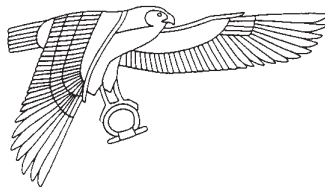


THE BULLETIN OF

---

**THE AUSTRALIAN CENTRE  
FOR EGYPTOLOGY**

---



**VOLUME 19 ■ 2008**

Editor Dr Susanne Binder

Editorial Board Dr Heike Behlmer  
Assoc. Professor Colin A. Hope  
Professor Naguib Kanawati  
Dr E. Christiana Köhler  
Dr Ann McFarlane  
Assoc. Professor Boyo Ockinga

*The articles in this journal are peer reviewed.*

All rights reserved  
ISSN: 1035-7254

Copyright 2008  
The Australian Centre for Egyptology  
Macquarie University, Sydney NSW 2109, Australia

Printed by:  
Ligare Book Printers, 138 Bonds Road, Riverwood NSW 2210, Australia  
[www.ligare.com.au](http://www.ligare.com.au)

# CONTENTS

## BACE 19 (2008)

Editorial Foreword		5
The Church of Deir Abu Metta and a Christian Cemetery in Dakhleh Oasis: a Brief Report	Gillian E. Bowen	7
Guaranteeing the <i>Pax Aegyptiaca</i> ? Re-assessing the Role of Elite Offspring as Wards and Hostages within the New Kingdom Egyptian Empire in the Levant	Paul J. Cowie	17
Metalworking at Amarna: a Preliminary Report	Mark Eccleston	29
The Excavations at Mut el-Kharab, Dakhleh Oasis in 2008	C.A. Hope, G.E. Bowen, W. Dolling, E. Healey, O.E. Kaper, J. Milner	49
The Use of Stone in Early Dynastic Egyptian Construction	Angela La Loggia	73
Ceramics at Mut el-Kharab, Dakhleh Oasis: Evidence of a New Kingdom Temple	Richard J. Long	95
The Naos of King Darius I	Heba Mahran	111
New Tombs at el-Mo'alla and the Family of <i>Ankhtify</i>	Yahia el-Masry	119
Theban Tomb 147: its Owner and Erasures Revisted	Boyó G. Ockinga	139



## EDITORIAL FOREWORD

The year 2008 has been an exciting one in the life of the Australian Centre for Egyptology. Towards the end of the field-season, in February 2008, *Corroboree* was held in Cairo: a celebration of 25 years of Australian and Egyptian cooperation in archaeology. It comprised a special exhibition held in the Egyptian Museum under the patronage of Dr Zahi Hawass and the Australian Ambassador His Excellency Dr Robert Bowker, and a one-day Conference hosted by the Supreme Council of Antiquities in Zamalek. This gave the Australians from Macquarie and Monash Universities the wonderful opportunity to showcase the work conducted over the last decades by exhibiting some of the outstanding objects found and by presenting papers on the current field projects. The speakers were Susanne Binder, Gillian Bowen, Colin Hope, Naguib Kanawati, Christiana Köhler, Boyo Ockinga, Karin Sowada, Anna Stevens and Elizabeth Thompson.

Between November 2007 and February 2008, the archaeological teams from Macquarie University continued their fieldwork in Saqqara (Naguib Kanawati and Boyo Ockinga), Helwan (Christiana Köhler), Tehna (Elizabeth Thompson), Meir (Naguib Kanawati) and Luxor (Boyo Ockinga). They reported on the season's achievements at a conference held in Sydney in April. In March, Christiana Köhler also presented aspects of her archaeological project at the Archaeology Study Day at the Western Plains Community Centre in Dubbo, and in May, Naguib Kanawati was invited to the University of Queensland by the Friends of Antiquity.

The other highlight of the year was the two-day international conference hosted at Macquarie University, 14–15 August 2008, as part of the department's ongoing major research project supported by the Australian Research Council's *Discovery Projects* funding scheme. *Memphis in the First Two Millennia* was sold-out months ahead and a great success. Our key-note speakers Miroslav Barta (Prague), Beatrix Gessler-Löhr (Heidelberg), Yvonne Harpur (Oxford), David Jeffreys (London), Audran Labrousse (Paris), Jaromir Malek (Oxford), Adela Oppenheim (New York) and Alain Zivie (Paris), together with twenty-two other speakers from Macquarie, Monash and LaTrobe Universities and the universities of Montpellier and Helwan made for very stimulating and thought-provoking days of lectures and discussions. Preparations for the publication of the proceedings have begun.

Our annual symposium took place the following day entitled *Egyptology: A Global Perspective* with the key-note speakers from the *Memphis*-Conference presenting topics of their choice. The audience were treated to a feast of lectures ranging from "Sphinx – Obelisk – Pyramid: the Egyptian Revival in European art and architecture", "Imhotep: an always current myth",

"Approaches to studying 2-dimensional Old Kingdom art" to "The collapse of the Old Kingdom: myth or reality?", "Senwosret III's pyramid temple" and "The cow and the ambassador: a recently discovered tomb at Saqqara". Individually and in groups, our guests from overseas then went to other centres in Australia, to Adelaide (Adela Oppenheim), Melbourne (Beatrix Gessler-Löhr, Jaromir Malek, Alain Zivie), Brisbane (David Jeffreys) and Perth (Yvonne Harpur and Paolo Scremin), to speak about their recent work in Egypt. Our warmest thanks are due to Mrs Janet Gale for her continuing generosity in supporting the activities of the Australian Centre for Egyptology and making this year's special event possible.

This year, congratulations go to Shingo Fukagawa, Christian Knoblauch, Sophie Willoughby-Winlaw and Alexandra Woods who were awarded the PhD for their theses in Egyptology. We also congratulate Linda Evans on taking up the position of Macquarie University Research Fellow, and Alexandra Woods and Christian Knoblauch for being appointed as lecturers at Macquarie and Monash Universities respectively.

A group of staff and post-graduate students from Macquarie University delivered papers on their latest research at the 10th International Congress of Egyptologists held in Rhodes under the auspices of the University of the Aegean, 22–29 May, 2008: Camilla Di-Biase Dyson, Linda Evans, Todd Gillen, Stephen Renton, Hanada Tarawneh and Alex Woods. Christiana Köhler, Angela La Loggia (PhD candidate, Macquarie University) and Lisa Mawdsley (PhD candidate, Monash University) spoke at the international conference *Origin of the State: Predynastic and Early Egypt* at the British Museum in London.

For the Egyptological Society of Victoria and for the Centre of Archaeology / Ancient History seminar series, Colin Hope and Gillian Bowen delivered lectures on recent work in Dakhleh Oasis; James Hoffmeier (Trinity International University, Deerfield, Illinois) presented "New Evidence on the Sea Peoples' Invasion of Egypt", and Gae Callender spoke about the Czech excavations at Abusir and Egyptian queens regnant.

The Sixth International Dakhleh Oasis Project Conference will be held in Lecce, Italy, in September 2009. Further information on the event can be obtained from the website of the Centre for Archaeology / Monash University.

As every year, I thank the *BACE* production team, especially Leonie Donovan and Joyce Swinton, for their time and continued support.

Susanne Binder  
October 2008

Macquarie University, Sydney

# **THE CHURCH OF DEIR ABU METTA AND A CHRISTIAN CEMETERY IN DAKHLEH OASIS: A BRIEF REPORT**

Gillian E. Bowen  
Centre for Archaeology and Ancient History  
Monash University, Melbourne

In the 2007/8 field season staff from the Centre for Archaeology and Ancient History surveyed two early Christian sites in Dakhleh Oasis: the church of Deir Abu Metta and a small cemetery near Muzawwaqa, east of Mahoub. The aims of the project were to establish the date of foundation and use of the church, to study early church architecture, and to clarify the nature of early Christian burial customs in the oasis in order to determine whether there was uniformity of practice. The church at Deir Abu Metta is one of at least six early churches identified in the oasis, three of which are located at Kellis and date to the fourth century.<sup>1</sup> A small church, also dated to the fourth century, is located at 'Ain el-Gedida, approximately five kilometres east of Mut.<sup>2</sup> Other early churches are known to have been located at Mut and Amhida. As there are virtually no surviving churches in the Nile Valley prior to the fifth century, the excavation and study of the well-preserved Deir Abu Metta basilica will expand our understanding of early church architecture, which, in turn, informs on the development of the liturgy. Little is known of the extent to which Christianity had penetrated the *chora* of Egypt in the fourth century and therefore the study also has the potential to add to the corpus of early sites and consequently to inform upon the pace of conversion amongst the oasis population.<sup>3</sup>

## **Deir Abu Metta**

The church at Deir Abu Metta is in western Dakhleh, one kilometre south of the village of Budkuhlu (Figure 1). It is situated on a low mound and is surrounded by cultivation (Plate 1). In 1908 Winlock visited Deir Abu Metta and whilst there he photographed and drew a plan of the church.<sup>4</sup> The site was surveyed by members of the Dakhleh Oasis Project in 1979 and 1980, at which time limited excavation undertaken and detailed plans of the church were drawn. The 1979 excavation exposed four Christian burials located outside the north wall of the church.<sup>5</sup> The specific aims of the current project in relation to the church were to plan the surrounding structures and to expose an area within the church, in front of the apse, to determine whether any burials had been

placed there. The collapse from the walls, however, was too deep to clear in the time at our disposal and so an area outside the church walls, adjacent to the earlier excavation, was chosen as this had the potential to yield further burials. Work commenced by re-opening the 1979 excavation in order to draw a detailed plan of the area and a trench, 5.0 m east-west and 3.60 m north-south, butting the church wall, was then opened to the east.<sup>6</sup>

Our survey and excavation revealed at least three building phases. The first was a large rectangular structure extending north of the church; the walls of this structure were cut back for the foundation of the church, which represents the second phase. Other structures, set on an oblique angle to the church, were observed to the west of the church and to its north and probably post-date its erection (Figure 2). The walls of this third building phase probably extend beneath the modern cultivation.

The area excavated was divided by a slightly-curving north-south wall belonging to the first building phase; this had been cut for the erection of the church (Figure 2). The area to the east of the wall comprises a narrow room in the east, 1.3 m wide, with a doorway in the east wall at the south. The north-south walls were traced for a distance of 2.5 m but extended beyond the northern extent of the trench and so the length of the room could not be determined. A circular structure, perhaps for storage, was built in the northern half of the room (Plate 2); three elements from a copper-alloy agricultural implement, together with what appeared to be sections from a copper rod, were found in the debris above this feature. Excavation west of the dividing wall was confined to the south where a series of superimposed floor deposits was revealed. Disturbed human remains were found in the test and although there were some intrusive pits cut in an east-west direction that could once have contained burials (Plate 2), this could not be confirmed. The extent and function of this area is unknown.

A large structure to the west of the church and built on the same alignment has substantial walls that were traced for around 15 m north-south and 11.0 m east-west; it has at least six rooms (Figure 2). Its nature cannot be determined without excavation although Mills has suggested that it could have been occupied by a small monastic community and Grossmann concurs.<sup>7</sup>

Grossmann dates the church to the late sixth century;<sup>8</sup> however, the ceramics retrieved from the current and former excavations and from the surface of the site indicate that it was built in the 4th century and was operational into the 5th century. No sherds of a post fifth-century date, and none earlier than the 4th century was retrieved.<sup>9</sup> Five coins were found but only two could be identified.



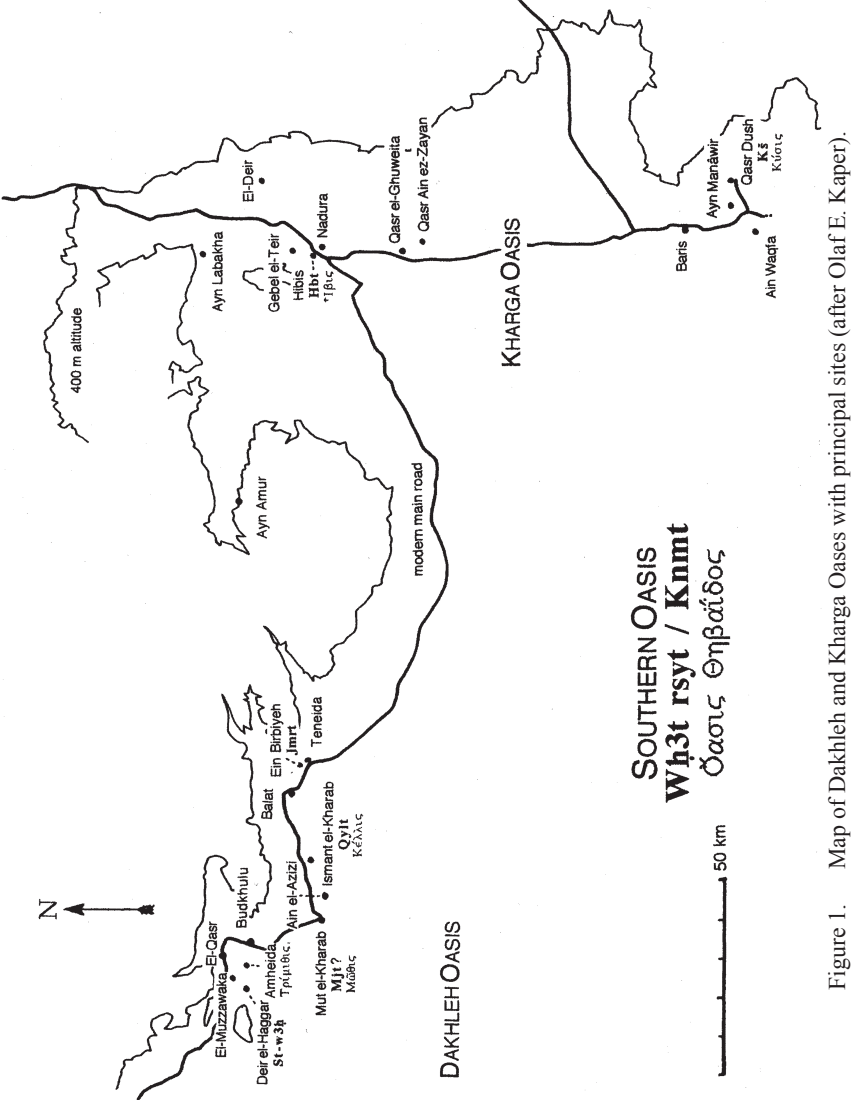


Figure 1. Map of Dakhleh and Kharga Oases with principal sites (after Olaf E. Kaper).

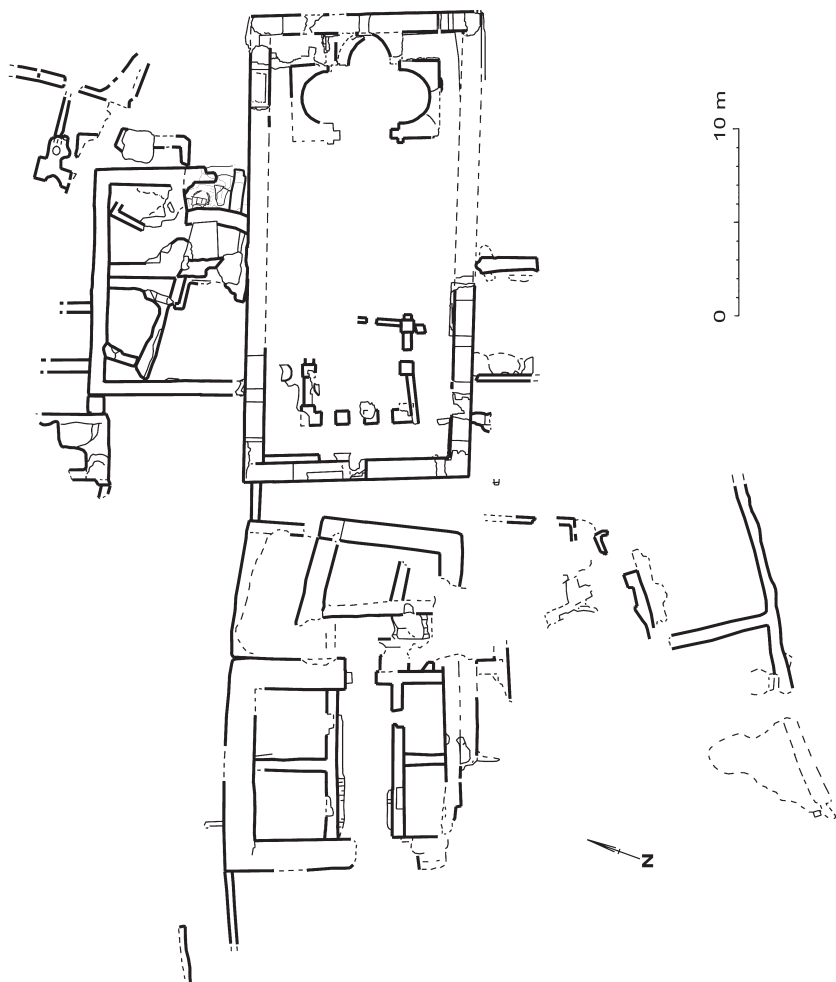


Figure 2. Deir Abu Metta: plan of the church and surrounding structures.

Both were struck at the mint of Antioch: one under Constans between 348–50 and the other under Theodosius I between the years 379–83. Two coins retrieved from the 1979 test date to the reign of Constantine I, struck between 324–30, and Theodosius I.<sup>10</sup> Sherds from ten glass vessels were recovered from the excavation. They can be dated from the middle of the 4th century through to the 5th.<sup>11</sup> An ostrakon, written on both faces in Greek was also retrieved from the excavated trench. It is a list of names and monthly rations of oil, wheat and barley; amongst the recipients listed is one Abraam, a name not attested in a Christian context until the late fourth century. The ostrakon dates to the late 4th or 5th century.<sup>12</sup>

The church is a three-aisled basilica with a triple apse flanked by north and south side chambers; it follows the traditional east-west orientation with the sanctuary located in the east.<sup>13</sup> Its internal dimensions are 24.0 m x 10.35 m. The church is constructed of mud brick with the walls built in sections. All external walls are 1.04 m thick and are well-preserved with that on the north standing 6.5 m high at its west (Plate 1). During the 1979–80 survey, minor clearance was undertaken in the interior of the church at the west and the remains of column plinths were uncovered, indicating a return aisle, and a low mastaba built against the west wall was also exposed. The return aisle is typical of Upper Egyptian churches and is attested in the Large East Church at Kellis; low mastabas built against the north, south and west walls are a feature of all three churches at Kellis.<sup>14</sup> Beam sockets are visible in the central section of the south wall, 5.0 m above the floor; several others were visible in Winlock's day, leaving him to suggest that the roofs over the side aisles were flat.<sup>15</sup> A window is preserved in the south wall 3 m above the floor; Winlock noted several surviving examples.<sup>16</sup> A door is located in the extreme west of the north wall but as it is only 84 cm wide, it is unlikely that this was the main entrance; the latter was presumably located in the west wall, as indicated on Winlock's plan.<sup>17</sup>

### **Small Cemetery East of Mahoub**

The cemetery site 33/390-I7-2 is located north-east of the Roman period cemetery of Muzawwqa, in western Dakhleh and is associated with a small settlement to its north-east (33/390-I7-1).<sup>18</sup> The graves are on the west side of a slight slope and on level ground, around 150 m east of a well and a small mud-brick structure that mark the southern extent of the settlement. The cemetery, and the associated settlement, was surveyed by the Dakhleh Oasis Project in 1979 during which time one grave was excavated.<sup>19</sup> Surface sherds from the settlement indicated that site was occupied during the 4th and 5th centuries CE. The grave was oriented east-west with the body placed in an

extended position on its back with its head to the west; no grave goods accompanied the deceased.<sup>20</sup> This pattern is also observed in the large fourth-century Christian cemetery at Kellis, which contains 3,500–4,000 graves.<sup>21</sup> The aim of the current project was to plan the cemetery and open some of the graves, to determine whether there was a uniformity of Christian burial practice in the oasis.

The cemetery consists of 43 discernable pit graves, all oriented east-west (Figure 3). Work was confined to nine graves or shallow pits. Two graves were intact (graves 1 and 6); graves 2–5 were disturbed and clearance of these was abandoned. The remainder was shallow pits that had not been used for burials. The intact graves were simple pits crudely cut into the bedrock without any architectural features, such as mud bricks delineating the grave mouth as was sometimes encountered at Kellis. There is no indication of any superstructures or grave markers, although the cemetery is badly deflated. The bodies had been wrapped (only small fragments of the textiles were preserved) and were placed on their backs directly onto the bottom of the grave. The heads were to the west; the arms placed at the side of the bodies with the hands across the pelvic region (Figure 4). There were no grave goods. The fill was thrown directly on top of the body. The dimensions of grave 1 are 2.33 m long, 46–50 cm wide and 82 cm deep. The skeleton was that of a male, some 1.72 m tall. Grave 6 is 1.76 m long, 40–45 cm wide and 63 cm deep. The occupant, another male, was shorter than the individual in grave 1; the body measures 1.59 m. The bodies were left *in situ* and the graves backfilled.

Although only three intact burials were excavated (one in 1979), all conformed to the standard burial tradition adopted by Christians as attested at Kellis and those interred in the pit-grave cemetery located amongst the mausolea in the Christian necropolis of Bagawat, east of ancient Hibis, in Kharga Oasis (Figure 1).<sup>22</sup> Amongst the numerous cemeteries identified and surveyed by the Dakhleh Oasis Project, a further five dating to the Late Roman Period comprised simple pit graves oriented east-west. A grave in each of these cemeteries was opened to determine the method of burial; all conformed to the favoured Christian burial practice. Pit graves from the pre-Christian era were found in other cemeteries in Dakhleh, but there was no uniformity of orientation.

Scholarship is divided regarding the rapidity with which Christianity spread throughout Egypt. One school of thought argues that it was a prolonged conversion and that the religion only made significant inroads in the fifth century; the other school maintains that by the end of the fourth century eighty percent of the population professed Christianity.<sup>23</sup> The number of fourth-

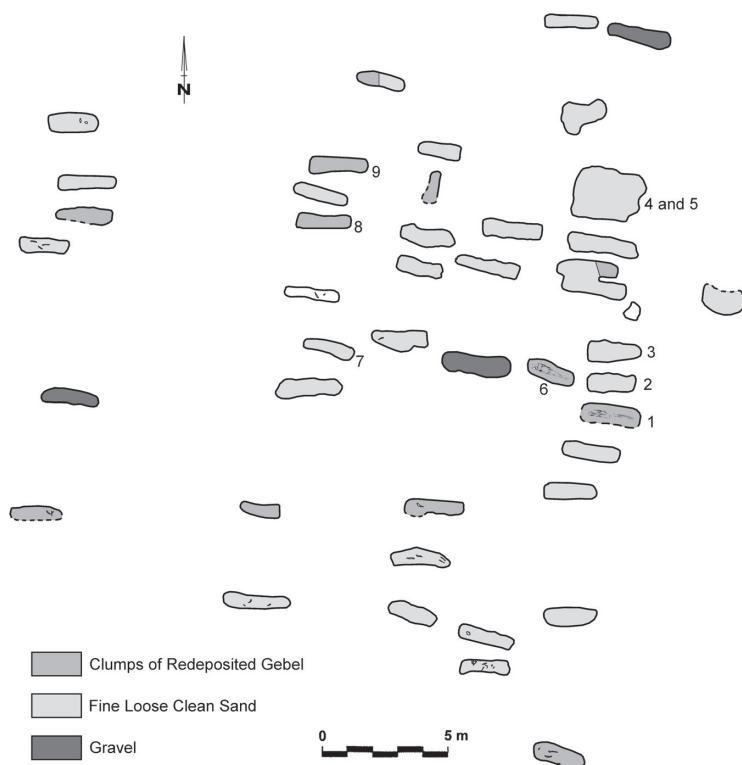


Figure 3. Muzawwaqa: plan of the cemetery 33/390-I7-2.

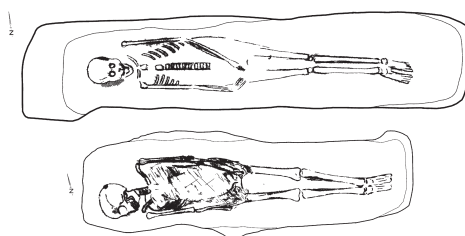


Figure 4. Muzawwaqa: plans of graves 1 and 6 at 33/390-I7-2.



Plate 1. Deir Abu Metta: view of the church looking south-west.



Plate 2. Deir Abu Metta: southern part of excavated area looking north-west, showing circular feature and intrusive cut possibly for a burial.

century Christian sites identified in Dakhleh Oasis is increasing, and it is likely that by the end of that century the oasis was Christianized; the evidence from Dakhleh, therefore, perhaps lends support to the second hypothesis. The church of Deir Abu Metta with its associated structures and probable cemetery is an important addition to the corpus of early sites.

- <sup>1</sup> G.E. Bowen, "The Fourth-Century Churches at Ismant el-Kharab" in: C.A. Hope / G.E. Bowen *Dakhleh Oasis Project: Preliminary Reports on the 1994–1995 to 1998–1999 Field Seasons* (Oxford, 2002) 65–85 and "The Small East Church at Ismant el-Kharab" in: G.E. Bowen / C. A. Hope, *The Oasis Papers 3: Proceedings of the Third International Conference of the Dakhleh Oasis Project* (Oxford, 2003) 153–165.
- <sup>2</sup> The chapel is part of a larger complex that appears to have been monastic. Excavation of the chapel is under the direction of Roger S. Bagnall of New York University. Some of the surrounding buildings were excavated by the Supreme Council of Antiquities under the direction of Kamel Bayumi; see K. Bayumi, "The Excavations at 'Ain al-Gedida in the Dakhleh Oasis" in: O.E. Kaper, *Life on the Fringe* (Leiden, 1998) 55–59.
- <sup>3</sup> Work was funded by Australians Studying Abroad and research funds from Monash University.
- <sup>4</sup> H.E. Winlock, *Ed Dakhleh Oasis: Journal of a Camel Trip made in 1908* (New York, 1936) 24, pls XII–XIII.
- <sup>5</sup> A.J. Mills, "The Dakhleh Oasis Project: Report on the Third Season of Survey September – December 1980" in: *Journal of the Society for the Study of Egyptian Antiquities* XI/4 (1981) 185.
- <sup>6</sup> The current test trench and that of 1979 was excavated by Colin A. Hope; his field notes from the 1979 season, his expertise and knowledge of the site, were invaluable.
- <sup>7</sup> Mills, in: *JSSEA* XI/4 (1981) 185; P. Grossmann, "Dayr Abu Matta" in: A. Atiya, *Coptic Encyclopedia* 3 (New York, 1991) 706.
- <sup>8</sup> P. Grossmann, *Christliche Architektur in Ägypten* (Leiden, 2002) 565–566, fig 180. See also M. Capuani, in: G. Gabra (ed.), *Christian Egypt Coptic Art and Monuments Through Two Millennia* (Cairo, 2002) 252, and J. McKenzie, *The Architecture of Alexandria and Egypt* (New Haven / London, 2007) 415 n. 97, both of whom follow Grossmann's dating.
- <sup>9</sup> Identifications were made by Colin A. Hope.
- <sup>10</sup> C.A. Hope, "Early Christianity in the Egyptian Sahara – new finds" in: *New Documents Illustrating Early Christianity* 3 (North Ryde, 1983) 161.
- <sup>11</sup> Identifications were made by Marie-Dominique Nenna.

- 
- <sup>12</sup> The translation, date and commentary relating to the names of the ostrakon were provided in the field by Klaas A. Worp and Roger S. Bagnall.
- <sup>13</sup> The orientation is slightly north-east.
- <sup>14</sup> Bowen, "The Fourth-Century Churches at Ismant el-Kharab" in: *Dakhleh Oasis Project* (2002) 67, 77; Bowen, in: *The Oasis Papers* 3, 158.
- <sup>15</sup> Winlock, in: *Ed Dakhleh Oasis*, 24.
- <sup>16</sup> Winlock, in: *Ed Dakhleh Oasis*, 24.
- <sup>17</sup> Winlock, in: *Ed Dakhleh Oasis*, pl. XIII.
- <sup>18</sup> Site identification numbers are based upon maps published by the Egyptian Government Survey Department in 1932. See A.J. Mills, "Dakhleh Oasis Project: Report on the First Season of Survey October – December 1978" in: *JSSEA* IX/4 (1979) 167–168.
- <sup>19</sup> Structures within the settlement were excavated by the Supreme Council of Antiquities under the direction of Kamel Bayumi of the Dakhleh Inspectorate.
- <sup>20</sup> A.J. Mills, in: *JSSEA* IX/4 (1979) 182.
- <sup>21</sup> G.E. Bowen, "Some observations on Christian Burial Practices at Kellis" in: G.E. Bowen / C.A. Hope, *The Oasis Papers 3: Proceedings of the Third International Conference of the Dakhleh Oasis Project* (Oxford, 2003) 167–82.
- <sup>22</sup> A.M. Lythgoe, "The Oasis of Kharga" in *Bulletin of the Metropolitan Museum of Art* 3/11 (1908) 203–208 (esp. pp. 207–208 and figure 7).
- <sup>23</sup> For the former see A.K. Bowman, *Egypt After the Pharaohs* (London, 1986) 192 and for the latter R.S. Bagnall, *Egypt in Late Antiquity* (Princeton, 1993) 281.