of decoration an adoration to Osiris and in the lower register an offering scene. The depictions on the pyramidion are dedicated to the solar cult. They show a recumbent jackal, an *Achet*-sign, a sun bark or the adoration of a *Djed*-pillar which is lifting up a sun-disk. Hence these stelae combine the two main components of a tomb: The osirian aspect representing death and the netherworld and the solar aspect which stands here for resurrection. Since most of the owners of these stelae were of modest rank, did not hold any important titles and for none of them a tomb is attested it seems very likely that this special type of stela was a substitute for the tomb.

**The Decoration Programme of Inti's Tomb Chapel at Abusir South**

Břetislav Vachala

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

The most significant part of the superstructure of Inti's tomb in southern Abusir (temp. Pepi I) was a rectangular chapel (length in its E-W axis 2.12 m, width 1.68 m, height 2.24 m), which was originally roofed with limestone slabs. Its western wall is formed by an almost intact false door. The decoration programme of the northern and southern walls of the chapel is similar. The scenes are in both cases dominated by a red painted figure of the tomb owner (speaker of Nekhen belonging to the king, arbitrator in the six great courts, etc.), seated in front of a blue offering table at a funerary repast. Other scenes are immediately related to this canonical theme. An unusual feature is the musical scene with the beginning of the oldest known love song (?).

**The ‘Khentkaus problem’ reconsidered**

Miroslav Verner

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

The transition between the Fourth and Fifth Dynasty represents one of the most difficult problems of the Old Kingdom history. At the heart of the problem lies an intricate storz of two queens named Khentkaus. Recent archaeological discoveries made in Abusir enable us to gather a new view of the events which might have taken place at the end of the Fourth and the beginning of the Fifth Dynasty.

**Reconstructing the Fowling-and-Spear-Fishing Scene of Pepy Meriherishef at Abusir South**

Petra Maříková Vlčková

(Institute of Archaeology of the Czech Academy of Sciences of the Czech Republic, Prague, v.v.i.)

Popularity of the fowling-and-spear-fishing scenes from the later part of the Fifth Dynasty onwards can be probably closely related to usage of this particular motive in the decoration schemes of royal mortuary and valley temples of Userkaf, and Sahure. In one of shafts in the tomb of Inti at Abusir South more than thirty decorated limestone blocks originally forming part of decoration programme of yet unlocated tomb of certain Pepy Meriherishef were discovered. Nearly all blocks originate from one tomb and formed two decoration themes, the fowling-and-spear-fishing scene and the procession of offering-bearers that can be partly attached to the former scene. Some blocks have completely or partly preserved colours, some reliefs had been nearly entirely chiselled off and the decoration is preserved only in ‘negative form’. In this paper, reconstruction of this particular scene, and possible analogies from roughly contemporary tombs will be discussed as well as its position within development of the fowling-and-spear-fishing motive in the Sixth Dynasty. At the same time, hypothetical reconstruction of the original appearance and decorative programme of the tomb of Pepy Meriherishef will be proposed.

**Statues and Rituals for Khentkaus II**

**A reconsideration of some papyrus fragments from the queen's funerary complex**

Hana Vymazalová – Filip Coppens

(Czech Institute of Egyptology, Charles University in Prague, Czech Republic)

The paper intends to take a new look at some of the papyrus fragments discovered in the course of the Czechoslovak excavations in the 1970s in the pyramid temple of Khentkaus II in Abusir. The various fragments not only record descriptions of several of the queens' statues, but also seem to refer to cultic activities performed within the temple. On the basis of our current knowledge of rituals performed in other pyramid temples and of similar depictions of rituals and the cultic treatment of statues in later divine temples, especially from the New Kingdom and the Ptolemaic and Roman period, an attempt will be made to place the papyrus fragments and the statues depicted in their original cultic context.

**The organization and oversight of potters in the Old Kingdom**

Leslie Anne Warden

(University of Pennsylvania, USA)

The archaeological record of the Old Kingdom abounds in pots but not potters. Ceramic production sites are few and frequently small, focused around one or two kilns. Our most detailed knowledge of third millennium ceramic production comes from the Dakhla oasis, where several phases of a large ceramic atelier have been documented. Dakhla, however, might not be the most representative site for the period, having been established outside of the Valley and therefore at great distance from the resources and trade available closer to the Nile. Perhaps we are digging in the wrong areas – or perhaps the ceramic industry was shaped in a different, less permanent manner than one might expect.

The paucity of evidence for pot manufacture in the archaeological record stands as a contrast to evidence from artistic representations. The most informative scenes come from the tombs of Ti and Ptahshepses. These two tombs show ceramic workshops staffed by multiple potters engaged in mass production, though the actual structure of the industry is difficult to

determine. These scenes are always placed in above or besides depictions of baking and brewing, which offers a figurative placement for potters and their roles. This paper strives to reconcile these two understandings of ceramic manufacture by analyzing the scale of ceramic production, asking who producers would have been and which authority, if any, might have overseen them. I also examine potential relationships with the baking and brewing “industries” in order to place ceramic manufacture in the broader picture of commodity production. I suggest that ceramic production would not have formed a true industry, and that its scale and the scope of production should not be explained in any single fashion.

### **Pottery from the Khentkaus town at Giza. An interpretation attempt.**

Anna Wodzińska

(Institute of Archaeology, the University of Warsaw, Poland)

A town located near the Khentkaus monument at Giza was excavated by Selim Hassan in the early 1930. Results of his work were published shortly later however the book did not contain many interesting details concerning the finds unearthed in the course of his work including ceramic material.

The site is a place of the recent investigation of the Ancient Egypt Research Associates directed by Dr Mark Lehner. New excavations revealed not only buildings already known to Selim Hassan but also new structures still containing many objects – pottery in particular. The ceramic material was retrieved from many areas of the Khentkaus town. It can be generally dated to the late 4<sup>th</sup>-early 5<sup>th</sup> Dynasty however some archaeological units can be clearly associated with later activities in the area from the late 6<sup>th</sup> Dynasty, and in some cases even later – the Middle Kingdom.

The distribution of ceramic vessels dated to the late 4<sup>th</sup>-early 5<sup>th</sup> Dynasty varies across the site. The pottery clearly shows different function of town areas, purely utilitarian but also ritual.

### **One tomb: Two Owners? The Case of Nefer-seshem-Ptah at Saqqara**

Prague, May 31 – June 4

Alexandra Woods

(Macquarie University, Sydney, Australia)

The mastaba of Nefer-seshem-Ptah, also called Sheshi and Wedja-ha-Teti, is situated in the *Rue du Tombeaux* immediately to the north of the tomb of Ankhmahor in the Teti Cemetery at Saqqara. Nefer-seshem-Ptah, held offices connected to the administration of justice, being overseer of the Great Court of Justice, and may have been next in line for the vizierate. He also holds titles associated with the priesthood of King Teti and, perhaps most significantly, was married to an eldest daughter of the king called Seshseshet.

The stone-built mastaba consists of 7 rooms, all of which are lined with good quality limestone. The identity of the tomb owner has caused some controversy in recent literature with some scholars suggesting that all 7 rooms belong to the one tomb owner, while others maintain the tomb underwent 2 building stages, with the original chapel containing 3 decorated rooms and a 4<sup>th</sup> being added at a later date. Therefore, the present paper aims to establish the identity of the owner or owners of this tomb and will: analyse the architectural design of the mastaba and its location within the Teti Cemetery; consider the names, titles and family lineage listed in each section of the mastaba; examine any erasures found in the tomb complex as well as compare the artistic style of the preserved decoration.

### **New discoveries in Saqqara: two undisturbed Late Period Tombs.**

Christiane Ziegler

(Department of Egyptian Antiquities at the Louvre, France)

During the two last excavation campaigns (in spring 2006 and 2007) the Archaeological Mission of Louvre Museum discovered two undisturbed late Period Tombs. They are located North of Unas causeway, in the northern sector of the area excavated by the mission. Like others tombs previously discovered they are accessed via shafts hewn into the structure of older Old Kingdom mastabas. One of the shafts (q3) was full of standing coffins and leads into an undisturbed chamber. The other shaft (n1) was empty and leads into two undisturbed chambers. The South chamber (n1B) was built during Old Kingdom for a man named Sabef and reused later. All these rock-cut chambers contain many coffins, mummies with cartonnages and funerary item still in their original position: statuettes of Ptah-Sokar-Osiris

and chests. This paper will present an overview of the results of the work undertaken which adds further knowledge about that area.