ABUSIR AND SAQQARA IN THE YEAR 2015

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– ABSTRACTS –

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RITUAL OF BREAKING THE SHERDS AND ARCHAEOLOGY. ABUSIR SOUTH RITUAL STRUCTURE 74

In the course of the autumn season of 2013, a unique structure was uncovered in the necropolis of high officials at Abusir South. Immediately north of the tomb of priest Neferinpu and roughly aligned with it, was excavated a small square-shaped building made of mud bricks. The structure contained a 15–20 cm thick floor layer packed with artefacts, containing pottery shards, fragments of mud filling, mud stoppers, stone hammers, animal bones, charcoal and other finds. The pottery is made up almost exclusively of beer jars, with a smaller quantity of bread forms, stands and bowls. Based on the context, it is very probable that all the ceramic vessels were purposely and very carefully broken. From the archaeological situation it can be assumed that some vessels were broken by being thrown on the ground, while others were shattered by means of stone hammers, which were found as well.

As the structure was built of mud brick, it can be presumed that it was meant to have only a temporary function, one which was connected to a single event. Given that it is built immediately north of the tomb of priest Neferinpu we can theorize that it served its purpose during his burial. This archaeological situation with a thick layer of intentionally broken pottery and animal bones invariably brings to mind the ritual of sD dšrwt, the breaking of the red vessels. Although this ritual is mostly connected with bowls or finer jars, there is no reason to exclude the possibility that beer jars used during the final stages of the burial rites were broken in a similar way; this being done in order to prevent misuse of the vessels for other purposes. The extensive amount of broken mud stoppers and fillings of Nile mud points to the fact that all the beer jars used in this structure were sealed and had false mud filling instead of beer, a theory that could challenge the view that real beer was used during the burial rituals. Moreover, the structure is unique both in its layout and in its preservation. Indeed, it was probably its location on the site, at the northernmost end of the central mound and at the edge of this part of the necropolis that enabled its unique survival.

* Jocelyne Berlandini-Keller (CNRS) – Stephane Pasquali (Universite Paul-Valery Montpellier)
« Auguste Mariette's Excavations at Saqqara in 1859-1860 »

Auguste Mariette discovered in March 1859 at Saqqara some tombs from the Ramesside period (Khây, Ptahemwia, Ptahmose, etc.). These monuments are now lost but several unpublished archives allow us to document these finds (especially the A. Mariette and Th. Devéria papers and photographs).

The lost tomb of Khây, Overseer of Treasury of the Temple of Millions of Years of Ramesses II in the Estate of Amun, will be presented in more details.

Some objects and fragments are kept in Cairo Museum (two block statues, one shabti, four pillars, one relief fragment). The photographs give some very interesting information, especially about the original location of the block-statues and the pillars with *djed* patterns in the courtyard.

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Erscheinungen und Wandel der Privatplastik des Alten Reiches

Die Privatplastik des Alten Reiches ist sehr komplex, sie zeigt bereits in der 3. Dynastie eine große typologische, ikonographische und stilistische Vielfalt. Sie wird aber auch teilweise stark durch die königliche Plastik beeinflusst. Dies betrifft nicht nur die Gesichtsstilistik. So lassen sich ähnliche Handhaltungen bei Königen und Privatleuten z.B. in der 4. Dynastie wiederfinden. Zudem werden bestimmte Statuenkompositionen in den nichtköniglichen Bereich übernommen, wie der Typus der „kauernden Frau", eine weibliche Person, die sich mit angewinkelten Beinen neben einer sitzenden Männerfigur befindet. Insbesondere im typologischen Bereich lassen sich auch viele neu kreierten Privatstatuen finden.

Eine der zu klärenden Fragen wird sein inwieweit sich bei nichtköniglicher Plastik ortspezifische Erscheinungen bzw. Wandlungen herausfiltern lassen. Im Bereich der Wanddekoration der Gräber sind lokale Prägungen, etwa zwischen Giza und Sakkara, durchaus gegeben. Bei der Privatplastik spielt möglicherweise auch der Aufstellungsort im oder am Grab eine Rolle. Für die Positionierung der Statuen gibt es eine Fülle von Möglichkeiten innerhalb der Gräber des Alten Reichs, wie z.B. der Serdab, die Scheintür oder in den Nischen. Sicherlich muss auch ein Wandel der sepukralen Traditionen berücksichtigt werden. Nicht unberücksichtigt darf der konkrete Grabtypus bleiben. Insbesondere die unterschiedlichen Architekturtypen von Mastaba und Felsgrab sind hier zu erwähnen. Die hier präsentierten Forschungsergebnisse berücksichtigen vor allem die aus Saqqara stammende Privatplastik aus der 3.-6. Dynastie. Zudem werden die erhaltenen Statuenfunde aus Abusir einbezogen. Ein besonderer Fokus liegt dabei auf Statuen, die aus den verschiedenen Gesteinsarten hergestellt sind.

Großen Einfluss auf die gesamte Entwicklung des Alten Reichs nimmt natürlich der verwaltungstechnische, religiöse und schließlich klimatische Wandel wie er in den jüngeren Forschungspublikationen thematisiert wurde. Die zunächst familiär in der Königsfamilie verteilten Ämter während der 4. Dynastie werden in der 5. Dynastie von Beamten, die nicht aus Königsfamilien stammen, übernommen. Eine der Folgen war ein stark anwachsender Verwaltungsapparat. In diesem Zusammenhang können wahrscheinlich eine Anzahl von hockenden und sitzenden Statuen mit dem Motiv des „Lesens" besonders aus Saqqara interpretiert werden.
Diese politischen und gesellschaftlichen Veränderungen nehmen natürlich auch großen Einfluss auf das Erscheinungsbild der Privatplastik während des Alten Reiches und müssen daher bei der Auswertung miteinbezogen werden.

* Richard Bussmann

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Kingship and Court Society: A View from Archaeology

The Memphite cemeteries reflect the emergence of court societies, a new type of social network centered on the king. Court societies are typical of premodern polities and have been explored across a range of disciplines, including history and archaeology. Egyptology discusses court culture predominantly using the rich evidence of titles and tomb decoration. This paper takes an archaeological perspective. It departs from the changing spatial arrangements of court cemeteries from the early dynastic period to the Middle Kingdom to explore the degree of overlap and divergence between written, visual and material evidence of social organization at court.

* Vivienne Gae Callender

Some 6th Dynasty Queens: an historical perspective

In contrast to the numerous names on the royal king lists, the numbers of known Egyptian queens is surprisingly small; even more noticeable is the limited quantity of secondary literature regarding these women. Thus, it is of great significance that, over the last thirty years or more, a small number of archaeologists have increased that list of queens. Amongst these additions there have been some thrilling discoveries of Old Kingdom queens from South Saqqara to Abusir - the most recent addition being found only in the last months of 2014. These discoveries all add to our knowledge and understanding of these royal women in both minor and major ways – usually dependent upon the amount of evidence still remaining at the cemetery sites.

Once, we knew a little - mainly about their pyramids - regarding just ten queens who lived in the 6th Dynasty. Today, thanks to a group of French archaeologists working at South Saqqara, that list now numbers nineteen named queens and two others whose names are not known. As a result of those discoveries, we also understand much more about the queen's importance and status in her society for this period because of their work. The women themselves are still enigmatic, and their royal role is not by any means properly understood, but in this discussion I would like to offer some ideas about the impact on Egyptian history made by some of those queens from the 6th Dynasty.

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Myth and Ritual in the Burial Chamber of Iufaa at Abusir: Snakes and Snake-like Beings

The shaft tomb of Iufaa at Abusir dates to the turn of the 26th and 27th dynasties and the extent of its interior decoration is unique among Late Period shaft tombs. Only the tomb of Menekhibnekau at Abusir and the Theban tomb of Padiamenipe (TT33) contain a similar range and extent of texts and representations.

Almost all available spaces are fully decorated with hieroglyphic texts and images in the tomb of Iufaa – the northern, southern and eastern walls (but not the ceiling) of the burial chamber, the complete outer and inner surface of the outer sarcophagus (but not its lid), and the complete outer and inner surface of the inner sarcophagues (including its lid). The western wall of the burial chamber was also planned to be fully decorated, but due to Iufaa's premature death, it remained unfinished – the upper part is carved, the southern half of the lower part is painted in red, and the northern half of the lower part seems never to have borne any decoration.
The unfinished western wall of Iufaa's burial chamber, as well as the upper part of the northern wall, contain a number of representations of snakes and snake-like creatures alongside texts pertaining to them. Snakes similar to some of these creatures can be found in the 6th hour of the Amduat, that is, the deepest regions of the Underworld, whereas others have been indentified on the astronomical ceiling at Esna, as well as in Papyrus Jumilhac.

The paper presents an overview of the snakes that can be found on the walls of the shaft tomb of Iufaa and presents interpretations of selected textual passages accompanying them. It is now clear that these texts are not purely funerary, but contain important mythological and ritual aspects, which will represent the focus of the contribution.

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SUN TEMPLE OF NIUSERRA – A DYNAMIC INTERPRETATION

The research on the Fifth Dynasty sun temples has recently been moved much forward thanks to several scholars, most notably Massimiliano Nuzzolo and Susan Voss. It seems, however, that still a lot can be done in an attempt to analyze and interpret the known evidence. It suggests strongly that the sun temples on the west bank were connected by, magical as well as physical, ties with Heliopolis on the one side, and the royal mortuary complexes on the other. Analysis of parallels from later times (e.g. Karnak and Mansions of Millions of Years at Western Thebes) might be of value in this respect. Remains of the architecture and decoration of the temple of Niuserra enable a reconstruction of the intended function of various parts of the complex, as well as of its function as a whole. Among the evidence underestimated thus far, are some of the temple reliefs and architectural details proving the role of the *Weltkammer* as a real sanctuary of the temple and true focal point of the ritual scheme.

A new, 'dynamic' interpretation of the sun temple at Abu Ghurab is a reconstruction of a hypothetical 'god's path,' analogous to the 'king's path' in the royal mortuary complexes. The altar in the courtyard, the obeliskoid with the winding passage in its base, the *Weltkammer*, the *Heb-Sed* chapel, the southern corridor, gateway and the valley temple, as well as other elements of the structure, find thus their functional and ideological explanation. Accordingly, the roles of Ra, Hathor and the king may be defined. The king is not identified with the sun god, but joins him in his daily travel after the rebirth in the west, towards Hathor, the daily sky.

* AIDAN DODSON

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GO WEST: ON THE ANCIENT MEANS OF APPROACH TO THE SAQQARA NECROPOLIS

The Egyptian ideal was that the physical and ritual journey to the next world would be a consistent one from east to west. However, this was sometimes complicated by the topography of the site chosen for a cemetery. This was particularly an issue where local geography forced a cemetery to be on the east bank – witness the very awkward arrangements seen at the Fraser Tombs at Tihna in Middle Egypt. However, significant issues existed even at such a major west bank cemetery as Saqqara, much of which lay at the top of a steep escarpment, making access from the due east problematic.

This paper considers the results of this situation for the layout and development of the Saqqara necropolis over time, with the principal access from the north-east defining the location of many of the earliest tombs there, while the points at which a causeway could practically ascend the escarpment largely defined the places at which pyramids of the Fifth and Sixth Dynasties were constructed. These considerations help in assessing the ownership of the 'L-shaped Enclosure' and *Gisr el-Mudir*, in the defining the original setting of the Second Dynasty kings' tombs and in producing a definitive view of the ownership of the long-debated pyramid L.XXIX. The paper will also consider the purpose and constructional history of the so-called 'Dry Moat' around the Step Pyramid enclosure.

* Vassil Dobrev,

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A Necropolis from the First Intermediate Period at Tabbet al-Guesh (South Saqqara)

The IFAO Mission at Tabbet al-Guesh has already revealed the existence of two necropolis in the excavated area of 50 x 50 m. One, from the end of the Old Kingdom (Dynasty 6), is characterized by rectangular or square mud brick structures, which are in fact enclosure walls surrounding and protecting open-air courtyards where funerary chapels, storerooms and shafts with burial rooms were built into the mountain. These are the funerary complexes of priests from the reign of Pépy I; they were called by the Egyptians *per djet*, 'house of eternity'. The other necropolis is from the Late Period (Dynasties 26-27) and its tombs are organised in several North-South rows of small mud brick mastabas perfectly orientated East-West.

During the excavation season 2012-2013, the Mission discovered several small mud brick structures, which could be dated to the First Intermediate Period (Dynasties 7-8). Some of these structures are very simple, just white plastered niches with shafts behind them, others resemble to the structures called house-mastabas built over shafts and with a small courtyard to the East. The newly discovered structures seem to be just a fraction of a much larger necropolis from the First Intermediate Period. If these are tombs from this period, the question arises if they are next to the pyramid of one of the 14 missing Kings from Dynasties 7-8.

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Social network analysis in the Old Kingdom society: a nepotism case

The paper proposes a brand-new approach to processing, explanation, and interpretation of ancient Egyptian raw data set covering the period of the Old Kingdom (2700–2180 BC), taking into acount the identification and analysis of social processes. At that time the gradual transformation of Egyptian society from a *kingdom* to a *state* took place. Many researchers largely studied Old Kingdom history and various aspect, but separately: administration (Helck 1954; Baer 1960; Kanawati 1977; Strudwick 1985; Moreno García 2013), royal family (Baud 1999), prosopography (Gourdon 2007 and 2011) *etc.* In the recent years, multidisciplinary research approach to Old Kingdom complex society has been applied (*e.g.* Bárta 2013, 2014 and 2015).

Methods of complex networks, referenced also as social network analysis, have been used for quantification of a number of historical aspects, there are only scattered publications dealing with late history of Egypt. Regrettably, nobody has applied SNA to the Old Kingdom context yet. A classical use of social network analysis is attributed to the paper by Padgett (Padgett – Ansell 1993), in which marital ties in renaissance Florence are discussed. A number of other classics projects using SNA have been focused on Greek and Roman networks (Batist 2012; Ober 2008; Cline 2012; Malkin *et al.* 2009; Graham 2006 and 2014). The book by Ruffini (Ruffini 2008) deals with social networks in byzantine Egypt. It provides a prosopographical survey of a sixth-century Oxyrhynchos and Aphrodito sites.

The aforementioned publications were written mainly by historians. Therefore, the approach is limited to a direct use of available ready-software applications such as PAJEK, UCINET, NodeXL, yEd, Tulip, Gephi, Walrus, NetworkX or SocNetV. They have been able to set up networks, to measure basic network characteristics as node degree distributions, node properties such as degree, betweenness, eigenvector, Katz, and closeness centralities. Such tools also provide clustering and community detection algorithms (Newman 2010). The tools deliver often a number of visualization techniques with different layouts.

Besides that state of art, complex network methods can determine node roles when a node figures a hub, an authority, a bridge, an ambassador, or a loner. It is possible also to test different types of homophilies (assortative mixing) or disassortative mixing (Easley – Kleinberg 2010). As our data spans four Old Kingdom dynasties, we can also consider major some processes in the society and their dynamics (Newman 2010) to cover issues such as the diachronic and spatial distribution of titles, and the outset, growth and development of nepotism, one of phenomena which led gradually to the demise of the Old Kingdom more than a century later (Müller-Wollermann 1986; Bárta 2014). Thanks to the complex network analyses, we can detect not only an incipient stage of nepotism and refine anatomy of this new feature, but also study professional ties and compare the social networks of different shape and size from the outset to the demise of the Old Kingdom.

In our contribution we will present our processing chain of complex network analysis focused on formalization of the nepotism phenomenon. Then, we will provide a social interpretation of the detected structures. The input data are taken from a database of officials from the Memphite region and their titles having been created by Veronika Dulíková since year 2006.

* Andrés Diego Espinel

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A Neglected Hunting Scene from Saqqara (Pitt Rivers 1926.14.6) and the Iconography of the Desert Hunters during the Old Kingdom.

Desert hunting is a well-known scene type in Old Kingdom monuments. They have been extensively analysed by egyptologists, who have mainly taken into account both their symbolic and social meanings and the animal information depicted on them. However, few authors have devoted specific studies on the iconography of the desert hunters. The present study takes into consideration their clothes, tools and postures, analysing possible chronological developments and regional variations. Moreover, depictions of the Old Kingdom desert hunters, their implements and techniques will be compared with data from other periods and regions, which would provide new light on the role of desert hunting and hunters during the age of the pyramids.

To this end, an unpublished fragmentary relief of a hunting scene will be firstly examined. It is the relief Pitt Rivers 1926.14.6, donated in 1926 to the Oxonian museum by Cecil Mallaby Firth, who discovered it somewhere in Saqqara. Despite of its fragmentary state, it is an important document as it is the only known non-royal depiction of an Old Kingdom bowman in a Memphite hunting scene.

* Laurel Flentye

The Eastern and G I S Cemeteries at Giza Project

Royal and Non-Royal Statuary of the Fourth Dynasty from the Giza Necropolis

This paper will establish the interrelationships between Fourth Dynasty royal and non-royal statuary from the Giza Necropolis. Although Khufu's pyramid complex is mostly destroyed and his statuary program is unknown, the statues of Khafra and Menkaura from Giza, as well as Djedefra's from Abu Roash, provide royal prototypes for elite tomb decoration including statuary and reliefs. How royal statuary influenced these elite programs, or vice versa, both in the Western and Eastern cemeteries at Giza, will be discussed focusing on iconography, style, and contextual evidence.

The statues of Khafra and Menkaura attributed to their pyramid complexes at Giza, in addition to Djedefra's statuary from Abu Roash, contribute to our understanding of the royal decorative programs. Iconographically, there is regalia specific to royal statues; however, comparisons with elite statuary suggest a similar approach to the representation of the individual. Additionally, the use of gesture on Menkaura's statuary in the late Fourth Dynasty is also characteristic of the rock-cut tomb of Meresankh III (G 7530sub) in the Eastern Cemetery (G 7000), emphasizing the interrelationships between the two spheres. Stylistically, there are differences between the statuary of Djedefra, Khafra, and Menkaura, which must have impacted not only elite statuary at Giza but also relief decoration in the non-royal tombs. Reconstructions of the royal statuary programs at Giza place the statues in variety of contexts within the pyramid and valley temples that include niches as well as freestanding. How these different contexts relate to the statuary programs in the chapels in the Western and Eastern cemeteries will also be addressed.

In the elite sphere, the presence of statues and statuary programs in the Western and Eastern cemeteries at Giza suggests that they were essential to the tomb's decorative program. Iconographically, the range of statuary includes standing, seated, scribal, and a bust as evidenced by the statue of Hemiunu (Pelizaeus-Museum, Hildesheim 1962) from mastaba G 4000 in the Western Cemetery as well as statuary and statue fragments from the mastabas of Kawab (G 7120), Khufu-khaf I (G 7140), Ankh-haf (G 7510), and the rock-cut tomb of Meresankh III (G 7530sub) in the Eastern Cemetery (G 7000). How family relationships in the Eastern Cemetery (G 7000) may have impacted the type of statue and its context will also be discussed. The statue of Hemiunu (Pelizaeus-Museum, Hildesheim 1962) shares similar technical features with the decorative programs at Meidum; while, stylistically, it is in a line of development that includes the "realism" of the bust of Ankh-haf (Museum of Fine Arts, Boston 27.442). How this "realism" relates to Djedefra's "bony structure" style is one aspect of the diversity of Fourth Dynasty statuary. Contextually, in the late Fourth Dynasty, the use of rock-cut statuary in niches in the Eastern Cemetery (G 7000) may refer to the programmatic layouts of Khafra's and Menkaura's statuary. How multiplicity is a feature of both royal and non-royal statuary is important to understanding the development of figural representation in the Giza Necropolis during the Fourth Dynasty.

* **R**AMADAN **B. H**USSEIN

ALEXANDER **VON H**UMBOLDT **R**ESEARCH **F**ELLOW, **I**NSTITUT **FÜR DIE K**ULTURN **DES A**LTEN **O**RIENTS, **U**NIVERSITÄT **T**ÜBINGEN

TEXT **C**OMPOSITION **BETWEEN I**NTERTEXTUALITY **AND E**NTEXTUALITY: **T**HE CASE OF THE **S**AITE-**P**ERSIAN TOMBS OF **P**SAMTEK AND **P**ADINIST AT **S**AQQARA

Ancient Egyptian textual compositions, regardless of their sizes, types or media of transcription, were essentially woven together from textual materials (spells, chapters, hymns…etc.) drawn from chronologically distant corpora. In producing such compositions, Egyptian textualists clearly adhered to certain practices, particularly text selection and coalescence. These practices are, in fact, the core of what is known as the process of 'Intertextuality'. Through this process, textualists produced compositions that are conflated with regard to their textual elements (spells, chapters …etc.) as well as unique and original with regard to their final form. What also contributes to the originality of some compositions is the inclusion of unparalleled or 'newly' composed textual materials. These are in turn an indication for yet another text process known as 'Entextualization'.

This paper looks into the processes of Intertextuality and Entextualization in the production of Egyptian text compositions, with particular examination of the texts from the Saite-Persian sarcophagus-tombs of Psamtek and Padinist at Saqqara. Like all the sarcophagus-tombs of that period, the burial chambers of the Chief of the Doctors, Psamtek, and his son (?) Padinist are extensively inscribed with texts composed of revived selections from the corpora of the Pyramid Texts, Coffin Texts and the Book of the Dead, in addition to a small portion of 'new' texts.

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The Pyramid Complex of Djedkara-Isesi at Saqqara-South. Recent Results and Future Prospects.

Djedkara's pyramid precinct at Saqqara-South is one of the most neglected royal funerary monuments of the Old Kingdom. Identified only in 1945/46 the complex has seen a number of brief investigations, which however remained unpublished or largely passed without notice. Yet, recent surveys and documentation started by the SCA in 2010 have shown that this king's mortuary complex is better preserved than most of the pyramid temples of the late 5th and entire 6th Dynasty. While the valley temple must be considered entirely lost under the present-day village of Saqqara the other parts of the complex are quite well preserved and yield a number of interesting features. Despite this, no complete documentation of the monument has been achieved thus far and the entire complex with its different architectural parts remains largely a riddle. The plans by Vito Maragioglio and Celeste Rinaldi (published in 1962 and 1977) still forming the major basis for any scientific engagement, are – as can be gathered after the observations/documentations of the initial campaigns – misleading or wrong. The lecture will briefly survey the temple's main features and present condition. As the main focus of the presentation the results of the recent work at Saqqara and future prospects will be presented and discussed. The importance of the building and its potential for the art and architecture of the Old Kingdom highlighted.

This paper aims also to provide some new results of a project that started in 2009 with the aim to publish the material from the archaeological excavations of pyramid complex of Djedkare in South Saqqara. The fragments of relief decoration found by the Egyptian missions in the king's funerary temple revealed some more information about the king's activities outside of Egypt, especially in Lower Nubia, Africa and maybe in the Eastern desert. For instance, one of the relief fragments perhaps mentions the name of Wnt, from where the king most probably brought cedar trees. Another fragment of relief decoration contains the name of Punt and some foreign cities, possibly of African location.

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Model stone vessels of the Old Kingdom - their typology and chronology

The assemblages of model stone vessels are a common part of the Old Kingdom burial equipment of the Memphite area. Despite their frequent occurrence within archaeological finds, they remain untouched by modern analyses. The only available studies that are usually refered to were written more than half a century ago and shall be reappraised. The paper will deal above all with the typology of the Old Kingdom model stone vessels, as all of them represented a particular kind of vessel that existed in a large format. The comparison of assemblages will also lead to interpretation of their chronological development.

* Nozomu Kawai

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The Divine Lioness terracotta statue group from a Rock-Cut Chamber at Northwest Saqqara

The Institute of Egyptology at Waseda University has been excavating at a rocky outcropping in the desert at Northwest Saqqara since 1991. The site is located in the desert approximately 1.5 km to the North of the Serapeum. Excavations on the summit of the outcrop have revealed a monument of Khaemwaset, a mud-brick royal building from the reigns of Amenhotep II and Thutmose IV, and the tomb-chapel of Isisnofret. The work on the slope of the outcrop started in 2001, exposing a rock-cut chamber in the middle of the southeastern slope. Excavations inside the chamber yielded a number of terracotta, clay, and wooden statues, mostly representing lioness, with a number of pottery vessels dating to the Twelfth Dynasty.

Notably, the terracotta statues consist of three standing statues of lioness-headed goddess, a recumbent lioness, and a bust of a man putting his hands on the ears. Among the standing statues of lioness goddess, two of them are exactly the same size, seemingly manufactured as a pair; being accompanied with the two small figures of child king respectively, although the pose of each lioness goddess is different. Moreover, one of the standing lioness goddess statues bears the names of Khufu indicating that a child king is indeed Khufu himself, while the base of a statue of a naked child king attached to this bears the name of Pepy I. The recumbent lioness bears the name of Khufu between its paw and has a squatting statue of a child king, probably of Khufu under its chin.

Close observation of these statues revealed that the terracotta statues of divine lioness were originally manufactured during the reign of Khufu. These statues represent Khufu in the guise of Horus protected by lioness headed goddess. Later in the Sixth Dynasty, Pepy I added his own statues of a naked child by cutting another side of the base of the statue of lion goddess. However, the names of both kings appear to have been completely covered with red-brown colored plaster when the original meaning of the statue seems to have been ceased. The perforations and remains of the lines of plaster on the sides of the back frame of the statues clearly prove that the statues were installed frame or niche at the last phase of usage, most probably in the Middle Kingdom when they were finally deposited in the chamber. This paper will discuss these divine lioness terracotta statues, including the original purpose, ancient restoration(s), reuse(s), destruction(s), and interpretation of their archaeological context together with other divine statues and findings.

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The Donation of Royal Funerary Domains in the Old Kingdom?!

The question of donation of the Old Kingdom Royal Funerary domains is really difficult to deal with due to the lack of sources and information treats with this specific matter. The discovery of reliefs depicting funerary domains seemed to be an old issue. However, their discovery raises different questions need an answer. By comparing the domains scenes with its comparable and even what we have in the private tomb raises one major question that has not yet been answered. Who had the right to donate a funerary domain except the king? In this paper we will try to shed light on this subject. Giving a complete picture about the depiction of all the royal funerary domains on the walls of the tombs of High officials that once were donated to them or their families. Also, a clear evidence collected from all the available sources we do have confirm that until the end of the Old Kingdom, Kings were the only persons has the right to donate. However, we found out that there was another person had this honour with the king i.e. the Royal mother. More information about the role and the privilege of the royal mother in the Old kingdom will be also discussed in this paper.

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Alone or together: for whom were the private tombs of the Old Kingdom built?

Among the private tomb types of the Old Kingdom there were so called family tombs. Recent excavations at Abusir brought to light new examples of such tomb type. As the analysis of the Old Kingdom data in general shows, tombs intended for a single person were quite rare. At the same time, the presence of several shafts had in most of the cases no influence on the decoration of offering chapels which were dedicated only to one person. The analysis of the Memphite and provincial cemeteries reveals only about 300 private tombs, in which offering places for persons besides a tomb owner were allocated. An offering place can be identified by false-doors, offering-table scenes, scenes of presentation of offerings and performance of the ritual, offering formulae, offering lists, offering stones, statues, offering chapels, etc. The paper intends to go into questions like who could obtain such an offering place besides a tomb owner and how it could be obtained, how a number of offering places and a number of shafts in a tomb corresponded, what reasons caused the allocation of an offering place and how such joint tomb possession was regulated.

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Khentkaus III: The discovery of a previously unknown queen

During the autumn of 2014, the Czech Institute of Egyptology unearthed a tomb located in the line of mastabas, situated to the south of the mortuary temple of the Fifth Dynasty King Raneferef. This north-south oriented line of four mastabas represents the only place in Abusir (in contrast to Giza or Dahshur) where the tombs are distributed in a regular pattern. This fact as well as the similarity of architecture of the individual tombs and their position in relation to the already existing royal monuments enables to suppose that the tombs were built in a short period of time and that their construction was directed by royal architects. Also this would be a reflection of the fact that the owners of the tombs in this part of the Abusir cemetery were members of the royal family and of the elite of the time. The masons' inscriptions documented in the newly unearthed tomb enabled, despite the large-scaled mastaba's destruction, to ascribe it to Queen Khentkaus III. The position of this previously unknown king's wife in the frames of the royal family of the Fifth Dynasty, the finds unearthed through the archaeological excavation as well as the architecture of her tomb shall be discussed.

* ELISABETH KRUCK (ÄGYPTOLOGISCHES SEMINAR BERLIN) – JAN DAHMS (ÄGYPTOLOGISCHES INSTITUT HEIDELBERG)

THE COFFIN OF IPIEMSAEF (SQ8C) REDISCOVERED IN AN ONLINE DATABASE

In our presentation we will report the first results of our research according to the subjects described in the abstract. The crucial point for our investigation was the particular composition of the coffin which became apparent during the inquiry for our dissertations.

The dissertation of Jan Dahms (University of Heidelberg) treats the coffins of Karenen from Saqqara (Sq5C/Sq6C) emphasizing the arrangement of pyramid texts and coffin texts.[1] The sequence of the pyramid texts on the coffin lids appear as well on the coffins of Nefersemdet (Sq3C), Chenu (Sq4C) and Ipiemsaef (Sq8C). This demonstrates that they form one specific group of coffins from Saqqara.

The dissertation of Elisabeth Kruck (FU Berlin) deals with undisturbed burials in Saqqara and Abusir from the early middle kingdom. The focus lies on the analysis of the relationship between the burial equipment and its figurative and textual surrounding on the coffin sides. This aims at the knowledge of the interaction of different elements of funerals. The burials of Karenen, Nefersemdet, Chenu and Ipiemsaef are part of this research.

The investigation of the coffin of Ipiemsaef is a joint project between the two of us bringing together the particular main researches. If the schedule of the conference allows it, we will propose a joint presentation. Concerning the talk we suggest a time of 45 Min (40 minutes talk and 5 minutes questions). We will be conform with any other suggestion.

The coffin of Ipiemsaef (Sq8C) is one of the most exceptional coffins of the early Middle Kingdom from Saqqara. Nevertheless little attention was paid to it. The essential edition of the coffin texts by A. de Buck[2] did not include the coffin although the photos were available to him and the inscriptions readable. Subsequently the coffin was not or rarely considered by scholars.[3] This is also valid for L. Lesko[4] who amplified the list of text sources from de Buck and the Edition of the pyramid texts on coffins by J. P. Allen[5]. Recently the photos of de Buck were made accessible in the Digital Sources of the University of Leiden.[6]

The coffin of Ipiemsaef was found by J. E. Quibell[7] in a bricked burial chamber together with the coffin of Chenu. The titles on the coffins as well as the burial equipment illustrate that both individuals had an important role in the temple cult and hence a similar social standing. The burial equipment and their alignment in the burial chamber point out that Ipiemsaef and Chenu were part of a corresponding social structure. The same applies for an undisturbed burial in the immediate vicinity. This belongs to Karenen and Nefersemdet.

All coffins of these four individuals are connected by the identical textual arrangement of the coffin lid. It consists of a specified sequence of pyramid texts (The Nut texts[8]). The selection of coffin texts on the coffins of Karenen und Nefersemdet – coming from the same burial chamber – has significant analogies. By contrast the coffins of Ipiemsaef and Chenu – likewise from one burial chamber – are provided each with an individual variety of coffin texts. This phenomenon is obvious in the layout and decoration of the coffins too.

The coffin of Ipiemsaef has the following noticeable characteristics:

There is no object frieze on the western side of the coffin instead it is completely filled with texts. The eastern side has as well a striking amount of text decoration which is on both sides of the offering list and below. Relating to the text selection one has to highlight CT 1017 which was up to now only known from pGardiner II. The other texts on the western side are extraordinary too. Compared to the very accurate signs of the pyramid texts on the lid of the coffin these are written very careless and probably in a hurry.

All these characteristics are decisive to highlight this coffin. Among all coffins from Saqqara the coffin of Ipiemsaef is outstanding.

Notes

[1] The thesis was defended in May 2014. The publication is in preparation.

[2] A. de Buck, The Egyptian Coffin Texts I-VII, Chicago 1935-1961.

[3] An exception are the studies of Middle Kingdom coffins by H. Willems, chests of life. A study of the typology and conceptional development of middle kingdom standard class coffins, MVEOL 25, Leiden 1988 and G. Lapp, Typologie der Särge und Sargkammern von der 6. bis 13. Dynastie, SAGA 7, Heidelberg 1993. These publications treat only typologie but do not mention any text

[4] L. H. Lesko, Index of the spells on Egyptian Middle Kingdom coffins and related documents, Berkeley 1979.

[5] J. P. Allen, The Egyptian Coffin Texts Vol. 8. Middle Kingdom copies of Pyramid Texts, OIP 132, Chicago 2006.

[6] https://socrates.leidenuniv.nl/R/?func=search-simple&local_base=gen01-lei01

[7] J. E. Quibell, Excavations at Saqqara (1906-1907), Kairo 1908, 15–17.

[8] C.f. ,Folge C' by H. Altenmüller, Die Texte zum Begräbnisritual in den Pyramiden des Alten Reiches, Wiesbaden 1972, 47–49.

* Hella Küllmer

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„Das Verteilen von Gold" – Einige Überlegungen zu den Webereien des Alten Reiches

Seit der Publikation der Mastaba des Seneb, in der Junker (Giza V, 1941: 40-60) ausführlich die Darstellungen der „Abgabe des Leinen und Austeilung der Belohnungen" untersuchte, wird diesen Reliefs nur vereinzelt Bedeutung geschenkt: so werden sie im chronologischen Vorspann mit den ihnen entsprechenden Darstellungen aus den Totentempeln des Sahure und des Niuserre bei Publikationen über das „Ehrengold" im Neuen Reich aufgezählt (z.B. Butterweck-Abdelrahim 2002, Binder 2008), oder sie erscheinen in Abhandlungen über die ökonomischen Verhältnisse (z. B. Müller-Wollermann 1985, Seidlmayer 2007).

Dieser Vortrag will die Webereien des Alten Reiches erneut in den Mittelpunkt stellen. Die Arbeiten an den Webstühlen werden vorwiegend von Frauen ausgeübt, die Leitung über die Webereien haben sowohl Männer als auch Frauen inne. Titel wie „Vorsteher/ Vorsteherin der Weberei" oder „Vorsteher/ Vorsteherin der Leinenweberinnen" deuten auf ihre hohe soziale Stellung. In den Darstellungen der „Austeilung von Belohnungen" sind die „Belohnten" in den nichtköniglichen Grabreliefs jedoch keine hochstehenden Beamten oder Beamtinnen, sondern es sind Weberinnen und Weber. Es stellt sich daher die Frage, welchen Zweck die Vergabe von Gold und Schmuck verfolgte:

- Einmal wohl die Absicht, für die Produktion von qualitativ hochwertigen Leinenweb-arbeiten einen ökonomischen Anreiz zu bieten und deren geregelten Ablauf weiterhin zu gewährleisten. Einige Darstellungen lassen zudem vermuten, dass der Schmuck auf den Märkten weiterverhandelt und das Gold so in den Warenumlauf gebracht wird.

- Vermutlich die Intention, durch die wertvollen Geschenke, wie in Marcel Mauss Studie über „Die Gabe" dargelegt, eine enge soziale Bindung zu schaffen, da davon ausgegangen werden kann, dass die Weberinnen das empfangene Gold einzig durch ihre unbedingte Loyalität und Treue erwidern können.
Dies unterstreicht die ungewöhnliche Position der Webereien und ihre besondere Bindung an den königlichen Palast im Alten Reich und soll im Vortrag diskutiert werden.

* KAMIL O. KURASZKIEWICZ

DEPARTMENT OF ANCIENT NEAR EASTERN STUDIES, EGYPTOLOGY SECTION, FACULTY OF ORIENTAL STUDIES, UNIVERSITY OF WARSAW

THE FUNERARY COMPLEX OF NETJERYKHET IN THE TIMES OF DJOSER

The Step Pyramid complex at Saqqara was intended as the burial place, an elaborate device for "resurrection" of the dead king and his cult place. However, its function apparently has changed at some point. The cause of this change will be analysed, as well as its nature and dating.

* AUDRAN LABROUSSE

THE ALTAR PLACED IN THE NORTH CHAPEL FOR QUEEN NWBWNET

At Dynasty VI, as for Kings, the descending passage to the funeral apartments arranged under Queen's pyramids is blocked after the burial and a small chapel is built on the condemned access. Two of these altars are known: that of Khwit II evoking only an offering table and that of Nwbwnet, wife of Pepy I, whose texts bearing the name and titles of the queen remains unique.

* Rémi Legros

Mission archeologique française de Saqqara, Chercheur associé à HiSoMA-UMR 5189

Installations de particuliers dans la nécropole royale de Pépy Ier

La fouille de la nécropole de Pépy Ier a été effectuée, de manière très logique, en prenant pour point de départ la pyramide du roi. L'élargissement progressif aux espaces environnants a permis ensuite de dégager les complexes des reines, donnant ainsi l'image assez forte d'une nécropole à caractère familial. Pourtant, il serait faux de croire que les particuliers étaient absents et plusieurs sépultures ont été dégagées qui attestent de secteurs dévolus aux dignitaires.

Dans un premier temps, la présente communication se propose de faire un bilan global de nos connaissances sur les activités des particuliers dans la nécropole. Il s'agit avant tout d'une approche quantitative et spatiale, pour lister le nombre de sépultures connues à ce jour et préciser leur localisation. Cette première approche devrait permettre d'engager le rééquilibrage de nos connaissances vers une vision plus complexe de cette nécropole dans, au delà de la famille royale.

Dans un second temps, l'accent sera mis sur une sépulture précise, celle du dignitaire Impj, dont une partie du mobilier funéraire a été retrouvée. La fausse porte en particulier nous renseigne sur les fonctions de ce haut personnage et permet d'attribuer clairement cette sépulture à la période héracléopolitaine.

De fait, il apparaît que la fin de l'Ancien Empire et la Première Période Intermédiaire constituent un moment clef dans l'essor sans parallèle de cette zone de la nécropole de Saqqâra, peut-être à l'origine du nom même de Memphis.

Private settlements in the royal necropolis of Pepi I.
The excavation of the necropolis of Pepi I was done, in a very logical way, taking as its starting point the king's pyramid. The gradual extension of the fieldwork in the surrounding areas identified the complex of the queens, thus giving the strong image of a family necropolis. Yet it would be wrong to believe that individuals were missing, and several burials were identified that demonstrate the existence of private activities and vested areas.
At first, this paper aims to make an overall assessment of our knowledge about the private activities in this necropolis. This is primarily a quantitative and spatial approach, to list the number of currently known remains and specify their location. This first step should engage the rebalancing of our understanding to a more complex view of this cemetery, beyond the royal family point of view.

In a second stage, we will focus on a specific burial, that of Impj. Part of the grave goods was found, mainly ceramics but also epigraphical material. The false door in particular tells us about the functions of this high figure and provides features that clearly attribute this burial to the herakleopolitan period.

Indeed, it appears that the end of the Old Kingdom and the First Intermediate Period is a key moment in the development of this area unparalleled in the necropolis of Saqqara, possibly at the origin of the name Memphis.

* Émilie Martinet

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L'administration des nomes de Basse-Égypte sous l'Ancien Empire

À l'inverse de la Haute-Égypte, les titres relatifs au gouvernement du Delta, tant de ses nomes que de l'ensemble de la région, sont rares. De ce fait, les études consacrées à l'administration de cette région sous l'Ancien Empire sont peu nombreuses.

Bien que le système des nomes semble d'abord avoir été mis en place dans le Delta, à partir du modèle des domaines royaux situés dans cette région, ce système paraît avoir été ensuite davantage utilisé dans le sud du pays. Au début de l'Ancien Empire, les nomes ne peuvent pas être considérés comme des provinces, au sens où rien ne prouve leur nature administrative dès cette époque (H. Willems, C. J. Eyre). Les nomes de Haute-Égypte semblent devenir de réelles circonscriptions administratives à partir du début de la VIe dynastie. En revanche, cela semble moins clair pour les nomes du Delta. La question est donc de savoir s'il existait une gestion systématique des nomes de la Basse-Égypte. De même, si, pour la Haute-Égypte, le nombre de nomes n'a pas varié jusqu'aux époques ptolémaïque et romaine, l'ordre et le nombre des nomes du Delta ne semblent pas fixés durant l'Ancien Empire. Les manifestations et les raisons des ces différences peuvent être analysées à la lumière des différentes sources.

Les études antérieures se sont en général focalisées sur les nomarques. Afin d'avoir une meilleure compréhension des nomes du Delta, il faut s'intéresser à l'ensemble des fonctionnaires, quels que soient le rang détenu dans la hiérarchie et la zone d'influence. L'examen des titulatures montre que les relations de subordination n'étaient pas nettement définies. De même, le degré d'intégration de ces élites concernées par les affaires provinciales à l'administration d'État était variable selon les nomes, tout comme le degré d'intervention de l'administration centrale. Entre le début de l'Ancien Empire et la Ve dynastie, des fonctionnaires, connus par des sources memphites et qui portent des titres contenant l'emblème d'un nome, ont été détachés temporairement de l'administration centrale et envoyés dans certains nomes du Delta. Quant aux élites directement inhumées dans les nomes de Basse-Égypte sous la VIe dynastie, il est difficile de savoir si elles bénéficiaient d'une influence sur la totalité d'un nome.

Dans cette présentation, je mettrai en évidence l'absence d'une organisation systématique et complète des nomes de Basse-Égypte sous l'Ancien Empire. Les données permettent d'élaborer un modèle d'administration du Delta plus informel que certains modèles précédemment proposés. Je montrerai l'importance de l'échelon supra-provincial constitué des hommes qui intervenaient entre le centre et la province ou qui assuraient des fonctions à l'échelle de plusieurs nomes. La démarche historique doit être complétée par une approche géographique. En effet, la spatialisation des données issues de l'analyse du mode d'organisation des nomes du Delta sous l'Ancien Empire contribuera à obtenir une meilleure connaissance des réalités administratives. Plus généralement, la comparaison des structures administratives provinciales les mieux documentées rend possible l'élaboration d'une typologie des nomes.

* Tomoaki Nakano

Chubu University, Japan

A Re-examination of the First Dynasty Cemetery at Saqqara

After the year 2000, some studies regarding the first dynasty at Saqqara have been presented, however, the difficulty of examining objects at present still tends to prevent scholars from discussing this unique cemetery of the capital city in detail. The aim of this study is to consider the character of the first dynasty cemetery at Saqqara in the light of cultural and social differences among the tombs.

Although the general dating of the tombs does not seem problematic, one crucial point should be emphasized: mud seals of King Qaa, the last king of the dynasty, have been found in some earlier tombs. Emery suggested that the burial chamber of tomb 3504 was probably remodelled and restored during the reign of Qaa period on the basis of mud-seals found there. Do these relate to offerings made under Qaa, and could this later disposition offerings be a key to understanding the nature of the cemetery?

In the cemetery, tombs were built progressively along the edge of the Saqqara escarpment -- first toward the south, and later in the reign of King Den to the north. In the reign of King Qaa, however, new tombs were constructed again in the south area, among the earlier tombs. This may have been done simply because space of the escarpment was exhausted, but some location preference in the cemetery should be reconsidered.

As for the architectual elements, two types of Palace Façade, simple and complex, are found in the cemetery. The change of type is generally said to have taken place in the reign of King Den. However, a careful examination of the façade details of the designs indicates rather that difference in type relate closely to the location of each tomb: the tombs in the north area use the simple type, while those to the south have the complex type. This difference in architecture also relates to the presence of clay models of bulls' heads on the outside 'benches' of the tombs, which only occur in the south area.

Moreover, among the wide variety of artefacts found in the tombs, pottery is suitable for approaching the relationships between the various tombs in the cemetery: the data is relatively well-organized, and the mud-seals were formerly attached to pots. The evidence suggests that certain types of pottery that were for use with offering occur only in the south area; these may relate to the mud seals bearing the name of King Qaa. Among other artefact types, stone vessels and tools were found in most tombs and they show the wide access of the inner elite of the capital had relatively rare materials. In contrast, only a few tombs have copper objects and ornaments. The metal may be indication of the owner's social position or gender.

With the analyses of some other points on the tombs, the ownership of the first dynasty cemetery at Saqqara will be reconsidered.

* Hana Navratilova

Revisiting Userkaf

In 1956, Wolfgang Helck recorded visitors' graffiti in the Sun temple of Userkaf. History of previous researches had reached back to Karl Richard Lepsius and included also an involvement of Ludwig Borchardt in the early 20th century, but the graffiti were not discovered until a systematic excavation of the upper temple of the solar complex of Userkaf in the 1950s.[1] Helck's publication of the so-called *Besucherinschriften* appeared in the 1960s. It was a significant contribution to published records of the visitors' texts in the Memphite area. Furthermore, W. Helck offered one of early attempts at a systematic approach to the visitors' texts.[2]

Recently, the Memphite graffiti corpus has grown in quantity and in quality. Other essential graffiti sites in Egypt, fore mostly Thebes and Assiut, have also been revisited. In this context, going back to the material from the temple of Userkaf also appeared as appropriate.

Helck's interest in the graffiti was undoubted and it implies no disrespect to his work (which in relation to *Besucherinschriften* was groundbreaking in many aspects) to say that his tracings do not do full justice to the hieratic writing, especially as regards the graffito of the royal herald Amunedjeh and his party and the so-called "school group" graffito. The photographs (kindly provided by the *Schweizerisches Institut für Ägyptische Bauforschung und Altertumskunde*)[3] reveal texts of more elegance and better handwriting than the tracings had suggested. Also some of the translations, and consequently interpretations, may benefit from a new reading.

The present paper intends to revisit three major blocks from the temple of Userkaf, including both the two longest texts (that were written in well-spaced lines, clear brushstrokes and probably with a relatively frequent pen dipping, which assured an even appearance of the handwriting) and shorter and/or fragmented inscriptions.

Notes

[1] Ricke, H., "Dritte Bauperiode", *Das Sonnenheiligtum des Königs Userkaf,* Band I. Kairo 1965, 1-2.

[2] Helck, *ZDMG* 102, 1952, 39–46.

[3] Courtesy of Dr Cornelius von Pilgrim.

* MASSIMILIANO NUZZOLO

UNIVERSITY OF ALEXANDRIA, EU-METALIC II ACTION - EUROPEAN COMMUNITY H2020 PROGRAMME

PATTERNS OF TOMB PLACEMENT IN THE MEMPHITE NECROPOLIS. SOME STUDY-CASES FROM THE FIFTH DYNASTY

In the light of the centrality of the funerary dimension in Ancient Egypt the tomb has always represented a key element for the understanding of the mechanisms which regulated and structured the cultural and social values of the Egyptian society and, as a consequence, the role of the individual in both the society and the afterlife.

For this reason, tombs have been investigated in all their artistic facets, including the decorative program, the architectural layout, and even the funerary equipment with which they were furnished. The texts and biographies found in the tombs have also largely been studied in an effort to contribute to this matter.

However, a weak point of tomb analysis, particularly as far as the Old Kingdom is concerned, is the study of tombs topography. In fact, no complete examination of the placement of the Old Kingdom tombs in their respective necropolis has been attempted, if we exclude the area of Giza, which has been the subject of many studies. The tomb placement seems to be, instead, a fundamental aspect in the Egyptian culture, as evidenced, for example, by the striking differences in the planning of the main necropolises of Giza and Saqqara. The pre-ordinate arrangement and hierarchy found in Giza, particularly in the so-called Western Cemetery during the reign of Khufu, where even the relationship among individual private tombs seems to be deliberate, does not seem to bear any similarity to the apparently random clusters of mastabas in the wide area of Saqqara.

Moreover, very few studies have been done on the placement of the tombs in a precise and limited time span. However, this chronologically marked approach seems to indicate that the position of the tombs in a specific necropolis - especially at Saqqara - was affected by a number of elements which do not depend only on the social rank of the individual, and/or his position at court, as we would expect, but also on other elements such as, just to mention one example, the will of creating a link of legitimization with other important "members" of the community, whether previous prestigious kings, ancestors or members of their own families.

In this paper, thanks to a GIS-based analysis of the fifth dynasty tombs belonging to the sun temples personnel, all the above topographical issues will be addressed, with the final goal of trying to identify some key elements in the tomb placement in the Memphite necropolis during the fifth dynasty.

* MARTIN ODLER

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LATE SIXTH DYNASTY COPPER FUNERARY ASSEMBLAGES – CASES OF ANCIENT EGYPTIAN "POTLATCH"?

The Sixth Dynasty is characterised among other traits in the material culture by a proliferation of the amount and variability of funerary copper assemblages, diversity unparalleled in the Old Kingdom. This phenomenon was for the first time described in detail for Old Kingdom copper vessels by Ali Radwan in 1983. The largest copper assemblage of tools and vessels has been found at Giza, in the Tomb of Ptahshepses Impy (G 2381 A) hundred years ago. The corpora found recently at Abusir South, in the burial chambers of Qar Jr., Inti and Inti Pepy-ankh rival the largest deposit from Giza, but some apparent differences in the contents and amount of the artefacts appear as well. Increasing addition of copper artefacts was also present in provinces, with large assemblages at Abydos in Upper Egypt and at Balat in Western Desert.

Why such creativity erupted under the reign of Pepy II? The analogy with North American feast of "potlatch" refers to yet unclear practices of the organization of Old Kingdom elite burials. What was the agency behind such conspicuous consumption in the time of slowly collapsing Old Kingdom state?

Late Sixth Dynasty corpora of the funerary copper artefacts could be analysed as products of attached craft specialization with high level of standardization. The approach of metalworkers, their use of the Ancient Egyptian measures of length and weight could be examined in detail. I will try to define what the precision they were aiming at was and how we have to deal in statistics with the standardized products of Ancient Egyptian craft.

The common traits and differences of the large late Sixth Dynasty assemblages will be compared, in order to define possible internal chronology of this emic category/ these emic categories of the Ancient Egyptian material culture. The question of the dating of Memphite and province assemblages will be studied, whether these corpora of artefacts were contemporary or subsequent in time. Changing attitudes towards body and growing ostentation of the funerary rites will be examined on copper products of funerary workshops.

* ADELA OPPENHEIM

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RECONSTRUCTIONG THE NORTH CHAPEL OF SENWOSRET III AT DASHUR

From at least the reign of Djedefre on, royal pyramid complexes included a chapel built on the north side of the king's pyramid over the traditional entrance to the royal burial chambers. Although the shaft leading to Senwosret III's chambers was located on the west side of the pyramid, a chapel was still constructed in the traditional place on the north.

Excavation work undertaken by the Egyptian Expedition of The Metropolitan Museum of Art in and around Senwosret III's north chapel has led to the recovery of a large number of relief fragments, many of which have been joined. Although the wall decoration is fragmentary, the structure can be considered the best-preserved north chapel from either the Old or Middle Kingdoms. The relief was carved by some of the leading artists of the time and it is possible to differentiate between different sculptors.

The north-south oriented chapel was decorated with offering subjects, including the king seated before an offering table, offering bearers, an offering list, piled offerings and the slaughter of food animals. It has been possible to reconstruct portions of nearly the entire length (though not the height) of the west wall, allowing a secure estimate fo the chapel's interior length. The chapel had a vaulted ceiling, which resulted in the creation of tympana above the chapel entrance and the false door; it has also been possible to reconstruct the decorative program of this feature, resulting in an estimate of the chapel's width. A 2010 grant from USAID administered by the ARCE AEF fund resulted in the reconstruction of the north tympanum in a modern limestone block.

This talk will present the results of reconstruction work, address questions of different artists, and discuss the programmatic relationship of the north chapel to other structures in the Senwosret III complex.

* CHRISTIAN ORSENIGO

UNIVERSITÀ DEGLI STUDI DI MILANO

JAMES E. QUIBELL RECORDS ON SAQQARA IN THE ARCHIVES OF ALEXANDRE VARILLE

The archives of Alexandre Varille, preserved since 2002 at the Università degli Studi di Milano, include not only the documents collected by the French Egyptologist but also the records of many other eminent scholars and archaeologists of the past. Besides the archive of Victor Loret, the other major collection worth to be mentioned for its importance is that of James E. Quibell, which represents, as far as we know, the only wide documentation surviving at present on the work at Saqqara of the English archaeologist.

The inventory and the cataloguing of these documents is part of an on-going project performed with the financial aid of a Schiff Giorgini Grant that started in September 2014.

The archives of Quibell contain more than 3000 photographic prints concerning his excavations and the objects he brought to light at Saqqara. The written documentation, even if meagre with respect to the photographic one, is a precious source of archaeological information. Among these documents, particularly interesting is a "register of the photographs" taken during the excavations, that is useful for the identification of part of the mass of photographic prints. In Quibell's published reports of his excavations only a small percentage of the thousands of objects discovered by the archaeologist is fully recorded. It must also be noted that these items are mostly reproduced only in facsimiles or photographs often taken after the removal from the place where they were originally found.

A particularly noteworthy group of photographs – besides those taken during Quibell's excavations east of Teti's pyramid – consists in those relating to the excavations at the Monastery of Apa Jeremias. In this area, between 1906 and 1909, Quibell unearthed the remains of many sculptures, as well as architectural elements in stone and numerous fragments of the painted decoration, today among the masterpieces of the Coptic Museum in Cairo.

Moreover, the analysis of the documentation will lead to identify reliefs stored in warehouses or sold on the art market, whose location could be today unknown. At the same time, this collection is very precious, not only for the archaeological research *stricto sensu*, but also for the history of antiquities collecting or the history of Egyptology.

* Robert Parker

Macquarie University

An Undisturbed Minor Burial in the Teti Cemetery.

I have spent some time researching a minor burial found undisturbed in the Teti cemetery by the Australian Centre for Egyptology in 2008. As a result my paper would discuss some of my findings and conclusions concerning a member of Memphis' non-elite society during the New Kingdom. It goes without saying how important context is in archaeology and while this is classified as a 'minor' burial I believe the information originating from its intact and as yet unpublished assemblage provides an all too infrequent opportunity to see the burial almost as it was last seen by those who performed the interment.

* Dominic Perry

University of Auckland

I Give, You Take: Redistribution and Requisition Economies at Abusir and Provincial Centres.

The proposed study will compare the visibility of two economic systems, redistribution and requisitioning, during the mid-to-late Fifth Dynasty. It will demonstrate that the *redistributionwirtschaft*, long accepted by economic historians, may have been complemented by another system: requisitioning. The two systems, while superficially similar, manifested different social and directional relationships between the state and non-royal populations. In the former the state took on the burden of management and provisioning, actively sending resources outward from storage centres. In the latter inward directionality prevailed and local potentates were forced to beseech the Crown for permission to access resources held in provincial institutions such as temples.

Redistribution is visible and certainly occurred in certain contexts. However, the challenge of a *redistributionwirtschaft* is that it must be "flexible in its response with the supply of goods and services so that all people are content" (Kemp, 2006). The Abusir necropolis was close enough to White Wall and the Residence to allow centralisation, but different arrangements may have occurred in more distant communities. This can be demonstrated through careful parsing of the terminology and interpretation of the Abusir archives (Néferirkarê, Raneferef), the Abydos Decree of Néferirkarê, and comparable documents of this period and later eras. It will be shown that requisitioning is particularly visible in the context of royal decrees: Néferirkarê's Abydos Decree, for example, disempowered local potentates from taking (*iṯt*) resources from the temple. Meanwhile, a decree of Djedkare Izezi commanded priestly officials to give (rdi) lesser members of the Raneferef cult access to offerings. Such examples indicate that requisitioning, as a form of organisation, was actively authorised and restricted in different contexts. The Abusir papyri, meanwhile, offer a more opaque and problematic situation: the accountants' terminology documented resources entering the temple as ini, a verb that may either be translated "to bring" or "to carry away/fetch." (*Wörterbuch* I). Directionality is key here: the former translation suggests goods were brought to the necropolis temples, making them passive recipients of whatever supplies the Residence permitted. In the latter, temples took a more active role, fetching goods (by prior authorisation) according to their needs. Therefore, different translations have significant ramifications for modern perceptions of the temples' relationship to the royal authority and the social dynamics of their provisioning.

It will be demonstrated that both systems seem to have functioned within particular contexts. While redistribution certainly occurred, the practical forms of country-wide organisation also included a significant element of requisition-based activity. This diversification in organisational methods did not necessarily reduce the Crown's economic authority, and may be viewed as an alternate form of resource management that permitted central control but required minimal input from the Residence. Indeed, requisition systems perhaps allowed the royal authority to control the distribution of resources through socio-political means: restricting and authorising the ability of potentates to access goods for their estates or communities.

* Patrizia Piacentini

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Excavating the Egyptological Archives of the Università degli Studi di Milano: the Varille's documentation on the Pyramid Complex of Djedkare-Izezi at Saqqara

In January 2002, the University bought the extraordinary archives of Alexandre Varille (1909-1951). This extremely rich collection contains manuscripts relating to excavations, unpublished essays, notebooks, files on objects in Museums and on archaeological, historical or philological subjects, articles from newspapers and magazines, drawings, and an exceptional collection of over 50,000 negatives, prints and glass plates of monuments, excavations, and Egyptian objects in public and private collections.

Between November 1944 and June 1948, Varille worked as epigraphist at Saqqara for the Antiquities Service. He joined the mission of Abdel Salam Hussein on the excavations of the funerary complex of Djedkare-Izezi, but because of the premature death of both archaeologists their results were never published.

Some large folders found in the Varille archives contain materials that can be useful to understand the way in which the excavations were carried on and some of the objects discovered. This previously unknown documentation consists in photographs of the temple area, of people at work on the excavations, of more than 200 fragments of the decoration -showing close similarity to that of the temples of Niuserre and Sahure at Abusir-, of fragments of statues and sculptures -among which statues of prisoners, of lions, sphinxes and other animals-, and of inscribed fragments of columns and architraves. In addition, we have found hundreds of cards with notes and photographs, and a short report on the excavations.

Aim of the communication is to present and analyse these materials, and make them known to the scientific community. In particular, it seems important to to put these data in relation with the objects and fragments coming from the area, that have been discovered in excavation warehouses by Mohamed Megahed.

* GABRIELE PIEKE

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BETWEEN TREND AND TRADITION: ICONOGRAPHY OF OLD KINGDOM NON-ROYAL STATUARY

Studies on the iconographic details of Egyptian statuary like garments, wigs, attributes and jewellery are rarely to be found, even though they play a decisive role for the visual communication and functions of artworks. Especially for the meaning and purpose of tomb sculptures the used iconography is of great significance. The paper presents an analysis of sculptures from the Old Kingdom by directly comparing their iconography with two-dimensional images of the tomb owner and his family members. In contrast to tomb decoration the discussed statuary, in particular of the 5th dynasty, presents a rather limited and traditional program of garments with less variation and details than the depiction of the main figures in relief and painting. Comparing the used iconography it seems evident, that notably some clothes directly refer to the cult status of the sculptures. Most of all so-called gala kilts, which are pleated on one side and worn with a belt, have to be mentioned in this context. This kilt is particularly known from representations of the tomb owner at the main offering table scenes at the false-door or to the left or to the right. Hence some iconographic details give a direct link for the purpose and function of the statues as part of the funerary cult in Old Kingdom tombs.

* Maarten J. Raven

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What the butler saw: the life and times of Ptahemwia, royal butler at Memphis

In 2007, the joint Expedition of the Leiden Museum and Leiden University in the New Kingdom cemetery at Saqqara discovered the remains of the tomb of Ptahemwia, 'royal butler, clean of hands'. During the season 2008, also the substructure of this well-preserved monument could be cleared. At present, the final report on this important tomb is in an advanced stage of preparation. A detailed analysis of the inscriptions and wall-decorations, including the few blocks which ended up in museum collections as a result of the 19th century plunder of the cemetery, has enabled us to sketch the biography of the tomb-owner and to identify his chronological position.

So far, Ptahemwia was only known from a pilaster in Bologna and a door-jamb in the Cairo Museum. These inscriptions include his chief title of 'royal butler', plus some court titles and honorific epithets. Unfortunately, no additional titles occur in the newly-found tomb. However, a column panel suggests that the tomb-owner was called Amunemwia at the start of his career, and changed his name during the Amarna revolution. It is now quite clear that the cult chapels of the tomb were decorated during the reign of Akhenaten, whereas the courtyard shows some scenes in a transitional style datable to the early years of Tutankhamun, and other representations in a more mature style and of a slightly later period.

A great interest is presented by some reliefs showing the daily occupations of a royal butler. The extant scenes do not include interiors of the royal palace, but instead focus on the outdoor activities of these officials involving the inspection of agricultural estates and armoury workshops and their produce. Another scene may have depicted the tomb-owner's reward with the gold of honour, and several other reliefs show him wearing the characteristic necklaces. A unique depiction of Ptahemwia in a long robe knotted under the chest seems to stress his privileged position at court. This raises the questions whether Ptahemwia may have been a former pupil of the palace school, and whether he may have been of foreign blood. Arguments in favour of both points will be discussed, and a reconstruction of Ptahemwia's career will be proposed. Finally, we shall speculate about the reasons why his tomb was left unfinished.

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A new funerary monument dating to the reign of Khaba: The Quesna mastaba in comparison with Z500 at Zawiyet um el-Aryan

King Khaba of the 3rd Dynasty is most closely associated with the site of Zawiyet el-Aryan (Dunham 1978; Lehner 1997; Dodson 2000) due to the finding of a series of stone vessels in and around mastaba Z500 inscribed with his *serekh*. Apart from a few *serekhs* on seal impressions found in Upper Egypt at Elephantine and Hierakonpolis, he is virtually unknown outside of the Memphite region. There are also unprovenanced references to Khaba, including the seal impression UC11755. Many have assumed that the king was buried in the Layer Pyramid, or that it was part of the pyramid complex, although some, including Swelim (1983) have questioned this. In 2010 a mud-brick mastaba (14.1 x 9.0 m) oriented north-south, was discovered at the central Delta site of Quesna, and the excavation of this structure completed in 2014. From one of the two burial chambers within the mastaba, a mud seal impression bearing the *serekh* of King Khaba was identified. The initial analysis of the pottery vessels (2010) from this mastaba indicated a date from Huni to Khufu, but analysis of the most recently excavated vessels (2014) may include new types, and possibly inscriptions. A small number of stone vessel fragments were also located, which appear to be of a similar stone type to those from Zawiyet el-Aryan. The exact placement of Khaba in the succession of rulers of the 3rd Dynasty is much debated, and so the finding of this mastaba in the Delta brings fresh data which may contribute towards this debate. Architectural comparisons between Z500 and the Quesna mastaba will also help to illuminate this little known reign.

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Some remarks on the architectural and religious aspects of the Late Period's shaft tombs

From an architectural point of view the construction of the Late Period's shaft tomb has certain rules: its superstructure consists of a huge enclosure wall with a square plan, in front of the eastern wall is – but not always – a mortuary cult installation; but the feature most typical is a massive limestone burial chamber with vaulted roof and lavishly decorated walls, built at the foot of a huge and deep main shaft. This is connected with the surface by narrow vertical subsidiary shaft(s) and long horizontal passage(s) starting from the bottom. One cannot omit the embalmer's deposit situated to the southern part, more precisely to the SW-corner of the funeral complex. I would like to stress the latter feature especially, because it seems – judging from our research – that the location of embalming remnants had a direct connection with the religious texts depicted on the southern walls of the burial chamber. Here, beside a list of offerings, a series of Spells from the Pyramid Texts mentioning resurrection were clearly identified. My central concern here is to examine these particular Spells in both a religious and cultural context, using the background of the architectural disposition of a funerary complex.

* TONY SPALINGER

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THE SYSTEM OF NARRATIVE IN OLD KINGDOM RELIEF

It is useful for the scientific field to move beyond the surveying technique of past researchers and to aim at an analysis of Egyptian narrative reliefs that focuses upon:

a. The use of totally independent snapshot presentations.

b. The "apparent" lack of movement in many battle reliéfe

c. The role of the king in the visual productions on causeways.

d. The relationship of texts, which are short in length, and image.

Hence, this discussion aims to re-open the issue of "narrative in Egyptian art" by turning to issue of temporal progression, sharp focus, and static awareness in the royal reliefs of the Old Kingdom.

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THE ELITE NECROPOLIS AT SAQQARA FROM THE LATE EIGHTEENTH TO EARLY NINETEENTH DYNASTY: A CHANGING MORTUARY LANDSCAPE

At the occasion of the first edition of the *Abusir and Saqqara* conference in the year 2000, Maarten Raven noted that the mutual relationship of tombs in the New Kingdom necropolis at Saqqara was still poorly understood and that no coherent internal patterns had been established.[1] That observation formed the point of departure of my PhD research, started in June 2012 at Macquarie University, Sydney. This research investigates several aspects relating to the necropolis' development, trying to answer such questions as: What was the structure of the private mortuary landscape at Saqqara, and what were the forces that shaped this landscape? The present paper aims at presenting some of its key results.

The organisation and development of this vast elite cemetery and the geographical and chronological distribution of tombs are analysed using archaeological, textual, and prosopographical data, which identified over 450 individuals who left monuments at Saqqara during the New Kingdom.

It will be argued that the structure and organisation of this necropolis changed markedly during the early Nineteenth Dynasty. This observation will be reviewed in light of the contemporary socio-political situation. As a hypothesis, the Egyptians' contemporary views of their past during the New Kingdom affected patterns of use and reuse of this mortuary landscape. The presence of the private funerary monument of Horemheb, the "founder" of the Ramesside Dynasty – which acquired the status of a royal memorial temple – appeared to be pivotal.

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THE ARCHITECTURE OF SOCIAL CONTROL: TWO CASE STUDIES FROM GIZA

The early Egyptian state found diverse solutions to administer and control people and resources. The built environment reflects these processes. Using the Old Kingdom settlement at Heit el-Ghurab (HeG) and the Khentkawes (KKT) complex at Giza, as case studies, I discuss the architecture of hegemony.

Hegemony (the implied use of force) and cultural hegemony (the manipulation by a ruling class, of a system of values and behaviours to establish a worldview that perpetuates the status quo) are reflected in the building and administration of pyramid complexes. State power is mostly expressed architecturally through the building of temples, palaces, funerary complexes and other monumental structures, yet planned settlements were also a means of exercising cultural hegemony.

The labour force involved in the construction of the pyramids at Giza is assumed to have been conscripted as corvée labour (seasonal obligatory labour); while priests (and officials) involved in the administration of royal funerary cults, organised into phyles, served in rotation. I discuss the extent to which these two distinct forms of labour (and social) organisation are evident in the architectural layout, at a macro level in the spatial organisation of the settlement, and in individual structures (barracks, houses, offices).

Both settlements share elements indicative of state control: restricted access, both externally and internally; linear non-distributive space; and modular units replicated to achieve an economy of scale. The size of residential structures reveals the planners' underlying concept of social stratification varying, at the HeG, from 'villas' to small houses, and including workers' barracks with minimal space per person.

While the HeG settlement has distinct urban zoning, evident in the built environment and corroborated by material culture, the KKT complex is clearly an 'institution' with homogenous modular housing, suggesting no social stratification of the inhabitants. The concept of 'hybrid households', identified in the Middle Kingdom settlement of Wahsut, and defined as domestic groups within an overtly institutionalised setting; may have an early iteration in the KKT complex. Here, large modular houses were occupied over time, and after a period of abandonment rebuilt formally along the original plan. This formal reoccupation contrasts with the unstructured occupation within the nearby Menkaure Valley Temple.

Textual evidence on the administration of royal funerary cults, elsewhere, suggests a rotation of priestly service. But could a complete priestly household have rotated in-and-out the KKT houses? Or could the houses have been occupied by a permanent household staff, while only the household head (priest on duty) rotated in and out of service? I postulate that the KKT architectural layout indicates that the houses were occupied permanently by a priesthood of the same rank, and that the formal 'institutional' character of the complex was kept in the later reoccupation.

* Tarek Sayed Tawfik

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What if the King died suddenly? A new explanation for building phases & chambers in Old Kingdom pyramids

The architecture of the pyramids of the Old Kingdom has developed rapidly since the building of the first pyramid in the time of Djoser reaching its peek with the construction of the great pyramid of Khufu at Giza. The Pyramids of Djoser, Snefru and Khufu have undergone different building stages that have been shown in great detail by esteemed scholars like I. E. S. Edwards, A. Fakhry, J.-Ph. Lauer, R. Stadelman, M. Verner, Z. Hawass, M. Lehner & others. Most of them have interpreted the presence of more than one chamber inside the pyramids of Snefru & Khufu as being part of different building phases or that they remained unfinished because of changes in the construction plan, but might there have been another reason for these changes and for having more than one chamber in one and the same pyramid? Why do the chambers above ground in the pyramids disappear after Khufu? What if the King died suddenly? In the light of these questions the funerary complexes of the Old Kingdom are reexamined and a new explanation for the existence of chambers inside the pyramid above ground especially in the Khufu pyramid and for the architectural development of pyramid building in this era is suggested.

* Joris van Wetering

The Macramallah burials, Wadi Abusir, as an essential component of the (high) elite cemetery of the Early Dynastic Period at North Saqqara

The six clusters of graves found by Macramallah[1] in 1936 represent an atypical burial ground at Saqqara without any clearly comparable sites elsewhere, thus posing a challenge to interpret. The 231 graves seem to date to the mid-First Dynasty, the reign of King Den although the overall dating is not secure. The spatial layout of the six clusters is difficult to relate to an organically grown cemetery. Some show strong similarity to the subsidiary / retainer graves associated with the royal funeral shrines / enclosures at North Cemetery, Abydos whereas others resemble the graves in communal cemeteries. The graves show evidence of social stratification but cannot be clearly identified as elite, nor communal burials. Finally, the location of this burial ground does not fit our parameters for an ideal cemetery site, being located within the Wadi Abusir.

Several attempts have been made to identify the nature and function of this burial ground. Macramallah identified the site as a non-elite cemetery belong to the Memphite 'middle class'. Kaiser[2] highlighted the similarity to North Cemetery and suggested the site functioned as an embalming area, possible for King Den, with the graves as subsidiary / retainer burials. Morris[3] also sees the site as being connected to the funeral of King Den, with the graves as evidence of retainer sacrifice. Baka[4] has identified the site as part of a larger non-elite cemetery. Semple[5] has provided a detailed argumentation against the sacrificial nature of the burials, and against any connection to the royal funeral of King Den, and instead has suggested three possible interpretations for the site: 1) a non-elite burial ground for a special segment of the Memphite population, 2) a non-elite village cemetery, or 3) the burial ground of lesser retainers of King Den. In my study[6] on the Saqqara cemeteries during the Early Dynastic Period, I also identified the site as an non-elite cemetery but without supporting argumentation. In a more recent study[7], I discuss the royal cemetery of Saqqara and the possible presence there of royal structures associated with the funerary activities, including the embalming process of the deceased king. The location of the Macramallah burials points more towards a connection to the elite cemetery at North Saqqara than a connection with the royal cemetery at Saqqara.

This paper provides an overview of the Macramallah burial ground, and a synthesis of current knowledge relating to royal and elite funerals during the First Dynasty at Abydos and Saqqara, and proposes an interpretative model that links the activities at this atypical burial ground to the funerary activities connected to the high elite cemetery at North Saqqara.

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The development of tomb AS 68c in Abusir South: burial place of the king's daughter Sheretnebty and her family

In 2012, the tomb complex of a king's daughter Sheretnebty was discovered in the non-royal cemetery in Abusir South. Surrounded by tombs of high-ranking officials of the second half of the Fifth Dynasty, the tomb complex included a common courtyard and four rock-cut tombs for the families of four officials, who were, most likely, related to each other. One of the rock-cut tombs, AS 68c, belonged to the family of the princess. It had the largest rock-cut chapel, a serdab with statues and six burial shafts, in which six individuals were buried. The paper will discuss the tomb, its development according to the archaeological evidence and pottery, as well as the owners of the shafts.

* Leslie Anne Warden

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Serdab, cult, and 'home:' domestic arrangement in Old Kingdom mastabas

Serdabs housed statues of the deceased, acting as a supplementary home for the deceased's *ka* and providing a point of participation for his cult. Closer examination of the corpus of tombs with serdabs shows that the role of this architectural feature was dependent in part upon its location: in the offering room itself, the rooms before or after the offering chamber, or external to the chapel. Location was in part influenced by the site at which the mastaba was built, with different traditions existing at Saqqara and Giza. However, site is not the sole determiner and there seems to have been a large amount of individual decision making in the number and location of serdabs placed in a tomb. The types of statues which the serdab held appears to have varied accordingly, with specific types of statues tending to appear in specific serdab locations. When serdab location and statuary are considered together, the serdabs appear to mimic spheres of the home in all of its multiple levels of decorum, with the formality of cult increasing as the rooms conceptually became more 'private.' For example, 'serving statues' are particularly sensitive to the location of the serdabs and only exist in a limited number of spaces. This paper will suggest that from the Fifth Dynasty onwards, serdabs helped create a very private, domestic microcosm for the deceased's afterlife. Serdabs in offering chambers could be active in cult, but their role was not a necessary one. The primary goal of less formal serdabs, those outside of the offering chamber, was less to supplement the cult of the deceased but rather to recreate the home in a conceptual (rather than architectural) manner. The serdab and its statuary thus served as a compliment to the cultic and ideological concerns apparent in the artistic program and the architecture of the tomb.

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SOME REMARKS ON THE EVOLUTION OF THE WORKERS ORGANIZATION OF THE PYRAMID CONSTRUCTION IN THE OLD KINGDOM THROUGH THE EXAMINATION OF THE SO-CALLED MASON'S MARK

Since Ann Macy Roth's comprehensive study on the phyles of the workers organization in the Old Kingdom was presented in 1991, its effectiveness is highly valued and it has taken the form of many follow it. However, recent archaeological works in the several Old Kingdom pyramid complexes have revealed new mason's mark that needs to be taken into consideration for the study of the workers organization in the Old Kingdom. Especially, it has been pointed out the fluctuation of the apr- phyle- division system frequently in the new material found in the Abu-sir pyramids of the 5th Dynasty. Therefore, this paper will attempt to show several key epochs on the change of the work organization by examining mason's marks throughout the Old Kingdom, including those newly discovered material. In the analysis it uses a method of arrange the appearance frequency of mason's mark which would be regarded as apr, phyle, division and other marks related workers in the chronological order. As the result of my analysis, it is revealed that there are at least four stages from the 3rd to 6th Dynasty. From the first to third stages are during the 3rd and 4th Dynasty and closely related with the development and improvement of the construction technology for the pyramid complex. Specifically, in the first stage it is impossible to confirm the name of workmen organization. The second stage is induction phase of the phyle-system on the construction work, and the third stage proceeds with the introduction of apr due to the expansion of the workers organization.

On the other hand, the fourth stage starting in the mid-5th dynasty shows different factor. This stage is characterized by the decrease of the apr names and the increase of the name of the officials and their titles in conjunction with the fluctuation of apr- phyle- division system. And also this stage tunes to the flow of the social economic changes towards the collapse of the Old Kingdom. Perhaps this change in the mason's mark at the mid-5th Dynasty could be understood as one of the phenomena towards the decline of the Old Kingdom.

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THE LATE MIDDLE KINGDOM SHAFT TOMBS IN DAHSHUR NORTH

Dahshur North located in the lower desert approximately 1 km northwest of the pyramid of Senwosret III and 1 km southwest of the pyramid of Khendjer. The initial excavations revealed the typical New Kingdom tomb-chapels as well as dozens of shaft-tombs and pit-burials. In 2004, the excavation of a new area approximately 100 m west of the former area was started, and subsequent researches showed that the latter area consist not only of the New Kingdom burials, but also a number of late Middle kingdom shaft tombs, including several intact burial.

At least thirty eight shaft tombs were identified as Middle Kingdom burial thus far. An aperture of the shafts is invariably rectangular, oriented north-south. All the burial shafts were dug to the *tafle* bedrock, and the depth ranges from a few meters to ten meters. In most cases the rectangular burial chamber were opened to the south, but a few tombs have two chambers both to the north and south, or two-storied chambers consist of upper and lower rooms to the south side. There were a few of tombs without chamber, where the deceased was laid directly on the bottom of shaft. According to their size, these tombs can be categorized into three groups: small, middle and large. Burial equipment of the small type tends to be scarce, usually consist of wooden coffin, mummy mask and some pottery vessels, as illustrated by the evidence of intact burials. Moreover, burial chambers of small type don't have enough space for burial equipment after a coffin was placed. No intact burial of the middle and large type was found so far. However, there were traces of burial equipment such as canopic jars, faience figurines or parts of a flail which is a typical equipment of the 'court type' burial. In addition, these tombs have enough space for objects other than coffin and have a niche for canopic jars on eastern side of the burial chamber. There is no small type tomb has a niche.

In terms of the tomb size and burial assemblages, it is assumed that the buried individuals did not belong to the ruling class, but some of them seem to be affluent people as indicated by the presence of court type burials. Given the proximity of the pyramids at Dahshur and Saqqara South, it is probable that people buried in Dahshur North were related to the higher social class buried in the royal cemeteries. The detailed investigation of a cemetery for such a particular segment of society is relatively scarce in this region, therefore these evidences will help to understand the mortuary activity of Middle Kingdom Memphite necropolis in a broader context.

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"New" slab stelae from Saqqara and Abusir

The authors present and discuss three limestone slab stelae (funerary relief slabs) discovered in 1966 in the area to the west of the Nefer tomb, near the Unas causeway, by Ahmed Moussa (reg. nos. 16 204a, 16 204b) and in 1994 on the western border of the contemporary Muslim cemetery at Abusir by Ezzat el-Gendy, Esam Labeb and Mohammad Youssef (reg. no. 19 156). A central motif in the decoration of these stelae represents the offering-table scene, where the owner receives his offerings of bread, furthermore beer, meat, fowl, carob beans, emmer, persea fruits, wine, oil, oinments, incense and linen (of different types and numbers). Their names are occasionally added. The owners of the stelae are Tisatjet (m.; reg. no. 16 204a), Nesptah (f.; "*mitrt*-lady"; reg. no. 16204b) and Nefer (m.; "dwarf"; reg. no. 19156). We suggest to date the stelae to the late Archaic Period (Dynasty 2: reg. no. 16 204a) and the early Old Kingdom (Dynasty 3: reg. no. 19156; Dynasty 4: reg. no. 16 204b). A similar limestone slab stela belonging to an unknown man was recently found in the South Abusir cemetery by the Czech mission (exc. no. 15/AS 39/2013). Its possible date is early Dynasty 4.

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SPATIAL SCANNING DURING FIELD ARCHAEOLOGICAL RESEARCH IN ABUSIR (EGYPT) USING FARO FREESTYLE3D TECHNOLOGY

When carrying out archaeological excavations basic geodetic and photogrammetric methods are commonly used. Stationary ground 3D laser scanning has also found its place in specific documentation methods. The poster will present an overview of the first use of the hand-held laser scanner FARO Freestyle3D during the archaeological research in Abusir (Egypt). Noncontact 3D data collection took place in May 2015 during the documentation of selected objects. The authors of the poster tried and tested this technology and wish to present both the advantages and disadvantages in using this technology. The poster present the 3D data obtained and shows 3D models derived from the data. The harsh conditions of high temperatures, dust, sand and intense light proved no obstacle for the use of the hand-held laser scanner.

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GODS WITH SOLAR ASPECTS IN WRITTEN SOURCES OF THE OLD KINGDOM

Several gods with connection to the sun are known from the Old Kingdom period. Unfortunately, solar characteristics of most of these deities have mainly been overlooked. The main solar god Re has been of the biggest interest among many scholars and furthermore, according to some opinions the cult of this divinity is equalled to the sun cult. This statement does not seem likely, though, because gods such as Atum, Shu, Horus, Sokar, Nefertem or Weneg also have solar aspects and therefore, they should be taken into consideration as well. Even some goddesses (Hathor, Sakhmet) were related to the sun, or more precisely to its manifestations. But this paper deals only with male deities whereas female divinities are put aside.

Nevertheless, it is obvious that the cult of Re was much stronger during the Old Kingdom than cults of the majority of the above mentioned gods. It is possible to observe this phenomenon even in written material of that period. Re is attested quite often in the preserved sources but, on the other hand, other gods, except for Horus and Sokar, are known mainly from religious texts.

This poster is based on analysis of selected written sources of the Old Kingdom coming from the Memphite area, such as the Palermo Stone, the papyri from Abusir, seal impressions, faience inlays from the mortuary temple of Raneferef etc. Most of these sources have not been studied in this way so far. The material is rather selective and is somehow connected to the royal sphere. The majority of evidence is dated to the 5th Dynasty, what seems

to be the period when the cult of Re is on its zenith. Therefore, it is worth comparing frequency of attestations of Re and other deities with solar aspects in these sources. The Pyramid Texts, however, are put aside for this time. Hand in hand with analysis of written material goes study of theophoric personal names and titles mentioning the above mentioned deities. But in this case, the study built not only upon the cited written sources, but also upon indexes of personal names and titles which have been already published. Some interesting pieces of epigraphic evidence are also taken into consideration. Number of the Old-Kingdom sources is quite huge to study them all. However, this *sondage* could bring interesting and significant information concerning various gods of very important sun cult.

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LOOKS CAN BE DECEIVING: FAKE AND COMPOSITE MUMMIES FROM SAQQARA

The burial site extending westwards to the Step Pyramid enclosure at Saqqara has yielded more than five hundred human burials dated to the Ptolemaic Period. The majority of the inhumations survived intact despite numerous acts of plunder that occurred at the cemetery. Among those that escaped looting were burials which contained perfectly preserved and unsuspiciously-looking mummies. Upon detailed examination, some of the mummies revealed to be a fake made of no more than a few bone fragments commingled with scraps of textile, or composed of skeletal elements that belonged to more than one individual. The discovery of these mummies poses a number of questions about the purpose and circumstances of their making.

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THE FAMILY AND SOCIAL BACKGROUND OF IUFAA: A REASSESSMENT

Iufaa's large shaft tomb in Abusir is one of the most representative known Late Period burial complexes in the Memphite necropolis. And yet his titulatury of rather mediocre importance is in large discrepancy with the size and rich decoration of his final resting place. The scarce genealogy of Iufaa and his sister Imakhetkheretresnet, interred within the burial complex of her brother, appears on various pieces of their funeral equipment: the name of mother is Ankhtisi ($ꜥnḫt[y].s[y]$) in both cases, while maternal grandfather Horemakhbit ($Ḥr-m-ꜣḫ-bit$) is named only on the coffin lid of Imakhetkheretresnet. The identity of their father is largely unknown at the moment, albeit his remains were found in association with the burial of his daughter. On the other hand, Iufaa and his maternal grandfather conveniently held the very same title, namely $ḫrp ḥwwt$ ("Administrator of the Palaces"), written in shortened form, referring most probably to the management of religious institutions at Sais. At least two dignitaries in service of King Amasis (570-526 BC) had the same name and held the same title. One of them, attested on a naophorous statue Louvre E.13103 as a son of $ḫrp ḥwwt$ Udjahorresnet and Irterau, is most likely the same person as a father of priest Paieftjauemauiaset, owner of numerous monuments (a naophorous statue Copenhagen, Thorwaldsen Museum, H357; a block statue Basel, Antikenmuseum Basel und Sammlung Ludwig, Lg Ae HHS 5; a set of canopic jars Naples, Museo Archeologico Nazionale, 1046-1047, 1055, 1058; a scarab Bologna, Museo Civico Archeologico, 2626). The same parent's names (Udjahorresnet and Irterau), albeit both rather common in the Late Period, and the same father's main title as well, are also attested on the monuments of well-known $ḫry-ḥb ḥry-dp$ ("lector priest (ritualist) and chief") Henat, who was active during the reign of Amasis and still at the beginning of Persian rule. Hence, it seems likely that Henat and Horemakhbit were full brothers.

The genealogy of Paieftjauemauiaset on a block statue in Basel, covering five generation, seems to speak in favour of such suggestion: owner's grandfather was Udjahorresnet (like a father of Horemakhbit on statue in Paris), great-grandfather Paieftjauemauiaset and great-great-grandfather Henat, a rare name in Saite-Persian Period, all holding *ḫrp ḥwwt* as a main title. Further evidence that Iufaa himself belonged to this family can be found in his tomb as well: in addition to his sole title, on the inner sarcophagus, he is called *imy-ib n nb.f* ("Favourite of his Master"), *smr wˁt(y) pr-ˁ₃* ("Sole Companion of the Pharaoh"), and *ḥry sšt₃ nswt m sšt₃.f nb* ("Master of Every Secret of the King"), all epithets also attested on a naophorous statue of Henat in London (BM EA 819). Therefore, this paper aims to propose the identification of Iufaa's maternal grandfather with a father of Paieftjauemauiaset and a brother of Henat. Given such a close family relationship with Henat's influential and wealthy circles at Memphis and Sais respectively, Iufaa certainly had more than enough resources to start building of his splendid tomb at the very end of Saite period.