

TAUSERT TEMPLE PROJECT: 2015 and 2016 Seasons

University of Arizona Egyptian Expedition

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Project overview

The temple of Queen Tausret (interchangeably “Tausert”) in western Thebes (fig. 1) was briefly examined by W. M. Flinders Petrie in 1896 but was largely overlooked thereafter, as it appeared that the ancient builders had left the temple in a state far from completion. After careful study, however, the University of Arizona Egyptian Expedition (UAEE) decided that it would be worthwhile to carefully clean, record, plan, conserve, and publish its remains and the surrounding structures and features. The Supreme Council of Antiquities (as the Ministry of State for Antiquities was known at the time) kindly granted us permission to begin this project, and since 2004 the UAEE has completed fifteen field seasons at the temple and its immediately adjacent areas. Full reports for prior seasons have been published in earlier issues of this journal and elsewhere. This report outlines the work of the past two years and supplements the preliminary and preceding reports.

Introduction

During the 2015 and 2016 seasons, the University of Arizona Egyptian Expedition continued to examine the site where once had stood the temple of millions of years built for Tausret, the woman who reigned as the last pharaoh of the 19th Dynasty.¹ Excavation of the temple and its surrounding areas was conducted between May 10th and June 17th, 2015;² a research season occurred May 10th–June 6th, 2016.³ This text summarizes the findings from these seasons—the most recent—in which the expedition made significant advancements in understanding the history of the site, especially its peripheral space.⁴

Goals

The goals for the 2015 and 2016 seasons were to complete all excavations of the temple proper and to prepare the limited remains of Tausret’s temple of millions of years for a comprehensive program of restoration and site improvement. In addition, the UAEE continued to clean, map, and record the intrusive tombs along the western scarp, which were raided in antiquity, as well as the features north of the temple that were uncovered in 2013. The study of artifacts from previous seasons, especially 2013 and 2014, was a core focus of the work in order to compile manuscripts for the final site publication, expected in 2017. Finally, in 2016 it was the UAEE’s pleasure to conduct a field school, where graduate students were trained in archaeological methods off site in a controlled environment. Students also participated in a series of educational lectures and site visits around Upper Egypt.

Archaeological excavations of the temple

The UAEE's excavations of Tausret's temple itself are now complete. The questions initially posed regarding the level of completion of the temple, subsequent activity, and temporal circumstances have been addressed, and a summary of these subjects has been published in *Near Eastern Archaeology*.⁵ While certain areas of the temple remain unexcavated, this is intentional, as it is good archaeological practice to leave areas for future investigators who will investigate the site equipped with improved methods of analysis.

During the 2015 season, historical fill and overburden was cleared from several foundation trenches of the temple, with an additional focus on the unexcavated area in the northwest corner of the temple. In similar temples, this area is reserved for the chapel devoted to Amun's portable barque. Work in this area was extremely informative of other aspects, but no apparent evidence was found that it served as a barque chamber. It yielded a typical array of material culture associated with anciently plundered tombs and other bits washed down from the Theban Hills over the millennia.

In this area ("surface area 30"; fig. 2), two additional foundation pits were uncovered. One contained a foundation deposit cleared but not recorded by Petrie's (1897) team. The second is an atypical pit, being wider than it is deep. This contained only a single ceramic vessel (fig. 3) and was otherwise filled with sterile sand, but it had excellent archaeological context, being partially located below a later (22nd to 26th Dynasty) wall.

The vessel is a "mourning woman" or Isis vessel.⁶ Several parallels exist, but this appears to be the finest known example.⁷ This vessel likely also has the narrowest date range of any comparative piece, although it must be acknowledged that the vessel could have been used (or reused) prior to its deposition and therefore may have been created rather earlier than its deposition in this context. It is 18 cm in height with a rim diameter of 7 cm. The jar is manufactured from a red-brown, medium-dense, Nile B2 clay with a wide black core. Inclusions are frequent limestone, sand particles, and some black grits.

Deposition of this vessel can be securely dated between the construction of Tausret's temple and the harvesting of its stone by Ramesses III. Under no circumstances could this vessel have been deposited earlier than the mid-18th Dynasty. In the ten years of UAEE excavation in the area, no archaeological material predating Amenhotep III has been found. Amenhotep III had the entire area lowered some three meters, thus creating the escarpments⁸ and the terrace on which Tausret would later build. It is similarly unlikely that this vessel predates the construction of Tausret's temple, given the pit's location on the northern edge of surface area 30, just below the temple's *dekka* floor level, although the vessel was not under any *dekka* itself. Therefore, the temple floor plan was extant before (or during) the installation of the pit in which this vessel was found, limiting its deposition to—at the earliest—the last five years of the 19th Dynasty. The broken mud-brick wall beneath which it was found most likely dates to the early 20th Dynasty. Probably part of an administrative building erected during the time when Ramesses III's work crews were taking the stone of Tausret's temple for the construction of his own at Medinet Habu,⁹ this structure provides a narrow temporal range for the deposition.

Contemporaneous mud-brick structure north of the temple

Immediately north of and adjoining the temple, in the northwest corner, are a series of mud-brick rooms, some of which were discovered beneath the Late Period tomb-chapel walls during the 2014 season (fig. 4). Further excavations in this area were conducted in 2015 with the intention of determining the full extent and purpose of this structure. The extant structure is less than 2 m in height at its maximum, but it originally would have been taller and at least 20 m in length and ca. 8 m wide.

Date of its construction and use can be narrowed. The precise location and orientation of these rooms aligns with Tausret's temple, not with the other, later structures at the site. When this mud-brick feature was built, the north walls of Tausret's temple must have been standing and used as a guide, a fact that limits its construction to the last few years of the 19th Dynasty or to the early 20th Dynasty. A foundation block of Tausret's temple found only meters away bears a date of "regnal year 8, 2nd month of Shemu, day 29."¹⁰ Given the narrow range for construction of Tausret's temple, the mud-brick structure cannot have been built any earlier than the middle of the 8th year of the female pharaoh's reign, when the foundations in that part of the temple were still being laid.

This enigmatic mud-brick structure was either destroyed or, more likely, neglected and fell into disuse prior to reuse of the area in the 22nd Dynasty, before the construction of a tomb (most likely of Third Intermediate Period date) cut into the western scarp. The courtyard and walls of this tomb now overlap the New Kingdom structure (fig. 4). Despite this, no New Kingdom bricks (often stamped with the kings' names) derived from the mud-brick structure or from various temples in the area were found reused for the construction of its walls or those of any of the other later tomb chapels. It thus seems reasonable to conclude that the New Kingdom features of Tausret's site were forgotten and covered by sand or debris by the time the later tombs were installed here, especially given the high rate that bricks tend to be reused among temples of the New Kingdom.¹¹ Brick size could possibly be used to further refine the chronological framework for the stages of use at the site, based on changes to the cubit over time, but a definitive work evaluating the practice has yet to be written.¹²

The rooms of the enigmatic mud-brick structure were virtually sterile. They have yielded no chaff, husks, or animal remains, and very few sherds, that cannot be easily associated with either the 22nd/26th Dynasty funerary use of the area or Petrie's excavation of the Tausret temple foundation trenches. The feature thus seems to have seen use—whatever that may have been—for only a brief time.

Anciently robbed tombs in the temple area

In association with the work noted above, excavation continued to recover items from the 22nd (or 23rd) and 26th Dynasty occupations and use of scarps. Specifically, the western and northern scarps were used and reused for tombs, as discovered in previous seasons.¹³ For many years, the local village residents have claimed that there was, in the western scarp, a now-observed tomb that "holds artifacts from the excavations of Petrie, Carter,

and a German team.” Remote sensing confirmed the approximate location of this feature.¹⁴ Conversation about the tomb and its rumored contents raised concern that it might be subject to illicit search in the future, so the area was excavated in order to secure its entry (fig. 5).

A rock-cut doorway was readily discovered in the expected location; this led to an ancient tomb cut into the *tuffla* of the western scarp. The tomb must have been opened as recently as 1993, since plastic and newspaper recovered inside dated to this year. The interior had undergone basic stabilization within the past approximately 30 years. Bolts embedded in the sides of the entry passage indicate that it was formerly sealed with a modern security door.

It is suspected that the Swiss mission working at Merenptah’s temple in the 1970s and 1980s used this tomb as a magazine. Whatever might have been stored here is no longer present. The feature was almost entirely devoid of archaeological material, and nothing was in an ancient context. As the tomb is not published, nor included in any compendium of Theban tombs, the UAEE thoroughly photographed, measured, and mapped it (fig. 6). The tomb entrance was secured with thick retaining walls to prevent infill (as seen in fig. 5). At the direction of the local ministry representatives, it was sealed with a mud-brick door.¹⁵

Work at the northern scarp

The most recent excavations also examined northern scarp of Tausret’s temple. For the past several years, the area as a whole has been extremely difficult to understand owing to its heavily disturbed strata (fig. 7). Work on the enigmatic mud-brick feature immediately north of Tausret’s temple (discussed above), combined with continued work in this locus, has now produced a coherent understanding of how this portion of the site was used.

The escarpment was artificially created in the 18th Dynasty. It may have been utilized at that time, but subsequent use has precluded any specific understanding of that phase. In the late 19th Dynasty, Tausret selected the area for her temple and its associated activities. The area became a work zone for harvesting resources from Tausret’s temple in the 20th Dynasty. It then went largely ignored until the 22nd Dynasty, when the vizier Nebneteru¹⁶ built his mortuary temple on the cliff above¹⁷ (see fig. 7). In the late 25th and early 26th Dynasties, Nebneteru’s temple was reused by Khonsuirdis (a goldsmith of the temple of Amun)¹⁸ and his son, whose name is not certain.

The extant features built into the northern scarp relate to 22nd (possibly 23rd) and late 25th (or early 26th) Dynasty episodes of use and reuse.¹⁹ However, the previously reported ceramic midden at the foot of the northern scarp also contains discarded ritual ceramics and other items from activity on the scarp above.²⁰ Further investigation of that scarp is essential to confirming this, as there is little doubt that, in antiquity, these two areas were perceived of and functioned as a single space.

Much of the archaeological remains from the 25th/26th Dynasty²¹ appears to have washed or been cast down the slope onto the area of Tausret's temple. The scarps west and north of Tausret's temple experienced a period of reuse contemporary with the iterations of the Nebneteru/Khonsuirdis temple. This best explains both the stratigraphy of the escarpment area and the scattering of 22nd/23rd and 25th/26th Dynasty material culture across the northern half of Tausret's temple.

Items from the northern scarp were compared with material culture recovered from this portion of the site in 2013 and 2014, now stored in the local magazine. Several joins were found among ceramics, and this will be the focus of a detailed report forthcoming. Critically, there were distinct markers for each period of use that, when all excavated materials were considered as a corpus, provided a clearer understanding of the area's history and uses.

Other features north of the temple.

In 2013, at the request of local Ministry representatives and as previously reported,²² nearly 100 truckloads of modern refuse and overburden were cleared from the area north of Tausret's temple, especially at the base of the northern embankment and its anciently leveled northeastern corner. In 2014, 76 more truckloads of refuse were cleared, and twice as much was removed in 2015. During these cleanings, new archaeological features became apparent.

Research undertaken during and after the 2015 season determined that an Italian mission working in the vicinity excavated the northernmost of these uncovered archaeological features in 1979.²³ The Italians labeled this "cave-feature" "tomb 1979" in their reports; consequently UAEE records refer to it as "Italian tomb 79" or "IT 79." This is another small tomb, rock-cut and avoiding the *tuffla*, entirely devoid of archaeological material, containing only modern refuse from the past 30 years or so. It appears that the feature was closed with a loosely packed stone wall as an enclosure, which was not sufficient to keep it sealed. The UAEE re-cleared the interior and forecourt and installed a metal door to safeguard the feature. A complete record with maps was prepared for the feature, which the prior excavators had deemed to be a reused Middle Kingdom tomb (fig. 8).²⁴

Additionally, work continued in order to clean the northeast edge of Tausret's temple area, under the supervision of the *tafteesh* (fig. 9). Since at least the 1970s, modern refuse has been accumulating in a highly localized portion of the concession. The expedition has cleaned significant portions of the area annually for the past three years. A 2013 sondage indicated the presence of not only at least three vertical meters of rubbish but also, possibly, archaeological features from the 19th Dynasty.

When the area was excavated in the 1970s, the Italian mission reported finding a kitchen with three ovens ("casa dei tre forni") and a small chapel ("cappella superiore"), both of New Kingdom date.²⁵ Despite the fact that these features were well recorded and published, they remain almost entirely unknown. These features have received no further attention and have never been included in any study or survey (e.g., not a single

discussion of similar features cites their original publication). Even the UAEE itself was unaware of their existence until excavation, and their original (and hitherto only) publication was not fully examined until after the field season. Rediscovery of these unique archaeological features will, it is hoped, effectively introduce them into the scholarly and public records and subsequent discussions.

When efforts to clean the area northeast of Tausret's temple revealed a concentration of bread molds resembling those found at Tausret's temple, this area was presumed to be a continuation of Tausret's site. However, removal of some two meters of modern overburden revealed that the feature under the refuse was not a kitchen but, rather, a small chapel (figs. 10 & 11), the "cappella superiore" described by the Italian mission.²⁶ If remains of the "casa dei tre forni" survive, they now lie under the eastern village road and portions of the village itself.

The ceramics recovered from this small chapel (fig. 12) closely match those of Tausret's temple. As Tausret's temple is the nearest 19th Dynasty monument, a direct relationship between them was anticipated. However, complete clearance of the chapel and evaluation of the ceramics *in situ* in the chapel floor and directly beneath it led to the conclusion that this small building dates to perhaps slightly earlier than Tausret's temple, although still in the second half of the 19th Dynasty.

A single *in situ* mud brick in the altar/offering table discovered by the UAEE in the chapel bears several hieroglyphic signs that may read "Setepenre" (*stp-n-r*'). If so, this would match the interpretation of signs stamped into a number of architectural items and fragments excavated by the Italian team, which reconstructed a name: "Setepenra urmes" (*Stp-n- R' wr-ms*).²⁷ As the discovery and interpretation of the UAEE's find came prior to review of Bresciani's records, this makes for a convincing result. In neither case was the text enclosed in a cartouche, so it is unlikely to stand for one of the many New Kingdom rulers whose titulary features this phrase. The only reasonable non-reigning 19th Dynasty candidate by the name of Setepenre is the tenth son of Ramesses II.²⁸

Ramesses II's son Setepenre is not well known today. Evidenced in only few locations (e.g., a doorway from Qantir²⁹), he would seem an odd choice for the construction of a notable chapel (ca. 9.4 x 16.1 m [18 x 31 cubits]) along the row of kings' temples. Yet, the familial connection fits well for the area: it was located about halfway between the temple of millions of years of his father (that is, the Ramesseum) and that of his brother/half-brother Merenptah, and it also adjoined Tausret's, who herself was a descendant of Ramesses II.

The chapel's proximity to Tausret's temple and the fact that Tausret's parentage remains unconfirmed raises the fascinating possibility of a father-daughter relationship between the queen and Setepenre. However, in the absence of further evidence, this must be considered only speculation. Additional investigation will explore the possibility of substantiating such a link textually, historically, and archaeologically.

Preparation of Tausret's temple for a program of restoration and site improvement

With the UAEE's excavations of Tausret's temple proper finished, a program of temple restoration and site improvement was initiated. Within Tausret's temple, foundation trenches were smoothed and surface areas were reinforced. In the absence painted or inscribed stone or intact remains of basically any kind, Tausret's temple site needs no conservation, only interpretive restoration.

A series of tasks designed to improve both the safety and appearance of the site were undertaken:

- 1) Embankment stabilization. While the scarps have been monitored since work at the site began in 2004 and have shown no change whatsoever, a program of proactive reinforcement was undertaken. Wash and loose fill were carefully pared back until the *gebel* cliff edge was revealed. Subsequent testing for compactness and soundness determined all areas to be sound and firm. Nonetheless, to ensure long-term stability more than 7,000 bricks and one ton of cement were used to build a series of robust reinforcing walls (fig. 13).
- 2) Visual improvements and cleaning. Sterile sand was imported and spread in the temple foundation trenches and recently excavated areas to protect them. This sand—a color similar to that of the sandstone that would have originally composed the walls—highlights the temple outline and furthermore serves to protect the surface area edges. The sand was not spread on top of surface areas, which represent the areas of rooms in the temple. As a result, the floor plan of the temple is now visible from elevated locations, such as the road to the west of the site. Additionally, the fence and posts surrounding the site (by the main road) were replaced, repaired, and cemented where needed.
- 3) Signage. At the request of West Bank Director Talat Abdel Aziz, the UAEE designed, built, and installed three informational signs for monuments that currently lack such a presentation for vehicular traffic passing by monuments of the West Bank (fig. 14; English on obverse, Arabic on reverse). Incorrectly identified in prominent publications, the site of the Nebneteru/Khonsuirdis mortuary temple (fig. 7) is one of the least understood monuments of the West Bank. The new sign should remedy its undeserved obscurity. The sign for the nearby temple of millions of years of Thutmose IV is similarly important, as the site now stands as a seemingly empty field.

Research season

The 2016 season was used primarily to examine records of past finds and collaborate in preparation for the final Tausret temple publication (Fig. 15). The opportunity for the expedition's international team to come together to collaborate without being overwhelmed by a crush of new data was long overdue. The final Tausret site publication is expected in print soon.

Study abroad and fieldwork training

In addition to the study season, post-graduate-level field training was conducted in 2016. This consisted of practice in technical skills at the new research facility and formal classes concerning the sites of the greater Theban area. The students learned essential field skills such as object photography, how to set a grid, archaeological drawing, and use of a total station (Fig. 16). Morning lectures about specific sites were followed by afternoon site visits and evening research and cultural experiences (Fig. 17).

The experience was so enriching that in 2017 the UAEE will conduct an independent study abroad modeled on this program. The new program, “Arizona in Ancient Egypt,” will run in addition to and separate from the mission’s archaeological fieldwork. The program is intended to help advanced undergraduate or entry level graduate students evaluate their desire to enter careers in Egyptologically related fields. Administered by the University of Arizona’s Study Abroad division, this graded course will result in 3 course credits at either the undergraduate or graduate level. It is intended to provide a brief experience of what it means to work and live in Egypt and to engage in Egyptological research. In addition to having lectures, required readings, and tours of the most significant archaeological sites and museums of Egypt, students will conduct library-based research. Further details can be found at the following URL: <https://global.arizona.edu/study-abroad/program/arizona-ancient-egypt>.

Preliminary Conclusions

The UAEE is again glad to report that the latest seasons of work on the Tausret Temple Project were valuable—and this time can also report that it has brought the project to a close. With the assistance of local workmen the expedition was able to successfully clean three substantially sized areas of Tausret’s temple and its associated site, which at last completes excavations at the temple itself. Further understanding of the form and history of the monument, as well as the contemporary and later occupations at the site, continues to develop. At least one “new” Theban tomb was revealed, albeit one that is unpainted, undecorated, and now devoid of material. Despite being used as a magazine in the 1970s, it had gone unpublished and was never formally cataloged. Similarly, the expedition cleaned, secured, and recorded a known but essentially unpublished tomb. Finally, the forgotten—for all intents and purposes lost—chapel of Setepenre was recovered and cleaned. This chapel offers potentially significant implications for the understanding of Tausret’s lineage. The UAEE will continue to study the material culture resulting from previous excavations and its contexts and will publish additional studies and syntheses beyond what is possible in this report. Final publication of the works conducted at the site of Tausret’s temple of millions of years will appear soon, hopefully in 2017.

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1. The 2015 season would not have been possible without: the permission of the Ministry of Antiquities; support from the members of the Permanent Committee; Hany Abo El-Azm, Director of Foreign Missions; Director of Upper Egypt, Suntan Mohamed Eid; Director of East and West Banks, Luxor, Dr. Mustafa Waziry; Director of West Bank, Talat Abdel Aziz; Director of Qurna, Mohamed Yaheia; Director of Missions, Adel Arfan; Director of Middle Thebes, Ezz Adin Kamal Nabui; Inspector of Middle Thebes, Khaled Tyib; American Research Center in Egypt, especially Mme. Amira Khattab and John Shearman. We are also grateful to several colleagues for the loan of equipment and advice, specifically Dr. Betsy Bryan and the Johns Hopkins University mission to the Mut temple precinct, and Pima Community College's Archaeological Center. As always, it was our pleasure to work with Reis Omar Farourk Sayed El-Quftawi. Reis Omar was instrumental in enabling the day-to-day necessities of working at the site. We would also like to thank Reis Ali Farouk Sayed El-Quftawi, who assisted us on site for one day. Lastly, Inspector Mahmoud Saad Eid Yousif oversaw the work conducted on site. He was both punctual and professional. Support from the Thames Valley Archaeological Society (U.K.) was essential to the mapping and cleaning of several features, for which we are grateful. We are similarly grateful to the University of Arizona's Center for Middle Eastern Studies research grant program for its support of the excavation and recording of the Setepenre chapel.
 2. The 2015 UAEE team consisted of: Dr. Pearce Paul Creasman, University of Arizona: Director; Dr. Richard H. Wilkinson, University of Arizona: Founding Director; Rexine Hummel: Assistant Director & Ceramicist; Richard Harwood: Section Leader; Stephanie Denkowicz: Manager of Records; Lea Mason-Kohlmeyer, Pima Community College: Cartographer & Archaeologist; Helen O'Brien, Pima Community College: Cartographer & Archaeologist; Tori Finlayson, Leiden University: Manager of Field Operations; Bethany Beckett, New York University: Section Supervisor; Rebecca Caroli, University of Arizona: Photographer; Suzanne Vukobratovich: Registrar; Deborah Donnelly: Archaeological Illustrator; Tracy Dusablon: Ceramicist's Assistant & Illustrator; Victor Republicano, University of Arizona: Graduate Student; Katelyn Canez, University of Arizona: Graduate Student; Daniel Smith, University of Colorado Boulder: Graduate Student; Amanda Bruno, University of Arizona: Graduate Student; Elizabeth Sparks, University of Arizona: Graduate Student; Kylie Thomsen, University of Arizona: Graduate Student; Hilo Sugita, Indiana University Bloomington: Graduate Student.
 3. The 2016 team consisted of: Dr. Pearce Paul Creasman, University of Arizona: Director; Dr. Richard H. Wilkinson, University of Arizona: Founding Director; Rexine Hummel: Ceramicist & Assistant Director; Dr. Kathlyn Howley, University of Cambridge: Egyptologist & Assistant Director; Richard Harwood: Section Leader; Stephanie Denkowicz: Section Leader; Tori L. Finlayson, Leiden University: Operations Manager & Archaeologist; Suzanne Vukobratovich: Registrar; Sara Reda Mahmoud Al-Ashmawi, Egyptian Museum Cairo: Assistant Registrar; Lea Mason-

Kohlmeyer, Pima Community College: Bioarchaeologist; Helen O'Brien, Pima Community College: Cartographer & Archaeologist; Cristin A. Lucas, Pima Community College: Bioarchaeologist; Tracy Dusablon: Ceramicist's Assistant; Amber Groves, Indiana University Bloomington: Graduate Student; Marquita Harris, University of Arizona: Graduate Student; Hannah Herrick, University of Arizona: Graduate Student; Nisha Kumar, Hunter College: Graduate Student; Catherine Witt, University of Evansville: Graduate Student; Annya Jacobs, University of Arizona: field assistant.

4. Throughout the following discussion, "north" and other cardinal points are based on local north as conceptualized by the ancient Egyptians of the New Kingdom. Local north on the Tausret site lies 40 degrees east of magnetic north. Occupations from other periods, especially the Late Period, appear oriented in relation to the *gebel* situated west and north of the temple.
5. Creasman, P.P., W.R. Johnson, J.B. McClain, R.H. Wilkinson. 2014. Foundation or Completion? The Status of Pharaoh-Queen Tausret's Temple of Millions of Years. *Near Eastern Archaeology* 77.4: 274–283.
6. Lopez-Grande, M.J. 2016. An Evocation of Motherhood and Breastfeeding in pottery from the Necropoleis of Ancient Egypt, in *New Evidence for Creative Aspects in Material Remains from Domestic Sites*. Eds. B. Bader, C.M. Knoblauch, E.C. Köhler. *Orientalia Lovaniensia Analecta* 245: 369–386.
7. A comparison of these vessels will be the subject of a future manuscript by the UAEE.
8. Wilkinson, R.H. 2011. The Tausert Temple Site, in *The Temple of Tausret*. Ed. R.H. Wilkinson (Tucson). pp. 1–5.
9. McClain, J.B. and W.R. Johnson. 2013. A Fragment from the Reign of Tausret Reused at Medinet Habu. *Journal of the American Research Center in Egypt* 49: 177–86.
10. Demarée, R. 2011. Hieratic Texts, in *The Temple of Tausret*. Ed. R.H. Wilkinson. (Tucson) pg. 128.
11. Reuse of materials in Egypt seems to be the rule rather than the exception, see for example: Brand, P. 2010. Reuse and Restoration, in *UCLA Encyclopedia of Egyptology*, ed. W. Wendrich, accessed Nov. 28, 2012. www.escholarship.org/uc/item/2vp6065d; Creasman, P.P., 2013. Ship Timber and the Reuse of Wood in Ancient Egypt. *Journal of Egyptian History* 6.2: 152–176.
12. Brick size is commonly used by archaeologists during fieldwork in Egypt to guide the work for first-level interpretations. It is used across Egypt (e.g., Bestock, L. 2009. *The*

Development of Royal Funerary Cult at Abydos: Two Funerary Enclosures from the Reign of Aha. Menes 6, Wiesbaden), but the practice has never been fully evaluated.

13. Creasman, P.P. 2012/2013. Excavations at Pharaoh-Queen Tausret's Temple of Millions of Years: 2012 Season. *Journal of the Society for the Study of Egyptian Antiquities* 39: 5–21; Creasman, P.P. 2013. Tausert Temple Project: The 2013 Season and Other Notes. *The Ostrakon: Journal of the Egyptian Study Society* 24: 3–11.
14. Creasman, P.P. and D. Sassen. 2011. Remote Sensing, in *The Temple of Tausret*. Ed. R.H. Wilkinson. (Tucson) pp. 150–159.
15. A map from 1913 indicates several tomb entrances along the northern and western escarpments of the temple site. See: Baraize, E.M. 1913. *Plans des necropolis Thébaines: quatrième livraison*, Feuilles 54.
16. Alternatively: Nebeneterumontu.
17. Bresciani, E. 1978. L'attività archeologica in Egitto (1966–1976). *Un decennio di ricerche archeologiche/Quaderni de 'Laricera scientifica* 100: 251.
18. Perhaps the same Khonsirdis of the Theban priest statue now in the British Museum (BM# EA14466; Registration # 1928,0524.1).
19. As exemplified by: Aston, D. 2009. *Burial Assemblages of Dynasties 21-25—Chronology—Typology—Developments*, Verlag der Österreichischen Akademie der Wissenschaften, Denkschriften der Gesamtakademie LIV; 157–268 and 269–390.
20. Creasman, P.P., R. Caroli, T. Finlayson, and B. Beckett. 2014. The Tausert Temple Project: 2014 Season. *The Ostrakon: Journal of the Egyptian Study Society* 25: 3–13; Creasman 2013: 3–11.
21. For which see Bresciani, E. 1978. L'attività archeologica in Egitto (1966–1976). *Un decennio di ricerche archeologiche/Quaderni de 'Laricera scientifica* 100: 251–258; Bresciani, E. 1980. L'attività archeologica dell'Università di Pisa in Egitto: 1977–1980. *Egitto e Vicino Oriente* 3: 1–4.
22. Creasman, et al. 2014: 3–13.
23. Bresciani 1980: 5–7.
24. Bresciani 1980: 5–7.
25. Bresciani 1980: 10–14.; Bresciani, E. 1981. L'attività archeologica dell'Università di Pisa in Egitto (1981): Fayum Gurna, Saqqara. *Egitto e Vicino Oriente* 4:12; Bresciani, E. 1983. L'attività archeologica dell'Università di Pisa in Egitto (1982–1983): Saqqara e Gurna. *Egitto e Vicino Oriente* 6: 3.

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26. Bresciani 1981:12–14; Gianmarusti, A. 1981. Analisi delle strutture architettoniche della «cappella superior» a Gurna. *Egitto e Vicino Oriente* 4: 41–72.
27. Bresciani 1981:12: “Molti degli elementi della cornice a gorgia (elementi che si devono pensare stati plasmatici ‘per’ la capella e non riutilizzati) portano impressi degli stampigli di forma ovale, allungata, che non sono cartigli, e che pertanto incise con tratti gracili su una delle facce del grande mattone da cornice, segni geroglifici che danno il nome del proprietario della capella. Purtroppo le condizioni dei vari stampigli sono molto deteriorate, e la decifrazione ha imposto un grande impegno; mediante la comparazione dei vari stampigli, ognuno portante un segno più chiaro dove gli altri erano illeggibili, si è potuti arrivare a una specie di ricostruzione del testo dello stampo, che fornisce una lettura: *Stp-n-Re wr-ms* (tav. XIV, c, d; fig. 5, c).”
28. Fisher, M. 2001. *The Sons of Ramesses II* (Wiesbaden): 110; Dodson, A. and D. Hilton. 2004. *The Complete Royal Families of Ancient Egypt* (London): 174.
29. Fisher 2001: 110.
