

Thebes in the First Millennium BC



Mummification Museum, Luxor

25–29 September 2016

Abstract Booklet



Organised by the *South Asasif Conservation Project*, in collaboration with the *Ministry of Antiquities* and the *Egypt Exploration Society*

Reading Ritual Images on the Twenty-first Dynasty Coffins
Eltayeb Abbas (Minya University)

During the Twenty-first Dynasty new iconographic compositions were introduced, and were placed on coffins sides. The Twenty-first Dynasty coffins can serve as a miniature for the tomb, at a time when richly decorated tombs were no longer built. Instead of depicting ritual and hereafter scenes on the walls of the tombs, these were placed instead on the inner and outer sides of the coffins and also on papyri. The decorations on the sides of the coffins not only include representations of the underworld scenes as found on the royal tombs, but also have vignettes of the New Kingdom *Book of the Dead*. The Twenty-first Dynasty coffins and their antecedent coffins of the Eighteenth and Nineteenth Dynasties have depictions of the funeral scenes, which are well-preserved on the walls of the tombs and also preserved in texts. As in the Middle Kingdom coffins, those of the Twenty-first Dynasty served as a universe for the deceased and also reflected the rituals performed for the deceased from the moment of death until burial. The only difference between the Middle Kingdom coffin and that of the Twenty-first Dynasty is that the latter has more decorative elements than the first. These decorative elements replaced the ritual texts in the rites of passage. The decoration of these coffins will be dealt with as evidence for ritual practice in the Twenty-first Dynasty itself, but also for the long continuity of ritual practice during the rites of passage in Egyptian religion. It will also consider attitudes to the coffin, not merely as an object, but as part of and objectification of those rites, and its role as descendant of the mortuary literature and the tomb decoration of earlier periods, towards a better understanding of the material mortuary record of ancient Egypt.

The Crown of Justification until the End of Graeco-Roman Period.
Shaaban Abd el-Gawad (Ministry of Antiquities)

The crown of justification as a sacred object appeared in the Graeco-Roman Period, although its origins date back to ancient times. It was referred to in both the *Pyramid Texts* and *Coffin Texts*, and the later *Book of the Dead*. During the Graeco-Roman Period it became a sacred object that was commonly presented to the Egyptian deities. The crown was first found on the mummies of Amenemhat and his wife, with it also being attested on the mummy of Ahmose Nebphetyre at the beginning of the Eighteenth Dynasty. However, from the Twenty-first Dynasty until the end of the Graeco-Roman Period, the crown is not attested on any mummies. This paper will discuss the origins of the crown, names used to refer to it, and its use and function.

Tell Heboua Tjarw: The Eastern Gate of Egypt.
Mohamed Abd el-Maksoud (Ministry of Antiquities)

The site of Tell Heboua is located on the eastern bank of the Suez Canal, about 4 km northeast of the city of el-Qantarah East. The site presents an agglomeration of three sites located on the edge of a paleo-lagoon.

In twenty years of excavation work, the North Sinai mission directed by Mohamed Abd el-Maksoud has explored three sites (Heboua I, II and III), revealing the largest structures of the Second Intermediate Period, New Kingdom and Saite periods in this area.

Fieldwork carried out in Tell Heboua I, has revealed three important fortifications surrounding administrative, religious and domestic structures and palaces of the Saite period. The name of the ancient city (Tjarou) has been discovered in a stela dating to the reign of Thutmossis III during the coregency, and an important cachet (stela and two statues) of the Second Intermediate Period was buried in the New Kingdom western enclosure wall.

Tell Heboua II is located about 500m southeast of Heboua I. It includes two fortifications, the oldest dating to the New Kingdom and containing two series of magazines and palaces. Fieldwork has revealed many elements of masonry inscribed with names of kings of the 18th and 19th dynasties and important inscriptions of Thutmosis II, Ramessis I, Sety I, Ramessis II and Sety II. A rich collection of Egyptian pottery sealed with the names of Amenhotep II, Thutmosis III, Sety I and Ramessis II has been found in the eastern complex of Magazines, beside a large settlement of the Saite period in the north of the fortress

The site of Heboua III is situated about 500 m southeast of Heboua II. It includes domestic structures with many silos and bread ovens with serpentine walls and many ox burials.

The discovery of a fortified city at Tell Heboua has affirmed our knowledge of what was depicted on the Karnak relief of Sety I, of stations and fortresses in the region of "The Ways of Horus". The excavation of Tell Heboua supports the identification of the site as Tjarou the starting point on the eastern gate of Egypt.

Thanks to the discovery of Tell Heboua (Tjarou), it is now possible to reconstruct accurately the reliability of the relief of Sety I in the Temple of Amoun in Karnak and the position of Tjarou as administrative, commercial and military center.

Conservation and Reconstruction of the Tombs of the South Asasif Necropolis.

Ahmed Ali Hussein (Ministry of Antiquities), Afaf Fathalla (Ministry of Antiquities), Abdelrazik Mohammed Ali (Ministry of Antiquities), and MoA Conservation Team

Conservation and reconstruction of the ruined tombs of the South Asasif necropolis is the main goal of the South Asasif Conservation Project. This work is being supervised and performed by specialists from the Ministry of Antiquities' conservation department of Upper Egypt. This paper will summarise the key principals and methods of reconstruction developed and employed by the conservation team of the Project. They will be reviewed on the example of the reconstruction work in the Second Pillared Hall of the tomb of Karakhamun (TT 223) accomplished in 2012–2016. Karakahamun's Second Pillared Hall is expected to be largely reconstructed by the end of the 2016 season and will be presented as the first reconstructed room in the tombs of the necropolis.

The Opening of the Mouth Ritual in the Tomb of Harwa (TT 37): Selection, Layout, and Sequence.

Mariam Ayad (The American University in Cairo)

The Opening of the Mouth (OM) ceremony is arguably one of the most widely attested ancient Egyptian rituals, occurring in cultic and mortuary contexts and attested, in various forms, from the Predynastic Period to third century AD. One of the most extensive versions of

the OM ritual occurs in the tomb of Harwa (TT 37), where it is inscribed, in two registers, on the eastern, northern, southern, and western walls of the tomb's second pillared hall.

Work on Harwa's selection of OM scenes started with a brief study season in December 2008 and was subsequently continued over four more seasons (2010–2014). While initially, the focus of our epigraphic work was the restoration of fragmented blocks bearing OM texts to their original location on the tomb's various walls, progressively, our work shifted to the identification of the particular OM scenes found in the tomb of Harwa. The team was able to identify scenes not included in Otto's seminal publication of the ritual, and further refine his identification by noting the scenes' geographic distribution along the various walls of the tomb. Noting the physical placement of Harwa's selections from the OM scenes and adding this information to our analysis has enabled us to establish a discernable link between the scenes' textual content and their physical location along the walls of the tomb. While the specific layout of the OM ritual in the tomb of Harwa is particularly elaborate, careful analysis of the sequence and order of the scenes selected for inclusion in the tomb provides valuable clues regarding the purpose and the performative aspects of the ritual.

This paper will summarize our work to date and will present a detailed outline of the OM scenes inscribed in the tomb of Harwa, identifying them not only by number, but also by content and purpose. It will also relate the positioning of the ritual in Harwa's second pillared hall to the OM's main function as a transitional ritual aiming at the restoration of the deceased's senses so as to enable the deceased to eat, breathe, smell, hear, and see again.

*Brief Reports of SACP Team Members on the On-going Work in the South Asasif
Necropolis*

John Billman (South Asasif Conservation Project), Marion Brew (South Asasif Conservation Project), Katherine Piper (University of Birmingham)

Three project teams of the South Asasif Conservation Project will present brief reports on their work-in-progress. John Billman will review a wide collection of finds from the tomb of Karabasken, these provide insights not only into Karabasken's burial but also the complex use-life of the tomb in the successive centuries and millennia. Marion Brew will present some aspects of the archaeological work in the tomb of Karabasken. Katherine Piper will report on the preliminary results of the Ceiling Project team. They include the analysis of thousands of fragments of the collapsed painted ceiling in the tomb of Karakhamun and initial suggestions on the distribution of designs on the ceilings of the First and Second Pillared Halls of the tomb.

*Ceramic Industry Developments in the Theban Area during the Twenty-fifth Dynasty:
Between Traditions and Innovations*

Stéphanie Boulet (LabEx ARCHIMEDE - ANR-11-LABX-0032-01
Université de Paul-Valéry – Montpellier 3 / CFEETK- USR 3172/CNRS)

Recent studies have made important contributions to our understanding of the Theban ceramic industry at the beginning of the Late Period. From the mid-eighth century BC, technological and morphological pottery developments can be observed in contrast to the ceramic industry in the Delta. Thanks to recent discoveries in the chapel of Osiris Wennefer Neb djefau (IFAO) and in the area of the temple of Ptah at Karnak (CFEETK), it is now possible to propose a better definition and description of these important evolutions in the ceramic industry in the Theban area.

The Theban industry in the Twenty-fifth Dynasty appears as an innovative production easily identifiable in the ceramic repertoire in Egypt. This contribution aims to present the

large diffusion of this industry in Egypt and in Nubia. The recent ceramological surveys at Tanis in the Delta (MFFT) bring important information about the exchange between the north and south of Egypt during the Kushite Period.

Kushite Pottery in Egypt: An Update from Thebes and Abydos
Julia Budka (Ludwig-Maximilians-Universität München)

A detailed assessment of the contacts between Egypt and Kush as reflected in the ceramics is still a clear desideratum. The question of possible Kushite impact on ceramics of the Twenty-fifth Dynasty has not yet been addressed systematically, despite the fact that pottery datable to this era saw an important technical revolution: the introduction of the so-called kick wheel. Vessels with marks of this new technological feature are attested in Lower and Upper Egypt as well as in Sudan. According to the Marl clay fabric, they were probably produced in the Theban region.

Recent archaeological fieldwork at Thebes and Abydos has produced significant material from the Twenty-fifth Dynasty. Material unearthed in the South Asasif necropolis, especially in the Kushite tomb of Karakhamun (TT 223), holds particularly rich potential. The majority of the Twenty-fifth Dynasty ceramic corpus from this tomb is Egyptian style vessels, but drinking vessels and beakers imported from Kush are present as well.

This paper attempts a reassessment of Kushite pottery, both in Egypt and at selected Kushite sites in modern Sudan, in order to address questions of indigenous traditions and innovations during the time period of the Twenty-fifth Dynasty. As ceramic vessels were used in various contexts and functioned as objects of daily use, transport containers, funerary equipment, and also as ritual items, such an investigation promises new insights into cultural connections between the most important sites like Abydos, Thebes, and el-Kurru.

The Tomb of Ankh-Hor (TT 414): An Update of its Use-life
Julia Budka (Ludwig-Maximilians-Universität München)

The monumental tomb TT 414, erected by Ankh-Hor during the Twenty-sixth Dynasty within the northern Asasif necropolis, was used from the sixth century BC until the fourth century AD. Based on evidence deriving from ceramics, coffins, and other objects of tomb inventories, an updated account of its complex use-life will be presented. The question of the identity of the persons buried in TT 414, their titles, family ties, and possible connections to the original tomb owner Ankh-Hor will be highlighted. The paper focuses on phases of use from the Saite and Persian periods as well as the Thirtieth Dynasty.

The Osirian Chapels at Karnak: Recent Epigraphic Work and Historical and Art Historical Studies

Laurent Coulon (EPHE, PSL Research University, Paris), Aleksandra Hallmann (Institute for Mediterranean and Oriental Cultures, Polish Academy of Sciences), Frédéric Payraudeau (Université Paris-Sorbonne, Paris IV)

The mission “Osirian Sanctuaries at Karnak” (IFAO, CFEETK, HiSoMA, Orient & Méditerranée, INRAP, EPHE) aims at a systematic recording of epigraphic material from the monuments dedicated to Osiris at Karnak and an in-depth study of the development of his cult in this area. Over the past few years, besides excavations carried out in the northern part of Karnak, an epigraphic survey has been undertaken in seven chapels (Osiris Wennefer Neb djefau, Osiris Neb neheh, Osiris Neb-ankh / pa weshed iad, Osiris of Coptos, Osiris hery-ib pa ished, Osiris wep ished, Osiris Ptah Neb ankh), which are now prepared for publication in a series of monographs. In addition to the recording of scenes in situ, a long process of

reconstruction of the decoration is required for each of these monuments, by using archive photographs and drawings and collecting data on blocks from these chapels now kept in the storerooms of the site, in museums, or elsewhere.

This paper will give an update on the work achieved in the last three years, focusing on several aspects of the study led by our team. The historical study of some of these Osiris chapels has led to a better understanding of their development during different reigns and highlighted the information they provide concerning the intricate chronology of the Third Intermediate and Late Periods. As for the art historical study, it has focused on a comparative analysis of the decorative program of Osirian chapels in Karnak. It studies ideological and propagandistic functions of their decoration, investigates their style being a combination of innovation and archaism, and aims to analyse the artistic techniques.

Late Period Burials at the Rear of the South Asasif Necropolis

Andrzej Ćwiek & Marta Kaczanowicz (Adam Mickiewicz University of Poznań)

Tombs MMA 1151 and 1152, located on an unnamed hill south-west of Sheikh Abd el-Qurna, are currently under investigation by the Polish archaeological mission. They were hewn in the Middle Kingdom for officials related to the owner of the unfinished royal mortuary complex in the nearby valley. Both tombs were reused many times since then, as a place of numerous burials during the Pharaonic era and finally as a hermitage in Coptic times. Particularly interesting are the burials of members of the Theban elite from the beginning of the Late Period (Twenty-fifth–Twenty-sixth Dynasty). New architectural features of the tombs, added in this period, as well as the character of grave goods, indicate that the burials in tombs MMA 1151 and 1152 were not for ordinary citizens of Thebes. It seems that the location of the tombs at the rear of the South Asasif necropolis is an important factor in this respect.

A Few Testimonies of the Persian Period in Karnak: New Evidence from the Material of a Large Mudbrick Building

Catherine Defernez (French National Centre for Scientific Research, UMR 8167
“Orient et Méditerranée” Centre d’Histoire et civilisation de Byzance)

Between 2001 and 2006, extensive excavations were carried out in the area of the chapel dedicated to Osiris Wennefer Neb-djefau, at Karnak. A huge mudbrick building was uncovered just behind the ruins of the Saite monument. This structure was partially excavated but just enough to provide several assemblages of the pottery dating to the Late Period and to allow us a preliminary approach of a typological analysis of the Persian pottery at Karnak.

The building, interpreted as a storeroom (*shena-wab*), has several known Late Period phases. Various remains uncovered during the excavations indicate that this structure was occupied for a large part of the Persian Period. If the date of its foundation remains difficult to define, it is clear that the building had been abandoned at the end of the fourth century BC.¹ The ceramic assemblages from abandoned levels were dominated by vessels that clearly belong to this phase. This date is confirmed by recent investigations on the site (and the stratigraphy). Furthermore, recent data provided by the analysis of the material from lower levels also suggest activities during the fifth century BC.

¹ For a summary of the excavated data and finds from upper levels, see L. Coulon, C. Defernez, “La chapelle d’Osiris Ounnefer Neb-Djefau à Karnak. Rapport préliminaire des fouilles et travaux 2000–2004.” *Bulletin de l’Institut français d’archéologie orientale* 104, 2004: 135–190; id., “Karnak. Le bâtiment en briques crues à l’ouest de la chapelle.” *Bulletin de l’Institut français d’archéologie orientale* 107, 2007: 295–296.

The aim of this lecture is to put forward typical shapes securely dated to the Persian Period (also to the last indigenous dynasties) which were retrieved from the accumulation of debris inside the rooms of the building. As noted previously, it is not an easy task to establish a typological chronological evolution of the Persian pottery.² This period has been marked by a clear continuity of the material from the previous periods, both Kushite and Saite.³ A high level of uniformity and standardisation characterises the Late Period. However, despite all of this uniformity there are elements to reconstruct the evolution of the late-Persian pottery. During the fifth century BC (and also later) it is clear that new forms are developed in addition to the traditional ones. A few vessels are more elegant in shape and are known from other Persian contexts. Most types occur at Elephantine and at Karnak (in the area of the priests' quarter for instance),⁴ but also in various sites in the Delta where major settlements yielded large quantities of imports. Foreign products are poorly documented in Upper Egypt, as has been recently demonstrated. However, a few imports clearly dated to the very short period spanning from the middle of the fifth century BC to the middle of the fourth century BC were collected during the course of the investigations. These items provide us with a relative dating. Based on these findings related to a closed stratigraphy, our study tends to pinpoint what we label here as the "Persian industry". Determining this specific chronological horizon is still ongoing.

"... a work of the ancestors ...": Amenirdis I and the Kushite Excavations at Umm el-Qaab (Abydos)

Andreas Effland (Akademie der Wissenschaften zu Göttingen)

The Upper Egyptian cult centre of Osiris at Abydos plays a prominent role in our understanding of Kushite-Egyptian relations, not only as a source for the presence of individual and often royal Kushites in Egypt. The Kushite interest in Abydos has to be seen in the context of its importance as a sacred Osirian landscape and of the growing importance and high value of the cult of Osiris during the Late Period, especially with the references to the myth of Osiris and royal ancestor worship. The myth surrounding Osiris had a direct influence on Egyptian royal ideology and the royal cult. The real, legitimate king was bound to the generation of gods that ruled in primordial times: the paternal office of the god-king Osiris was passed on to the incarnation of his legitimate son Horus who ruled on earth, i.e. the pharaoh. The sacred landscape, the ritual landscape of Abydos, not only intended to guarantee the god's own regeneration but also the renewal and continuity of the royal line, the legitimate kingship. Recent finds of the Twenty-fifth Dynasty at Umm el-Qaab have to be seen in this specific context and probably shed a new light on this period of renaissance.

Some Remarks on the Architecture of the Lichthof in TT 223, Karakhamun

Dieter Eigner (Russian Academy of Sciences)

The Lichthof of Karakhamun already comprises all the architectural elements which were later to become essential components to the design of the sun courts of the monumental Late

² See, for instance, recent studies by A. Masson "Le quartier des prêtres du temple de Karnak: rapport préliminaire de la fouille de la maison VII, 2001–2003." *Cahiers de Karnak* 12, 2007: 593–623; "Persian and Ptolemaic Ceramics from Karnak: Change and Continuity." *Cahiers de la céramique égyptienne* 9, 2011: 269–310.

³ As convincingly shown by H. Jacquet-Gordon, most of the shapes had already appeared in the late seventh–early sixth centuries BC. *Karnak-Nord X. Le Trésor de Thoutmosis Ier. La Céramique*. Fouilles de l'Institut français d'archéologie orientale 65. Cairo: l'Institut français d'archéologie orientale.

⁴ See D. Aston, *Elephantine XIX: Pottery from the Late New Kingdom to the Early Ptolemaic Period*. Archäologische Veröffentlichungen 95. Mainz: Philipp von Zabern.

Period temple tombs. A special feature in the court of Karakhamun is the large-sized representations of *pr-nw* chapels, carved in the rock surface as niches between pilasters on the walls of the court. The chapels are part of an iconographic programme which was also used in the decoration of tomb walls and of coffins.

The parallels in the design of the two courts of Montuemhat (TT 34) and of Karakhamun's court are remarkable. This and the permanent use of certain architectural features throughout the Late Period indicate the use of an architectural pattern book which was created at a very early stage of Kushite rule in Thebes.

Aspects of Tradition and Innovation in the Decorative Program of the Tomb of Padiamenope (TT 33)

Silvia Einaudi (École Pratique des Hautes Études, Paris)

The tomb of the lector priest and chief Padiamenope (end of the Twenty-fifth Dynasty) in the Asasif necropolis contains an extremely rich repertoire of funerary texts carved on the walls, pillars, and pilasters of its 22 rooms. The in-depth study we are conducting on these inscriptions and their associated scenes reveals that, on the one hand, Padiamenope copied ancient texts faithfully following their original arrangement, as attested in Old and New Kingdom sources (i.e. some sequences of spells from the *Pyramid Texts* or the *Book of the Dead*), while on the other hand he introduced "personal" changes, which appear to be the result of text and iconographic "editing" (i.e. *Book of the Dead*). Some of these innovations are to be found in other monumental tombs of the Asasif necropolis from the Saite Period (Mutirdis, Sheshonq), or in later documents: a testament to the fact that the decorative program of Padiamenope's tomb, or its sources, were regarded as a model worthy of imitation.

The Equality and Presence of Nitocris and Psamtik I in the Tomb of Pabasa (TT 279)

Mamdouh Eldamaty (Ain Shams University)

The scenes of Nitocris as a God's Wife of Amun are very clear through her representations on the walls of the tomb of Pabasa (TT 279), showing her status where she appears exactly like Psamtik I. Additionally, she is represented as a co-regent queen with Psamtik I. The scenes of Nitocris and Psamtik I are analogous, opposite each other, with royal dress, royal sceptres, and titulary with cartouches and Horus name.

The scene in which the king is presented as the personification of Horus and his incarnation on earth reflects the same function of the God's Wife. The Horus title, which expresses the religious legitimacy of the ruler of Egypt, was traditionally held by a man, thus meaning that he was the legitimate king who represented Horus on earth. There are only three queens to have claimed a Horus title during the Pharaonic era: Neferusobek of the Twelfth Dynasty, Hatshepsut in the Eighteenth Dynasty, and Tausert of the Nineteenth Dynasty. Each of these women ruled Egypt as a king. Three God's Wives, Shepenwepet II, Nitocris, and Ankhnesneferibre, also claimed a Horus title, but Nitocris was the only one that has been represented as a king in scenes with her Horus name in a *serekh*.

The Limestone Stela of the Lady Ta-waher(et) in the Egyptian Museum Cairo: A comparison with contemporary Theban wooden stelae

Hisham El-Leithy (Director-General, Center of Documentation and Studies on Ancient Egypt (CEDAE), Ministry of Antiquities of Egypt)

In this paper, I compare an unusual limestone stela from the Egyptian Museum in Cairo (TR 4.1.21.1, SR 5/10603), which has been dated to the 26th Dynasty, with Theban wooden stelae from the same period. The aim of the study is to discuss the date of this limestone stela and establish its provenance. In Peter Munro's classification of stelae, this example is included in the category 'Edfu I' (Munro 1973: 247). However, the database of the Egyptian Museum in Cairo has only this information: "TR 4.1.21.1, SR 5/10603, Painted Limestone Stela. The lady Ta-waher adoring Harmakhis on right and Atum on left. Height: 37cm, Length: 28cm, Limestone"; the dating of this stela is not specified in the Egyptian Museum register book. Munro dated the stela to 620-570 B.C. By means of a stylistic and textual comparison with other limestone and wooden stelae, and with the help of inscriptions on a coffin lid in New York, MMA 86.1.30, I establish that the stela considered here was made at Thebes in the 26th Dynasty.

Egyptian Team of the South Asasif Conservation Project

Ezz El Noby (Director of the Middle Area of the Theban Necropolis Ministry of Antiquities) & Adel Erfan (Director of the Department of Foreign Missions, West Bank, Luxor, Ministry of Antiquities)

The speakers will highlight the major areas of contribution of the Egyptian team to the work of the South Asasif Conservation Project, including field work, stone and wood conservation, epigraphy, work with pottery, bones, etc. Ezz El Noby will talk about the role of the inspectors of the Middle Area in the development of the Project over the last ten years. Adel Erfan will focus on the 2016 season's work of the Egyptian mission members and the mission's training program.

Remarks on the Decoration and Conception of the Theban tomb of Montuemhat (TT 34)

Louise Gestermann & Farouk Gomaà (Eberhard Karls Universität, Tübingen)

In 2006 new investigations started in the tomb of Montuemhat, with the aim of advancing the documentation of the hitherto almost unpublished monument. During the years 2012 to 2015 the reliefs in the rear northern rooms were documented, and since 2015 a further project has concerned documentation of the reliefs in the central section of the tomb. Both projects have been supported by the Fritz Thyssen Foundation. The identification of the decoration is nearly complete, and it is now possible to gain an impression of the ideas that were realised through the architecture and decoration and to think about the function of the individual sections and rooms within the tomb.

A New High Steward of the God's Votaress Nitokris: Padibastet, Grandson of

Pabasa and Successor of Padihorresnet

Erhart Graefe (University of Münster)

During the laborious task of cleaning the open court of TT 391 belonging to Karabasken (Twenty-fifth dynasty), the SACP in 2013 discovered a rock-hewn stela (about 1.80m in height) directly to the left side of the entrance into the hypostyle hall of this tomb, height. It is relatively well preserved and contains an upper vignette showing the ritual of the opening of the mouth being performed for the mummy of the stela's owner. The inscription, consisting of twenty lines, tells us that it was for a High Steward of the God's Wife named Padibastet (B), son of an Overseer of the Chamberlains of the God's Votaress Pabasa (B). His father can

only be one of the sons of Pabasa (A), himself a High Steward (TT 279) and successor of the famous Ibi (TT 36).

The stela, its vignette, and inscription will be explained, and it will be demonstrated that the hitherto unknown Padibastet (B) must have been the successor of the High Steward Padihorresnet (TT 196). Hence, it will become clear that Padibastet (B) and his own successor Ankh-Hor (TT 414) can only have been in office for four to five years each. Padibastet decorated the entrance into the open court of TT 391, which means that we still may hope to find his own secondary burial within. It seems that to date not a single object of his supposedly existing funerary equipment is known.

*Work in Progress: The Reconstruction of the Text of the Ritual of the Hours of
Day in the First Hypostyle Hall of TT 223*
Erhart Graefe (University of Münster)

The *Ritual of the Hours of the Day* once covered three of the four faces of the northern pillars within the tomb of Karakhamun, the fourth faces opposite to the northern walls of the hall bearing texts from the *Book of the Dead*. Since 2006, the SACP have collected about 20,000 fallen fragments from the tomb's decoration (deriving from the collapse of the ceiling). Roughly 18% of them must derive from the two rows of pillars and pilasters on both sides of the hall. The texts of the twelve hours in principle are known since 1969, from temples, royal tombs, and, mainly from private tombs of the Late Period. However, they are full of lacunae and missing passages due to the poor preservation of parts of walls and pillars. Every new source may better this situation. A very good candidate for this research is TT 223. This is because most of the text is still present, only smashed into pieces, and because it is the oldest in the sequence of Late period tombs containing the ritual. This talk will present in detail the process of reconstructing the texts through identifying the fragments that belong together.

The Ritual of the Hours of the Night in the Tomb of Karakhamun
Kenneth Griffin (Swansea University)

The *Ritual of the Hours of the Day and Night* (the *Hour Ritual* or *Stundenritual*) is one of a series of texts relating to the cycle of the sun-god. While the *Hours of the Day* have been the subject of a long study by Erhart Graefe, the *Hours of the Night* have been largely overlooked and erroneously interpreted as simply consisting of extracts from the *Book of the Dead*. The ritual is first attested within the memorial temple of Hatshepsut at Deir el-Bahari, before seeing a resurgence in its use during the Late Period, particularly in private tombs. In fact, the tomb of Karakhamun represents the earliest known example of the *Ritual of the Hours of the Night* to be attested on the walls of a private tomb. This paper will present some recent developments in the reconstruction of the texts within the tomb of Karakhamun, including new readings of several difficult sections.

*Artisanship and Typology in Late Period Theban Stone Shabtis: A Case Study of
the Chief Lector Priest Padiamenope*
Meg Gundlach (Ludwig-Maximilians-Universität München)

The contribution of the Theban elite of the Twenty-fifth Dynasty to the arts is undeniable in light of the monumental tombs of North and South Asasif, as well as the many attestations from the Karnak Cachette. However, their innovative interpretation of traditional Egyptian art forms may also be seen on a smaller scale, through the brief resurgence of stone shabtis. The corpus of stone shabtis dating after the New Kingdom is confined to only eight private

persons, and these individuals were closely related in both familial and temporal terms. Due to both their large quantity and variety, the shabtis of the Chief Lector Priest Padiamenope serve as a microcosm of Twenty-fifth Dynasty Theban production and are vital to the pursuit of individual artisans and workshops. Though these figures form the foundations of this study, comparison with the other elite of the Twenty-fifth Dynasty (including Karakhamun, Harwa, and Montuemhat) further develops the typology of this corpus and Padiamenope's place within it. As a result of the relatively limited use of stone shabtis after the New Kingdom, they have been largely overlooked and this study strives not only to document these figures, but also to undertake the analysis of artistic production.

The Kushite Kiosks of Karnak and Luxor: A Cross-over Study
Jérémy Hourdin (CFEETK USR 3172 du CNRS – LabEx ARCHIMEDE
(Université Paul-Valéry Montpellier 3))

The sandstone kiosk built in the open court of the great temple of Karnak is one of the emblematic monuments of the architectural program of Taharqo. It is composed of two rows of five columns which are connected by low screen walls and by four doors. The names of Taharqo were usurped by Psamtik II, while some parts of the kiosk decoration and structure were modified under the reign of Ptolemy IV Philopator.

The construction of the kiosk of Taharqo follows on from the works of Shabako in the main Theban temples. In early 1950s the discovery of column drums at Luxor Temple were attributed to a “colonnade” of Shabako, although it would later be identified as a kiosk by Charles Van Siclen III and Christian Loeben. Its decoration can be completed with blocks reused in the gates of the Roman fort of Luxor.

Both of these kiosks have many similarities with regard to their decoration program, in particular the friezes of prisoners on the main doors. With the cross-over study of these monuments, we can analyse an aspect of the construction programs of Kushite kings in the Theban region. The kiosks fall within the development of the Theban processions and the display of a Kushite imperialist discourse inspired by models of the New Kingdom.

The Saqqara Saite Tombs Project
Ramadan B. Hussein (Eberhard Karls Universität, Tübingen)

The sarcophagus-tombs at Saqqara are a valuable source for the study of the textual tradition of the Saite-Persian Period. Their compositions of religious texts are drawn from the older corpora of the *Pyramid Texts*, *Coffin Texts* and the *Book of the Dead*, in addition to a modest number of unparalleled texts. Although all corpora of the ancient Egyptian religious texts are represented in these compositions, the *Pyramid Texts* spells constitute the core of all the Saqqara Saite-Persian compositions, a fact that presents the sarcophagus tombs as indispensable sources for the study of the history of the *Pyramid Texts* corpus in particular and the practices of text revival and transmission in general.

Lunched in March 2016, thanks to a handsome three-year grant from the Deutsche Forschungsgemeinschaft (DFG), the Saqqara Saite Tombs Project focuses on the conservation, documentation, and publication of the sarcophagus-tombs of *P3-dj-n-3st*, *Psmṯk*, and *Jmn-t3y.f-nḥt*, all clustered around the pyramid of *Wnjs* of the Fifth Dynasty. This paper presents a preliminary report on the work conducted at the burial chamber and main shaft of the sarcophagus-tomb of *P3-dj-n-3st*, south of the pyramid of *Wnjs* during 2016.

A Collection of Cattle: The Archaeozoology of South Asasif
Salima Ikram (The American University in Cairo)

This paper will provide a brief overview of the archaeozoology of the South Asasif tombs. These tombs have very deep layer of faunal remains. This paper will focus on the tremendous number of cattle bones found in all of the tombs, speculating about possible reasons for this rich deposit.

The Title sm3(tj) W3st and the Prophets of Montu at Thebes
Karl Jansen-Winkel (Freie Universität Berlin)

The title *sm3(tj) W3st*, usually translated as “stolist of Thebes”, is quite often attested in Theban inscriptions of the Kushite Period and the Twenty-sixth Dynasty, in a time when the prophets of Montu were particularly prominent. H. Gauthier tried to show that the title *sm3(tj) W3st* was equivalent to *ḥm-nṯr Mntw nb W3st* “Prophet of Montu, Lord of Thebes”, but this has been disputed by H. Kees, who maintained that it is a variant of *zm3(tj) K3-mwt.f*, a priest of Amun-Min-Kamutef in Luxor. As a matter of fact, the title *sm3(tj)* seems to occur quite regularly in the cult of ithyphallic deities.

This paper will try to demonstrate that *sm3(tj)*-titles are not confined to ithyphallic deities and in particular, that the title *sm3(tj) W3st*, the second element of which has been misunderstood, is indeed an equivalent of “Prophet of Montu”. In conclusion, the reasons for the remarkable prominence of the prophets of Montu in this period will be discussed.

The Kushite Succession: A view from Thebes and the Eastern Desert
Claus Jurman (University of Vienna)

As recent debates have shown, the chronology of the Twenty-fifth Dynasty is less secure than previously thought. Problems concern especially the succession of the first two kings and their familial relationship. Whereas “traditionalists” uphold the sequence Shabaka–Shabataka, “revisionists” increasingly favour the reversed order Shabataka–Shabaka, citing genealogical and archaeological evidence as well as broader historical considerations as support.

The present paper will address the advantages and disadvantages of both options in the light of the available archaeological evidence from Thebes. In addition, it will analyse a collection of graffiti in the Wadi Hammamat dating to the Twenty-fifth and Twenty-sixth Dynasties which mention different members of a family participating in expeditions under Kushite and Saite rulers.

Relationship between Religion and Politics in the First Millennium BC Thebes
(with a case study on the original location of the Triumphal Stela of king Piye)
Angelika Lohwasser, in collaboration with Meike Becker and Anke Blöbaum
(University of Münster)

The project “The Semantics of Change: Self-Affirmation, Propaganda, and Magic in the Visual Language of Egypt in the Early First Millennium BC”, part of the cluster of excellence “Religion and Politics”, deals with the entanglement between the religious and political sphere in the time from the Twenty-first to the Twenty-sixth Dynasty, with a focus on Thebes. The struggle for the political influence by the High Priest of Amun and the royal interference in religious institutions, especially those of the God’s Wife of Amun, is the starting point of this investigation (responsibility of Meike Becker). The accumulation of religious and political offices by Montuemhat and his relationship to the Kushites as well as

to the Saites (responsibility of Anke Blöbaum) is the last step of the project, which aims to analyse the changes of the representation of this specific entanglement.

For the Kushites (responsibility of Angelika Lohwasser) the reigns of Piye and Taharqa are compared to highlight the evolution of this research question within the Twenty-fifth Dynasty. The purpose of this presentation is to suggest that the Triumphal Stela of Piye, found in the Amun temple at the Jebel Barkal, was originally composed for erection at Thebes (Karnak?). Only Amun of Karnak, and never Amun of Napata, is mentioned. Moreover, the detailed description and presentation of the names of towns and peoples, which were not known by the community in Napata, were particularly relevant to the people in the Thebaid, led to this conclusion. The content of the stela deals—aside from its historical narrative—with the mythical legitimization of the Kushite king. This sophisticated explanation of the legitimate, sacred, and mythological claim to the throne of Egypt was installed in Karnak, the centre of religious and political authority at this time.

TT 209. Different Proprietor and Chronology, New Architectural Elements
Miguel Ángel Molinero-Polo (Universidad de La Laguna, Tenerife / Islas Canarias)

The study and conservation of TT 209 is the main objective of the Archaeological Mission of the University of La Laguna in Luxor. Since its inclusion in the catalogue of A. Gardiner and A. Weigall in 1913, it has always been assigned a Saite chronology. As for the proprietor's name, it has been changed several times. Firstly, it was spelled as Hatashemro, and since the 1950s as Seremhatrekhyt. However, it is known now that this term is a title and, therefore, it is one of the functions assumed by the commissioner of the tomb, not his name. The inner design was established through the study of D. Eigner. When our project started, the only information that was available can be considered today the underground parts of the tomb.

Decorative frames around the doors of the façade and inner halls have been found. They have inscriptions and reliefs through which it is possible to identify the owner's name and titles, and to deduce his Nubian ethnic origin. Consequently, the tomb can be dated to the Twenty-fifth Dynasty. No name of the king or other chronologically secured historical individual is mentioned in the texts. It is through the comparison of the plan and decoration of TT 209 with related monuments, that a more precise date can be proposed.

Regarding the tomb architecture, new elements have been discovered: a building on the slope of the wadi, comprising a courtyard and, at least, one chamber, both of large dimensions; a monumental staircase in the centre of the courtyard leading down to the underground chambers; and a complex inner structure with two parallel axes and the presence of previously unknown areas.

Finally, the study of the stratigraphy allows proposing a period of reuse of the building for cult purposes, probably since the end of the Persian Period, its abandonment after a not very long period, and its final filling by flash floods entering from the wadi, probably around Roman times.

Write like an Egyptian! Palaeographical Peculiarities in the Burial Chamber of Karakhamun
Miguel Ángel Molinero-Polo (Universidad de La Laguna, Tenerife / Islas Canarias) & Andrea Rodríguez Valls (Universitat Autònoma de Barcelona)

The images covering the burial chamber of Karakhamun stand out not only for their bright colour but also for their accompanying texts: on the ceiling, names of the asterisms and their associated deities; on the walls, the words of spells 125B and 125C of the *Book of Going Forth by Day*.

A feature of these texts is that they are written in cursive hieroglyphs, as if they were transferred from a written papyrus to the walls. Hence, they provide the oldest example of this writing during the Twenty-Fifth Dynasty. Given the virtual absence of funerary papyri of this period—very scarce, written in hieratic, and in its last years—parallels for comparison with these signs are found only in coffins.

This paper will present our study on how these texts were written as well as an experimental program developed to help identify problems in the process of tracing the signs. The main topics will be:

- Calligraphy of signs, that is, a possible order of the strokes that make up each sign, the instrument used to plot them, and how it was used.
- Catalogue of signs with graphic particularities that could be understood as characteristic of the palaeography of the period.
- List of features of other signs attributed to personal ways of writing by the artists or scribes who executed the texts; and, based on this information, it is proposed the possibility of identifying different hands in the process of decorating the chamber.

Finally, a specific analysis will focus on the apparent difficulty that some specific areas of the walls caused to the persons in charge of copying the texts and what conclusions could be inferred about their writing.

*Village or Monastery?: Preliminary Results of the Work on the Coptic Texts
Found by the South Asasif Conservation Project
Matthias Müller (University of Basel)*

The work of the South Asasif Conservation Project has discovered more than 550 ostraca and a larger amount of papyrus fragments with Coptic and Greek texts written upon them. The majority of texts have been found in the tomb of Karakhamun (TT 223), with a smaller amount from the Tomb of Irtieru (TT 390). The study of the texts is still on-going and further finds in future seasons are to be expected.

Among the texts, one finds the textual sorts usually encountered in the dwellings of the anchorites at Western Thebes, i.e., letters. A recurring topic within these is the production of books. The texts mentioned are mainly hagiographic texts. A couple of ostraca found show sketches that seem to be test drawings of decoration motifs. In addition, the texts yield some results that do not fit a monastic context, such as a list naming a family (husband, wife, and children), or the name-tag of a woman on a jar. This evidence might rather point towards the existence of a village at a road crossing in Late Antiquity/Early Arab times.

*The Kushites in Karnak: The Chapel of Osiris Ptah Neb ankh
Essam Nagy (Egypt Exploration Society)*

The chapel of Osiris Ptah Neb ankh lies on the eastern side of the ram-headed avenue of sphinxes, which is located between the Tenth Pylon and the Mut Complex at Karnak. This chapel can be dated to the reigns of Taharqa and Tanutamun of the Kushite Period, with both pharaohs being represented in the scenes. Today, it consists of two rooms, with the remains of columns in front. This paper will investigate the original plan of the chapel and its relationship with the avenue of sphinxes. Additionally, the similarities and differences between this chapel and the other chapels of the Kushite Period will be discussed.

South Asasif Conservation Project 2006–2016: Past, Present and Future

Elena Pischikova (South Asasif Conservation Project; The American University in Cairo)

Past: The South Asasif Conservation Project celebrates its tenth anniversary in 2016. The short overview of the work done in the tombs of Karabasken (TT 391), Karakhamun (TT 223), and Irtieru (TT 390) by the Egyptian-International team of the Project will highlight the recent developments in the 2013–2015 seasons.

Present: The 2016 field season will be finished shortly before the start of the conference. The main goals of the season are to complete the reconstruction of the Second Pillared Hall in the tomb of Karakhamun, finish clearing of the pillared hall and the burial chamber in the tomb of Karabasken, as well as the remains of the superstructure of the tomb of Karakhamun. The results of the current season will be reported at the conference.

Future: One of the final results of the Project will be multi-volume publications of the three tombs, including their architecture, decoration, and finds. The preliminary stage for the future comprehensive analysis of the tombs and their functions has already begun with the creation of databases accumulating observations on the different elements and features of the tombs of the necropolis. Examples of two of the databases developed by the Project will be demonstrated during the presentation. The first deals with the iconography of the imagery, starting from single objects and figures to the complete compositions, their location within the tomb, and their architectural and textual context. The second concerns the technique and style of the relief carving and painting, from the preparation of the surface to the final modelling or application of the colour and style distribution within the tomb. Information accumulated in these databases will contribute to the discussion of such questions relevant for Kushite tombs as usage of *Musterbuch* vs. personal observations, possible visual references and their understanding and interpretation, direction and organisation of work within a tomb, the previous background of the artists, main recipient(s) of the tomb's decorative program, functions of different spaces within a tomb, and many others that will enrich our understanding of the Kushite temple-tomb.

The Book of Nut in the Late Period Tombs of the Asasif Necropolis

Isabelle Régen (Université Paul Valéry, Montpellier)

The decorative program in four Late Period tombs of the Asasif necropolis includes a previously unnoticed vignette taken from the *Book of Nut*: Montuemhat (TT 34), Padiamenope (TT 33), Pabasa (TT 279), and Mutirdis (TT 410). This vignette is inserted in an original synthesis which is specific to the monumental tombs of this necropolis (Twenty-fifth–Twenty-sixth Dynasties). It shows a falcon upon a standard, associated with the southern region *rth-q3b.t*, as well as the title of the *Book of Nut*.

Analysing the similarities and differences in the *Book of Nut* layout shows connections between the decorative programs as well as the tomb owners, especially between the Fourth Prophet of Amun, Montuemhat, and the Chief and Lector Priest, Padiamenope: the latter has used the same decorative model as Montuemhat, but has clearly perfected it. This point may echo a recently published article by Laurent Coulon. Thanks to a statuary analysis, he shows indeed the nature of their relationships, particularly Padiamenope's dominant position on Montuemhat.

The Kushite/Saite Phase of TT -400-
Gábor Schreiber (Eötvös Loránd University, Budapest)

TT -400-, a Ramesside tomb situated in the el-Khokha cemetery, housed two Kushite group burials deposited in intrusive shafts cut in the tomb chapel. The two burials, from otherwise seemingly unrelated contexts, are contemporaneous, which raises the interesting question of exactly how the usurpation of New Kingdom rock-cut tombs worked in this period. One of the shafts ceased to receive new interments in the reign of Taharqo at the latest, but the use-life of the other continued well into the Saite Period. Besides the equipment found in association with these burials, the talk will also present the finds, discovered in the mixed strata of the chapel and the forecourt, which may be termed Saito-Persian.

Montu Priests in Third Intermediate Period Thebes
Cynthia May Sheikholeslami (Cairo, Egypt)

Drawing primarily on prosopographical data from statuary and funerary equipment, this paper explores the combinations of offices held by different priests of Montu in Third Intermediate Period Thebes in order to better understand the nature of the cultic and ritual milieu in which they functioned as well as the heredity of offices in Theban extended families. An ancestor in one Montu priestly family is the last known Viceroy of Kush before the Kushites are established in Thebes, and the connection perhaps helps explain the prominence of Montu priest families in the Twenty-fifth Dynasty.

Osirian Pilgrimages and Theban Liturgies in the Funerary Palace of the “Saint of Thebes” Padiamenope (TT 33)
Claude Traunecker (Université de Strasbourg)

The works carried out by the “Padiamenope’s tomb (TT 33)” Project team have revealed some new and unexpected aspects of this very original monument. Recently, we could show the process concerning its establishment and the development of its plan. Moreover, the cenotaph, at the heart of the liturgical level of the tomb, appears to be a copy of a lost monument in Abydos. Completed by a liturgical circuit for some religious brotherhoods, among others, rooms XII to XVI are a sort of “Abydos pilgrimage place” available to the Theban devotees. The deepest rooms XVII–XXI are partial replicas of the subterranean parts of the Osireion in Abydos. We also know that Padiamenope was regarded as a saint (*hesy*) of the necropolis.

In this paper, I would like to show the results of our latest research and their effects on the functioning of the Asasif necropolis as concerns the local liturgies.

Sais and Thebes: A View from the North
Penelope Wilson (Durham University)

At Sais, the capital of Egypt in the Twenty-sixth Dynasty, the atmosphere for Egyptian culture is different but, perhaps, parallel to that in Thebes. In Sais, the contact with mercenary soldiers and traders from the Aegean provides a different perspective on important elements of Egyptian culture such as: the past and archaism; new Mediterranean input versus reworked Egyptian ideas; and new institutions of the economy versus the temple endowments. This paper will discuss the archaeological evidence from Sais as a contrast to the Theban material in order to discuss north-south differences and consider whether Thebes was a backwater for

the Saite kings and buffer against the Kushites or whether it represented a touchstone of pure Egyptian culture in the face of influences for change from the Aegean and Levant.