



Fig. 7a-b. Fragments of the floor of a 22nd Dynasty wooden coffin of Northern origin from TT -61- (photo by L. Mátyus).

style, was sent back to Thebes to be properly interred in the family vault. Given that the name, titles and filiation are not preserved and that the extremely vague dating of this type of cartonnage between the 22nd and 25th Dynasties still prevails, it remains unknown whether this unique burial had any relation to the Ankhefenamon family or not. In the first publication of this cartonnage, a dating to the later Third Intermediate Period was preferred.⁴³ In retrospect, this date seems a little late, even though no evidence is known that would discredit a possible dating to the late 22nd to early 25th Dynasty. However, stylistic and iconographic similarities with late 21st Dynasty coffins as well as with the aforementioned coffin of Heqakheperre Sheshonq tend to suggest that this burial is more likely to be dated to the early 22nd Dynasty, thus predating the Ankhefenamon tomb group.

New Kingdom and Third Intermediate Period coffin remains from the 2011-2012 excavations at Medinet el-Gurob, Fayum region

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This article discusses fragments of two items of funerary equipment newly discovered at Medinet el-Gurob: a New Kingdom painted clay coffin and a TIP cartonnage mummy case. Both of these were excavated and recorded by the *Gurob Harem Palace Project* in our 2011 and 2012 seasons; they derive from looting presumed to have largely taken place at Gurob during the months immediately following the political events in January-February 2011. The *Gurob Harem Palace Project* is a multi-disciplinary Anglo-Danish project, which has focused, since 2005, on the study of Gurob's urban and funerary archaeological remains. The paper aims primarily to place these new coffins in the context of previous work on funerary material at Gurob and other Late Bronze Age sites in the Southern Fayum region.

The archaeological context: previous and current work at el-Gurob

The archaeological and textual data suggest that Gurob incorporates the remains of an independent establishment relating to royal women (a 'harem-palace' or *pr hnty*), founded in the reign of Thutmose III (1479-1425 BC) and occupied throughout the rest of the 18th Dynasty and also for at least part of the Ramesside Period. The inscriptions on stelae, papyri and various other inscribed artefacts from the main buildings at the site repeatedly include the titles of officials connected with the royal harem of Mer-wer.² The Gurob palace and associated settlement remains are surrounded by cemeteries dating to a number of different periods from the Late Predynastic through to the Ptolemaic Period.

Gurob was first excavated in 1888-90 by Flinders Petrie.³ It was during Petrie's 1888-90 seasons that a number of New Kingdom papyri were found; these were published separately by Griffith,⁴ along with those found by Petrie at el-Lahun.⁵ In the early 1900s, Daninos Pasha,⁶ Charles Currelly,⁷ Leonard Loat⁸ and Guy Brunton and Reginald Engelbach,⁹ still all working to some extent under the aegis of Petrie, concentrated mainly on the cemeteries. In 1905, the town at Gurob was investigated briefly by the German archaeologist Ludwig Borchardt, who published a schematic map of the settlement, and was the first to suggest the possibility (now generally accepted) that the main mud-brick enclosure-wall, contained not a temple – as Petrie had suggested – but a New Kingdom palace relating to the

- 1 Directed by Ian Shaw (University of Liverpool) from 2005 to 2010, and co-directed by Ian Shaw and Fredrik Hagen (University of Copenhagen) since 2011. We would like to thank the Wainwright Fund, the British Academy and the Carlsberg Foundation for generous funding of the project. For reports on the work of the *Gurob Harem Palace Project* (GHPP) from 2005 onwards, see Shaw 2007, 2008, 2010, 2011, 2012a, 2012b. For many of the details of the funerary artefacts, pottery and human remains discussed in this paper, the author is deeply indebted to the expertise of the following members of the GHPP team: Sarah Doherty, Valentina Gasperini, Jan Picton, Ivor Pridden, Ashraf el-Senussi, and Rosa Spencer.
- 2 Texts indicate that there was a similar New Kingdom harem establishment at Memphis, but no physical remains of this have yet been found, see Reiser 1972, 28-31. In addition, it should be noted that Bell has argued that Mer-wer may perhaps have referred to another palace in the South-eastern Fayum region, see Bell 1991, 158.
- 3 Petrie 1890 and Petrie 1891.
- 4 Griffith 1898.
- 5 The Gurob papyri are currently being re-examined by Fredrik Hagen, including the incorporation of some fragments of text that were excluded or overlooked by Griffith.
- 6 Quibell 1901.
- 7 Currelly 1905.
- 8 Loat 1905.
- 9 Brunton and Engelbach 1927.

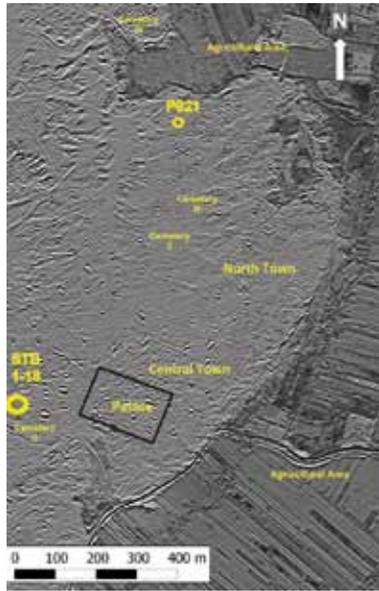


Fig. 1. Satellite image of the site with superimposed plan of the settlement area and indications (red hatching) of the extent of illicit excavation in 2011, and looters' pits PO21 and PO23, which were studied in detail (original map by E. Jones and the Gurob Harem Palace Project, with annotations by I. Shaw).



Fig. 2. Excavation of the spoil heaps associated with the looted tomb Pit PO21 (photo by I. Pridden).

royal harem.¹⁰ Barry Kemp¹¹ synthesized the results of the various surveys and excavations to construct an impression of the initial 18th Dynasty harem-palace, which appears to have eventually evolved into the nucleus of a small Ramesside town.¹²

Until the 2011 season, the *Gurob Harem Palace Project* had focused largely on the study of the New Kingdom settlement remains¹³ but, as noted above, the emergence of post-revolution looting in Egypt necessitated some recording of material from illegally excavated New Kingdom and TIP shaft burials situated to the North and South-West of the main area of settlement, including the coffins and associated funerary items forming the main focus of this paper. The Northern area of illicit digging (marked as PO21 on the satellite image in Fig. 1) took place at the edge of Brunton and Engelbach's 'Cemetery R', while the Southwestern area of illicit digging (marked as STB1-18 in Fig. 1) appears to be part of their 'Cemetery D'. The PO21 spoil heaps contained fragments of a New Kingdom painted clay coffin, while the STB1-18 remains included fragments of a cartonnage mummy case dating to the Third Intermediate Period.

Fragments of a painted clay coffin from the looted shaft tomb (Pit PO21) in Northern Gurob

In the September 2011 season, two significant areas of illicit digging were identified and investigated in the Cemetery R sector of the site (labelled as Pits PO21 and PO23, Fig. 1). The study of the illicit digging at Pit PO21 (Fig. 2) resulted in the recovery of a large quantity of New Kingdom funerary material, including shabtis and over 70 fragments of a painted clay coffin. Since the coffin includes many fresh fractures, this strongly suggests that it had been found virtually intact by looters in 2011, but deliberately smashed, probably in order to gain speedier access to the contents.

New Kingdom clay coffins from Gurob and other sites: the current state of research

Egyptian clay coffins are first attested in the Predynastic Period, a good example being a Naqada III burial in a 'pottery cist', in Cemetery U at Hiw,¹⁴ and these receptacles continued in use – alongside coffins made from wood, stone and woven reeds – until the Roman Period. It was in the 18th Dynasty that anthropoid clay coffins were introduced, at roughly the same time that this same shape was adopted for many coffins in other materials. The clay anthropoid types were usually cylindrical in shape (the term 'slipper-coffin' sometimes being used to refer to simpler quasi-anthropoid shapes), and generally they incorporated a removable face-plate.

Clay coffins have generally not been recorded or studied in the same depth as other aspects of Egyptian funerary assemblages, and this is as true for the New Kingdom as for any other period. Only two publications have so far catalogued Egyptian examples of this artefact type in any detail: Cotelle-Michel's exhibition *Catalogue of Egyptian and Nubian clay coffins in the Louvre*¹⁵ and Lisa Sabbahy's *Catalogue Général* volume, describing a selection of clay coffins in the collection of the Egyptian Museum, Cairo.¹⁶

As Sabbahy points out, "Many site reports mention finding clay coffins, but seldom are drawings and photographs of the coffins, much less details of associated small finds or pottery, provided ... This lack of interest in clay coffins has kept an extremely common ancient Egyptian artefact in obscurity".¹⁷ Our preliminary report on the fragments of this newly discovered painted clay coffin at Gurob can at least help to partially remedy the situation by describing both the coffin and the surviving parts of the funerary assemblage with which it was found (despite some archaeological uncertainties introduced by the looting process that this material had undergone).¹⁸

Laurence Cotelle-Michel has discussed the likely methods of manufacture and decoration of Egyptian and Nubian clay coffins.¹⁹ Generally these coffins seem to have been formed in a similar manner to coil-pot storage jars, being built up in coils of clay from the foot-end of the coffin upwards, leaving a small round aperture at the head-end, below which a removable face-plate was usually cut out, when the clay was leather-hard. One of the principal reasons that clay coffins have received so little study, particularly when compared with wooden coffins and stone sarcophagi, is because excavators rarely seem to have been deemed them worthy of museum display or scholarly attention. Usually only the clay face-plate has found its way into Western collections of Egyptian artefacts (e.g. Inv. British Museum ME 1980-12-14, 4297, a Ramesside face-plate from Lachish, and Inv. Manchester 1413, an 18th Dynasty face-plate from Gurob). Inv. Manchester 3508, a painted 18th Dynasty clay coffin from Tell el-Yahudiya, is a rare instance of a complete example in a museum collection in the UK, but the other examples in Manchester are face-plates.²⁰

Many New Kingdom clay coffins have also survived outside Egypt, in cemeteries in Syria-Palestine and Nubia. Trude Dothan²¹ and Eliezer Oren,²² for instance, have published Egyptian-style coffins from cemeteries associated with Late Bronze Age settlements in the Levant. Dothan's examples formed part of a cemetery at Deir el-Balah, a New Kingdom Egyptian outpost located in what is now the Gaza Strip, excavated between 1972 and 1982.²³ Oren's clay coffins formed part of the cemetery at Beth Shan, another Syro-Palestinian site, which appears to have served as an Egyptian administrative centre in the New Kingdom. In 2014, a clay coffin probably dating to the early Ramesside Period, was found in Israel, at the site of Tell Shadud.²⁴ At Aniba, in Nubia, 18th and 19th Dynasty clay coffins have been excavated in large quantities.²⁵

Late 19th century and early 20th century excavators working at cemeteries in the general region of the Southern Fayum frequently mention the presence of New Kingdom clay coffins (e.g. at

15 Cotelle-Michel 2004.

16 Sabbahy 2009.

17 Sabbahy 2009, 9.

18 See also Galal and Aston 2002, 127-8, for discussion of clay coffins excavated in 1987-95 at Sedment and Kom Abu Rady.

19 Cotelle-Michel 2004, 20-56.

20 There is one other exception: Inv. Manchester 3394, an 18th Dynasty child's coffin from Tell el-Yahudiya. See Shaw forthcoming, for catalogue and discussion of the clay coffin fragments from Lahun and Gurob now in the Manchester Museum.

21 Dothan 1972 and Dothan 1973.

22 Oren 1973.

23 Dothan and Brandl 2010.

24 Ngo 2014.

25 Steindorff 1937, 161-76.

10 Borchardt 1911a, 3; Petrie 1890, 32-33.

11 Kemp 1978.

12 On this issue, see also Lacovara 1997, 297-300.

13 See, for example, Shaw 2011 and Shaw 2012a.

14 Petrie and Mace 1901, 36; Hikade 2010, 2.

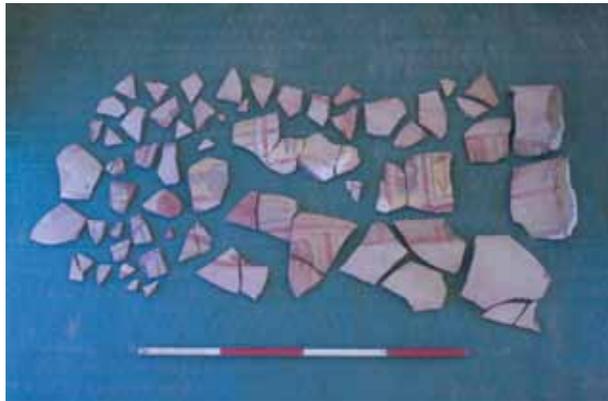


Fig. 3. The fragments of painted clay coffin excavated from the Pit PO21 spoil heaps (photo by I. Pridden).

Riqqeh, Gurob, Sedment and Harageh).²⁶ At Gurob, excavators from Petrie onwards made numerous references to the discovery of New Kingdom burials incorporating clay coffins. Loat, for instance, mentions that the excavations in Cemetery D, located in a wadi to the South-West of the place and main town-site, yielded “several pottery coffins of the XVIIIth-XIXth Dynasties... some quite plain, others roughly painted with the usual figures of the guardians of the dead”.²⁷ Engelbach and Brunton list clay coffins found primarily in cemeteries D, R, Z and H.²⁸ The approximate locations of these cemeteries are shown on the satellite image in Fig. 1. Two New Kingdom clay coffins from graves 16 and 275 in Cemetery P at Gurob have been briefly published by Serpico²⁹ in the form of archival photographs at the Petrie Museum deriving from the Engelbach and Brunton excavations. The coffin from grave 275, which held the body of a child, is now in the collection of the Museum of Fine Arts, Boston.³⁰

The clay coffin and wooden shabtis from Pit PO21

About seventy thick fragments of pottery were collected from the spoil heaps surrounding PO21, and these were able to be pieced together into the rough form of part of a cylindrical coffin, some of the outer surface of which was decorated with painted images and hieroglyphic text (Figs. 3, 4). The colours used for these images are black, yellow, white and red, and the iconography primarily comprises figures of the Four Sons of Horus, which is highly typical for New Kingdom anthropomorphic coffins. Parts of the figures of Imsety, Qebehsenuf and Hapy (as well as the ears of a figure of Duamutef or perhaps some other jackal-deity, such as Anubis) are visible on the fragments. The only surviving legible portion of the vertical column of hieroglyphs originally running down the centre of the coffin is the phrase *dd mdw in* (“words spoken by...”).

26 Naville 1894, 14; Engelbach 1915, 18; Petrie and Brunton 1924, 32.

27 Loat 1904, 3.

28 Brunton and Engelbach 1927, Pls. XIV-XVIII.

29 Serpico 2008, 50-55.

30 Lacovara 1989.



Fig. 4. Fragment of the painted clay coffin from the looted tomb shaft, Pit PO21, showing parts of two of the Sons of Horus that make up the main surviving area of decoration (photo by I. Pridden).



Fig. 5. Front and back views of one of the wooden shabtis from the looted tomb shaft, Pit PO21 (photo by I. Pridden).

The PO21 clay coffin is similar in decoration and shape to three complete examples in the Egyptian Museum, Cairo (Inv. Cairo CG 17055-17057), all of which are dated to the Ramesside Period by Sabbahy.³¹ None of these has a secure provenance, but one (Inv. Cairo CG 17056) is said to be possibly from the Fayum, and therefore may theoretically be one of those excavated from Gurob.

The burial assemblage associated with the clay coffin from tomb-shaft PO21 included at least four wooden (tamarisk?) mummiform shabtis. Two of these have survived virtually intact (GU11/SF135 and SF138; see Fig. 5 for the latter), while the others survived in the form of the lower sections only (SF136-7). All four appear to be of basically the same type. The fact that they are made of wood and (in the intact examples) have a trapezoidal seed bag on their backs tends to narrow the date down to the 18th-20th Dynasties. Hands are crossed on both SF135 and SF138 (right hand over left on SF135), and no implements are clearly visible on either, although possible traces of black ink on the arms of SF138 may suggest a pair of hoes. The presence of yellow resinous varnish on parts of the surfaces of both SF137 and SF138 probably indicates a post-18th Dynasty date, while the male lappet wig, lacking any fillet round the head (Schneider's type W4b) seems to be reasonably typical of shabtis of the 19th Dynasty. Generally speaking, therefore, the shabtis would fit within a 19th Dynasty date for this funerary assemblage.

Pottery from PO21 and the likely date of the clay coffin burial assemblage

Out of ca. 500 potsherds collected from the spoil heaps around the PO21 tomb shaft opening, about 10% were diagnostic sherds. These offered the possibility of arriving at a date for the original burial assemblage incorporating the painted clay coffin, but it must be borne in mind that the recorded material from the spoil heaps is not from a scientifically excavated sealed context. Surface pottery, deriving either from other nearby burials or from the New Kingdom town, may have been included, thus potentially distorting the overall chronological picture of the pottery from the tomb.

The funerary pottery corpus from PO21 was significantly different from the domestic pottery corpus obtained from surface collection and excavation in the New Kingdom settlement remains at Gurob during our 2005-12 seasons.³² The decorated sherds found in the spoil heap included a large and distinctive rim fragment of ‘marl A4’ fabric (red-slipped on its exterior surface), probably deriving from a ‘tall-neck broad amphora’ or a ‘shouldered jar with tall sinuous neck’, both types being characteristic of the pottery phase corresponding to the late 18th or 19th Dynasty, and similar jars were recorded at Gurob by Petrie.³³ The combination of the likely vessel form of the rim sherd, together with the fact that traces of red/brown and black painted decoration survived on its external surface, clearly suggest a 19th Dynasty date.³⁴ Another typical Ramesside form of vessel in the PO21 assemblage was indicated by a rim sherd belonging to an ovoid or globular-bodied bottle, with a very thin neck.³⁵ An interesting import was also discovered, namely a body sherd of a small Mycenaean stirrup jar, which was made of extremely fine, well-sorted clay; the thin-walled vessel is likely to have contained expensive liquids in small quantity, like other vessels of this kind.

31 Sabbahy 2009, 29-31, Pls. V-VI.

32 For the details of the pottery report given here, I have drawn heavily on our unpublished 2011 SCA report compiled by the 2011 ceramics team: Sarah Doherty, Valentina Gasperini, and Ashraf el-Senussi, to whom I am deeply indebted for their expertise.

33 Petrie 1890, Pl. XXI: examples 42-43.

34 For discussion of the decoration, see Aston 1998, 57-58; for the shape of the vessel, see Aston 1998, 458-9, and Wodzinska 2010, 79-80.

35 Wodzinska 2010, 113; Aston 1998, 300-301, 416-417.

The suggested overall date for the Pit 21 clay coffin burial assemblage is therefore 19th Dynasty. This early Ramesside date fits well not only with the form and decoration of the coffin itself, but also with the style of the wooden shabtis, and the types of associated pottery vessels. Our PO21 clay coffin is therefore, to my knowledge, the first Gurob example to be discussed and dated as part of a total funerary assemblage, rather than in isolation.



Fig. 6. Excavations of STB1-2 spoils heaps (photo by I. Pridden).

Fragments of a cartonnage TIP mummy case from the looted area (STB1-18) in the Southwestern corner of Gurob

Since the fragments of a cartonnage TIP mummy case were found among modern looters' spoil heaps, some preliminary archaeological discussion in section 3.1 below is included in order to indicate both the nature of the material associated with the mummy case and to show how careful excavation allowed us to partially reconstruct the strategies employed by the looters.

The contents of spoil heaps in the STB1-18 area of Gurob

Excavations in the STB1-18 area of Gurob (Fig. 1) focussed primarily on the processing of spoil heaps from the illegal excavations of at least two shaft-tombs on the site (STB1 and STB2). Both of these tombs had been vertically excavated by the looters to a depth of over 4.3m, and spoil heaps had been deposited on the surface surrounding the entrances. As well as the two shaft tombs, several more aborted or unsuccessful attempts at illegal activity were identifiable in the form of shallow pits with small corresponding spoil heaps on the surface (STB3-18). Each looters' spoil heap at STB1-18 was assigned a different context number, in order to monitor patterns of deposition and to attempt to distinguish between material from the different tombs, although eventually it became clear that there was significant overlap between the spoil of the two main tombs and beyond (see Fig. 6 for a view of the STB1-2 spoil heap excavations in progress). Table 1 summarises the main contents of each of the spoil heaps.

Contexts 6000 and 6001 were spread along the Eastern and Southern sides of the tomb-shaft STB1, and it was here that the fragments of the cartonnage mummy case were found, along with many pieces of painted plaster in a similar colour scheme. The fragments of small rodent bone recovered from this spoil may perhaps indicate post-burial animal activity within the tombs. Context 6002 surrounded the Northern, Western and Southern sides of shaft STB2.

Contexts 6003, 6006 and 6007 all appear to represent single-event depositions of parts of a burial (often a hand or torso encased in textile), that were probably originally extracted from pits STB1 and STB2. This suggests that the modern looters were perhaps removing these parts of the body to a 'safe' distance from their activities in order to identify any rings, amulets or necklaces within the burial wrappings. Context 6005 was slightly different in that it contained the partial remains of the body of an infant, although again the looters' motivation for relocating the material may have been the same.³⁶

³⁶ I am very grateful to Rosa Spencer for her unpublished detailed report on the human skeletal remains at STB1-18, on which this paper draws.

The cartonnage mummy case from STB1

The most extensive area of looters' spoil heaps (contexts 6000 and 6001) contained large fragments of a painted delaminated cartonnage mummy case, decorated with red, blue and white painted iconography, including a central vertical column of hieroglyphs, several sections of which have survived (Fig. 7). As Taylor³⁷ has pointed out in the case of some other examples, this kind of distinctive Northern-style cartonnage case is often poorly constructed. Instead of the many dense layers of fine linen and plaster that typically characterise Theban cartonnage cases, Northern examples (i.e. those predominantly from the Delta, Fayum and Western Desert) tend to comprise fewer layers of textile, often of a coarser weave than usual, and mixed with mud, rather than plaster.



Fig. 7. Fragment of the lower part of the STB1 cartonnage case comprising part of the vertical column of *htp-di-nsw* text (photo by I. Pridden).

³⁷ Taylor 2009, 387.

³⁸ Taylor 2009, 379.

Consequently, when broken up, the outer decorated layer has a greater tendency to separate from the rest, taking on the appearance of a rough linen shroud, as in the case of our STB1 example. Among the associated fragments of painted wood, some of which presumably derive from the coffin in which this mummy case was placed, is a substantial fragment evidently deriving from the shoulder of an anthropoid coffin (Fig. 8).

Examples of Northern-style cartonnage cases and coffins were excavated in the 19th century at Lahun, Sedment, Maidum and other sites in the area around the Southern and Eastern Fayum region, and several have also appeared on the art market since at least the 1980s. As Taylor points out, these Northern burials of the 22nd-23rd Dynasties "typically comprise one or two anthropoid coffins of wood, containing the mummy, which is either simply wrapped or is enclosed in a cartonnage case".³⁸ At STB1 we appear to have fragments of at least one cartonnage mummy case (so delaminated that it has lost virtually all traces of plaster or clay layers, thus easily mistaken for a shroud) and fragments of at least one painted anthropoid coffin.

The painted design on the surviving STB1 cartonnage fragments is fairly typical for this Northern style of TIP mummy case, incorporating (in descending order) a face, tripartite wig, crossing strands of 'mummy braces'



Fig. 8. Fragment of the shoulder of a painted wooden anthropoid coffin from STB1 spoils heaps, perhaps forming part of the same assemblage as the cartonnage mummy case (photo by I. Pridden)



Fig. 9: Fragment of the upper part of the STB1 cartonnage case, showing the depiction of crossed stola (left) and wig lappet (right) (photo by I. Pridden).

(stola; Fig. 9), collar, the lower part of a falcon holding *shen*-rings in its talons, with sun-disc-wearing uraei descending from the latter (Fig. 10), and a central vertical column of hieroglyphic inscription, the lower part of which seems to have plain white ground at each side. The white-painted areas around the uraei and inscription are strongly reminiscent of another female Northern coffin, dating to the 22nd Dynasty, that was found at Maidum (Inv. MMA 06.1232.1; Fig. 11)³⁹, but the latter is in the more unusual 'daily-life' style, whereas the STB1 cartonnage case is the standard mummiform type (like Bolton, Inv. BOLMG 1892.7.2.b excavated by Petrie in the Dyke Ridge Cemetery at Lahun; Fig. 12).⁴⁰

Most known Northern-style coffins and mummy cases of this date have an image of a ram-headed falcon (e.g. Inv. BOLMG 1892.7.2.b) or winged scarab (e.g. Inv. MMA 06.1232.1) between the collar and the hieroglyphic column, and it does seem that the STB1 case is similar to the Bolton one in this respect, although the portion of the case that would indicate whether the falcon was ram-headed has unfortunately not survived. Nevertheless, the falcon's legs, tail and lower body are visible in Figure 10, and the roughly horizontal red lines above the *shen*-rings are probably parts of the wings. The raised-relief circles of the '*shen*-rings' may perhaps simultaneously – and virtually uniquely – represent breasts, which might indicate that the occupant of the STB1 case was a woman (although if these were breasts they would appear to be very low down on the torso, particularly compared with Inv. MMA 06.1232.1, Fig. 11).

In the case of both the New York and Bolton mummy cases, the style of the wig, the depiction of red leather 'mummy braces' (stola) and the inscription are similar to the cartonnage remains



Fig. 10: MANCA DIDA

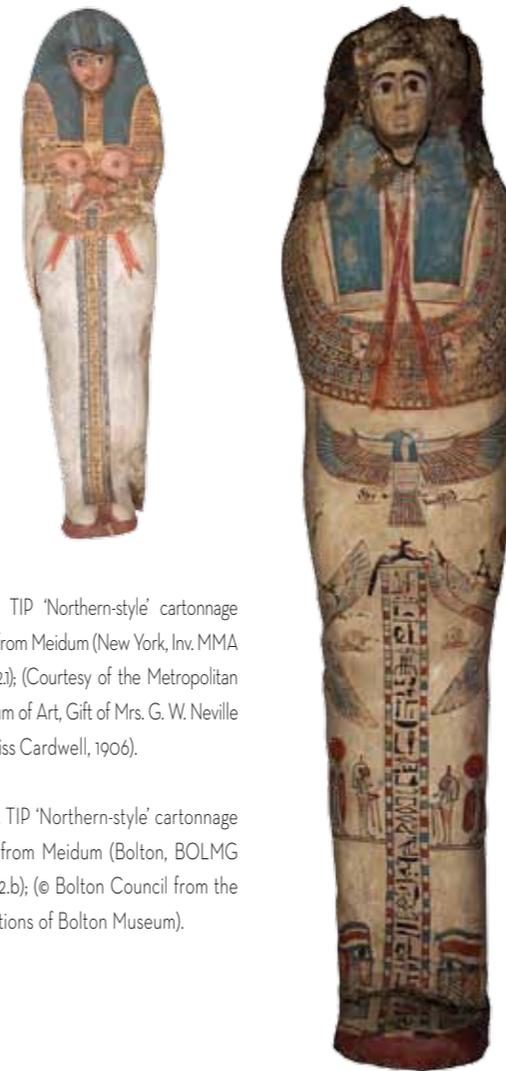


Fig. 11: TIP 'Northern-style' cartonnage coffin from Meidum (New York, Inv. MMA 06.1232.1); (Courtesy of the Metropolitan Museum of Art, Gift of Mrs. G. W. Neville and Miss Cardwell, 1906).

Fig. 12: TIP 'Northern-style' cartonnage coffin from Meidum (Bolton, BOLMG 1892.7.2.b); (© Bolton Council from the collections of Bolton Museum).

excavated from STB1.⁴¹ The STB1 stola has both the bifurcated end and the yellow borders that Taylor describes as typical of the more detailed portrayal of the stola on Theban early 22nd Dynasty examples,⁴² and these are also apparent on the New York example. The crossed stola, between the wig lappets on the STB1 case (Fig. 9), resembles those on the Bolton example.

Enough of the vertical column of text on the STB1 cartonnage has been preserved to indicate that it is clearly a variant of the distinctive Northern-style coffin version of the *h̄tp di nsw* formula including wishes on behalf of the coffin owner. It is therefore similar in some respects to the one clearly legible in Figure 12, on the intact Bolton example, reading "*h̄tp-di-nsw n Wsir h̄nty-immnt(yw) n̄tr ʕ nb 3bd(w) di=f pr{r} b3=k m3{h} <=> f itn=f m3<-hrw Wsir TITLE AND NAME OF OWNER*" (An offering which the King gives to Osiris Foremost of the Westerners, the Great God, Lord of Abydos, so that he may cause that your *ba* come forth and see his(?) sun disc, true of voice, the Osiris N...).⁴³

On the STB1 example (part of which is shown in Fig. 7), unfortunately the final section of the text is incomplete, therefore neither name nor titles of the deceased can be identified. The surviving fragments of the text seem to add up to the following possible text: '*h̄tp-di-nsw n Wsir h̄nty-immnt(yw) n̄tr ʕ nb 3bd(w) di=f pr[t-h̄rw n] b3=k h̄tpw n [...]*', which could be translated as 'An offering which the King gives to Osiris Foremost of the Westerners, the Great God,

Lord of Abydos, so that he may give voi[ce-offerings to] your *ba* and garland-offerings to ... N'. The missing phrase at the end (preceding the name/titles and immediately following the wishes on behalf of the coffin owner) might perhaps be reconstructed as *k3=k qr h̄3t=k*, each of which could have served as a parallel to *b3=k* earlier on in the text.

It should also be noted that the use of the masculine second person suffix in *b3=k* might be at odds with the identification of the coffin's owner as female, if we are correct in identifying the *shen*-rings as enclosing breasts. It is also perfectly possible, however, that this suffix, along with other

41 I would like to thank John Taylor of the British Museum for his initial identification of the STB1 decorated linen as fragments of a Northern-style TIP cartonnage mummy case, and for his subsequent copious advice concerning parallels and diagnostic features.

42 Taylor 2009, 389.

43 An offering formula very similar to that on Inv. Bolton 1892.72 can also be clearly read on Inv. Manchester 2277 from Lahun, see Taylor 2009, 391-392, Pls. II-III. For the proposed transliteration and translation of the *h̄tp di nsw* texts on both the Bolton and STB1 coffins, I am extremely indebted to Roland Enmarch for his extensive advice and help.

39 Taylor 2009, Pl. VIII.2.

40 Taylor 2009, Pl. II.2.

peculiarities of the text, is just a scribal error.⁴⁴ Note also Taylor's discussion of some gender-related peculiarities of TIP coffins and mummy cases, elsewhere in this volume.

The human remains from STB1-18

The bones of several individuals of a variety of ages were found amidst the spoil at STB1-18, often intermingled with pieces of cartonnage, coffin board, painted plaster, and papyrus reeds. Initial analysis of the remains from STB1 and STB2 has revealed a minimum of seven adults, including one male and one female over 30 years of age, and four sub-adults. Few indications of the individuals' pathological conditions were observed. Mostly lower limbs were represented (the exceptions being limited to one rib, one vertebra, one left innominate, and a single set of right arm bones, as well as a right humerus and left radius); it is possible that the looters dragged the torsos away from the spoil heap to look through the remains for amulets and jewellery. It is theoretically possible that the remains of the 30+ female individual mentioned above might have been originally contained within the STB1 painted cartonnage mummy case.

There were some situations in which parts of the thoracic skeleton were buried elsewhere (contexts 6003, 6005 and 6007), just below the surface. Most likely, one particular set of right/left tibiae and fibulae, as well as right/left femora, left innominate, and cranium are parts of a single individual, judging from the robustness of the bones and muscle attachments. The four sets of sub-adult bones represent a variety of ages – although not formally assessed, these most likely range in age from 5/6yrs to 15yrs.⁴⁵

Pottery from STB1-18 and the likely dating of the looted burials

The STB1-18 area yielded a relatively low amount of pottery: only 6.1kg of Nile silt sherds, including 0.2kg of diagnostic sherds (no marl clay sherds being found here). Two vessel types not previously found at Gurob were recorded: a base of a New Kingdom drop jar (remarkably well preserved) and a rim of a Canaanite amphora. These two types can be securely dated to the 18th Dynasty, suggesting that the spoil heaps at STB1-18 reflect both a group of original 18th Dynasty burial assemblages deriving from several tomb-shafts, and the later reuse of these shafts for burials dating to the period between 22nd and 25th Dynasties. The discovery of the TIP cartonnage case (probably dating to the 22nd Dynasty) and wooden coffin fragments in an area of New Kingdom tomb-shafts is entirely understandable, since most TIP burials in the Southeastern Fayum seem to reuse earlier tombs.

Discussion

This paper has aimed to provide details of the archaeological and cultural contexts of New Kingdom and TIP funerary assemblages derived from scientific study of the spoil heaps associated with shaft tombs looted at Gurob in the period between 2011 and early 2012. The description of the 19th Dynasty clay coffin, and associated artefacts, from Pit PO21 at Gurob, is a comparatively rare account of a coffin of this type, which rarely tends to receive anything more than passing references in reports on excavations of Egyptian cemeteries, and also seldom features in museum displays. Ironically, Egyptian clay coffins have been published in more detail when excavated outside Egypt, at sites such as Deir el-Balah and Beth Shan, compared with the brief reports provided at New Kingdom sites within Egypt such as Sedment and Gurob.

In the case of our discovery of the remains of a TIP cartonnage mummy case and associated

human bones, coffin fragments, textiles and artefactual remains from the STB1-18 area at Gurob, the aim has been not only to provide description of another Northern-style case, of the type discussed in detail by Taylor,⁴⁶ but also to examine it within the context of associated human remains and funerary artefacts. The mummy case itself has some aspects of its decoration that place it firmly within the general type described by Taylor (e.g. the style of wig and stola, the falcon with *shen*-rings, and the surrounding plain white ground), but also some apparently unusual factors, such as the uraei descending from the *shen*-rings/breasts, and the specific form of offering formula inscribed on the lower section of the case, examples of which have rarely been translated or studied in any detail in previous studies of TIP mummy cases.

The human remains from STB1-18, spanning both sexes and a wide range of ages (ca. 5-30+), confirm that the New Kingdom and TIP burials at Gurob derive from a reasonable cross-section of the population. The distribution of this osteological material also demonstrates the way in which the modern looters seem to have worked, probably separating torsos from limbs in order to facilitate the search for amulets and other artefacts contained within the wrappings. The looters also seem to have deliberately relocated the body of a child, presumably in order to allow the same kind of separate search for amuletic material.

There are a number of other looted areas of the cemeteries at Gurob that will be examined in future seasons, and will no doubt also be capable of yielding useful funerary data, if the spoil heaps can be carefully excavated, and the traces of assemblages studied. Clearly such looted material can still yield new insights into the original archaeological contexts from which it derives.

⁴⁴ See Taylor 2009, 392, for the tendency of the texts on Northern-style TIP coffins to incorporate 'corrupt writing', including some instances in which the entire text is nonsense.

⁴⁵ It should be noted that Loat (1905,2) excavated a cemetery of infant burials to the South of the town at Gurob, therefore in the general vicinity of STB1-18. In addition, Currelly (1905, 34) also excavated a series of New Kingdom infant burials "on a hillock North of the wadi", which would have been extremely close to our STB1-18 funerary remains.

⁴⁶ Taylor 2009.

Table 1: Contents of archaeological contexts excavated in the STB1-18 area at Gurob

Context number	Looting area	Types of material excavated
6000	STB1	Linen mummy wrappings Fragments of cartonnage mummy case Fragments of painted plaster Large fragments of wooden coffin board (painted orange, beige and red) Human bones Fragments of bones of a small rodent
6001	STB1	Linen mummy wrappings Fragments of painted plaster Large fragments of wooden coffin board (painted orange, beige and red) Human bones Glazed steatite scarab 5 small faïence beads
6002	STB2	Linen mummy wrappings Human bones
6003	STB18	Linen mummy wrappings Human bones
6004	STB3	Linen mummy wrappings Human bones
6005	STB3	Linen mummy wrappings Human bones, including partial remains of an infant burial
6006	STB1	Linen mummy wrappings Human bones
6007	STB4	Linen mummy wrappings Human bones

The 'patchwork coffin' of the Servant (*sdm ḥš*) of a High Priest of Amon-Re in the Musée d'Éthnographie Neuchâtel (late 21st/early 22nd Dynasty)¹

Renate Siegmann

Introduction: Egyptian collections in Swiss museums

When my colleague Alexandra Küffer and I started working on the Egyptian collections of some Swiss museums in the late 1990s, we were struck by the amount of objects and the fact that many of them had never been studied, published or even exhibited. That is why in 2004 we initiated the *Swiss Coffin Project*, focusing on coffins, coffin fragments, mummy boards and masks, which form the highlights of the collections we were working with. In the following years, 22 coffins and 7 mummy masks from 16 museums have been carefully studied in detail a detailed and carefully study. The results were published in 2007 in a volume entitled *Unter dem Schutz der Himmelsgöttin – Särge, Mumien und Masken in der Schweiz*.² The research goes on. Some pieces which were not included in the book mainly for financial reasons will now be published on our homepage created last year.³

The 'patchwork coffin' (late 21st/early 22nd Dynasty) in the Musée d'Éthnographie Neuchâtel (Inv. Eg. 385.a-c)⁴

The Musée d'Éthnographie Neuchâtel owns a small but very important Egyptian collection with representative objects from prehistoric time to the Graeco-Roman Period. The majority of the objects is due to the Swiss Egyptologist and archaeologist, professor of Egyptology at the University of Neuchâtel Gustave Jéquier (1868-1946). They come from his own excavations or were purchased by him for the Museum, among other antiquities the lovely funerary mask of Her-heret (early Ptolemaic Period)⁵ acquired from his colleague, the British archaeologist/Egyptologist Cecil Firth 1927 in Saqqara (Fig. 1). Just a few objects from the collection have been published, unfortunately a comprehensive catalogue does not exist.

One of the oldest artefacts in the museum is a coffin with mummy which was given 1838 – long before Gustave Jéquier built up the famous collection – by Count James-Alexandre de Pourtalès (1776-1855) to his native town,



Fig. 1. Gilded cartonnage mummy mask of Her-heret. The vertical inscription, placed on the body of the deceased, is an invocation to a Goddess (Hathor or Nut), Early Ptolemaic Period, Inv. Eg. 385.a-c. Musée d'Éthnographie Neuchâtel (© pmimage.ch).

- 1 Niwiński 1988, 158, no. 300.
- 2 Küffer and Siegmann 2007.
- 3 www.e-coffins.ch.
- 4 Siegmann 2007a.
- 5 Siegmann 2007c.