



# BAB EL-GASUS IN CONTEXT

EGYPTIAN FUNERARY CULTURE  
DURING THE 21<sup>ST</sup> DYNASTY

BOOK OF  
**ABSTRACTS**

**BAB EL-GASUS**  
**IN CONTEXT**  
**EGYPTIAN FUNERARY CULTURE**  
**DURING THE 21<sup>ST</sup> DYNASTY**

19-20  
**SEPTEMBER**  
**2016, LISBON**

## ORGANIZATION



Universiteit Leiden



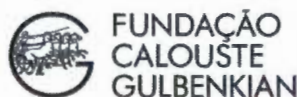
Rijksmuseum van Oudheden



FONDAZIONE  
MUSEO EGIZIO  
ANTICHITÀ  
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## THANKS TO



International Committee for Egyptology



Direção-Geral do Património Cultural



FLUL LETRAS LISBOA



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THE GATE OF THE  
**PRIESTS**  
BAB EL-GASUS PROJECT

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The Tomb of the Priests of Amun, also known as Bab el-Gasus, is the largest undisturbed tomb ever found in Egypt. This collective tomb held the burials of 153 priests and priestesses of Amun that lived under the 21<sup>st</sup> Dynasty (ca. 1069-945 BC). Equipped with sophisticated defensive systems, the tomb successfully escaped to robbers and intruders. In its galleries, Eugène Grébaut and Georges Daressy uncovered in 1891 a vast hoard of funerary equipment consisting of 254 coffins, a large collection of papyri, 110 boxes containing *shabti*s, 80 statuettes, and inscribed stelae, among many other artefacts. When the mummies were unwrapped by Daressy and Fouquet, and later on by G. Elliot Smith, additional material was uncovered from the mummy wrappings (e.g., amulets, papyri) thus extending considerably the collection of objects found in the tomb. This immense documental corpus provides outstanding sources that shed light into one of the most obscure periods of the Egyptian history. With objects dating from different moments of the 21<sup>st</sup> Dynasty, the tomb offers a vivid portrait of the funerary material culture during this period.

In spite of the richness of this find, its reception and subsequent dispersion by 17 nations contributed to its oblivion. It would take nearly hundred years to raise the awareness of the unique value of this scattered collection.

125 years after the discovery of the Tomb of the Priests of Amun, the Colloquium Bab el-Gasus in Context aims to discuss the most recent developments on the history of the find, archival research and reconstruction of the burial assemblages, technical advances in the examination of the documental sources and critical views on the history, chronology, religion, linguistics, iconography, prosopography and anthropology of the 21<sup>st</sup> Dynasty. This Colloquium will bring together the most significant scholarship undertaken in recent years and it is our goal to consolidate the international cooperation among scholars and institutions, the only way to overcome the





difficulties created by the dispersion of the find and its subsequent reception by the 17 nations involved in this diplomatic operation.

We we are looking forward to welcome you all in Lisbon, at the Calouste Gulbenkian Foundation.

*Rogério Sousa*  
*Alessia Amenta*  
*Kathlyn Cooney*  
*Luc Delvaux*  
*Hélène Guichard*  
*René van Walsem*  
*Lara Weiss*

## PROGRAMME





## 19 SEPTEMBER Monday

### REGISTRATION

8.30-9.00

### WELCOME ADDRESS

9.00-9.20 Delfim Leão (University of Coimbra)  
Hermenegildo Fernandes (University of Lisbon)  
Rogério Sousa and Scientific Committee  
The Gate of the Priests Project

### OPENING LECTURE

**Chairman** Rogério Sousa

9.20-10.00 Andrzej Niwiński (University of Warsaw)  
The newly documented treasure of the 21<sup>st</sup> Dynasty coffins  
and fragments of these in the basement of the Egyptian  
Museum, Cairo

### MORNING SESSION

**Chairman** Alessia Amenta

10.00-10.20 David Aston (Institute for Oriental and European  
Archaeology)  
The re-use of Theban Tombs during the 21<sup>st</sup> Dynasty with  
particular reference to the Cache Burials

10.20-10.40 Susanne Bickel (University of Basel)  
Retrieving the king's treasure – reburial of the king's  
body: Contexts of 21<sup>st</sup> Dynasty activities in the Kings' Valley

10.40-11.00 Hélène Guichard (Musée du Louvre)  
Funerary settlements of the early Third Intermediate Period in  
the Ramesseum

11.00-11.20 Discussion

### COFFEE-BREAK

11.20-11.40





### MORNING SESSION

**Chairman** Kathlyn Cooney

- 11.40-12.00 Alain Dautant (University of Bordeaux)  
Collective tombs discovered in the Theban necropolis in 1820
- 12.00-12.20 Nigel Strudwick (University of Cambridge)  
Archaeological and textual notes on the sources of 21<sup>st</sup> Dynasty coffins
- 12.20-12.40 Éva Liptay (Museum of Fine Arts, Budapest)  
Statues of Isis and Nephthys in Bab el-Gasus – Traces of the mortuary ritual practice in Thebes during the 21<sup>st</sup> Dynasty
- 12.40-13.00 Discussion

### LUNCH

13.00 – 14.40

### AFTERNOON SESSION

**Chairman** Susanne Bickel

- 14.40-15.00 Giuseppina Lenzo (University of Lausanne)  
The Greenfield Papyrus from the Royal Cachette in Deir el-Bahari
- 15.00-15.20 Luís Manuel de Araújo (University of Lisbon)  
The funerary statuettes from Bab el-Gasus
- 15.20-15.40 Cynthia May Sheikholeslami (Researcher, Cairo - Egypt)  
Biography and burial: Prosopography and burial groups from Bab el-Gasus
- 15.40-16.00 Alba Villar Gómez (Universidad Autónoma de Madrid)  
Beyond Amun: The Servants of Khonsu at Bab el-Gasus
- 16.00-16.20 France Jamen (Laboratory of History and Sources of the Ancient Worlds)  
New Examination of the Funerary Equipment of Bab el-Gasus: Rebuilding the Nature of relationships between the priests buried in the tomb and the High Priest of Amun



16.20-16.40 Discussion

### COFFEE-BREAK

16.40-17.00

### AFTERNOON SESSION

**Chairman** Helen Strudwick

- 17.00-17.20 Julie Dawson (Fitzwilliam Museum, University of Cambridge) and Tom Turmezei (Royal National Orthopaedic Hospital Stanmore)  
Re-cut, re-fashioned, re-used: CT scanning and the complex inner coffin of Nespawershefyt (21<sup>st</sup> Dynasty 'yellow' coffin set, Thebes)
- 17.20-17.40 Stéphane Fetler (Université Libre de Bruxelles)  
Group of late 21<sup>st</sup> – early 22<sup>nd</sup> dynasties coffins from K93.12 in Dra Abu el-Naga: Conservation, documentation and interpretation
- 17.40-18.00 Teodoro Auricchio (Istituto Europeo del Restauro)  
Europa Expositive Laboratory Module: Materials and intervention techniques applied to in the restoration of the sarcophagi of the 21<sup>st</sup> Dynasty of the *Musées Royaux d'Art et d'Histoire* in Brussels
- 18.00-18.20 Paola Buscaglia (CCR Venaria Reale), Michela Cardinali (CCR Venaria Reale), Tiziana Cavaleri (CCR Venaria Reale), Marco Nervo (CCR Venaria Reale), Giovanna Prestipino (Vatican Coffin Project), Paolo Triolo (CCR Venaria Reale)  
Reflectance Transformation Imaging (RTI) for an in-depth investigation of the painted surface of a Vatican coffin from Bab el-Gasus cache (Inv. MV 25035)
- 18.20-18.40 María Cruz Medina Sánchez - P. Carolina Gutiérrez Neira (Universidad Autónoma de Madrid)  
The coffin of Pairusekher (MAN 18253): Study of the polychromy
- 18.40-19.00 Discussion





## 20 SEPTEMBER Tuesday

### MORNING SESSION

Chairman H  l  ne Guichard

- 9.00-9.20 Marianna Zarli (University of Pisa)  
Lot V from Bab el-Gasus (Egyptian Museum in Florence): A reconstruction of the ensembles
- 9.20-9.40 Panagiotis Kousolis (University of the Aegean), Eleni Tourna (National Archaeological Museum of Athens)  
The 21<sup>st</sup> Dynasty coffins from the National Archaeological Museum of Athens: A preliminary typological and contextual analysis
- 9.40-10.00 Mar  a Carmen Perez-Die (Museo Arquelogico Nacional de Madrid)  
The Lot XIII from Bab el-Gasus
- 10.00-10.20 Luc Delvaux (Mus  es Royaux d'Art et d'Histoire in Brussels)  
New lights on Lot XV from Bab el-Gasus
- 10.20-10.40 Mona Akmal Mohamed Ahmed (Grand Egyptian Museum)  
The integrated cultic and ritual context of Bab el-Gasus collection at the Grand Egyptian Museum
- 10.40-11.00 Discussion

### COFFEE-BREAK

11.00-11.20

### MORNING SESSION

Chairman Luc Delvaux

- 11.20-11.40 Mykola Tarasenko (National Academy of Sciences of Ukraine)  
Bab el-Gasus Lot VI in the light of new archive documents



- 11.40-12.00 Vladimir Bolshakov (RUDN University)  
Inner coffin of Nesytaudjatakhet from the Collection of the National Museum of the Republic of Tatarstan (Russia, Kazan)
- 12.00-12.20 Nika Lavrentyeva (The Pushkin State Museum of Fine Arts)  
The coffin of Iusankh : A gift from the Khedive
- 12.20-12.40 Victor V. Solkin (Max Voloshin Oriental Library)  
Bab el-Gasus: The 'Russian Lot' and its history

12.40-13.00 Discussion

### LUNCH

13.00 – 14.40

### AFTERNOON SESSION

Chairman   va Liptay

- 14.40-15.00 Sylvie Guichard – Patricia Rigault (Mus  e du Louvre)  
The constitution of the collection of coffins of the Egyptian Department of the Mus  e du Louvre : The coffins of the 21<sup>st</sup> Dynasty
- 15.00-15.20 M. Cristina Guidotti (Florence Egyptian Museum)  
Coffins of the Third Intermediate Period in the Egyptian Museum in Florence
- 15.20-15.40 Nadine Guilhou (University Paul-Val  ry)  
Funerary scenes inside TPI coffins : The coffin of Khonsumes, Marseille, Mus  e de la Vieille Charit  
- 15.40-16.00 Christian Greco (Museo Egizio in Turin)  
The *grsw*-coffins as cosmogram. Correspondence between the burial chamber of Ramose (TT 132) and the coffin of Ankhefenkhonsu
- 16.00-16.40 Discussion

### COFFEE-BREAK

16.40-17.00







## AFTERNOON SESSION

**Chairman** Christian Greco

- 17.00-17.20 Alessia Amenta (Vatican Museums)  
Reflections on the coffin of Ikhy from the Bab el-Gasus Cache in the Light of recent CT scan images
- 17.20-17.40 Elsbeth Geldhof (Bluetortoise Conservation)  
The complexity of a repurposed coffin set: Interpretation possibilities for the coffin set of Nesytaneb(et)taouy, Chantress of Amun
- 17.40-18.00 Kathlyn Cooney (University of California – Los Angeles)  
Patterns of re-use in the Bab el-Gasus Coffins Cache
- 18.00-18.20 Helen Strudwick (Fitzwilliam Museum, University of Cambridge), Meghan Strong (University of Cambridge) and Elsbeth Geldhof (Bluetortoise Conservation)  
Seeing coffins in a new light: Materiality and perception

## CLOSING LECTURE

**Chairman** M. Cristina Guidotti

- 18.20-19.00 René van Walsem (University of Leiden)  
Different approaches of the dynamics and interpretation of coffin/sarcophagus evolution in Ancient Egypt



## POSTERS

Giacomo Cavillier (Centre of Studies in Egyptology and Coptic Civilization "J.F. Champollion")

The Bab el-Maleg tomb: Some considerations and perspectives about a hypothetical royal cachette

Hülya Aykul, Baha Tanman (Istanbul University)

*Shabtis* from the Lot III from Bab el-Gasus (Istanbul Archeology Museum)

Mohamed Ragab (Grand Egyptian Museum), Islam Abd el Maksoud (Grand Egyptian Museum), Hussein Kamal (Grand Egyptian Museum), Mahmoud Shalabia (Grand Egyptian Museum), Mohamed Abd El Rahman (Ministry of Antiquities), Kareem Artia  
Beyond the Visible : Examination of a polychrome anthropoid coffin lid (21<sup>st</sup> Dynasty)

Rogério Sousa (University of Coimbra)

Heart amulets in Bab el-Gasus : From mummy wrappings to coffin decoration



**ABSTRACTS**



Mona Akmal Mohamed Ahmed

### **The integrated cultic and ritual context of Bab el-Gasus collection at the Grand Egyptian Museum**

Uncovered in the heart of a sacred landscape and reflecting the integration between political, cultic, and mortuary aspects of the Late Ramesside and early 21<sup>st</sup> Dynasty, the collection from Bab el-Gasus comes to offer a unique chance of investigating the history of the post imperial epoch in Egypt. The collection of Bab el-Gasus which is planned to be on display on the Grand Egyptian Museum in Cairo is primarily derived from the Egyptian Museum in Cairo, where the target collection is housed since 1904. This funerary assemblage comprises mummy cloths, necklaces, papyri, multi-colored coffins, coffin lids, canopic boxes, amulets, *shabtis*, and statues. The current paper will refer to the diverse prosopographic, typological, stylistic and mortuary data provided upon Bab el-Gasus cache in reconstructing the funerary beliefs, and the increasing role of the priesthood of Amun during a period characterized by paradigm shifts, as well as how to develop new perspectives of exhibiting mortuary collections in a 21<sup>st</sup> century Museum.





Alessia Amenta

### Reflections on the coffin of Ikhy from the Bab el-Gasus Cache in the light of recent CT-scan images

The coffin of Ikhy (outer case and lid, mummy cover, Invv. 25035.1.1-3) comes from the Bab el-Gasus cache and arrived in the Vatican Collections in 1894 as part of Lot XVII. The then Director of the Museo Gregoriano Egizio, Orazio Marucchi, decided immediately to restore all the coffins from Bab el-Gasus with a view to display them in the museum.

There is much evidence of the 're-use' of the coffin of Ikhy, which shows clearly the names of two occupants on the box : Ikhy must be the later one.

This paper presents the results of the 3D and VRT (Volume Rendering Technique) CT-analyses, in order to assess the value of this technique in the investigation of the construction procedures involved in its craftsmanship and to find clues on the possible change of owner.

This research is a work-in-progress carried out as part of the "Vatican Coffin Project".



Luís Manuel de Araújo

### The funerary statuettes from Bab el-Gasus

In Portugal there are 166 funerary statuettes of the 21<sup>st</sup> Dynasty, mostly from Bab el-Gasus. The Lot VIII, sent to Portugal in 1893, to the Geographical Society of Lisbon, included 88 statuettes, which are now in the Ethnographic Museum of the Society, in Lisbon. The National Museum of Archaeology have 76 funerary statuettes that belonged to the Queen Amelia (who visited Egypt in 1903), the Egyptian collection of the Museum of Natural History of the University of Porto includes four objects. Eight other statuettes are found in private collections. Most these objects have inscriptions with the name and the titles of the owners, and about a quarter of the statuettes begin with *sebedj* formula («Make bright»). The analysis of funerary statuettes of the 21<sup>st</sup> Dynasty existing in Portugal gives an example of prosopography and type of materials used.





David Aston

### The re-use of Theban tombs during the 21<sup>st</sup> Dynasty with particular reference to the cache burials

This talk will concentrate on typical 21<sup>st</sup> Dynasty burials at Thebes, starting with the earliest single burials, continuing through the small family caches such as that found in MMA 60, and culminating in the larger mass burials such as the Bab el-Gasus Cache. Particular emphasis will be given to when the caches were made, as well as on the typical objects buried with the deceased.



Teodoro Auricchio

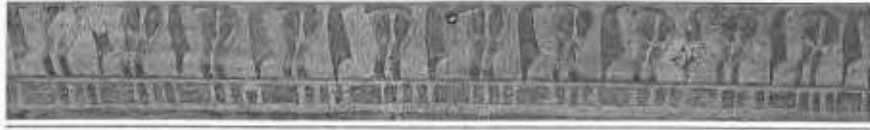
### Europa Expositive Laboratory Module : Materials and intervention techniques applied to in the restoration of the sarcophagi of the 21<sup>st</sup> Dynasty of the *Musées Royaux d'Art et d'Histoire* in Brussels

The restoration of the Egyptian collection of 21<sup>st</sup> Dynasty of the *Musées Royaux d'Art et d'Histoire* in Brussels was assigned to the European Institute of Restoration in particular Teodoro Auricchio and his team. The collaboration between the two institutions intended to develop a project entitled "Conservation, enhancement and promotion of the Egyptian collections of the *Musées Royaux d'Art et d'Histoire* : Research and development of an interactive educational workshop module". This project has set a series of objectives :

- a) The preservation of finds;
- b) The knowledge of constructive and decorative techniques of artefacts;
- c) The research and comparison of methodologies and eco intervention materials;
- d) The construction of a workshop and exhibition module;
- e) The desire to express the modern educational conception of the museum exhibition space that, through the restoration process, leads the public to know the intense conservative and interdisciplinary work that is hidden behind an asset exposed.

The results of the complex diagnostic and restoration intervention, carried out on the first two exhibits of the collection, has also highlighted a number of serious problems linked to alterations and changes due to the 19<sup>th</sup> century restoration, of which often these artefacts are a significant testimony.





Hülya Aykül, Baha Tanman

### ***Shabtis* from the Lot III from Bab el-Gasus (Istanbul Archeology Museum)**

In this poster we present five *shabtis* belonging to the Lot III given to Turkey on the occasion of the coronation feast of the Khedive Abbas II Hilmi, in 1892. These objects are kept in the Museum of the Ancient Orient and they have been studied and published - 'Ushebtis at Museum of Archeology of Istanbul and Ancient Orient Museum and Some Private Collections' (1999).

These objects are:

- 10182, 10194 (Userhatmes) 'Osiris Truthful Userhatmes'
- 10285 (Amenmerit) 'Osiris Meretimen'
- 10305 (Tashedkhonsu) 'Khonsu saved him'
- 10189 (Payefadjer) 'Pure-priest' and 'lector priest'
- 10199 (Nesipakashuty).

In this poster we will describe the objects, displaying the texts and their translations.



Susanne Bickel

### **Retrieving the king's treasure – reburying the king's body: Contexts of 21<sup>st</sup> Dynasty activities in the Kings' Valley**

The various destructive and transformative activities carried out in the Valley of the Kings over more than a century from the end of the 20<sup>th</sup> to the end of the 21<sup>st</sup> Dynasties shall be reassessed within their economic, social, and cultural contexts. Changes in funerary culture may, in particular, be associated with certain practices. Questions related to the importance of tomb location, the value of funerary goods, as well as respect and treatment of the deceased will be addressed. Recent archaeological research in the Kings' Valley offers some insight into the course of action of the interventions.





Vladimir Bolshakov

### Inner coffin of Nesytaudjatakhet from the collection of the National Museum of the Republic of Tatarstan (Russia, Kazan)

The present paper deals with a detailed description of an inner coffin of the priestess Nesytaudjatakhet from the Egyptian collection of the National Museum of the Republic of Tatarstan (Inv. KPI-5404/1). As two coffins of Nesytaudjatakhet (inner and outer) were included in Lot VI assigned by the Egyptian government to Russia its provenance is firmly established – the Bab el-Gasus Cache. Unfortunately, after the arrival of Lot VI to Odessa in 1894 the objects which constituted the gift were soon to be dispersed between different universities and museums of the Russian Empire. Nevertheless, the history of displacement of the inner coffin of Nesytaudjatakhet can be traced with a high degree of certainty – from its preliminary numeration by G. Daressy *in situ* until the circumstances of its accession to the collection of the National Museum in Kazan. Despite previous Egyptological publications, this monument was never fully described and photographed in details and remains almost forgotten. Due to the poor state of preservation, the inner coffin of Nesytaudjatakhet is kept in the store-rooms of the Museum. Thus, the main aim of this paper is to make the coffin of Nesytaudjatakhet accessible for further full-fledged research and to draw attention of the international Egyptological community to the problem of urgent restoration of this remarkable monument.



Paola Buscaglia, Michela Cardinali, Tiziana Cavaleri, Marco Nervo  
Giovanna Prestipino and Paolo Triolo

### Reflectance transformation imaging (RTI) for an in-depth investigation of the painted surface of a Vatican coffin from Bab el-Gasus cache (inv. Mv 25035)

Reflectance Transformation Imaging (RTI) is an imaging technique useful in enhancing surface investigation. This technique requires a set of photos taken with the camera placed at a fixed point, varying the position of the light source. With a user friendly viewer it is possible to observe the surface at different angles of light, but the most important feature is related to the algorithms used to enhance the surface view, highlighting its three-dimensional morphology. The RTI applied on coffins allowed to visualise the peculiarities of the artistic technique such as the superimposition of the different pictorial layers providing a quasi-stratigraphic information in a non-invasive way. Moreover, the in-depth study of the painted surface by means of RTI can lead to identify possible traces of the re-use of the coffins.

Visible Induced Luminescence (VIL) technique was experimentally applied in RTI mode in order to study the Egyptian blue both to map its presence on the artefact and to analyse its surface morphology.

Within the framework of the “Vatican Coffin Project”, these analyses were carried out on the coffin of Ikhy (inv. MV 25035) coming from Bab el-Gasus cache, by a team from the *Centro per la Conservazione ed il Restauro dei Beni Culturali* “La Venaria Reale” at the Vatican Museums.





Giacomo Cavillier

### **The Bab el-Maleg Tomb : Some considerations and perspectives about a hypothetical royal “cachette”**

The "Butehamon Project" conducted by the archaeological mission of the Centre Champollion in the Theban Necropolis includes research on the royal cachettes aiming to study the selection of burial places and their organization in the 21<sup>st</sup> Dynasty. From 2011 to 2014 the mission has investigated some sites located on the eastern side hills of the Necropolis. Among them, one of the most important is the Wadi en-Nisr "Eagle Valley". Inside the valley is located Bab el-Maleg, also called "Suspended Tomb", a tomb probably built for the King Amenhotep I or the Queen Inhapi, later re-used as cachette in the 21<sup>st</sup> Dynasty. The data collected on the site make possible to make some considerations about the re-use of ancient tombs and their planning and organization in the period of our interest.



Kathlyn M. Cooney

### **Patterns of re-use in the Bab el-Gasus coffins**

When faced with scarcity, the ancient Egyptian people were driven to re-use and re-commodify to provide functional materiality for their dead. I am currently conducting the first systematic study of funerary arts re-use and theft within the field of Egyptology, working through a massive and scattered dataset – the 900 or so “yellow coffins” of the 19<sup>th</sup> to early 22<sup>nd</sup> Dynasties, spread about institutions around the world – trying to determine if and how these objects were re-used. After multiple seasons of museum work, my initial findings are that as many as 50% of yellow coffins show signs of re-use, much higher than my expectations and indicative of a significant collective shift amongst Theban elites in the face of economic scarcity. Within this dataset, the group of coffins from the Bab el-Gasus cache discovered at Deir el-Bahari in 1891 demonstrates an even higher percentage of re-use—74.7% (53.5% high confidence). This evidence of re-use among the Theban elites is the highest re-use rate of any coffin group analysed thus far and is indicative of a cultural agreement in the religious capital of Thebes to use funerary objects on a temporary basis, rather than permanently.







Alain Dautant

### Collective tombs discovered in the Theban necropolis in 1820

In the first two decades of the 19<sup>th</sup> century the collect of ancient Egyptian antiquities was booming. There is no doubt that 21<sup>st</sup> Dynasty collective tombs were uncovered at Western Thebes by Gurnawis in autumn 1820. At that time, Thédénat-Duvent, Lebolo for Drovetti, d'Athanasia for Salt, Cailliaud, d'Anastasy, de Castiglioni, Picchianti, and von Minutoli were in Luxor and bought various lots of burial equipments that they sell subsequently in European countries (Austria, England, France, Germany, Italy, Russia). Today, the materials are dispersed in numerous museums of England (Bolton, Cambridge, London, Oxford), France (Avignon, Avranches, Beaune, Besançon, Cannes, Dijon, Lille, Lyon, Marseille, Montpellier, Nantes, BNF and Louvre in Paris, Rennes, Rouen, Saint-Omer, Sens), Italy (Bologna, Florence, Naples), Russia (Moscow, St. Petersburg), and also in Berlin, Leiden, Oslo, Vienna, Zagreb and in private collections. Mummy-covers, inner and outer coffins, linen jackets, books of the Dead and of Amdouat, canopic boxes and cofinettes, Osiris figures, *shabti*-boxes, wooden and blue faience *shabtis* belong to at least six families: (1) Khonsumes, Tentamon, Djedmutiufankh and Tayuheret, (2) Bakenmut and Mutemiya, (3) Sutymes and Penimen, (4) Seramun, and likely (5) Henuttauy and (6) Chauenhuy. Similarities in the types of materials and the owner titles reveal connection between these families.



Julie Dawson and Tom Turmezei

### Re-cut, re-fashioned, re-used : CT scanning and the complex inner coffin of Nesipawershefyt (21<sup>st</sup> Dynasty 'yellow' coffin set, Thebes)

Computed tomography (CT) imaging is, arguably, the most powerful tool currently available for clarifying the structure and manufacturing techniques of Egyptian coffins. It is particularly critical in the study of coffins, such as those of the 21<sup>st</sup> Dynasty, in which current research (by Kara Cooney and others) strongly suggests that re-used wood will be found beneath layers of intact decoration.

Investigation into the coffin set of Nespawershefyt (Fitzwilliam Museum E.1.1822) by X-radiography yielded valuable information about the mummy board and outer coffin, but CT imaging (carried out at Addenbrooke's Hospital, Cambridge) was needed to clarify the complex construction of the inner coffin. This paper will illustrate the results of both X-radiography and CT imaging, and discuss the extensive re-use and re-fashioning of elements, some clearly from earlier coffins, that was revealed in the inner coffin.

As in the clinical setting, examination of CT imaging in the original cross-sectional plane gives the best diagnostic information for the researcher. However, to give additional insights, data can also be manipulated into different representations, which include the use of multiplanar reformats, volume rendering, intensity projections and segmentation. Innovative ways in which we visualized the inner coffin will be discussed and illustrated.





Luc Delvaux

### New lights on Lot XV from Bab el-Gasus

In 1894, the *Musées Royaux d'Art et d'Histoire* in Brussels received from the Egyptian government the Lot XV from Bab el-Gasus. This lot consists of ten coffins and mummy-covers, two big *shabti*-boxes and an important set of 92 *shabtis* belonging to various individuals. A preliminary study of Lot XV has been conducted in the context of the recent exhibition "Sarcophagi. Under the Stars of Nut", aiming at the reconstitution of the original groupings of the coffins. This research has led to the identification of five different groups, including the complete set numbered A.131 by Daressy. Moreover new researches have been dedicated to the study of the recent history of coffins, mainly the analysis of the 19<sup>th</sup> century restorations they have undergone.



Stéphane Fétler

### Group of late 21<sup>st</sup> – early 22<sup>nd</sup> Dynasties coffins from K93.12 in Dra Abu el-Naga : conservation, documentation and interpretation

The excavation of the tomb K93.12 in Dra' Abu el-Naga has been carried out by the German Archaeological Institute Cairo since 2006. This tomb is a part of the double tomb complex K93.11/K93.12 that was most probably intended for King Amenhotep I and his mother Ahmes Nefertari in the early 18<sup>th</sup> Dynasty. In the 20<sup>th</sup> Dynasty the site was re-modeled into a monumental tomb-temple by the High Priest of Amun, Ramsesnakht, and his son and successor Amenhotep. Multiple other traces of re-use of this place until the 25<sup>th</sup> Dynasty testify all the more to its long lasting symbolic importance.

In the inner courtyard of K93.12, more than 20 lids of "yellow coffins" dating to the late 21<sup>st</sup>/early 22<sup>nd</sup> dynasties were discovered. They were displaced from their still unknown original location by tomb robbers and tossed into the court, partly on top of each other. Their extreme fragile condition requires a consolidation treatment and study in situ : once consolidate, their decoration is recorded by hand-drawing and finalized by vector-drawing. The documentation and analysis of the decoration and materials constitute a significant contribution to the corpus of specimens known for this specific period that should eventually improve their typological classifications and refine their historical context. Moreover, endowed with an archeological context, this important group of coffins along with five cartonnages of the early 22<sup>nd</sup> Dynasty found in the main shaft, provide instructive evidence of a political and cultural change at the transition from the 21<sup>st</sup> to the 22<sup>nd</sup> Dynasty.





Elsbeth Geldhof

### The complexity of a repurposed coffin set : Interpretation possibilities for the coffin set of Nesytaneb(et)taouy, Chantress of Amun

The coffin set of Nesytaneb(et)taouy, Chantress of Amun, consists of an outer coffin, inner coffin and mummy board. The coffin set came to the Rijksmuseum van Oudheden in 1893 as part of the assigned lot of the Bab el-Gasus tomb.

The outer coffin bears the name of the Chantress Nesytaneb(et)taouy on the lid. However, the head of the outer lid has been redecorated to accommodate an anonymous man, and the inner coffin and mummy board of this set belonged to this second, male owner.

This paper will present the data from imaging techniques and material analysis that has been done during the research and conservation phase 2011-2014 in the context of the "Vatican Coffin Project", and investigate methodologies to interpret this data. The particulars of this specific coffin set will be compared with those of the coffin set of the Chantress Gautseshen (also in the Rijksmuseum van Oudheden), that is very similar but has not been repurposed for a new owner.



Christian Greco

### The *qrsu*-coffins as cosmogram. Correspondence between the burial chamber of Ramose (TT 132) and the coffin of Ankhefenkhonsu

Already in the TIP coffins we observe that immense harmony exists between the coffin as a container and the actual architectonic decorative structure of tombs and temples.

In the 21<sup>st</sup> and 22<sup>nd</sup> dynasties almost no tombs were constructed, hence it was logical that these features of the Ramesside funerary monuments were transferred to the coffins.

The *qrsu*-coffin of Ankhefenkhonsu seems like a reproduction of the burial chamber of Ramose, and it enables us to reconstruct the iconographic programme of TT 132. We can say with no doubt that the *qrsu*-coffins of Ankhefenkhonsu are a clear example of architectonisation. They reproduce all the scenes and texts usually depicted in a burial chamber and thought to be indispensable for the deceased. The close correspondence between these coffins and the burial chamber of Ramose is also a useful dating element. The tomb of Ramose can be dated to the time of Pharaoh Taharqa and the close correspondence between the iconographic programme of the coffins and TT 132 makes it plausible to date them in the 7<sup>th</sup> century BC. They can be assigned, according to Elias' classification, to the Formative Saite Production Period.





Hélène Guichard

### Funerary settlements of the early Third Intermediate Period in the Ramesseum

By the 20<sup>th</sup> Dynasty and the end of the New Kingdom, while the “Temple of millions of years” of Ramses II is still active, social unrest in the Theban region lead to looting and theft within the Treasury of the temple of the Ramesseum. These unfortunate circumstances contribute, at the beginning of the 21<sup>st</sup> Dynasty for the permanent abandonment of royal worship in the temple, in the year 9 of the pontificate of the High priest of Amon Herihor. However, the site is not abandoned : it immediately becomes a popular necropolis of the Theban clergy, anxious to meet the contemporary concern to be buried in the grounds of a temple, but also according to the Theban tradition of burials on the West Bank. Gradually, from the 21<sup>st</sup> Dynasty, the temple, the sanctuary, its outbuildings and the entire economic complex – administrative sector, granaries and storerooms – will become a vast sacerdotal cemetery, under the guardianship of a funerary priest, officially in charge of the necropolis.

From the archaeological excavations in the late 19<sup>th</sup> century, over two hundred tombs are marked inside the *temenos* of the temple. They belong in part to the 21<sup>st</sup> Dynasty and mainly of the 22<sup>nd</sup>. Divine fathers, singers of Amon, prophets and sitar players, and even some priests of Montu or Maat, are buried there : members of the Theban clergy and their families have chosen the Ramesseum as eternal home.

From 1997 until now, the French Archaeological Mission focused its excavations to the processional ways surrounding the temple, mainly at the North and at the West. Under the remains of the ramesside *dromos*, many TIP tombs were discovered and cleared, completing the documentation about this issue. This paper will give an overview of the general organization of the necropolis, of the main types of these family burial plots and of their funerary equipment.



Sylvie Guichard and Patricia Rigault

### The constitution of the collection of coffins of the Egyptian Department of the *Musée du Louvre* : The coffins of the 21<sup>st</sup> Dynasty

The Egyptian Department of the *Musée du Louvre* keeps an important collection of coffins, sarcophagi, cartonnage cases and mummy masks. This collection covers all the periods of the Egyptian history, from the Old Kingdom to the roman time. There are approximately 300 objects among which hundred complete coffins or sarcophagi and several sets with outer and inner coffins and mummy-cover or cartonnage case inside.

These coffins arrived at the Museum in various manners. Some of them were given by the Egyptian government after excavations led by French missions in Egypt (Assiout, Deir el Médineh...), others are part of collections given to the *Louvre* (Cabinet des Médailles or Guimet collections) or bequeathed to the *Louvre* (Curtis in 1938 or Weill in 1950).

Finally, another important source is the acquisition of important private collections at the beginning of the 19<sup>th</sup> century : Durand in 1825, Salt in 1826 and Drovetti in 1827. These collections form the older part of the department and are very often the most difficult to identify now. The lack or disappearance of inventory number on the coffins, the imprecise descriptions written in the registers at the time of their arrival and the damages they have suffered are major obstacles to undertake this identification originating a good number of errors. The coffin set of Djedkhonsouieufankh coming from Bab el-Gasus and given by the Egyptian government in 1893 is a good example illustrating that.

The aim of this paper is to review what we can consider sure in this domain for the 21<sup>st</sup> Dynasty coffins kept in the *Musée du Louvre*.





M. Cristina Guidotti

### Coffins of the Third Intermediate Period in the Egyptian Museum in Florence

In this paper I would like to introduce some of the coffins of the Egyptian Museum in Florence that can be dated back to the Third Intermediate Period, apart from those coming from the famous cachette of Bab el-Gasus, whose catalogue is in press at present. The reason for choosing this topic has also been the necessity of checking the wooden coffins preserved in the museum; however, it isn't possible to complete this checking at present.

Searching in the warehouses, more than ten coffins datable from the Third Intermediate Period have been identified, and some of them are completely unpublished. In this paper, however, I would like to consider only those with a decoration similar to the coffins coming from Bab el-Gasus, and, in particular, the coffin of the priest Padimut.



Nadine Guilhou

### Funerary scenes inside the Third Intermediate Period coffins : The coffin of Khonsumes in the *Musée de la Vieille Charité, Marseille*

Some coffins of the Third Intermediate Period present representations recording funeral scenes and embalming ritual. Outside, we can find, in a few cases, representations of the funerary procession with mourners (for instance the coffin of Imenemipet, BM EA 22941, or the anonymous coffin, Bruxelles E 5881). More often they are painted inside the case such as the scenes of Anubis embalming the mummy lying on the funerary bed with canopic jars. We shall ask ourselves if these representations of funerary scenes and ritual are located on particular places according to their content. We shall examine especially the scenes of the case of the coffin of Khonsumes, Marseille inv. 253, which presents an embalming scene inside the case, with a reflection on its place and significance.





Mahmoud M. Ibrahim

### Funerary papyrus Cairo CG 58024 of Kapefenhakhonsu

The excavation of Bab el-Gasus in 1891 yielded a large number of funerary papyri. Among the papyri preserved in the Egyptian Museum in Cairo, one can find a papyrus written with hieratic script, with inventory number J. E. 96275 and S. R. IV 1533 and CG 58024. It provides precious evidence for the development of the ancient Egyptian religious thought. In the case of papyrus Cairo CG 58024, we are dealing with one specific example of a hieratic funerary text consisting of the beginning of Chapter 27 and continuing with an undefined text, written for Kapefenhakhonsu, "Overseer of the storehouse of the temple of Amun".



France Jamen

### New examination of the funerary equipment of Bab el-Gasus : rebuilding the nature of relationships between the priests buried in the tomb and the High Priest of Amun

During the 21<sup>st</sup> Dynasty, the question arises of the impact of the High Priests taking power on Theban Society and the effect of this phenomenon in the necropolis. In Thebes, the traditional phenomenon of regrouping tombs of the royal family and sometimes courtiers around the ruler's tomb was no longer the norm. Furthermore, the gatherings of family members in the same tomb, as during the New Kingdom, was replaced by the constitution of collective hidden graves, often uninscribed. In this context, the tomb no longer reflects the social status of its owner. However, the location of the bodies in the Cache seems to match the social hierarchy. Indeed the High Priests of Amun and their families were buried in reserved burial chambers in the Caches of Deir el-Bahari. In order to gain a better understanding of the identity on individuals buried in the two burial chambers at the Bab el-Gasus Cache, a systematic verification of the documentation is in progress. It contributes to rebuilding the nature of relationships between the elite buried in the tomb and their rulers by the discovery of new kinships and unknown titles which directly refer to the service of the High Priests.





Panagiotis Kousolis, Eleni Tourna

### The 21<sup>st</sup> Dynasty coffins from the National Archaeological Museum of Athens: A preliminary typological and contextual analysis

The 21<sup>st</sup> Dynasty coffins in the National Archaeological Museum of Athens derive from the Bab el-Gasus funerary context and they were donated to the Museum by the Egyptian government in 1894. They belong to the first phase of the coffin typological classification (yellow coffins) and they belong to the priestly families of Amun. Only one of them, an unnamed coffin with the inv. no. 3413, is exhibited in the permanent exhibition of the Egyptian collection. The scope of this presentation is to discuss the material and to analyse certain peculiarities in their typological and iconographical repertoire, which seem to be closely related to certain development in the funerary ideology of the period.



Nika Lavrentyeva

### The coffin of Iusankh : A gift from the Khedive

The paper is devoted to the coffin of Iusankh from the collection of the Pushkin Museum (I.1a. 6800) : the refinement of its dating, which the author refers to the end of the 21<sup>st</sup> Dynasty. The report examines the inscription on the coffin and its decoration. The history of incoming of the item in the museum collection dates back to its origin from the discovery at the Bab el-Gasus which allows suggesting possible connections with other exhibits of the museum collections.





Giuseppina Lenzo

### The Greenfield Papyrus from the Royal Cachette in Deir el-Bahari

This paper aims to present the first results of a new study of the Greenfield Papyrus kept at the British Museum. It was owned by the priestess of Karnak, Nestanebetisheru, daughter of the High Priest of Amun Pinedjem II, who was buried in the Royal Cachette in Deir el-Bahari. The papyrus is well known because of its exceptional length (37 m) and its particular content : *Book of the Dead* spells, hymns, “mythological” scenes and new texts, which are very important to understand the funerary beliefs during the 21<sup>st</sup> Dynasty. This presentation will focus on the comparison with parallel texts found on the walls of the tombs of Osorkon II in Tanis and his son Sheshonq in Memphis. Besides the texts, this study also gives the opportunity to gather the burial assemblage of Nestanebetisheru (coffins, *shabtis*, vase), which was scattered after the discovery of the Royal Cachette.



Eva Liptay

### Statues of Isis and Nephthys in the Bab el-Gasus cachette : Traces of the mortuary ritual practice in Thebes during the 21<sup>st</sup> Dynasty

Among coffins, funerary papyri, stelae, Osiris statues, *shabtis* and other kinds of funerary equipment, a pair of painted wooden statues of the mourning divine sisters, Isis and Nephthys (Cairo JE 29263 and 29264) was also found at the Bab el-Gasus cachette. The finely elaborated statuettes that represent the goddesses in their traditional mythical role, undoubtedly belong to the repertoire of an especially interesting funerary object type which had a long tradition from the late Old Kingdom to the Late Period in ancient Egyptian mortuary cult. According to New Kingdom private tomb scenes, the twin statues of the divine sisters stand at the ends of the canopy placed on the funerary bark, transported in the funerary cortege. After the burial, in the burial chamber, they were presumably placed around the coffin in order to display or recall the funerary ritual or its mythical archetype (i.e. the lamentation for Osiris) and to make it effective at every cyclical rebirth of the deceased.

The paper will discuss the iconography and the symbolism of the statue type, paying special attention to the ritual function that it fulfilled in mortuary cult. The questions around its ritual function takes on a particular significance in the context of 21<sup>st</sup> Dynasty Thebes where traditional mortuary ritual spaces (e.g. private tombs and private tomb chapels) temporarily ceased to exist.







María Cruz Medina Sánchez and P. Carolina Gutiérrez Neira

### The coffin of Pairusekher (MAN 18253) : Study of the polychromy

The aim of this study is to present the first results of the visual exams and the material characterization of the pictorial layers of the coffin of Pairusekher, a Theban priest of Mut dating from the 21<sup>st</sup> Dynasty. This coffin was found in the cache of Bab el-Gasus (Thebes), and donated in 1893 by the Egyptian Government to the Archaeological Museum in Madrid. The pictorial decoration including pigments and preparation layers, has been analysed with portable XRF, SEM, Raman and UV imaging in order to determine their composition, and therefore establish the difference between the original Egyptian polychromy and restorations from the 19<sup>th</sup> and 20<sup>th</sup> centuries. Calcium carbonates, Egyptian blue, orpiment, and iron oxide are well identified as Egyptian pigments, whereas new elements as zinc and barium are clearly alluding to new synthesized pigments that could have been used in the conservation treatment. The results support the stylistic study of the surface which also differentiates the Egyptian pictorial techniques from the modern restorations.



Andrzej Niwiński

### The newly documented treasure of the 21<sup>st</sup> Dynasty coffins and fragments of these in the basement of the Egyptian Museum, Cairo

The great discovery in February of 1891 of a big number of coffins in the tomb-cache "Bab el-Gasus" at Deir el-Bahari was relatively well documented by G. Daressy inside the tomb : all the coffin-ensembles found by him were numbered with the "A"-numbers, and these numbers are still the best basis of all the estimations as to the nature of the coffin-sets seen *in situ*. Although the location of each coffin has been mentioned in the article by Daressy a few years after the discovery, no information concerning the state of the conservation of the objects has ever been published. This has created a generally wrong supposition that the coffins were all quite well preserved, and the objects exhibited in the galleries and stored in the Third Floor of the Cairo Museum, as well as those presented to the foreign countries seem to confirm such an opinion. However, any attempt at an inventory of the coffins originating from Bab el-Gasus systematically fails. The newly discovered fragments of coffins may help these trials.





María Carmen Perez-Die

### The Lot XIII from Bab el-Gasus at the Museo Arqueológico Nacional de Madrid (Spain)

In 1893 the Egyptian Government donated an important collection of antiquities to Spain, acquired by the National Archaeological Museum in Madrid on 4 January 1895.

These antiquities came from Bab el-Gasus, part of which was given by the Egyptian Government to different Museums worldwide. Spain received Lot XIII, comprising 5 coffins of priests and priestesses of Amon, two boxes for *shabtis* and 60 *shabtis*.

The objects contained in this Lot will be presented at the Lisbon Conference, along with the studies and work undertaken relating to them.



Mohamed Ragab, Islam Abd el Maksoud, Hussein Kamal, Mahmoud Shalabia, Mohamed Abd El Rahman, Kareem Attia

### Beyond the Visible : Examination of a polychrome anthropoid coffin lid (21<sup>st</sup> Dynasty)

This study focuses on the structure and painting technique of a lid from an anthropoid coffin belonging to Third Intermediate Period, 21<sup>st</sup> Dynasty. It was found in Bab el-Gasus, in 1891.

The goal of this study is to examine and document the structure and materials used in craftsmanship of the lid. Preliminary investigations confirm that this object was crafted with planks from a particular species of tree, the *figus sycomorua*.

The feasibility, effectiveness, and overall value of Portable X-ray Radiography were proven while studying the coffin lid. It helped to identify the structure of the object which was composed of irregular planks jointed by wooden dowels. Digital photography and multispectral image (Ultra Violet and Infrared) and RTI for the documentation of the object were used. Samples were studied under both optical microscope and Scanning Electron Microscope (SEM) to obtain a more detailed observation of the condition and physical characteristics of the wood.





Cynthia May Sheikholeslami

### **Biography and ritual : Prosopography and burial groups from Bab el-Gasus**

Studies of the material retrieved from Bab el-Gasus in 1891 have tended to concentrate on discrete aspects without attempting a more comprehensive understanding of the information : coffin style and iconography, funerary papyri, prosopography, and dating. This paper aims to integrate information not only about individuals but also objects interred with them from the burial groups discovered in this 21<sup>st</sup> Dynasty cache tomb of the priests and priestesses of Amun in order to give more coherent biographies of some of the members of this Theban priestly group.



Victor V. Solkin

### **Bab el-Gasus : The “Russian Lot” and its history**

A wonderful collection of items from the collective tomb of Bab el-Gasus has been donated to the Russian government as the Lot VI – a personal gift to the Emperor Alexander III. Unfortunately, the Lot has been divided between the most prominent universities of Russia. Now these items, including some outstanding masterpieces, are kept in different museums of Russia and Ukraine. The paper will discuss the complete list of the “Russian Lot”, its history and its modern condition.





Rogério Sousa

### Heart amulets in Bab el-Gasus : From mummy wrappings to coffin decoration

The heart amulet has a bold meaning in the Theban necropolis, playing an important role in coffin decoration from the reign of Amen-hotep II onwards. The unwrapping of the mummies found in Bab el-Gasus gives us the chance to compare the objects used in the mummification with the depictions of the heart amulets in coffin decoration. Starting with the presentation of the actual objects found on the mummies, we will try to understand the purpose of their use in the original burial assemblages. We will also typify the contexts of use of the heart amulet in coffin decoration using the burial assemblages from Bab el-Gasus. This approach allows us not only to have an integrated view of the symbolism and ritual use of the heart amulet as it will shed light on the processes that shaped coffin decoration during the 21<sup>st</sup> Dynasty.



Helen Strudwick, Meghan Strong and Elsbeth Geldhof

### Seeing coffins in a new light : Materiality and perception

Current analysis suggests that the light reflecting, absorbing and transmitting properties of the Bab el-Gasus coffin sets could be manipulated by layering or mixing diverse yellows and/or by adding a yellow pigment to the varnish. The appearance of these surface coatings may have been affected by the use of hand-held torches, as referenced in *Book of the Dead*, Spell 137a/b.

Vignettes from the *Book of the Dead* and tomb scenes show that, for at least part of the funeral rituals, coffins were placed in a vertical position. The decoration on the interior of inner coffins, particularly of the yellow coffin type, may suggest that in the 21<sup>st</sup> Dynasty, if not before, the inner coffin was open for at least part of the funeral ritual. The development of the mummy board as a covering for the mummy within the inner coffin may be partly in response to this.

This paper explores the interplay between the use of yellow pigment and varnish in 21<sup>st</sup> Dynasty coffins and the use of artificial light during funerary rituals. The way in which this and the physical placement of the coffin contributed to the perceived transformation of the deceased through ritual enactment is also discussed.





Nigel Strudwick

## Archaeological and textual notes on the sources of 21<sup>st</sup> Dynasty coffins

A very important line of recent research on coffins of the late New Kingdom and the 21<sup>st</sup> Dynasty, including those from the Bab el-Gasus, suggests that there was a very high level of re-use of earlier coffins, either in whole or in part. Recent re-examination of many coffins is indicating that these were largely 19<sup>th</sup> and 20<sup>th</sup> Dynasty creations. But from where did the re-used coffins come?

This paper will survey some of the evidence for the original sources of these re-used coffins and suggest particular problems to be solved and lines of research. Very few intact original New Kingdom burials are known to us, although there are the inevitable difficulties in disentangling what damage was done to them in ancient times and what was done in the early years of Egyptology in the 19<sup>th</sup> century AD. A major source for the late New Kingdom destruction is the famous group of texts known as the Tomb Robbery Papyri. Although these have been much used to obtain insights on the politics of the era, they are a mine of information on the socio-economic situation, and can provide many intriguing hints and clues for the sources of the coffins reused in the 21<sup>st</sup> Dynasty.



Mykola Tarasenko

## Bab el-Gasus Lot VI in the light of new archive documents

The report analyses new data related to initial distribution of Bab el-Gasus antiquities from Lot. VI received by the Russian Empire in 1894. The new documents from the State Archive of Odessa Region found by the author are presented.

The first mention (April 21, 1893) of the Bab el-Gasus antiquities was found in the letter of the Imperial Archaeological Commission sent to the Novorossiiskiy (Odessa) University. The letter contains an offer to the Russian Government to accept "23 coffins with mummies" as a gift. One or two of the coffins were suggested to be placed in the University Museum. However, this plan was not executed and the Khedive gift was divided into 17 parts.

Other documents specify that in mid February 1894 "Emperor Alexander II" ship of the Russian Steam Navigation and Trading Company arrived at Odessa and delivered 6 boxes with Egyptian artefacts. The Khedive gift was accompanied by the inventory of Lot VI prepared by the Service of Antiquities according to which the boxes contained 4 coffins, 3 "funerary boxes" and 46 "funerary statuettes" (*shabtis*). Initially the boxes had to be sent for storage to the Odessa History and Antiquities Society Museum; however its representatives refused to accept it due to its large volume. As a result, Professor Aleksey Derevytskyi from the Novorossiiskiy (Odessa) University was responsible for placement and further destiny of this gift. The Professor distributed these antiquities among the university museums of the Empire. This process was completed by 1895.

Two detailed reports of Professor Derevytskyi were found in the archive. The reports stated the destination of artefacts, bills of lading, cost estimates and the letters confirming receipt of the artefacts. Thus, the Lot contained : coffins (6 pcs.), mummy-covers (4 pcs.), *shabtis* (92 pcs.), *shabti* boxes (3 pcs.), mummy shrouds (3 fragments). These objects were sent from Odessa to the following institutions across the Russian Empire :

- 1) Moscow University (1 coffin (Cairo J.E. 29687), 10 *shabtis*, 1 mummy shroud).
- 2) Kyiv University (1 coffin (Cairo J.E. 29634), 10 *shabtis*, 1 mummy shroud).
- 3) Kazan University (1 coffin, 9 *shabtis*).





- 4) Novorossiyskiy (Odessa) University (1 coffin (Cairo J.E. 29712), 2 *shabti* boxes, 9 *shabtis*, 1 mummy shroud).
  - 5) Kharkiv University (1 coffin, 9 *shabtis*).
  - 6) Warsaw University (1 coffin, 9 *shabtis*, 1 *shabti* box).
  - 7) University of Yuriev (Tartu) (1 mummy-cover, 9 *shabtis*).
  - 8) University of Helsingfors (Helsinki) (1 mummy-cover, 9 *shabtis*).
  - 9) The Imperial Society for the Encouragement of the Arts, Saint Petersburg (1 mummy-cover, 9 *shabtis*).
  - 10) Baron Alexander von Stieglitz Central School for Technical Drawing, Saint Petersburg (1 mummy-cover, 9 *shabtis*).
- To conclude, the author will submit the data on current location and safekeeping of antiquities from Bab el-Gasus Lot VI.



Alba Villar Gómez

## Beyond Amun : The servants of Khonsu at Bab el-Gasus

The funerary equipment from Bab el-Gasus, a cache traditionally linked to the priesthood of Amun, includes more than thirty objects where servants of Khonsu are documented. The personnel and cult of the different manifestations of this god, one of the three principal ones at Thebes, have received little attention up to now.

However, the in-depth analysis of their structures and how different personnel functioned within the Theban temple and wider administration sheds light on the administrative and cultic spheres of the complex 21<sup>st</sup> Dynasty.

In this regard, the biographical and genealogical information extracted from the funerary goods of these men and women establish a general framework for the analysis of the Theban clergy of Khonsu in Thebes Neferhotep and Khonsu the Child at all levels. A background research into Bab el-Gasus' prosopographical material from a different point of view, where the child god of the Theban triad gained relevance, provides us with a broader understanding of the social and religious background in which the cache was set.





René van Walsem

### Different approaches of the dynamics and interpretation of coffin/sarcophagus evolution in ancient Egypt

By taking as starting point a tiny commonplace artefact of our own culture, not only as reflecting, but, fundamentally, *being* a small complex system of *information* to which our entire culture can be linked, the evolution of ancient Egyptian coffins/sarcophagi appears to be suited for being approached in the same light. In this lecture this extremely complex and *dynamic* process and its ensuing interpretation problems, reflected and created during this development - which has caused a lot of confusion in Egyptology about *the* interpretation of the phenomena - will be investigated by using, at first sight, not very obvious concepts from non-humanities disciplines (far) outside Egyptology, which are stronger and more effective instruments for answering the relevant *deep* questions on the *fundamental drive(s)/ cause(s)* of the inexorably *non-stability* and permanent *changes* of these information systems, than the traditional vocabulary of the humanities is able to. This approach enables us to realize that Egyptology is not a self-sufficient scientific island to solve the (fundamental) problems concerning the ancient Egyptian culture, but is embedded in, and subjected to the dynamics of a much higher order of information system, revealing their and our position concerning the fundamental existential issues.



Marianna Zarli

### Lot V from Bab el-Gasus (Egyptian Museum in Florence) : A reconstruction of the ensembles

During the division of the finds from Bab el-Gasus, Lot V was assigned to Italy and it was sent to the Egyptian Museum in Florence. Thanks to a careful investigation in the Archives of the Museum it was possible to reconstruct the itinerarium of the eight boxes from Egypt to Florence and the originary setting of the Lot. The gift consisted in five coffin ensembles (a total of 18 components), 92 funerary statuettes and three *shabti*-boxes. Most of these objects are well preserved but the reconstruction of the Lot has been complicated by the difficult access to some of them in the storerooms of the Museum. The study of the shipping documents of Lot V and the manuscript Catalogues, together with the autoptical analysis of the objects, led to a detailed reconstruction of the coffin ensembles and the implementation of a Catalogue. Of particular interest is the reconstruction of the complete ensembles of an anonymous Chantress of Amun (A.15) and Ankhesenmut (A.60), as well as the 'rediscovery' of the mummy-covers belonging to the ensembles A.15 and A.22 and the match between the lid and the case of the outer coffin from A.56.



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**THE GATE OF THE PRIESTS  
PROJECT**



**The Gate of the Priests  
Centre of Classical and Humanistic Studies  
University of Coimbra**

The “Gate of the Priests Project” was set up in 2013 by the Centre of Classical and Humanistic Studies of the University of Coimbra, launched and developed by Rogério Sousa, in collaboration with Alessia Amenta (Vatican Museums), Kathlyn Cooney (University of California - Los Angeles) and René van Walsem (University of Leiden). This Project was joined in 2014 by Luc Delvaux (*Musées Royaux d’Art et d’Histoire* in Brussels), Hélène Guichard (*Musée du Louvre* in Paris), Christian Greco (*Museo Egizio di Torino*) and in 2015 by Lara Weiss (*Rijksmuseum van Oudheden* in Leiden).

The cooperation between René van Walsem and Rogério Sousa started with the study of the coffins from the Lot VIII kept at the Geographical Society of Lisbon. The resulting catalogue will be released in the beginning of 2017.

Aiming to extend this study to other collections from this corpus, the team designed methods, concepts and terminology to prepare comparative studies.

An important goal of the “Gate of the Priests Project” is the record and documentation of all the objects found in the Tomb of the Priests of Amun. The primary focus of our cooperation aims at the archival reconstruction of the 17 lots of antiquities that were sent out of Egypt in 1893. The Project is giving important steps in that direction, carrying out the thorough study of selected collections involving several scholars. These studies will be thoroughly released in the *Gate of the Priests Series*, published by Brill as a sub-series of the *Culture and History of the Near East Series*. This series is open to





contributions of the scientific community at large and it is edited by Rogério Sousa and Alessia Amenta.

In cooperation with the Egyptian Museum in Florence, the Project is carrying out the publication of Lot V. This volume is edited by Maria Cristina Guidotti and Rogério Sousa, with contributions by Marianna Zarli, Kathlyn Cooney and Deborah Vannucci. The volume gathers the catalogue of coffins, *shabtis* and *shabti*-boxes providing critical views on coffin decoration and re-use. Other volumes releasing the first results of the systematic study on coffin decoration will follow.

The activity of the “Gate of the Priests Project” is closely connected with the research carried out by each partner, which will be briefly presented in the following pages. We hope that we will soon be able to share our documentation and archival work with the international community as a whole. In this process your contribution is priceless and we are looking forward to it!



Photo by Carlos Ladeira. Courtesy of the Geographical Society of Lisbon





**Kathlyn Cooney**  
**University of California - Los Angeles**

Kathlyn Cooney ongoing research on 21<sup>st</sup> Dynasty coffins is attempting a wide scale systematic examination of coffin re-use to understand the scale and methods, concentrating on large collections of coffins in museums and research institutions. To date she has examined nearly 300 coffins in 26 museums and research institutions in 24 cities throughout the United States and Europe. Coffins represent an ideal dataset representative of elite Theban society, allowing a study of funerary economics in the light of elite demands for public rituals using religiously charged funerary materiality. The analysis of this material thus far shows a re-use rate of over 50%, a rate of coffin re-use so high as to suggest the normalization of recommodification of funerary arts, at least during times of crisis. Other research questions incorporated in this study include investigating the methods of reusing another person's coffin, who re-used coffins, and how funerary arts re-use and theft impacted the way that ancient Egyptians approached funerary materiality and ritual action during times of social crisis and after.



Photo by Marissa Stevens





Alessia Amenta

### Vatican Coffin Project – Vatican Museums

The first batch of coffins to be analysed by the “Vatican Coffin Project” was found in Bab el-Gasus. These coffins were selected because they form a coherent *corpus* providing dating, provenance and commissioning.

These objects are labelled as ‘yellow coffins’, because they were given a golden yellow background, which intended to provide the deceased with solar light, the principle of eternal regeneration, and present a translucent varnish all over the external surface and on some parts of the inner decoration.

It is clear that all the coffins found in Bab el-Gasus underwent a considerable amount of handling, packaging and transport before arriving in Europe almost two years after their excavation.

These are the first results of the Vatican team of the “Vatican Coffin Project” concerning the Vatican Bab el-Gasus coffins :

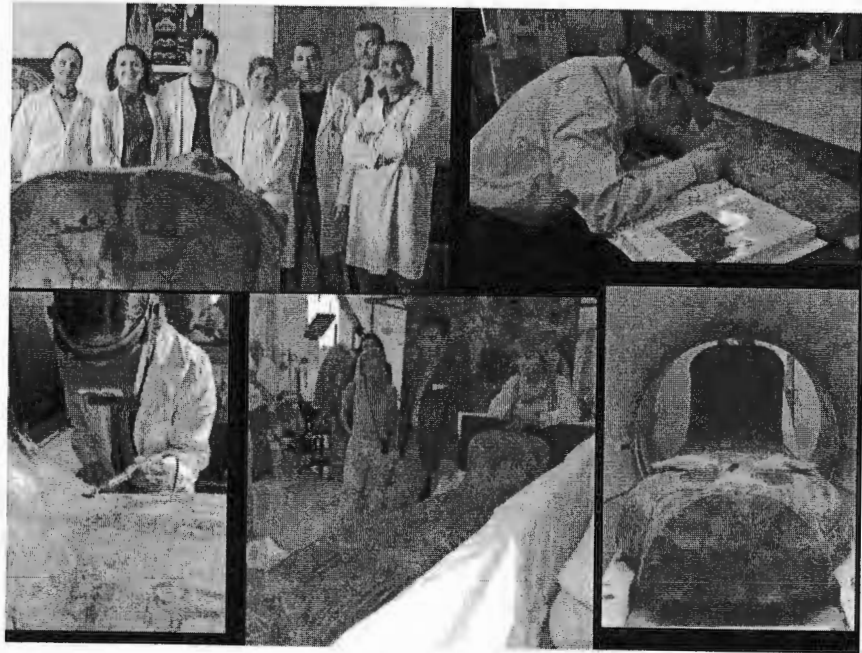
- Drafting and editing of the Protocol of analyses and Protocol of conservation.
- Study of the painting and construction techniques of all the Bab el-Gasus coffins conserved in the Vatican. They are :
  - Invv. MV 25015.2.1-2 (box and lid)
  - Invv. MV 25016.2.1-2 (box and lid)
  - Invv. MV 25020 (mummy board)
  - Invv. MV 25021 (mummy board)
  - Invv. MV 25022 (mummy board)
  - Invv. MV 25035.3.1-3 (lid and box and mummy board)
  - Invv. MV 51515 (mummy board)
  
- Identification of the species of wood used in these coffins, thanks to the collaboration of Victoria Asensi Amoros (Xylodata, Paris).



- A restoration campaign for all the coffins was initiated. Giovanna Prestipino is the conservator in charge of the Vatican Museums Egyptian coffins.
- In 2013 the “Vatican Coffin Project” organized the ‘First Vatican Coffin Conference’ in the Vatican Museums to share the results of the Bab el-Gasus coffins study with the scientific community at large and to compare them with studies on coffins from the Third Intermediate Period.
- Study of the Bab el-Gasus coffins with CT-Scanning. This study aimed at understanding both the construction techniques and the pictorial layers involved in the decoration of the coffins. The first results were presented at the *British Museum Colloquium - Ancient Egyptian Coffins* (British Museum, 28-29 July 2014).
- Study of the Bab el-Gasus coffins with RTI images. This study aimed at understanding both the pictorial layers and morphology of the surface. This study results from a collaboration with the Centro Conservazione e Restauro *La Venaria Reale* in Turin, partner of the VCP.
- With the collaboration of the restorer Giovanna Prestipino and the Diagnostic Laboratory a series of tests was set up to ascertain the best materials (consolidants and adhesives) to be used in the conservation of polychrome coffins. The first results have been presented at the conference *Lo Stato dell’Arte. XIII Congresso Nazionale IGIIC* (Turin, 22-24 October 2015) and at the conference *Ancient Egyptian Coffins. Past-Present-Future* (Cambridge, 7-9 April 2016).
- Kathlyn Cooney, UCLA University, studied the re-use of the Vatican coffins from the Bab el-Gasus cache.
- The Vatican team of the “Vatican Coffin Project” was named consultant for the analyses and conservation of the coffins of the Museo Egizio in Turin.
- The restoration of the external coffin of Butehamun, a royal scribe who lived between the end of the New Kingdom and the beginning of the Third Intermediate Period (Inv. 2236/1-2) was entrusted to the restorer Giovanna Prestipino and the Vatican team of the VCP. The first results have been presented at the conference *Ancient Egyptian Coffins. Past-Present-Future* (Cambridge, 7-9 April 2016).







Courtesy of the "Vatican Coffin Project"





THE GATE OF THE  
**PRIESTS**  
BAB EL-GASUS PROJECT





BAB EL-GASUS PROJECT  
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