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## JARCE 46 (2010) Abstracts

Jennifer Cromwell	Palaeography, Scribal Practice and Chronological Issues in Coptic Documentary Texts from Thebes	1-16
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### Abstract

*Witness statements in Coptic legal documents have received little attention. Despite this, they offer a wealth of information that is important in many ways. Here I discuss the statements written by one individual, Isaac son of Constantine, and, through close palaeographic and philological analysis, their significance to the study of scribal practice and education. Beyond this, I examine the wider utility of these statements, specifically their contribution towards the relative dating of entire documents.*

Jiří Janák	Spotting the Akh. The Presence of the Northern Bald Ibis in Ancient Egypt and its Early Decline	17-31
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### Abstract

*The paper concentrates on ancient Egyptian attestations of the presence of the northern bald ibis in Egypt, evidence for observations of the bird's behavior and biotope, and especially on its religious significance as witnessed in the concept of akh (the spirit or blessed dead). It could also be viewed as a case-study that shows how both the accuracy and insufficiency of ancient (textual and pictorial) attestations could present us with criteria for recognizing the presence and disappearance of an animal species in a distant historical period.*

Rehab Assem	A Study on a Title	33-44
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### Abstract

*In this paper, I present a study on the occurrences of the title s3b ʿd-mr "Judge and Boundary Official" through the attestations of it in Porter and Moss. I present the title holder, his other titles and formulae which the objects, attesting the title, contain. The more recent collection of references in Jones would be profitable to enrich this study, and to discuss the function of this title.*

Stefan Bojowald	Zum Wort "i3.t" mit "Augendeterminativ" in CT VI 286 d	45-47
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### Abstract

*The present article deals with the word "i3.t" in CT VI 286 d. As the end result it is shown that the word can be derived from the root "i3r" "blind, dim eye." The word "i3.t" came about by elision of "r" after a preceding assimilation.*

Gianluca Miniaci	The Iconography of the <i>Rishi</i> Coffins and the Legacy of The Late Middle Kingdom	49-61
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*Abstract*

*This article attempts a philological, archaeological, and social analysis of the emergence of the rishi-coffin style in the material culture of the Second Intermediate Period. The first section is devoted to the structural analysis of rishi-coffins; the anthropoid shape of the coffin is already apparent in burials of the late Middle Kingdom, while the feathers seem to represent a profound break with the previous tradition. In the second part, the current theories concerning the meaning and the origin of the feather feature are summarized. The last section focuses on the recurring links between the funerary culture expressed through the rectangular coffins of the mid- to late 12th dynasty and the set of ideas embodied in the rishi-model. The apparent sudden rise of innovation expressed by the rishi-coffin is thus considerably reduced. An alternative interpretation is proposed for the origin of the feather pattern, which reveals a possible link between Coffin Text Spell 335, concerning the rebirth of Osiris through the union of the bas of Re and of Osiris himself, and the feather decoration applied to anthropoid coffins.*

Jacqueline E. Jay	Naga-ed-Deir to Thebes to Abydos: The Rise and Spread of the “Couple Standing before Offerings” Pose on FIP and MK Offering Stelae	63-80
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*Abstract*

*The “couple standing before offerings” pose first appeared at Naga-ed-Deir in the First Intermediate Period and gradually rose in popularity at that site. Its appearance at Thebes in the late Eleventh Dynasty coincided with reunification; similarly, it first occurred at Abydos at the beginning of the Twelfth Dynasty, as Amenemhet I was consolidating his control of the north. As the Twelfth Dynasty progressed, however, stelae production became more and more standardized, and the pose ultimately dropped out of use. Thus, as this paper will show, tracing the rise and spread of the “couple standing before offerings” pose enables us to elucidate patterns of communication between artists and workshops at different sites under different political circumstances.*

Nadine Moeller	Tell Edfu: Preliminary Report on Seasons 2005-2009	81-111
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*Abstract*

*The recent excavations at Tell Edfu have led to the discovery of the administrative quarter of this town with structures dating to the Middle Kingdom and the Second Intermediate Period. This new archaeological evidence provides an important insight into the development and role of such administrative structures within an urban center. Their evolution over time, from an official institution dating to the late Middle Kingdom which is characterized by a sizeable columned hall to a large granary court during the Second Intermediate Period, sheds new light on the*

*economic situation in times of major political changes. This part of the town was then abandoned in its role as administrative quarter during the early 18th Dynasty despite its long tradition dating back to the Old Kingdom, and was used as refuse area for large quantities of ash and debris. This clearly provides a good example for the evolution and radical change that can occur within the urban sphere resulting in the relocation of principal settlement quarters. Additionally, the new archaeological evidence from Tell Edfu is placed within the wider framework of the organization and development of regional urban centers in the south of Egypt during a period that is characterized by political fragmentation and important socio-economic changes.*

Jennifer L. Kimpton, J. Brett McClain, Krisztián Vértés, and W. Raymond Johnson	Preliminary Report on the Work of the Epigraphic Survey in the Temple of Khonsu at Karnak, 2008-2009	113-124
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*Abstract*

*This report provides a summary of the epigraphic field work conducted at the Khonsu temple within the Karnak precinct. As part of a collaborative project undertaken by Chicago House, the SCA and ARCE, a series of reused decorated blocks was recorded and analyzed. Preliminary results indicate that there was an 18th Dynasty structure at the site that was reused by later kings such as Ramesses II.*

Salima Ikram	Mud Trays in Ancient Egyptian Mortuary Practices	125-131
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*Abstract*

*This article explores the use of experimental archaeology in recreating funerary rites using evidence from embalming deposits.*

Rasha Metawi	An Unusual False Door Stela from the New Kingdom Cairo Museum Stela (CG 34044)	133-145
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*Abstract*

*The publication of an unusual false door stela from the New Kingdom currently displayed at the Cairo Museum (CG 34044, JE. 29198). The stela involves many points of interest regardless of its surface which is badly worn at various places. Its most distinctive feature is undoubtedly the head that emerges from a window-like recess over the door niche. This unique representation, I assume, is touching on two themes: first, that of death as separation from life and parting, and*

*second, that of attempting to restore the deceased's social intercourse with the living by having a brief contact through a window. This false door stela, though commissioned to commemorate the master of retainers Nb-iry and his wife the lady of the house Nfrw-Pth, suggests the dominance of a woman identified in the text as the lady of the house Iiy. With such unusual composition it is questionable whether the stela has more than one owner, in other words was it jointly commissioned by the master of retainers Nb-iry and the lady of the house Iiy, or whether there is one primary owner who commissioned it and who has chosen to dedicate it to the other or to extend the concept of ownership by including the other person on his or her monument. This study attempts to rectify the paucity of discussion on the piece.*



Manal Affara	A New Kingdom Stela in the National Museum of Antiquities, Leiden	147-157
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#### Abstract

*The purpose of the paper is editing a funerary stela from Saqqara belonging to the scribe and overseer of the cattle of Amun Dejhuty. The stela is dated to the end of the Eighteenth Dynasty or to the early Nineteenth Dynasty. Following the translation and commentary the article discusses two interesting points: children of non-biological origin to the owner of the stela are represented on the stela, and the title "overseer of the cattle of Amun" is attested in Saqqara nobles' tombs at the end of the Eighteenth Dynasty and in the Ramesside period. The existence of the title "overseer of the cattle of Amun" in Saqqara nobles' tombs alludes to the cult of Amun in the Heliopolitan Nome during the above mentioned period. Also the title of his wife Twj "the chantress of Amun, beloved one of Mut" shows that there was a cult of Amun in the Heliopolitan Nome.*

Orly Goldwasser	The Aten is the "Energy of Light": New Evidence from the Script	159-165
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#### Abstract

*The study of the classifier  which is the miniature pictorial representation of the Amarna god, explicitly confirms the assumption that this image which reigns over all Amarna monuments as the sole representation of the god, is rather the depiction of the "energy of light" than the depiction of any form of the sun. The  classifier, known only in the Amarna period corpus, "breaks into words" the pictorial representation of the god of Amarna. The words that form the category it classifies are: rays, illuminate, rise, shine, "appear in glory."*

Sherine El Menshawy	Unpublished Material from the Arab Museum of Modern Art at Qatar - Doha II Osiris Naos	167-171
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Abstract

*Publication of part of a white limestone naos with the representation of the god Osiris dedicated by a military man of the Nineteenth Dynasty, perhaps from the Abydos temple. The paper examines the iconography and text of the naos and the problems of dating and provenance.*

Caroline Hubschmann	Searching for the 'Archaeologically Invisible': Libyans in Dakhleh Oasis in The Third Intermediate Period	173-187
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Abstract

*This paper examines the evidentiary inconsistency between Egyptian textual sources which indicate a Libyan presence in Dakhleh Oasis during the Third Intermediate Period, and the archaeological data which demonstrates no discernible evidence of a non-Egyptian presence. This is accomplished by investigating contextual issues that contribute to the manifestation of identity in the archaeological record. Current theories on the identification of ancient identities are adapted to what is known of Dakhleh Oasis to demonstrate that the lack of non-Egyptian material culture does not equate to acculturation nor the absence of Libyans in the oasis population.*

Rogério Sousa	The Coffin of an Anonymous Woman from Bab El Gasus (A.4) in Sociedade de Geografia de Lisboa	189-204
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Abstract

*The coffin discussed in this article was found in 1891 in the main corridor of Bab el-Gasus, the collective tomb of the priests of Amun in Deir el-Bahari, just at its entrance, thus being in close proximity with the shaft. The coffin integrated the lot of antiquities presented to Portugal in 1893 by the Egyptian authorities. This lot consisted of 188 shabtis, one outer anthropoid coffin, four inner anthropoid coffins, and three mummy-covers. All these objects were given to the Sociedade de Geografia de Lisboa where they still remain today. Although not particularly luxurious or exceptional either on its decoration or craftsmanship, nevertheless the anthropoid coffin A.4 presents us some interesting questions related to the social and material context that evolved the production of the funerary art in the late 21st Dynasty.*

José das Candeias Sales	Les qualités royales des Ptolémées d'après leurs noms officiels grecs	205-214
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*Abstract: In terms of royal propaganda, what represent and mean the predicates and surnames of the Ptolemaic kings? What kind of “dynastic feelings” and power qualities invoke and diffuse the Hellenic cultic onomastics of the lords of Egypt? What kind of notions and conceptions do they propose and what kind of virtues do they communicate? These are some of the questions we seek to address in this paper. In general, viewing them according to its exterior grandiloquence, these distinctive elements of the official adjectives of the Ptolemaic king assume an edifying and constructive evaluative feature of the dynasty, despite the numerous variations that can be detected in their deeper meanings. In our view, is irrelevant to accurately determine if all kings demonstrate, in fact, the qualities—or the defects—that their official names (predicates and surnames) allude to. However, we seek to do it, on behalf of a scientific exegesis. Nevertheless, it is important to understand that all possible exaggerations, laudatory formulas or systematic critical were, first, essential contributions to the definition of the ideal image of the king and, secondly, the result of an image already built. In this dimension, the royal titulary and the onomastics are ideological and political components with undisguised propagandistic intentions. According to the Hellenic contours, their safety qualities, their role as victorious kings, their material opulence, the correctness of their generous activities and the protection of their subjects were the essence of the monarchy itself.*

*Résumé: Que représentent et que signifient, en termes de propagande royale, les prédicats et noms des Lagides? Quels «sentiments dynastiques» et quelles qualités de pouvoir sont-ils diffusés et invoqués par l’onomastique de culte hellénique de ces seigneurs de l’Egypte ? À quel ensemble de notions et de conceptions renvoient-ils et quelles vertus communiquent-ils? Il s’agit de quelques-unes des questions auxquelles nous avons cherché à répondre dans ce texte. Si l’on se place sous le prisme de leur grandiloquence, les éléments distinctifs des qualificatifs officiels des Lagides assument une nature valorisante et édificatrice de la dynastie, nonobstant les innombrables fluctuations que l’on détecte dans leurs significations les plus profondes. De notre point de vue, il n’est pas pertinent de déterminer avec exactitude si tous les rois faisaient effectivement preuve des qualités—ou des défauts—auxquels leurs noms officiels (prédicats et noms) font allusion. Nous avons toutefois cherché à le faire au nom d’une exégèse scientifique. Ce qui est véritablement important est de comprendre que toutes les éventuelles exagérations, formules laudatives ou critiques systématiques ont été, d’un côté, des contributions essentielles pour la définition d’une image idéale du roi et, d’un autre, le produit d’une image déjà construite. Dans ce contexte, la titulature et l’onomastique sont des composantes politiques et idéologiques au sein desquelles convergent des intentions clairement propagandistes. Selon les contours helléniques, les qualités salvatrices, de victoire ou d’opulence matérielle, la justesse des actions honorables et la protection des sujets constituaient l’essence de la propre monarchie.*

David M. Whitchurch and C. Wilfred Griggs	Artifacts, Icons, And Pomegranates: Brigham Young University Egypt Excavation Project	215-231
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**Abstract**

*For nearly three decades Professor C. Wilfred Griggs, with Brigham Young University as the sponsoring institution, has excavated at a necropolis located on the eastern edge of the Fayum depression. The site includes two large Graeco-Roman cemeteries, some Middle Kingdom tombs, and a small Old Kingdom pyramid that dates to the reign of Snefru (Dynasty 4). The project, to date, has resulted in the discovery of over seventeen hundred burials. The information gleaned from these burials provides a unique opportunity to study the symbolic significance of artifacts within the historical and cultural context of native Egyptian and Graeco-Roman populations and their exposure to the early influences of Christianity. This article will provide an overview of the project and highlight a small intricately woven pomegranate textile discovered in 1987 as a means to demonstrate the significance of the project and potential body of knowledge that will be added to current scholarship. Although the pomegranate textile falls well within the interpretative possibilities of numerous cultures, evidence points to a burial date during the Byzantine Period (4th to 5th centuries ad) and, therefore, establishes a greater likelihood of symbolic meaning associated with that time frame.*

Sylvie Cauville	La permanence de la protection (à propos des “chronocrates”)	233-273
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**Abstract**

*The term “chronocrates” easily designates the 365 divinities associated with the 365 uraei which protect the pharaoh during the year. However these entities (spirits) are nearly unknown, since the publications of hieroglyphic texts concerning them often present them in an obscure manner. The main goal of this article is to expose the parallel list of the 365 gods and give their complete index. When and where this corpus was elaborated is the double question which here comes into focus. The list was probably conceived on the basis of Memphis and Heliopolis archives, at the latest during the New Kingdom and was thereafter enriched by the Theban clergy. We can wonder if these characters “rule” real time or if they simply were of the same nature of the gods invoked in all the royal books. Designated as protectors of Pharaoh during the important festivals, particularly New Years, they rather represent a permanent wall-guard which controls the entire space thanks to the annual cycle established and presided over by Ra.*

*Résumé: Le terme “chronocrate” désigne commodément les 365 divinités associées aux 365 uræus protégeant le pharaon durant l’année. Toutefois ces entités ne sont guère connues, car les publications de textes hiéroglyphiques qui en font état les présentent de manière parfois obscure. Le premier objectif de cet article est de fournir les listes en parallèle des 365 dieux et d’en*

*donner l'index complet. Quand et où ce corpus a-t-il été préparé est la double question qui peut alors se poser. Il est probable qu'il a été élaboré à partir d'archives de Memphis et d'Héliopolis, au plus tard au Nouvel Empire, et enrichi postérieurement par le clergé thébain.*

*Il convient enfin de se demander si ces personnages "régissent" réellement le temps ou, tout simplement, sont de même nature que les dieux invoqués dans tous les livres royaux. Affectés à la protection du pharaon lors des grandes fêtes, et singulièrement au Nouvel An, ils constituent plutôt une garde parietale permanente contrôlant la totalité de l'espace grâce au cycle annuel instauré et présidé par Ré.*