

The  
**Archaeology** and  
**Art** of  
**Ancient Egypt**

Essays in Honor of David B. O'Connor



Volume II

Edited by  
Zahi A. Hawass  
and Janet Richards



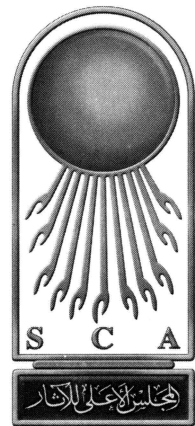
The  
**Archaeology** and  
**Art** of  
**Ancient Egypt**

Essays in Honor of David B. O'Connor

ANNALES DU SERVICE DES ANTIQUITÉS DE L'ÉGYPTE  
CAHIER N° 36

Volume II

Edited by  
Zahi A. Hawass  
and Janet Richards



PUBLICATIONS DU CONSEIL SUPRÊME DES ANTIQUITÉS DE L'ÉGYPTE

**Graphic Designer**  
Lourie, Margaret A.

**Director of Printing**  
Safwat, Amal

(CASAE 36) 2007

© CONSEIL SUPRÊME DES ANTIQUITÉS DE L'ÉGYPTE, LE CAIRE, 2007

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher.

Dar el Kutub No. 5576/2007  
ISBN-10 977-437-241-7  
ISBN-13 987-977-437-241-4  
ISSN 5576/2007

IMPRIMERIE DU CONSEIL SUPRÊME DES ANTIQUITÉS

# Contents

## Volume I

### Preface

ZAHY A. HAWASS

xiii

### Acknowledgments

xv

### List of Abbreviations

xvi

### David B. O'Connor: A Tribute

H. S. SMITH

xix

### An Archaeological Biography

JANET RICHARDS

xxi

### Essays

MATTHEW DOUGLAS ADAMS, **Household Silos, Granary Models, and Domestic Economy in Ancient Egypt**

1

WILLIAM Y. ADAMS, <i>Anthropology and Nubiology</i>	25
DAVID ANDERSON, <i>Zoomorphic Figurines from the Predynastic Settlement at el-Mahâsna, Egypt</i>	33
DIETER ARNOLD, <i>Buried in Two Tombs? Remarks on “Cenotaphs” in the Middle Kingdom</i>	55
JOHN BAINES AND LIAM MCNAMARA, <i>The Twin Stelae of Suty and Hor</i>	63
KATHRYN A. BARD AND RODOLFO FATTOVICH, <i>Mersa/Wadi Gawasis: New Evidence of a Pharaonic Harbor</i>	81
LADISLAV BAREŠ, <i>Lesser Burial Chambers in the Large Late Period Shaft Tombs and Their Owners</i>	87
LAUREL D. BESTOCK, <i>Finding the First Dynasty Royal Family</i>	99
ROBERT S. BIANCHI, <i>The Stones of Egypt and Nubia</i>	109
MANFRED BIETAK, IRENE FORSTNER-MÜLLER, AND TOMASZ HERBICH, <i>Discovery of a New Palatial Complex in Tell el-Dab‘a in the Delta: Geophysical Survey and Preliminary Archaeological Verification</i>	119
PATRICIA BOCHI, <i>The “Image” as Visual Trope and Cognitive Structure in the Ancient Egyptian Harpers’ Songs</i>	127
JANINE BOURRIAU, <i>The Vienna System in Retrospect: How Useful Is It?</i>	137
EDWARD BROVARSKI, <i>King Ntr-k<sup>3</sup>-R<sup>c</sup> ‘Ii-m-ḥtp s<sup>3</sup> Pth?</i>	145
BETSY M. BRYAN, <i>A ‘New’ Statue of Amenhotep III and the Meaning of the <i>Khepre</i>sh Crown</i>	151
LAURENT CHIOTTI, HAROLD L. DIBBLE, DEBORAH I. OLSZEWSKI, SHANNON R. MCPHERRON, UTSAV SCHURMANS, AND JENNIFER R. SMITH, <i>Paleolithic Abydos: Reconstructing Individual Behaviors across the High Desert Landscape</i>	169

SUE D'AURIA, <i>The American Branch of the Egypt Exploration Fund</i>	185
ROSALIE DAVID, <i>The International Ancient Egyptian Mummy Tissue Bank: A 21st Century Contribution to Paleo-pathological and Paleo-pharmacological Studies</i>	199
DENISE DOXEY, <i>A New Kingdom Pair Statue in the University of Pennsylvania Museum</i>	215
GÜNTER DREYER, <i>Wer war Menes?</i>	221
KATHERINE EATON, <i>Memorial Temples in the Sacred Landscape of Nineteenth Dynasty Abydos: An Overview of Processional Routes and Equipment</i>	231
YAHIA EL-MASRY, <i>The Ptolemaic Town (Ptolemais)</i>	251
AHMED EL-SAWY, <i>The Necropolis of Ancient Terenouthis (Kom Abou Bellou)</i>	267
RICHARD A. FAZZINI, <i>Some Objects Found before the First Pylon of the Mut Temple</i>	277
LAUREL FLENTYE, <i>The Mastabas of Ankh-haf (G7510) and Akhethetep and Meretites (G7650) in the Eastern Cemetery at Giza: A Reassessment</i>	291
RENEE FRIEDMAN, <i>New Observations on the Fort at Hierakonpolis, Appendix by Dietrich Raue</i>	309
MELINDA HARTWIG, <i>A Head of a Ramesside Queen from Abydos</i>	337
STEPHEN P. HARVEY, <i>King Heqatawy: Notes on a Forgotten Eighteenth Dynasty Royal Name</i>	343
FEKRI A. HASSAN, <i>Droughts, Famine and the Collapse of the Old Kingdom: Re-reading Ipuwer</i>	357
ZAHY A. HAWASS, <i>The Discovery of the Osiris Shaft at Giza</i>	379

COLIN A. HOPE, <i>Egypt and 'Libya' to the End of the Old Kingdom: A View from Dakhleh Oasis</i>	399
SALIMA IKRAM, <i>Animals in the Ritual Landscape at Abydos: A Synopsis</i>	417
RICHARD JASNOW, "Through Demotic Eyes:" <i>On Style and Description in Demotic Narratives</i>	433
JANICE KAMRIN, <i>Toward a New Database for the Egyptian Museum, Cairo</i>	449

## Volume II

NAGUIB KANAWATI, <i>The Watchers/Dependents of Min of Akhmim in the Old Kingdom</i>	1
BARRY KEMP, <i>The Orientation of Burials at Tell el-Amarna</i>	21
PETER LACOVARA, <i>A Rishi Coffin from Giza and the Development of This Type of Mummy Case</i>	33
ANTHONY LEAHY, <i>Tomb Relief Carving at Abydos in the Seventh Century BC</i>	39
MARK LEHNER AND FREYA SADARANGANI, <i>Beds for Bowabs in a Pyramid City</i>	59
RONALD J. LEPROHON, "Opening" <i>in the Pyramid Texts</i>	83
CHRISTINE LILYQUIST, <i>Reflections on Mirrors</i>	95
MICHELLE MARLAR, <i>Sex as a Votive Offering at the Osiris Temple</i>	111
GEOFFREY T. MARTIN, <i>The Early Dynastic Necropolis at North Saqqara: The Unpublished Excavations of W. B. Emery and C. M. Firth</i>	121
HEATHER LEE MCCARTHY, <i>The Beit el-Wali Temple of Ramesses II: A Cosmological Interpretation</i>	127

ROBERT S. MERRILLEES, <b>Egyptological Ramblings Down Under</b>	147
A. J. MILLS, <b>Where Are We Going?</b>	157
ANGELA MILWARD-JONES, <b>A Unique Design on a Faience Bowl from Abydos</b>	161
ELLEN F. MORRIS, <b>On the Ownership of the Saqqara Mastabas and the Allotment of Political and Ideological Power at the Dawn of the State</b>	171
KAROL MYSLIWIEC, <b>The Scheme 2 × 4 in the Decoration of Old Kingdom Tombs</b>	191
ADELA OPPENHEIM, <b>Three Deities in Procession: A Relief Block from the Pyramid Complex of Senwosret II at Lahun in the Metropolitan Museum of Art</b>	207
R. B. PARKINSON AND DETLEF FRANKE, <b>A Song for Sarenput: Texts from Qubbet el-Hawa Tomb 36</b>	219
DIANA CRAIG PATCH, <b>Third Intermediate Period Burials of Young Children at Abydos</b>	237
MARY-ANN POULS WEGNER, <b>A Third Intermediate Period Burial 'Ad Sanctos' at Abydos</b>	257
STEPHEN QUIRKE, <b>Labour at Lahun</b>	273
ALI RADWAN, <b>Concerning the Cult of Amenhotep III after His Death</b>	289
DONALD B. REDFORD, <b>Some Toponyms and Personal Names Relating to the Sea Peoples</b>	299
CAROL REDMOUNT, <b>El Hibeh: A Brief Overview</b>	303
JANET RICHARDS, <b>The Archaeology of Excavations and the Role of Context</b>	313



GAY ROBINS, <b>The Decorative Program in the Tomb of Tutankhamun (KV 62)</b>	321
GERRY D. SCOTT, III, <b>Two Ceremonial Palette Fragments in the Collection of the San Antonio Museum of Art</b>	343
STEPHAN JOHANNES SEIDLMEYER, <b>People at Beni Hassan: Contributions to a Model of Ancient Egyptian Rural Society</b>	351
ALAA EL-DIN M. SHAHEEN, <b>“Water Carrier” or the Like in the Ancient Egyptian Sources and Its Resemblance to Dilmun Glyptic Art</b>	369
JJ SHIRLEY, <b>The Life and Career of Nebamun, the Physician of the King in Thebes</b>	381
DAVID P. SILVERMAN AND JENNIFER HOUSER WEGNER, <b>A Late Egyptian Story in the Penn Museum</b>	403
RAINER STADELMANN, <b>King Huni: His Monuments and His Place in the History of the Old Kingdom</b>	425
CHIP VINCENT, <b>International Conservation Methodology, Practice and Ethics and Their Application at the American Research Center in Egypt’s Conservation Project at Abydos</b>	433
DEBORAH VISCHAK, <b>Identity in/of Elephantine: The Old Kingdom Tombs at Qubbet el Hawa</b>	443
JOSEF WEGNER, <b>From Elephant-Mountain to Anubis-Mountain? A Theory on the Origins and Development of the Name Abdju</b>	459

# A Rishi Coffin from Giza and the Development of This Type of Mummy Case

Peter Lacovara

*Michael C. Carlos Museum, Emory University*

While the work of the Harvard University-Museum of Fine Arts, Boston Expedition at Giza yielded some of the most important monuments we have from the Old Kingdom, the excavations also uncovered significant material from later periods in Egyptian history, much of which has gone unnoticed and unpublished.

One interesting example are the fragments of a "rishi" type coffin now preserved in the Museum of Fine Arts, Boston (Fig. 1).<sup>1</sup> These fragments were part of a burial at the edge of the great Western Cemetery at Giza. This area was actually excavated by Clarence S. Fisher for the University Museum of the University of Pennsylvania.<sup>2</sup> Fisher worked in conjunction with Reisner and left the cartonnage fragments at Harvard Camp as part of the study collection kept there at the site (cf. DUNHAM 1972: 38–39).<sup>3</sup>

The fragments were part of a badly decomposed coffin found in a burial between Fisher's mastabas 3040 and 3030. Fisher records his excavation of the area in his notes as:

Saturday, January 30, 1915.

"...Work was carried on again this morning clearing out hard-packed debris which was under (in street south of 3030) the sand. In debris a number of small pottery ceremonial jars and saucers. Finished clearing out sand and a little hard debris from between 3030 and 3040. In small space under mastaba 3040 was found a number of small pottery ceremonial jars and saucers, a rough flint spear head, a small piece of worked flint, and a fragment of a large pottery jar of thick, rough ware."

Sunday, January 31, 1915

"...Work on pits A, B, C, D of 3041, a stone mastaba. Clearing out limestone debris from A and sand from B, C, and D. In B a burial was uncovered about \_\_\_ cm. below top...." (Fisher's field notes for Sunday, January 31, 1915)

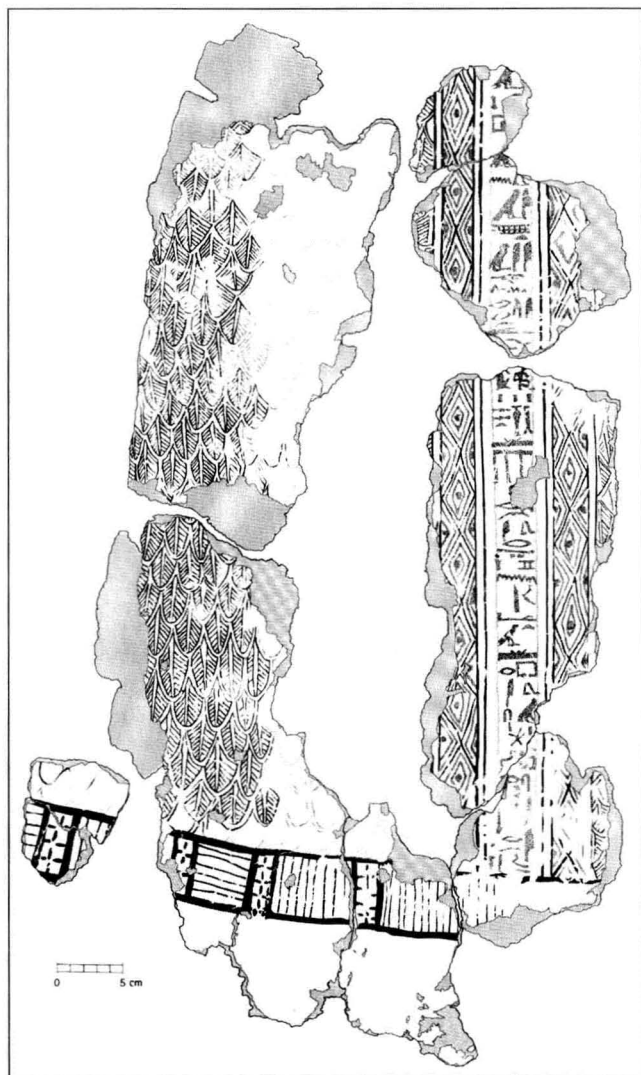


Fig. 1: Fragments of rishi coffin from Giza. Drawing by Andrew Boyce.

the foot end is decorated with bands of white, red, green and yellow and outlined, scored and checked in black in imitation of beaded anklets (Fig. 2).

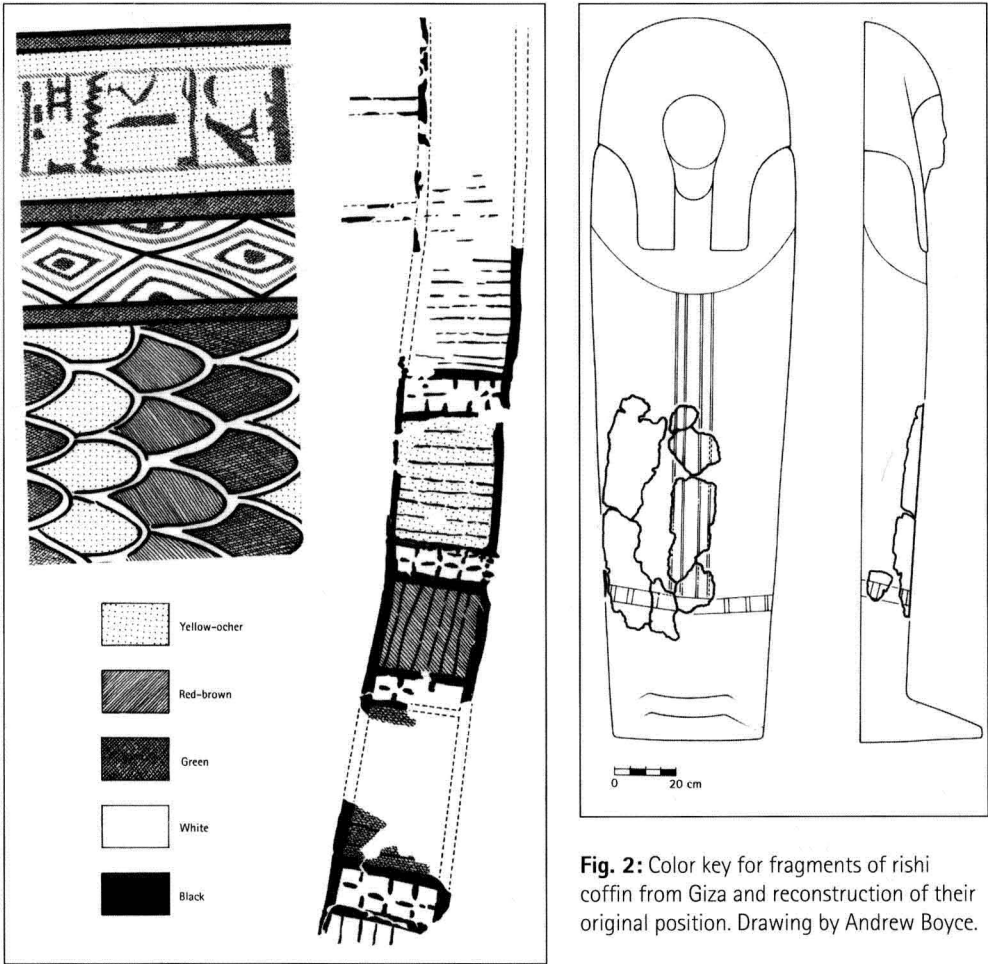
The surviving text reads, "*I have gone down to my nome, I have done that which men love and the gods promise in order that I may arrive in the land of Ma'at and that I may come forth from the doors of eternity*" (cf. BRITISH MUSEUM Texts II 1912: pl. 24).<sup>5</sup>

The hastily executed signs of the inscription contrast with the carefully delineated painted patterns on the fragments. This type of fine painted decoration is characteristic of the last stage in the development of the private "rishi" coffin, dating to the early Eighteenth Dynasty. A close parallel to this coffin had originally been made for the lady Rai and re-used for the burial of

Fisher's brief entries are accompanied by two rough sketch plans, which suggested that the burial was intrusive into the plundered fill of one of the mastaba tomb shafts. This is not unlike a burial of approximately the same period as discovered by Emery in the Archaic necropolis at Saqqara (cf. BOURRIAU 1991: 129-144, esp. 136-140).<sup>4</sup>

The coffin fragments are the only objects preserved from the burial noted as 3040 x on the boxes which held them. Today, they number 8 adjoining pieces measuring approximately 74.0 cm long by 30.0 cm wide. The fragments are badly decayed, with only the outer cartonnage layer remaining, but they indicated that the original coffin was a particularly fine example of the type. A column of text in green hieroglyphs runs down the center between green lines and with a polychrome diamond panels in red, yellow, black, and green over white on either side.

The scale pattern on the outside of the borders is carefully done in yellow, red and pale green with black outlines and feather tick marks. The



**Fig. 2:** Color key for fragments of rishi coffin from Giza and reconstruction of their original position. Drawing by Andrew Boyce.

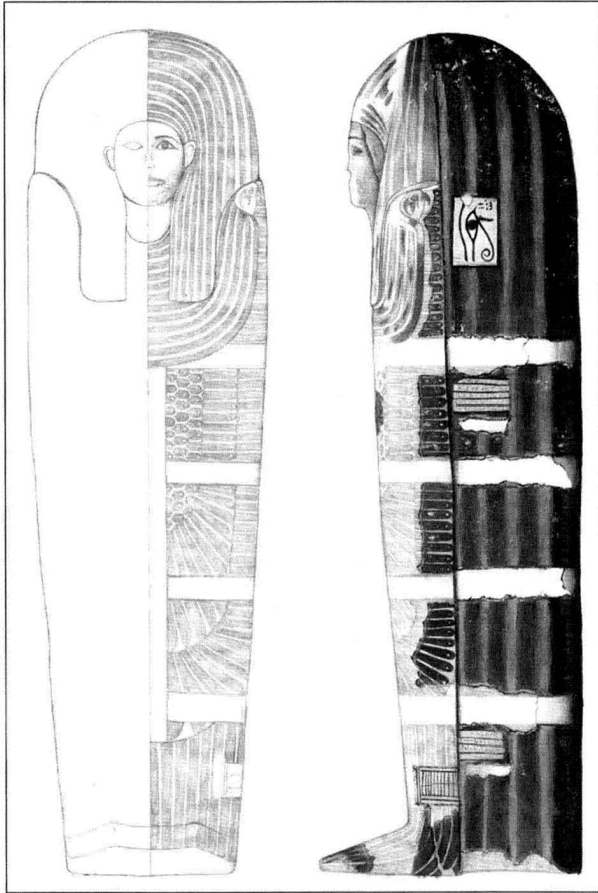
Ahmoese-Inhapi, now in the Egyptian Museum in Cairo (Fig. 3) (Cairo CG 61004: cf. PARTRIDGE 1994: 39–40). An abstracted anklet similar to the Boston fragments is visible at the foot end of this coffin as well, and the quality of the painting is of a similar high standard.

While most “rishi” coffins are known from the Theban area, masks with rishi type decoration have been found in Nubia (VERCOUTTER 1976: 151–261) Naga ed-Deir<sup>6</sup> and Beni Hasan (GARSTANG 1907: 177). There is also an unprovenanced example from the art market (Christie’s London Antiquities sale catalog April 30–May 1, 1974: pl. 26, no. 367).

The coffins have that been excavated at Thebes can be dated to the latter part of the Second Intermediate Period and early Eighteenth Dynasty and are clearly the work of provincial craftsmen. They were probably “mass produced,” dug out of a single log of sycamore wood.

Few examples of these rishi coffins derive from well-dated contexts, making it difficult to determine a chronological development. Also, since the preponderance of the surviving examples come from Thebes, it is difficult to distinguish regional as opposed to developmental differences.

One main distinction observable in these coffins is the type of headdress. The most common



**Fig. 3:** The coffin of the Lady Rai from the burial of Ahmose-Inhapi. Drawing by Andrew Boyce.

type is the “nemes” headcloth as described above, while the other is a version of the female “Hathorian” headdress. This was clearly intended to be gender-specific, as can be seen by comparing the coffins of Sekhenere Tao and Queen Ahhotep in Cairo.

The “Hathorian” type clearly evolves from Middle Kingdom antecedents such as the coffin of Senebtisi at Lisht (WINLOCK 1916: 23–56).<sup>7</sup> Such coffins are rare, as women’s coffins, as opposed to men’s are in general. One example, now in the Metropolitan Museum of Art in New York, may be one of the earliest in the series. It is rather narrow with a gilded face and inlaid eyes and particularly good workmanship. It also uses a color scheme not unlike the box coffins of the Thirteenth Dynasty (MMA 12.181.330).

A model coffin, in Cairo, inscribed for Titi-nefer, is far cruder in execution and uses a more colorful palette (NEWBERRY 1957: 415, pl. 45 no. 48405). As with the standard rishi type, the “female” coffins also tend to become broader through time (WINLOCK 1924: 274–276) although, they again

narrow dramatically within the first reigns of the Eighteenth Dynasty.

A small child’s coffin now in the Metropolitan also has a “Hathorian wig,” and a broad lid with finely carved features and a carefully painted feather pattern (MMA 23.3. 461). It also has three-dimensional crossed arms as typically seen on coffins of the early Eighteenth Dynasty, as for example on Ahmose-Nofretari or Meryetamun (Cf. PARTRIDGE 1994: 57, 93).

As mentioned above, the standard “male” type of rishi coffin also develops in shape from narrow, as can be seen in the anthropoid coffins of the Thirteenth Dynasty (cf. BOURRIAU 1988: 91–92), to broad, as in the coffin of Sekenenre Tao. The coffins of the Intefs in the British Museum and the Louvre are only slightly less wide, with a tall arched foot, and have high, peaked “nemes.”

A return to a more narrow type of rishi coffin found at the end of the Second Intermediate Period and beginning of the New Kingdom is exemplified by an example excavated at Qurna (PETRIE 1909: 6–11). Among the burial equipment was a group of Classic Kerma beakers which confirms a

late 17th Dynasty date for this type of coffin. Like a number of Theban coffins, the Qurna "rishi" is very narrow with a long face and high nemes with long lappets and a low, thin foot.

While a number of explanations have been advanced as to the mythical significance of the feather pattern on the "rishi" coffins, (cf. STRUDWICK and TAYLOR 2005: 50) a more mundane explanation might be the most logical. As has already been noted, the coffins portray a number of borrowings from royal regalia. Already in the Middle Kingdom the process began, for example with the coffins of Khnumnakht and Khnumhotep from Rifeh, which have nemes headdresses (MURRAY 1910). The coffin of General Sepa from Bersha not only has a nemes-like headdress that seems to have had a uraeus, but also sports a version of the beaded royal kilt around the lower part of the lid and bottom of the coffin (CG 28084).<sup>8</sup> The feather pattern of the rishi coffins may simply be derived from yet another element of royal costume, the coronation robe (PATCH 1991/2).

These coffins were the work of provincial craftsmen who probably had little in the way of complex theology in mind in making such caskets. The colorful coronation robe with its combination of scale and feather patterns would seem the most obvious inspiration for the decoration as it appears on these coffins. As with the other royal borrowings, by the early new Kingdom, the rishi pattern is again reserved for royal usage only and at that point may be imbued with more symbolism.

#### Notes:

- 1 I would like to thank Dr. Rita E. Freed, Curator of the Department of Ancient Egyptian, Nubian and Near Eastern Art of the Museum of Fine Arts, Boston for permission to publish these fragments. I am grateful to Andrew Boyce for drafting the illustrations used in this article.
- 2 I am also particularly indebted to Dr. Diana Craig Patch for checking Clarence Fisher's field notes in the archives of the University Museum at the University of Pennsylvania and to Dr. David O'Connor for permission to publish them.
- 3 Some of this material, including the coffin fragments, was sent back to Boston after Harvard Camp was closed following Reisner's death.
- 4 It should be noted that this fits within the context of the re-use of earlier important burial sites at Abydos and in Western Thebes.
- 5 I would very much like to thank Joyce Haynes for her reading of this text and the identification of a parallel text on the Middle Kingdom stela of Intef son of Senet in the British Museum.
- 6 Coffin Fragments from Naga ed-Deir, see BMFA archive photos C 8174 and C8940.
- 7 It should be noted that the reconstruction published by Winlock conflates what must have been the mummy mask decoration with that of the coffin, resulting in the odd pattern with four roundels. These most probably would have been pairs terminating the wig on the coffin and on the mask inside.
- 8 I would like to thank Dr. Diana Craig Patch for calling this to my attention.

#### References Cited:

- BOURRIAU, J. D.  
1988 *Pharaohs and Mortals*. Cambridge.

- 1991 *Relations between Egypt and Kerma during the Middle and New Kingdoms*. In W. V. DAVIES (ED.), *Egypt and Africa*, pp. 129–144. London.
- BRITISH MUSEUM
- 1912 *Hieroglyphic Texts from Egyptian Stelae in the British Museum II*. London.
- DUNHAM, D.
- 1972 *Recollections of an Egyptologist*. Boston.
- MURRAY, M. A.
- 1910 *The Tomb of the Two Brothers*. Manchester.
- NEWBERRY, P. E.
- 1957 *Funerary Statuettes and Model Sarcophagi*. Catalogue Général des Antiquités égyptiennes du Musée du Caire. Cairo.
- PARTRIDGE, R.
- 1994 *Faces of Pharaohs: Royal Mummies and Coffins from Ancient Thebes*. London.
- PATCH, D. C.
- 1991/2 *Tutankhamun's Corselet: A Reconsideration of its Function*. *BES* 11: 57–77.
- PETRIE, W. M. F.
- 1909 *Qurna*. London.
- STRUDWICK, N., and J. TAYLOR
- 2005 *Mummies: Death and the Afterlife in Ancient Egypt—Treasures from the British Museum*. Santa Ana.
- VERCOUTTER, J.
- 1976 *Mirgissa III: les Nécropoles*. Paris.
- WINLOCK, H. E.
- 1916 *The Tomb of Senebtisi at Lisht*. New York.
- 1924 *The Tombs of the Kings of the Seventeenth Dynasty at Thebes*. *JEA* 10: 217–277.