CONTENTS

Tell el-Amarna, 2012–13 . . . . Barry Kemp . . . . . . 1

Theban Harbours and Waterscapes Survey, 2013. . . . . A. Graham, K. D. Strutt,
and V. L. Emery, S. Jones,
and D. S. Barker . . . . . . 35

The Sacred Falcon Necropolis of Djedhor(at Quesna: Recent
Investigations from 2006–2012 . . . . Joanne Rowland, Salima Ikram,
G. J. Tassie, and Lisa Yeomans . . . 53

Glass of Amenhotep II from Tomb KV55 in the Valley of the Kings . . . Paul T. Nicholson
and Caroline Jackson . . . . . . 85

A Brother for Thutmose III (Cairo Museum BN 104) . . . . Dina Metawi . . . . . . 101

The Dean of Archaeological Photographers: Harry Burton . . . Ronald T. Ridley . . . . . . 117

The Egyptian Royal Titulary of Alexander the Great, I: Horus,
Two Ladies, Golden Horus,
and Throne Names . . . . . . Francisco Bosch-Puche . . . . . . 131

The Pastophorion: ‘Priests’ Houses’ in Legal Texts from Ptolemaic Pathyris
and Elsewhere in Egypt . . . . . . Siân E. Thomas . . . . . . 155

Compositions in Egyptian Hieroglyphs in Nineteenth Century England . . . Chris Elliott . . . . . . 171

Local Vessels and Imported Copies Manufactured in Sandy Fabrics
at Tell el-Ghaba, North Sinai . . . . . . Silvia Lupo
and Maria Beatriz Cremonte . . . . 191

Missing Koms and Abandoned Channels: The Potential of Regional Survey in
the Western Nile Delta Landscape. . . Joshua Trampier,
Willem Toonen, Aude Simony,
and Jennifer Starbird . . . . . . . 217

Some Remarks on a Negated Earlier Egyptian Nominal Sentence and Related Constructions . . . . . . Sami Uljas . . . . . . . 241

Some Literary Aspects of the Kamose Inscriptions . . . . . . Roland Enmarch . . . . . . 253
Brief Communications

A Roman Period Child’s Mummy in the Saffron Walden Museum . . . Christina Riggs . . . . 265

A Block of Ramesses II Reused as a Threshold in the Wakala of Qawsun (Cairo) . . . . . . . . . . David Lorand . . . . . 270

A Coptic Epistolary Exercise from Wadi Sarga . . . . . . . . . . Jennifer Cromwell . . . . 272

A Middle Kingdom Funerary Stela of a Woman at Al-Salam School Museum, Assiut . . . . . . . . . . Abdalla Abdel-Raziq . . . . 275

A Stable of the Third Intermediate Period at Tell el-Retaba . . . . . Lukasz Jarmużek . . . . 281

New Titles of the Great Chancellor Bay . . . . . . . . . . Alexander Safronov . . . . 290

The Oracular Amuletic Decrees: A Question of Length . . . . . T. G. Wilfong . . . . . 295

A Neglected Funerary Text . . . . . . . . . . James P. Allen . . . . . 300

On the Validity of Sexing Data from Early Excavations: Examples from Qau . . . Tatjana Beuthe . . . . . 308

Reviews

Anne Boud’hors and Chantal Heurtel, Les ostraca coptes de la TT29: . . . Reviewed by Autour du moine Frangé . . . . . . . . . . Jennifer Cromwell . . . . 313

Andreas Dorn, Arbeiterhütten im Tal der Könige: Ein Beitrag zur altägyptischen Sozialgeschichte aufgrund von neuem Quellenmaterial aus der Mitte der 20. Dynastie (ca. 1150 v. Chr.) . . . . . Christopher Eyre . . . . . 317

Jean-Claude Goyon, Le recueil de prophylaxie contre les agressions des animaux venimeux du Musée de Brooklyn: Papyrus Wilbour 47.218.138 . . . . . . . . . . Pierre Meyrat . . . . . 319

Fredrik Hagen, New Kingdom Ostraka from the Fitzwilliam Museum, Cambridge . . . Matthias Müller . . . . . 321

<table>
<thead>
<tr>
<th>Authors</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bram Calcoen</td>
<td><em>TT176: The Tomb Chapel of Userhat</em></td>
<td>325</td>
</tr>
<tr>
<td>Nigel Strudwick</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ian S. Moyer</td>
<td><em>Egypt and the Limits of Hellenism</em></td>
<td>327</td>
</tr>
<tr>
<td>Gaëlle Tallet</td>
<td></td>
<td></td>
</tr>
<tr>
<td>David Aston et al. (eds)</td>
<td><em>Under the Potter’s Tree: Studies on Ancient Egypt Presented to Janine Bourriau on the Occasion of her 70th Birthday</em></td>
<td>329</td>
</tr>
<tr>
<td>Roberta Tomber</td>
<td></td>
<td></td>
</tr>
<tr>
<td>H. S. Smith et al.</td>
<td><em>The Sacred Animal Necropolis at North Saqqara: The Mother of Apis Inscriptions</em></td>
<td>332</td>
</tr>
<tr>
<td>S. P. Vleeming</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Andreas H. Pries</td>
<td><em>Die Stundenwachen im Osiriskult: Eine Studie zur Tradition und späten Rezeption von Ritualen im Alten Ägypten</em></td>
<td>334</td>
</tr>
<tr>
<td>Mareike Wagner</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karen Exell</td>
<td><em>Soldiers, Sailors, and Sandalmakers: A Social Reading of Ramesside Period Votive Stelae</em></td>
<td>338</td>
</tr>
<tr>
<td>Eric Wells</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Angelika Lohwasser</td>
<td><em>The Kushite Cemetery of Sanam: A Non-royal Burial Ground of the Nubian Capital, c.800-600 BC</em></td>
<td>341</td>
</tr>
<tr>
<td>Derek A. Welsby</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
the mummy's head (and, in theory, the most natural actions of a right-handed embalmer working at the head end of the body). Two or three linen bandages of a denser weave pass loosely around the neck. Since these overlap the cut-off upper edge of the mask, they may represent modern re-wrapping, or 'tidying up', after the hypothesised removal of the mask's face in the mid-to-late 19th century.

The Saffron Walden Museum mummy closely resembles a child's mummy in the Peabody Museum of Natural History at Yale University. The Peabody Museum mummy is also wrapped in a full-sized female mask that almost covers the full length of this mummy, and is in a better state of preservation with the clay face intact. The smaller body size of the Peabody child mummy reflects interrupted growth due to a number of factors identified in an X-ray study: several healed fractures, systemic infection, and possible malnutrition. Like the Saffron Walden mummy, the Peabody mummy has its arms placed along the sides of the body, hands open—a typical posture for mummies in the Roman Period. The Saffron Walden child mummy adds another example to the known corpus of late Roman mummy masks from Deir el-Bahri. It also draws attention to the small but intriguing collection of Egyptian antiquities in the Saffron Walden Museum, some of which (though not this mummy) can be linked to Sir Frederick Henniker and his self-documented 1820 visit to Egypt. Together with the identically wrapped mummy in the Peabody Museum at Yale, the Saffron Walden mummy demonstrates the care that could be taken for children's burials in Roman Egypt, underscored by the use of 'adult' funerary objects for the small bodies of those so prematurely dead.

Although the Deir el-Bahri masks were made in a uniform size, rather than scaled down for use on children's mummies, their function was the same as a purpose-made, child-sized coffin or shroud: to commemorate a loss while transforming the dead.

Christina Riggs

A block of Ramesses II reused as a threshold in the Wakala of Qawsun (Cairo)

Publication of a lintel/architrave of Ramesses II probably from Heliopolis re-used as a threshold in medieval Cairo.

ONGOING public works in al-Gamaliya street and Bab al-Nasr street (medieval Cairo) have revealed (again) the lower part of a threshold belonging to the eastern gate of the Wakala built by the amir Seif al-Din Qawsun al-Nasseiry (before AD 1341, under Mamluk sultan al-Nasir Muhammad). This huge pink granite monolith (c.220 cm long and 25 cm high) is a fragmentary lintel or architrave naming Ramesses II (figs 1 and 2). Both ends were broken in order to fit the Mamluk doorframe, but the right end seems less affected to judge from the preserved text. The height of the block was also reduced, and so all hieroglyphs lost their legs or their lower part (c.1/4 to 1/3 of their original height). Briefly mentioned and illustrated by V. Meinecke-Berg in 1985, the block does not seem to be referred in subsequent Egyptological literature.

---


13 This huge pink granite monolith (c.220 cm long and 25 cm high) is a fragmentary lintel or architrave naming Ramesses II (figs 1 and 2). Both ends were broken in order to fit the Mamluk doorframe, but the right end seems less affected to judge from the preserved text. The height of the block was also reduced, and so all hieroglyphs lost their legs or their lower part (c.1/4 to 1/3 of their original height). Briefly mentioned and illustrated by V. Meinecke-Berg in 1985, the block does not seem to be referred in subsequent Egyptological literature.

14 See N. Warner, The Monuments of Historic Cairo (AUC Press; Cairo, 2005), 88 (no. 11), with previous references.


**Fig. 1.** General view of east gate of Wakala of Qawsun.

**Fig. 2.** Detail of threshold of east gate, re-used block of Ramesses II.
The reused block is severely eroded in its upper part, as well as in what used to be the upper angle of the step of the threshold. The front side, inscribed with the name of Ramesses II, shows signs of its having been buried for decades. Concretions indicate the former street level as does the slight discoloration of the stone in its above ground part.

The hieroglyphs are finely carved and originally formed text quadrants of c.22 cm high (this is nearly an ancient Egyptian small span of 22.5 cm). The text reads, from left to right:

(1) [...] waf(w) hssst sr R'-Rs-w mry-Imn mry R'-Hr-hthy [...]  

(1) [...] who makes the foreign countries bow, the Son of Ra Ramesses-meryamun, beloved of Ra-Harakhty⁴ [...]  

The reference to Ra-Harakhty suggests that the block probably comes from Heliopolis, as do many other pharaonic remains found in the medieval city of Cairo.

DAVID LORAND

**A Coptic epistolary exercise from Wadi Sarga**

Publication of a school exercise texts on an ostracon from the Coptic monastery of Apa Thomas at Wadi Sarga.

The British Museum holds the vast majority of the material finds from the excavation of the monastery of Apa Thomas at Wadi Sarga, located in the western desert, approximately 25 km south of Asyut.¹ The site was excavated by Reginald Campbell Thompson on behalf of the Byzantine Research Fund over one season from 1913–14.²

385 of the texts (mainly on ostraca) were published by W. E. Crum and H. I. Bell in 1922.³ The majority of these, which date to the late sixth–eighth centuries CE, are receipts (for various commodities, but mostly wine), accounts, and letters. Amongst the unedited material, which amounts to some 1100 items,⁴ are other text types that are not represented in the published record. One such text is BM EA 70401 (figs 1 and 2), a writing exercise based on standard epistolary formulae, which provides evidence for education at the monastery not hitherto witnessed in the published textual record.

The ostracon is a fragment of the rim-section of a buff-coloured shallow pottery bowl, covered with a light-brown slip, with slightly flaring sides and everted edge-rim. The text is written only on the bowl’s base (both sides), not on its side nor rim. Its maximal measurements are 4.4 cm (height) by 8.3 cm (width).

**Interior:**

1. [...] [H]n Ṣnw Ṣnw Ṣnw Ṣnw Ṣnw Ṣnw [...]
2. [...] [H]n Ṣnw Ṣnw Ṣnw Ṣnw Ṣnw Ṣnw vac.

[Befor]e everything, I greet [...] greet.

¹ For this spelling of the name of Ra-Harakhty, see variants in LGG IV, 630–2, exx. 28–38 (New Kingdom).
² The other items are held in the Coptic museum, Cairo, with a small number of papyri in the John Rylands Library, Manchester.
³ For a general introduction to the site and its history, see W. E. Crum and H. I. Bell, Wadi Sarga: Coptic and Greek Texts from Excavations Undertaken by the Byzantine Research Account (Copenhagen, 1922), 1–13. Objects and excavation documentation in the British Museum are currently the subject of renewed study by an international team under the direction of Elisabeth O’Connell: <https://www.britishmuseum.org/research/research_projects/all_current_projects/wadi_sarga.aspx>.
⁴ Crum and Bell, Wadi Sarga. These are referred to by the papyrological standard, O.Sarga, as recorded in the Checklist of Editions of Greek, Demotic, and Coptic Papyri, Ostraca and Texts, available online: <http://scriptorium.lib.duke.edu/papyrus/texts/clist.html>.
⁵ That is, if one includes as texts the several hundred examples of brief notes written on amphorae fragments, which are currently catalogued in the Museum’s database as ostracon/vessel (for example).