

## VI. Site Elements

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## VI. Assessment of Site Elements

### Introduction

The Valley of the Queens, including its subsidiary valleys, contains a number of historic structures and features that are not tombs, which for the purposes of this project are called *site elements*. These elements date from various periods, including pharaonic, Roman, Coptic, and to the early 20<sup>th</sup> century, and they require management and conservation just as the tombs do. The elements assessed during the GCI-SCA project are as follows:

Site Element	Periods	Location
Grotto Cascade	Pharaonic	Valley of the Queens
Dam	Pharaonic	
Tomb workers' structures	Pharaonic	
Kiln	Roman, Coptic	
Deir er-Rumi	Pharaonic (QV 95), Roman, Coptic	
QV 1	Coptic	
Coptic remains near QV60	Coptic	
Italian mission building	20 <sup>th</sup> century	
Hermit shelters	Coptic	Valley of Prince Ahmose
Dolmen	Pharaonic	Valley of the Dolmen
Menhir	Pharaonic	
Sanctuary to Ptah and Meretseger	Pharaonic	
Observation posts	Pharaonic	Valleys of the Rope, Three Pits and Dolmen
Graffiti	Pharaonic, Coptic	All Valleys

During the assessment phase of this project the objectives have been to identify all historic site elements and to gather documentation in order to understand significance and change over time, and to record and assess current condition and threats for the purpose of developing proposals for their conservation, management, and interpretation. Gathering documentation has been an on-going process and has been aided by Christian Leblanc, Guy Lecuyot, and CEDAE. In the 2006 and 2007 field seasons, the project team documented and began to assess condition. Most of the site elements were mapped as part of the new topographic mapping carried out in September 2007. In the 2008 and 2009 field seasons the team finalized its collection of information and condition assessments and examined potential options for conservation, protection, and interpretation.

On the pages that follow are an inventory form with basic information and references and a condition assessment for each site element. The condition assessment of a few elements is rudimentary due to either the limited availability of prior documentation or, in the case of some elements located in subsidiary valleys, their remoteness from the Valley of the Queens and from the impacts that affect and need to be managed within the scope of the QV project.



Location of the site elements in the Valley of the Queens and subsidiary valleys (Satellite image: 2006 DigitalGlobe).

## SITE ELEMENT INVENTORY – GROTTO CASCADE

<b>General Site Information</b>		
<b>Name of Site Element</b>	Grotto Cascade	<b>Location</b> At the west end of the main valley, at the foot of the Valley of the Grand Cascade
<b>Other Names</b>	Sacred Grotto (Černý, Desroches Noblecourt, and Kurz 1969-1970, plan 22)	
<b>Element Type</b>	-Natural geologic and hydrologic formation -Barrages and drainage basins -Graffiti or rock art (paintings, drawings and engravings)	
<b>Dating</b>	Prehistoric period, New Kingdom	
<b>Description</b>		
<b>General Description</b>	<p>At this location rain waters occasionally fall through a narrow passage, or gorge, and over a natural cliff, forming a water fall, which is referred to as the Cascade. Its association with Hathor and the rejuvenation of the deceased may be one reason for selection of the Valley as a royal necropolis. Within this complex of features, the place known as the Grotto, a sheltered recess at the top of a natural rock platform, Hathor is depicted as a cow in rock paintings, drawings and engravings. Other engravings dating from the 19th dynasty record occasions of torrential rains (Leblanc 1995, 199-201; Penden 2001, 225). CEDAE has identified the entire group of graffiti in the Grotto as CEDAE Section 26, and numbered the individual graffiti as 3001-3019.</p> <p>The ancient Egyptians created two basins at the foot of the Cascade with constructed rubble barrages that apparently dammed or collected rain water in conjunction with the Dam further downstream (Desroches Noblecourt 1990-1991, 10, 18). At the bottom of Grotto Cascade complex is a foot path that was apparently used to aid access to the Grotto. Rock paving stones may have served as steps on the path leading from the lower to the upper basin.</p>	
<b>Objects</b>		
<b>Objects recovered</b>	Fragments of ceramic vessels, red and yellow ochre (Desroches Noblecourt 1990-1991, 16-17)	
<b>History of Use, Events, Research and Interventions</b>		
Date	Use, Events, Research and Interventions	Source and Comments
Prehistoric period	Figures of a giraffe and cow were inscribed	Desroches Noblecourt 1990-1991, 13
18 <sup>th</sup> Dyn.	A female figure was drawn	Ibid.
Rameses II reign	A record of "water of the sky" in the Year 62 of the king	Ibid., 12
Merhenptah reign	Graffito #3013 records "water of sky" in the Year 4 of the king	Desroches Noblecourt 1990-1991, 12; Leblanc 1995, 199-200; Peden 2001, 178; Sadek 1972, 154; Sadek 1990, 112-113
Rameses IV reign	Graffito #3013 records "water of the sky", which Sadek suggests occurred in the reign of Rameses IV	Leblanc 1995, 201; Sadek 1990, 117-119
Late 20 <sup>th</sup> Dyn.	A record of fall of "water of the sky" in the Year 2 of unknown king	Desroches Noblecourt 1990-1991, 13; Peden 2001, 225
Unknown Ramesside period	Two figures depicting Hatr were drawn	Desroches Noblecourt 1990-1991, 13

## Inventory form – Grotto Cascade

1968	CEDAE discovered, recorded, numbered and researched the graffiti in the Grotto	Černý, Desroches Noblecourt and Kurz 1969-70, vii
1989	Investigation by Desroches Noblecourt (CNRS)	Desroches Noblecourt 1990-1991, 10
<b>Documentation and References</b>		
<b>Historic Photographs</b>	Černý, Desroches Noblecourt, and Kurz 1969-1970, pl. LXIX-LXXIII, LXXV-LXXVII Desroches Noblecourt 1990-1991, 4-5, 10-13, 15-17 Leblanc 1989a, pl. XII-XIII	
<b>References</b>	<ul style="list-style-type: none"> <li>- Černý, Desroches-Noblecourt, and Kurz 1969-1970, 32, 34, plan 22</li> <li>- Desroches Noblecourt 1990-1991, 4-18</li> <li>- Leblanc 1989a, 4-5, 12</li> <li>- Leblanc 1995, 199-201</li> <li>- Lelanc and Siliotti 2002, 24</li> </ul>	<ul style="list-style-type: none"> <li>- Peden 2001, 177, 225</li> <li>- Sadek 1972, 154-155</li> <li>- Sadek 1972a, pl. CLXXXIV- CLXXXVI</li> <li>- Sadek 1990, 109-121</li> <li>- Vernus 2000, 331-336</li> <li>- Weeks 2005, 354</li> </ul>

## Grotto Cascade

### General description and history

The Grotto Cascade is located at the west end of main Valley, at the foot of the Valley of the Grand Cascade. At this location rain waters occasionally fall through a narrow passage, or gorge, and over a natural cliff, forming a water fall, which is referred to as the Cascade. Archaeologists have interpreted it as a sacred place during the New Kingdom that led to the selection of the Valley as a royal necropolis. CEDAE investigated and documented the site, including its graffiti, in the 1960s, as did the French-Egyptian mission in 1989.

Within this complex of features, the place known as the Grotto, a sheltered recess at the top of a natural rock platform, has been interpreted as representing the womb of Hathor, the pharaonic deity who is depicted there as a cow in rock paintings and engravings. Other engravings dating from the 19<sup>th</sup> dynasty record occasions of torrential rains (Penden 2001, 225). Flowing water represented fertility, apparently imbuing burial at the Valley with a tangible symbol of rebirth in the afterlife (Weeks 2005, 354, 553). The Grotto also contains numerous other rock engravings interpreted to be from the prehistoric period (including engravings of cows and a giraffe), the New Kingdom (including those mentioned), and the Coptic period. The entire group of graffiti in the Grotto has been numbered 3001-3019 by CEDAE, with their locations shown on the plan that follows and designated by CEDAE as Section 26.

The ancient Egyptians created two basins at the foot of the Cascade with constructed rubble barrages (2 and 4 on plan) that apparently dammed or collected rain water in conjunction with the Dam further downstream (Desroches Noblecourt 1990, 10). Within the upper basin (6 on plan), investigations have revealed traces of pharaonic-era broken ceramic pots and scattered red ochre pigment. Desroches Noblecourt has interpreted these remains as evidence of ancient ceremonial activities at the site.

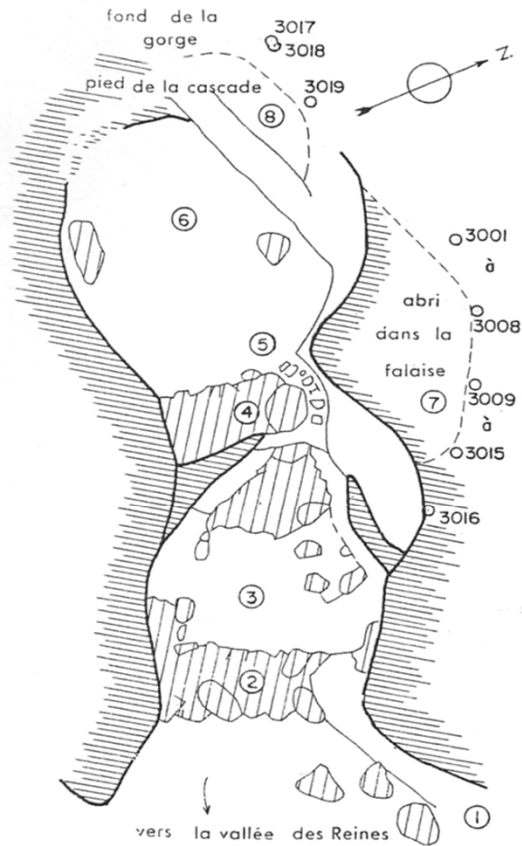
At the bottom of the Grotto Cascade complex has been found a foot path (1 on plan) that was apparently used to aid access to the Grotto. What may be rock paving stones that served as steps (5 on plan) have been found as well on the path leading from the lower to the upper basin.



General location of the Grotto-Cascade.



Accessing the Grotto platform (arrow) by ladder.



# VALLÉE DES REINES (B<sub>2</sub>)

VALLÉE DE LA GRANDE CASCADE

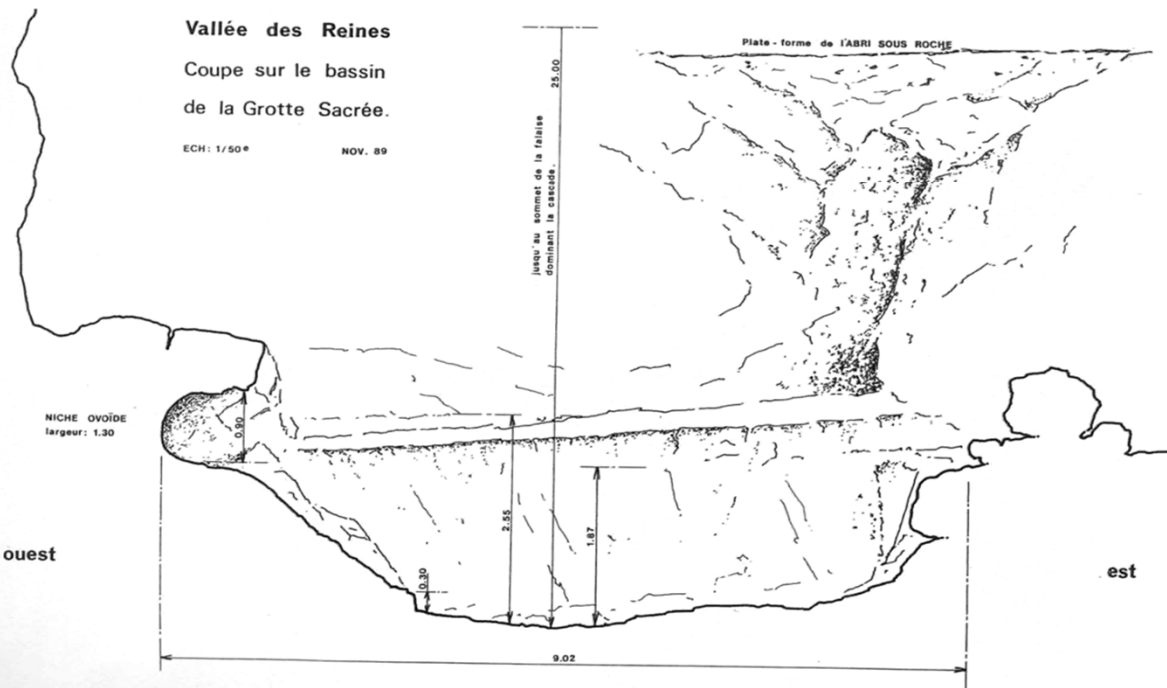
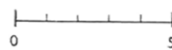
au fond de la gorge  
entaillant la paroi rocheuse

## Section isolée 26

Mars 1968

- ① sentier d'accès à la gorge
- ② premier barrage
- ③ première plate-forme: altitude 126 m.
- ④ deuxième barrage
- ⑤ marches donnant accès à la deuxième plate-forme
- ⑥ deuxième plate-forme: altitude 128 m.
- ⑦ abri sous roche dominant la gorge : altitude 133 m.
- ⑧ aplomb de la cascade

PLAN 1/200



Plan and section of the Grotto Cascade as recorded in 1968. (Plan: CNRS)

Grotto Cascade



Team members standing at the bottom of the cliff where water falls, at the top of the upper basin.



View looking down from the Grotto to the Cascade, with arrow indicating what CNRS has identified as the first barrage (2 on plan).



Rock paving steps (5 on plan), as excavated, on the path leading from the lower to the upper basin (Image: CNRS).



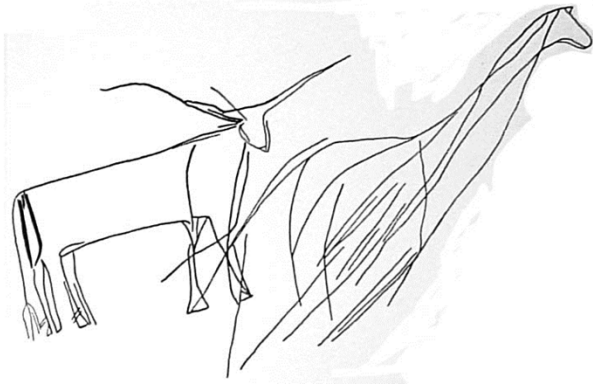
Rock painting of Hathor (3002) in red ochre with a sun disk and two ostrich plumes atop its head.



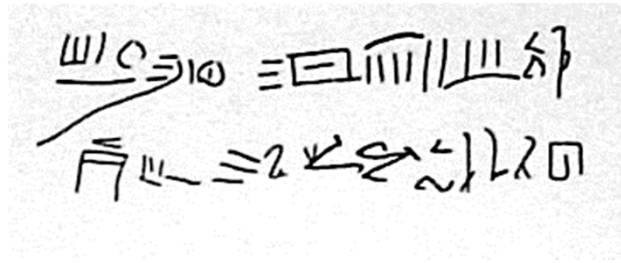
Depiction of Hathor (3005), apparently in charcoal.



Rock painting (3007) in red ochre of a goddess holding a papyriform cane.



Recording of engravings of a cow and giraffe (3010) interpreted to be from the prehistoric period (Sadek, 1972, pl. CLXXXV). (Drawing: CNRS)



Recording of hieratic inscription (3013) from year 2 of an unnamed 20<sup>th</sup> Dynasty king that mentions "water of the sky," perhaps indicating a rain shower or waterfall (Sadek, 1972, pl. CLXXXV). (Drawing: CNRS)

### Condition summary

The Grotto, barrages, and rubble-paved path generally appear in stable condition.

The rock substrate within the Grotto in the area of rock art 3001-3015 accessed during this assessment appears in good condition. The two red paintings appear as if they may have degraded since photographs taken by CNRS were published in 1989 given that they now appear less visually prominent. However, without access to high resolution color photographic documentation taken in the 1980s it is not possible to determine whether they have actually lost pigment. Rock art 3016-3019 was not accessed for assessment.

### Deterioration factors and threats

- Graffiti in the Grotto, particularly rock paintings, are susceptible to weathering but are generally well protected in the rock shelter.
- The rubble barrages within the Cascade are at risk of disruption by flooding.

### General recommendations

- Alluvial debris should be removed from the two basins as a general site maintenance activity.
- The Grotto Cascade should not be actively visited by tourists. However, its high significance may be presented to visitors.
- The Cascade should be inspected periodically to check for trash building up from the security station on the hill top above and, if necessary, provide for disposal outside Queens Valley.
- Past documentation of the rock paintings within the Grotto, and particularly color photographs, should be obtained to determine whether their condition has worsened within the past four decades. For future monitoring it is recommended that the rock paintings be documented with high resolution color photography using an IFRAO (International Federation of Rock Art Organizations) color scale.

## SITE ELEMENT INVENTORY - DAM

<u>General Site Information</u>		
<b>Name of Site Element</b>	Dam	<b>Location</b> In primary drainage channel of main wadi of Queens Valley, located between tombs 55 and the Grotto Cascade.
<b>Other Names</b>	Barrage [French]	
<b>Element Type</b>	Rubble stone dam or weir	
<b>Dating</b>	Ramesside period; Leblanc notes that the Dam was presumably built during the reign of Rameses III to protect tombs created during his reign at a lower elevation along the main wadi (Leblanc, 1995, 210)	
<u>Description</u>		
<b>General Description</b>	Dam consisting of substantial rubble walls, two courses of stone, approximately one meter high, one meter wide, and 18 meters long. The structure has been interpreted to have been built, in conjunction with the two barrages within the Cascade, to retain flood waters in order to protect tombs (Desroche Noblecourt 1990-1991, 10). The dam's presence suggests efforts to protect tombs from flooding as early as the Ramesside period.	
<u>Objects</u>		
<b>Objects recovered</b>	None identified through literature review	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
Ramesside period	Dam constructed, possibly during reign of Rameses III	Leblanc 1995, 210 (n. 36).
ca.1987-1989	Area of Dam cleared of alluvial debris by French-Egyptian mission	Comparison of CNRS photos from late 1980s
1994	Dam disrupted by flood in November 1994 and subsequently reassembled to prior state by French-Egyptian mission	Leblanc 2007, per. comm.
<u>Documentation and References</u>		
<b>Historic Photographs</b>	Schiaparelli 1923-1927, 206; Černý, Desroches Noblecourt, Kurz 1969-1970, pl. LXXIV; Desroches Noblecourt 1990, 4-5, 12; Leblanc 1989a, pl. XIV [A-B], XV [A].	
<b>References</b>	- Černý, Desroches Noblecourt, Kurz 1969-1970, 32-33. - Desroches Noblecourt 1990-1991. 10, 12.	- Leblanc 1989°, 4-5. - Leblanc 1995, 203, 210-211. - Peden 2001, 179.

## Dam

### General description and history

The remnants of a Ramesside-era dam are located in the drainage channel of the main wadi, between the Grotto Cascade and QV 55. Leblanc notes that the Dam dates from the Ramesside period, possibly during the reign of Rameses III, and that it was constructed in conjunction with two barrages within the Cascade to retain water in order to protect tombs from floodwaters flowing from the Valley of the Grand Cascade (Leblanc 1995, 210). The Dam consists of two faces of large dry-laid stones with a core of small rubble. The structure is approximately one meter high, one meter wide, and 18 meters long (see plan and section that follow). Most of the stones are missing in a small section in its northeast side.



Area of the Dam in the early 20<sup>th</sup> century showing workmen of the Schiaparelli mission (Schiaparelli ca. 1903 - 1905). (Image: Schiaparelli 1923)



View from upstream side of Dam within context of drainage channel and in relation to QV 55, the adjacent visitor path, and the kiln.

Comparison of CNRS photographs from the late 1980s with current conditions shows that extensive debris was removed from around the Dam in the late 1980s, particularly from its east (downstream) side. Although removal of the debris exposed the entire structure to investigation and made it more visible from the visitor trail, these changes have also made the Dam more susceptible to disturbance by flood. Leblanc has stated (2007 pers. comm.) that the Dam was largely disrupted during the November 1994 flood and that the CNRS-SCA mission afterward reassembled affected parts of it to its prior state.

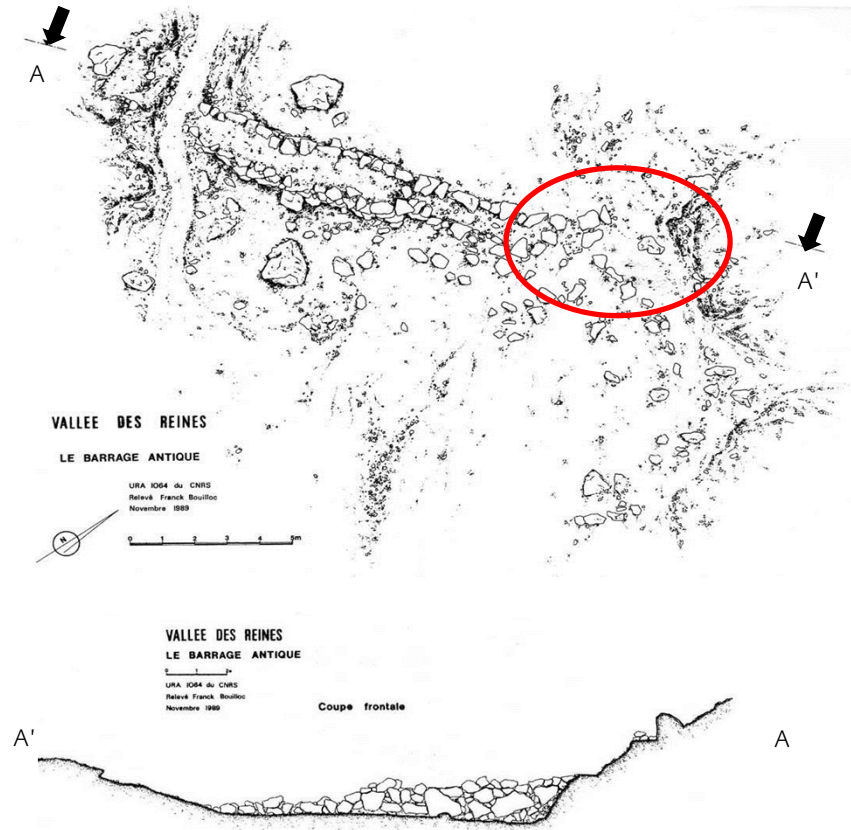
Although the Dam is not currently actively visited by or interpreted to tourists, it is located in close proximity to and visible from the visitor trail near QV 55.



Dam looking from the downstream side, with the opening to the Grotto Cascade in the background.



Dam from a lateral view.



Plan (left) and section (below) of the Dam from 1989, showing the area of missing stones (circled) near eastern end. (Plan and section: CNRS)



1987 view of Dam (indicated by arrow) before clearance of debris on its downstream side (Image: CNRS).



2008 view showing Dam (indicated by arrow) after debris clearance.



View of Dam ca. late 1980s (Leblanc 1989a, Pl. XIV-B)  
(Image: CNRS).



2008 view of Dam in 2007.

### **Condition summary**

The faces of the structure made of large rubble are generally stable, although some of the stones are undercut from erosion, with only debris underneath them. The smaller rubble pieces in the core of the structure are in some cases loose.

### **Deterioration factors and threats**

- The primary threat to the Dam today continues to be disruption from flooding. It appears that the removal of debris from its downstream side has made it susceptible to further erosion and loss or displacement of stones.
- The structure is also susceptible to disruption if people are allowed to stand or walk on it.

### **General recommendations**

- The Dam should be protected from disruption by flood as part of the overall flood protection plan for the Valley. This could include placing gabions directly behind (up wadi) the original part of the Dam.
- The site will not be actively visited by tourists. It will, however, be included in visitor interpretive materials related to the history of the site and the continuing threat of flooding.

## SITE ELEMENT INVENTORY - TOMB WORKERS' STRUCTURES

<u>General Site Information</u>		
<b>Name of Site Element</b>	Tomb Workers' Structures	<b>Location</b> North of main wadi, to the west and southwest of the shelter in front of Nefertari's tomb and near tombs QV 57-62
<b>Other Names</b>	<i>whjt</i> (Leblanc and Fekri 1993, 263; Leblanc 2001, 282) or <i>whyt</i> (Lecuyot 1993a, 271) (ancient Egyptian); Ramesside Hamlet; Ramesside Village; Artisans' Hamlet	
<b>Element Type</b>	Complex of masonry structures	
<b>Dating</b>	19 <sup>th</sup> and 20 <sup>th</sup> Dynasties, according to Leblanc established during reign of Ramses II (Leblanc 1989a, 5; Leblanc and Fekri 1993, 263)	
<u>Description</u>		
<b>General Description</b>	A complex of structures was constructed during the reign of Rameses II for a few masons and craftsmen from Deir el-Medina during the 19 <sup>th</sup> and 20 <sup>th</sup> Dynasties while constructing tombs in Queens Valley (Leblanc 2001, 282). The complex covered an area of about 700 m. CNRS identified two of the structures as House 1 and House 2 (Kalos 1990, 32). House 1 is located between QV 57 and 58. House 2 is just upslope (north) from the entrance to QV 57. The complex included other similar structures, east of House 1, designated as the East Sector. During the Roman era, some of the structures were dismantled to re-use their materials and some re-use also occurred during the Coptic period (Lecuyot 1993, 271).	
<u>Objects</u>		
<b>Objects recovered</b>	<i>Ostraca</i> with hieratic writing, fine quality decorations, and drawings of daily activities; small ceramic dishes, many with pigments (blue, yellow, red ochre, and black) used in decoration of tombs; a small stela showing one craftsman, Pa-neb-akou, paying homage to a falcon-headed god and the deified Amenhotep I (Leblanc 1989a, 5; Leblanc 1993a, 24; Leblanc 2001, 282).	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
19 <sup>th</sup> & 20 <sup>th</sup> Dyn (established by Ramses II)	Hamlet inhabited by tomb masons and craftsmen working in tomb construction at Queens Valley	Leblanc 1990, 24, 26; Leblanc 1993a, 24-25; Leblanc 2001, 282; Leblanc and Fekri 1993, 263; Strudwick and Strudwick 1999, 132
Roman- Coptic periods	Some structures were dismantled (to reuse masonry elsewhere), reused, or remodeled for other domestic or religious uses	Kalos 1990, 32; Leblanc 2001, 282; Lecuyot 1993a, 271
1975	Structures discovered by CNRS	Kalos 1990, 32
1985-1986	Structures excavated by Franco-Egyptian mission	Ibid.
1988	Conservation and restoration of Houses 1 and 2 and structures in the East Sector by CNRS	Ibid., 32-33
1990	CNRS revised the approach to presentation of this sector of the site taking into account rediscovered ancient paths through the area	Ibid., 33
<u>Documentation and References</u>		
<b>Historic Photographs</b>	Leblanc 1989a. pl. XVI – XVII; Kalos 1990, 32-33; Leblanc 1993a, 24; Leblanc and Fekri 1993, 268.	
<b>References</b>	<ul style="list-style-type: none"> <li>- Černý 1973, 89, 92.</li> <li>- Kalos 1990, 32-33.</li> <li>- Leblanc 1989a, 5.</li> <li>- Leblanc 1990, 24, 26.</li> <li>- Leblanc 1993a, 24-25.</li> </ul>	<ul style="list-style-type: none"> <li>- Leblanc 2001, 282.</li> <li>- Leblanc and Fekri 1993, 263, 268.</li> <li>- Leblanc and Siliotti 2002, 28.</li> <li>- Lecuyot 1993a, 271.</li> <li>- Lecuyot 2000, 51.</li> </ul>

## Tomb Workers' Structures

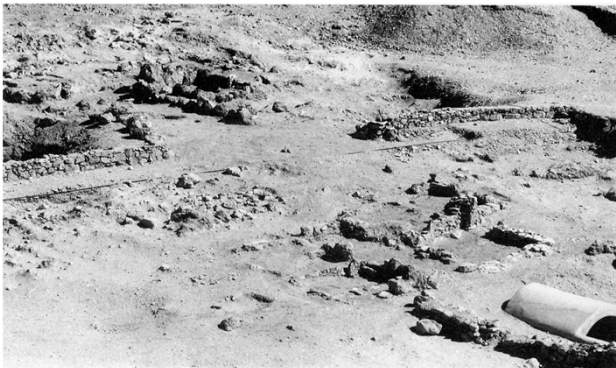
### General description and history

The remains of a complex of structures referred to as the Tomb Workers' Structures are located adjacent to the main wadi, to the west and southwest of the shelter in front of Nefertari's tomb and near QV 57 – QV 62. CNRS has referred to the complex in published sources as the Ramesside Hamlet, the Ramesside Village, and the Artisans' Hamlet. In pharaonic-era texts this collection of structures is referred to as *whjt or whyt*. The Franco-Egyptian mission discovered the structures' remains in 1975 and excavated them in 1985-1986. Leblanc notes that they were constructed during the reign of Rameses II and inhabited by a few masons and craftsmen from Deir el-Medina during the 19th and 20th dynasties while constructing tombs in Queens Valley (Leblanc, 2001, p. 282). At the time of its origin, the complex of structures is believed to have covered an area of about 700 m<sup>2</sup>. Pharaonic period archaeological materials found in association with the structures include ostraca with fine quality decorations and small ceramic dishes, many still containing pigments (blue, yellow, red ochre, and black) used in decoration of tombs (Leblanc 2001, 282). According to documents from the Ramesside era, "it seems that these houses were considered real estate that were owned and could be disposed of by the craftsmen who occupied them" (Leblanc 1993a, 24).

The structures likely degraded seriously after the Ramesside period. During the Roman era, some of the structures were dismantled to re-use their materials elsewhere in the Valley. The discovery of a large jar deeply embedded in the floor as well as other evidence has led archaeologists to believe that Coptic hermits reused some of the structures as residential spaces (Lecuyot 1993, 271).

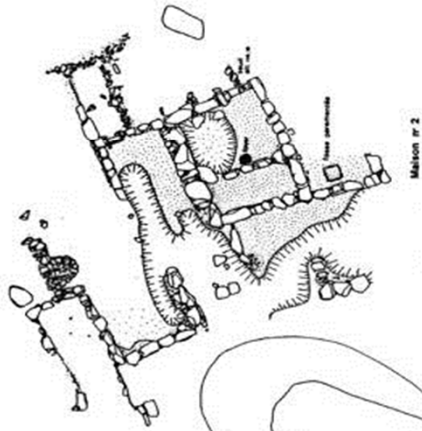
The structures' appearance immediately after excavation is recorded in the CNRS photographs and plans that follow. Their remnants as excavated consisted of little more than rubble foundations and partially intact wall bases built of dry-laid limestone, with some extant earthen plaster on both interior and exterior sides. CNRS has identified two of the structures as House 1 and House 2 (Kalos 1990, 32). House 1 is located between the entrances to QV 57 and QV 58, and just south of what has been identified as an ancient path through QV. House 2 is located just upslope (north) from the entrance to QV 57. The complex included other similar structures, particularly to the east of House 1, designated by CNRS as the East Sector.

CNRS also identified three features in this area (to the north, south, and southwest of the entrance to QV 60) as Structure I, Structure II, and Structure III. Lecuyot indicates that these features were constructed during the Coptic period and were therefore not part of the Tomb Workers' Structures (Lecuyot, 1993, 271). These features are discussed in the section of this report entitled 'Other Coptic Remains Near QV 60' and are indicated in red in the GIS-derived map that follows.

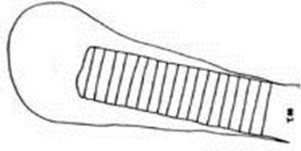


Two views from the late 1980s of the site of the Tomb Workers' Structures following excavation by the Franco-Egyptian mission (Images: CNRS). The photo to the left is a view of the area of Houses 1 and 2 from the southwest, behind QV 58 at the bottom right. The photo to the right from 1985 is of the remains of House 1 from the west, with QV 66 in the background indicated by the arrow.

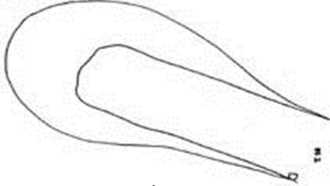
VALLEE DES REINES  
Le hameau ramesseide  
relevé M. Valdes  
Novembre 1988



House 2



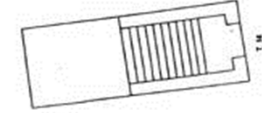
QV80



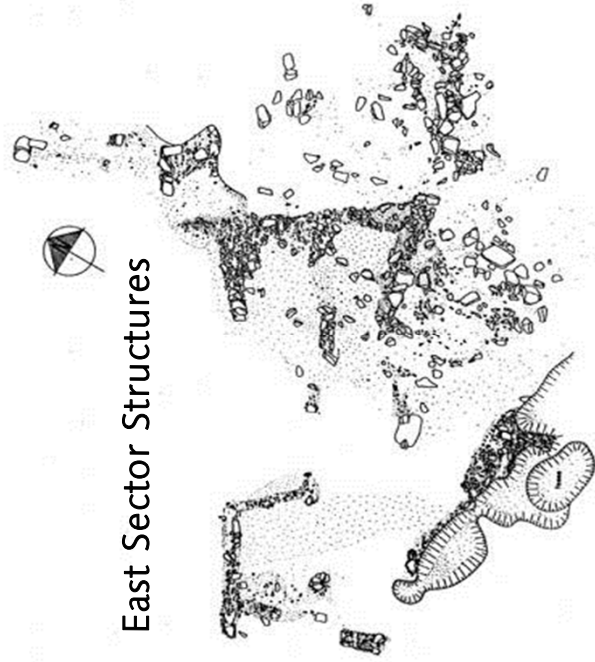
QV57



House 1



QV58

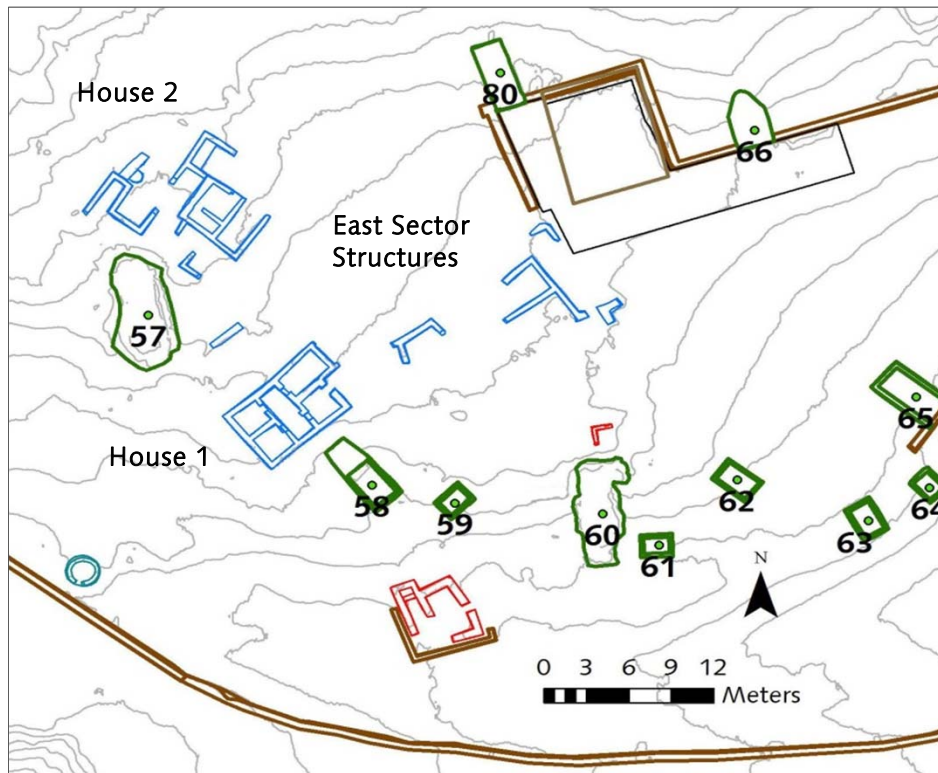


East Sector Structures

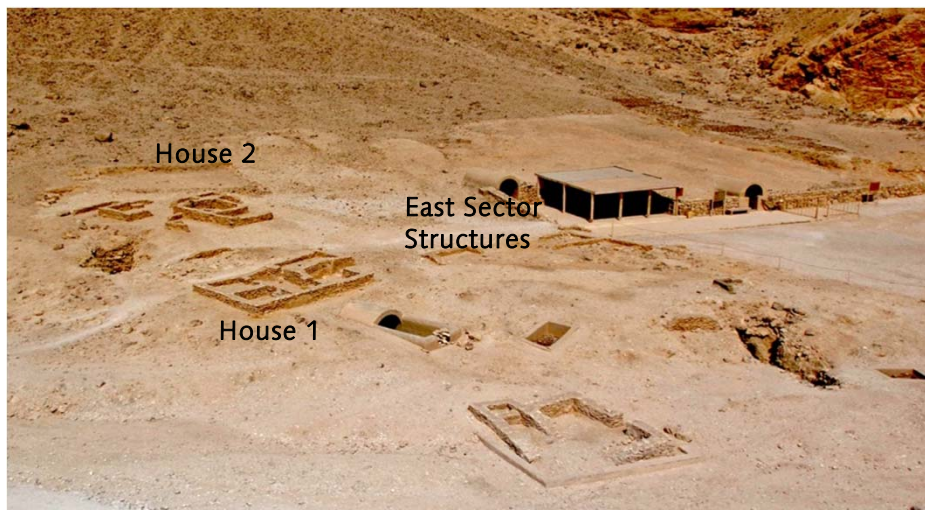
1988 plan of House 1, House 2, and the remains of structures in the East Sector following excavation and before restoration (Plan: CNRS)

## Tomb Workers' Structures

In 1988 the Franco-Egyptian mission stabilized the structures' remains and partially restored their walls to make their plans legible to visitors. The restoration approach was inspired by the ancient construction technique used with similar structures at Deir el-Medina (Kalos 1990, 32). Local clay was first used to repair the ancient wall remains. Limestone fragments were then added to the exterior with the addition of mud mortar to fill voids to give the walls a regular appearance. A layer of mud and limestone chips was applied to the tops of restored walls and *mastabas* to stabilize and protect them. The structures' interior floors were also leveled with mud. In some areas this was underlain by a gravel preparatory layer. The restored structures' heights is generally 40cm to 70cm, and in exceptional cases reaches 1m. The current extent of the structures' remains (as they appear following their restoration by CNRS in 1988) was recorded by the GCI on the GIS-derived map below.



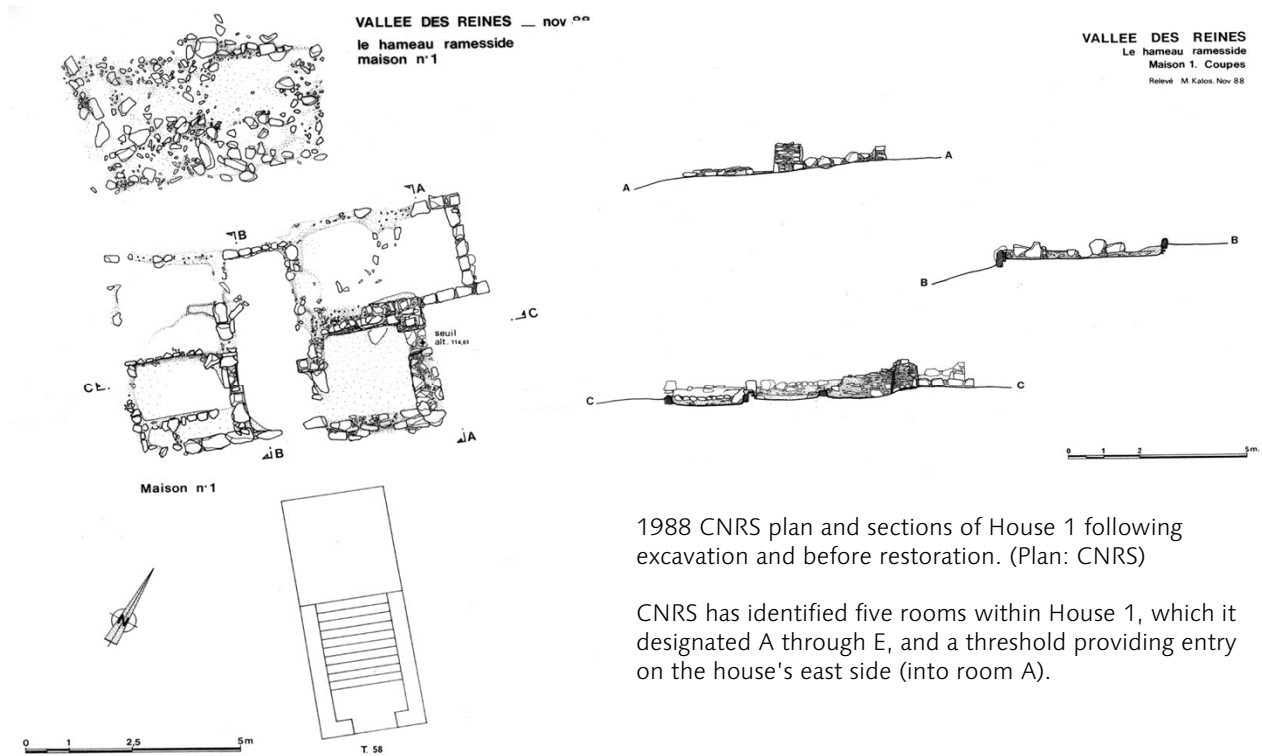
GIS plan of Tomb Workers' Structures restored by CNRS (blue) as recorded in 2007. The other Coptic remains near QV 60 appear in red (with the exception of Structure I at the front of the ramp to QV 60, which was not mapped).



2007 photo from the south of the Tomb Workers' Structures.

## Tomb Workers' Structures

### House 1



1988 CNRS plan and sections of House 1 following excavation and before restoration. (Plan: CNRS)

CNRS has identified five rooms within House 1, which it designated A through E, and a threshold providing entry on the house's east side (into room A).



Comparison of House 1, from the southeast, following excavation in 1987 (left, Image: CNRS) and in 2008, after restoration by CNRS (right). The barrel arch over the entrance to QV 58 is at the bottom left of both images.



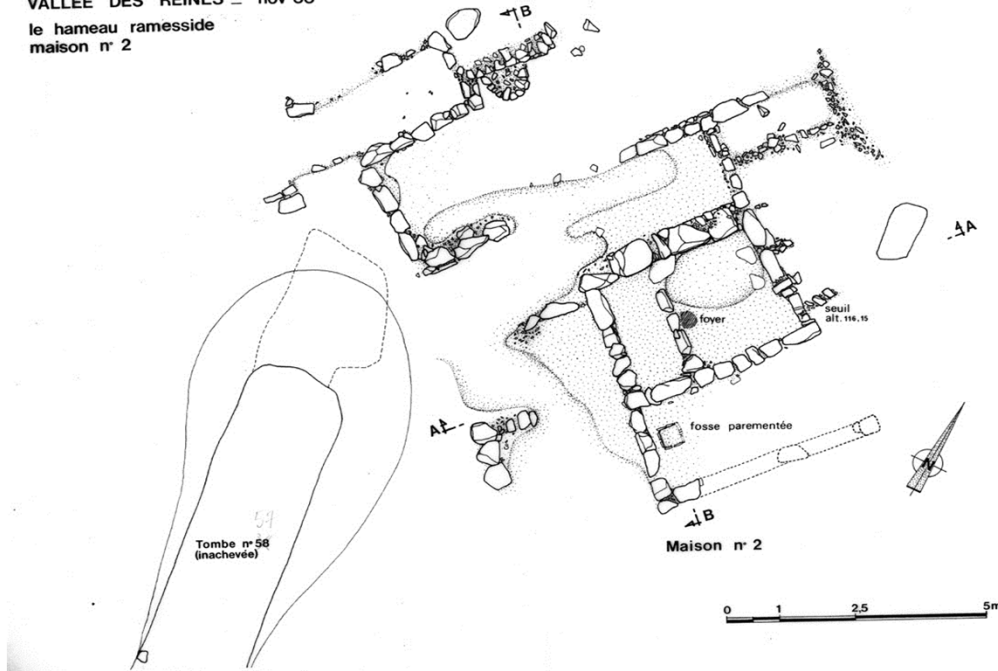
2007 photo of House 1 from northwest.



2007 photo of House 1 from north.

House 2

VALLEE DES REINES – nov 88  
le hameau ramesside  
maison n° 2



1988 CNRS plan of House 2, shown northeast of QV 57 entrance, following excavation and before restoration. House 2 has several enclosed spaces. One room includes a threshold on its northeast side leading into what has been interpreted as a foyer, and a pit was found within another room. (Plan: CNRS)



Comparison of northwestern part of House 2, from the southeast, in 1985 following excavation (left, Image: CNRS) and in 2008 (right).



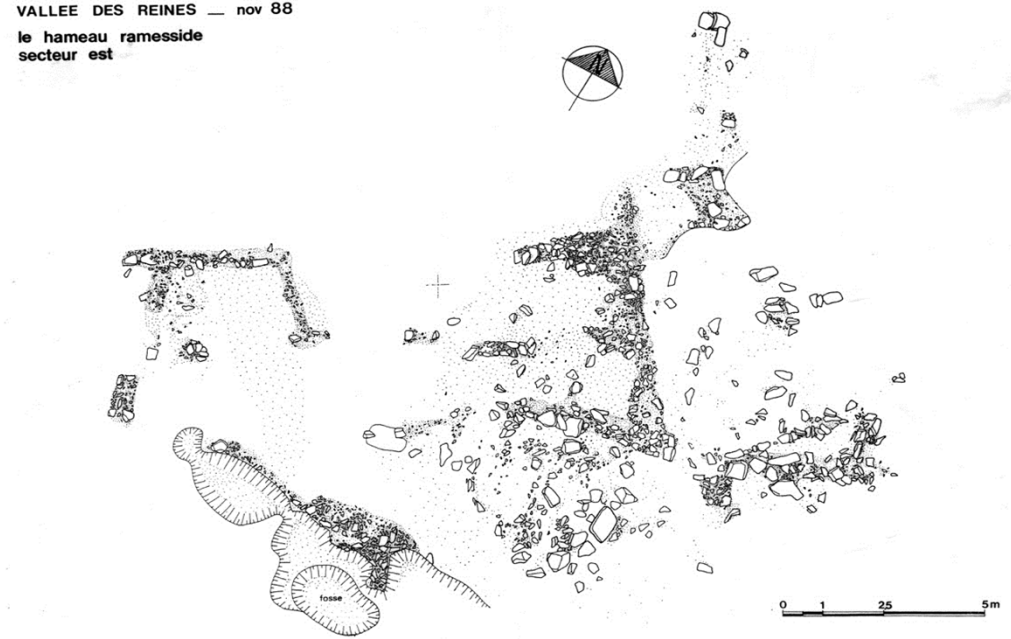
2007 view of House 2 from the northwest.



2007 view of House 2 from the east.

### East Sector Structures

VALLEE DES REINES — nov 88  
le hameau ramesside  
secteur est



1988 plan of the remains of the East Sector structures following excavation and before restoration. The CNRS identified a small number of structures located within the East Sector as belonging to the pharaonic-era complex. (Plan: CNRS)



2007 view from southwest showing three East Sector structures restored by the Franco-Egyptian mission.



2007 view of structures in the East Sector restored by the Franco-Egyptian mission, which are directly down slope from the entrance to QV 80.



2006 view of one of the structures in the East Sector restored by the Franco-Egyptian mission.

### Condition summary

As noted previously, remains of the Tomb Workers' Structures after excavation mainly consisted of rubble foundations and lower courses of dry-laid masonry walls, with some remnants of interior and exterior earthen plaster. In 1988 the Franco-Egyptian mission stabilized the structures' remains and partially restored their walls to make the structures' plans legible to visitors. What is visible today is primarily new materials covering ancient wall remains. The restored structures appear stable and in good condition, with the exception of one area of House 2 where limestone blocks have been displaced from the mortar in which they had been imbedded during CNRS restoration work in the late 1980s.

### Deterioration factors and threats

- **Visitor and site personnel impacts:** Due to the structures' close proximity to the visitor trails along the main wadi and in front of the tomb of Nefertari, they are susceptible to damage by visitors who leave the trail and climb onto them, or by security personnel who use the informal path between QV 80 and QV 55.
- **Flooding:** Although it is not known how they were affected by the 1994 flood, the structures appear to be risk from flooding, generally due to water runoff washing down from the hill slope to the north.
- **Exposure to the elements:** The structures' earthen plasters are susceptible to weathering and erosion from rainfall, water runoff, and wind.



Damage to House 2 where limestone blocks have been displaced from the mortar in which they had been imbedded through CNRS restoration work in the late 1980s.



Tourists (arrow) who have left the authorized visitor path and are walking through the area of the Tomb Workers' Structures.

### General recommendations

- **Stabilize walls:** Some of the reconstructed walls have loose stones, which should be stabilized with mortar.
- **Protect from visitor impacts:** If visitor circulation is routed nearby, create unobtrusive barriers to prevent visitors from being able to stand or sit on the structures. SCA inspectors and guardians should prevent visitors or other individuals from standing or sitting on the structures.
- **Protect from flood:** The primary means for protecting the structures from flood will be through constructing a flood diversion wall on the upslope side of the structures to divert water runoff to the main drainage channel.

## SITE ELEMENT INVENTORY - KILN

<u>General Site Information</u>		
<b>Name of Site Element</b>	Kiln	<b>Location</b> In main wadi just north of the tourist path and to the northwest of tomb QV 53.
<b>Other Names</b>	None	
<b>Element Type</b>	Lime kiln	
<b>Dating</b>	<p>Two different theories prevail about the original construction and use of the Kiln:</p> <ul style="list-style-type: none"> <li>• Roman period: Leblanc dates the Kiln to the Roman period (2nd century AD), as the means to produce lime for disposing of human remains in tomb QV 53 associated with the outbreak of bubonic plague in Egypt between 165 AD and 180 AD.</li> <li>• Coptic period: Lecuyot suggests that the Kiln was constructed during the first phase of Coptic modifications to QV 60 between the end of the 5th and end of the 6th centuries, and that some bricks from it were purportedly used in those modifications (Lecuyot 1993, 271)</li> </ul>	
<u>Description</u>		
<b>General Description</b>	The Kiln is approximately one meter high and 2.3 meters in diameter, constructed of unfired mudbrick, although the inner bricks are fired, apparently from the Kiln's use. A low stone retaining wall, which Leblanc indicates may be ancient, sits just to the south and southwest of the Kiln's base, and could be part of its foundations. Following its discovery during excavations in 1985, CNRS stabilized the Kiln (Leblanc 2007 pers.comm).	
<u>Objects</u>		
<b>Objects recovered</b>	None identified through literature review	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
Mid-2 <sup>nd</sup> century AD	<u>Leblanc interpretation</u> : Kiln constructed and used to produce lime for disposing of human cadavers infected by bubonic plague	Leblanc 2007, pers. comm.; Ritner 1998, 17
end of 5 <sup>th</sup> C - end of 6 <sup>th</sup> C AD	<u>Lecuyot interpretation</u> : Kiln constructed and bricks from it reused in pavement of Structure I	Lecuyot 1993, 271
1985	Kiln rediscovered during French-Egyptian excavations	Leblanc 1989a, pl. CXXXII [A]
Early 1990s	Research and documentation by CNRS	Unpublished CNRS plan from December 1990
Unknown	CNRS added a few bricks at top and consolidated Kiln	Leblanc, pers. comm., 2007
<u>Documentation and References</u>		
<b>Historic Photographs</b>	CNRS unpublished photos dating from 1990, 1992, 1995 Leblanc 1989a, pl. CXXXII [A-B]	
<b>References</b>	- Lecuyot 1993a. pp. 270-271 - Lecuyot 2000, 55	- Ritner 1998, 17

# Kiln

## General description and history

The Kiln is located in the main wadi just beyond the tourist path to the northwest of tomb QV 53. Leblanc dates it to the Roman period (2nd century AD), used to produce lime for disposing of human cadavers in tomb QV 53 associated with the outbreak of bubonic plague in Egypt between 165 AD and 180 AD (Leblanc 2007 pers.comm.; Ritner 1998, 17). However, Lecuyot suggests that it was constructed during the Coptic period between the end of the 5th and end of the 6th centuries, and that bricks from it were used in modifications to tomb QV 60 (Lecuyot 1993, 271).

The structure is approximately one meter high and 2.3 meters in diameter, constructed of unfired mudbrick, although the inner bricks are fired, apparently from the Kiln's use. The upper approximately two-thirds of the structure is one brick thick while in the lower third of the Kiln is two bricks thick (see CNRS plan and section that follow). The structure's wall is highest on its north side. The wall becomes progressively lower toward its south side, where there is an opening in the structure. A low stone retaining wall, which may be ancient, according to Leblanc, sits just to the south and southwest of the Kiln's base, and could be part of its foundations.

Following its discovery during excavations in 1985, CNRS stabilized the Kiln (Leblanc 2007 pers.comm.). Modern mudbricks and fired bricks have been added to its top as wall capping, and the walls were repointed, especially on the exterior face, with mud mortar and limestone chips. The lowest course is made of fired bricks (perhaps originally mudbricks fired through the kiln's use) bonded with a cementitious mortar, an intervention that may date also to the initial stabilization or to after the 1994 flood. The low stone wall below the Kiln has been repointed with a cementitious mortar containing stone chips.



Kiln at the time of its discovery in 1985 (Leblanc 1989a, pl. CXXXII-A). (Image: CNRS)



Kiln following excavation and before stabilization (Leblanc 1989a, pl. CXXXII-B). (Image: CNRS)



Workmen clearing debris from around the Kiln following the 1994 flood. (Image: CNRS)



Kiln in 2008. Note bricks that have fallen within the Kiln's interior (arrow).

Kiln



Kiln and stabilized ancient masonry wall (arrow) below it as seen from the visitor trail.

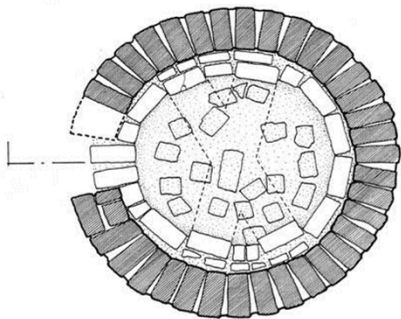
The location of the Kiln (red arrow) within the main QV drainage channel, with the direction of flow coming from the Valley of the Grand Cascade indicated by the blue arrow.



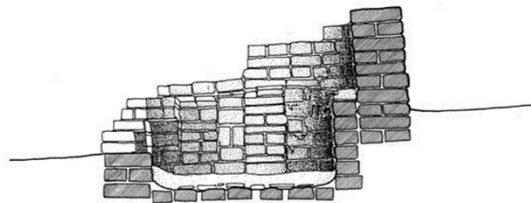
Kiln as viewed from the south.



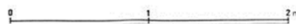
Kiln as viewed from the north.



Plan de principe



coupe



V.d.R. NORD T 53  
FOUR A CHAUX Dec. 90

Plan and section of the Kiln as recorded in 1990 by the French-Egyptian mission (Plan and section: CNRS).

### Condition summary

The Kiln is generally stable. However, several bricks that once formed part of it have fallen within the structure, and two additional bricks were found just outside it; a few loose bricks also rest on top of its wall, and many loose fragments of brick are present in the interior face (some of these loose or fallen bricks may be from the restoration). A few of the lowest course of bricks on the southern, lower side of the structure are undercut. Cracks are present, presumably due to shrinkage, between the mudbricks and the re-pointing mortar. The low masonry wall just below the Kiln also appears stable.

### Deterioration factors and threats

- An potential threat to the survival of the Kiln is flash flooding. It is located in the direct path of drainage from a rainfall catchment area exceeding 19 hectares. It impedes floodwater flow in the main wadi and would likely be destroyed or else severely damaged by a large-scale flood event. This threat is compounded by the construction in 2007 by the SCA of a low wall along the visitor trail next to the Kiln, which will further constrict the flow of drainage around the Kiln.
- Due to the Kiln's close proximity to the visitor trail, another less significant threat is the potential for damage caused by visitors who leave the trail and who may lean against or climb onto the structure. It is also vulnerable to damage by site or security personnel who have not been informed of the structure's significance and fragility.
- The preservation of the kiln is at risk due to a lack of maintenance of loose and falling bricks.

### General recommendations

- **Protect from flood:** To protect the Kiln from flood, it is recommended to relocate it further away from the base of the wadi on higher ground nearby. If the Kiln is moved as a structure then it should be stabilized with mortar repairs beforehand. If it is moved brick by brick then prior stabilization is not required, and fallen bricks and fragments can be replaced after the structure is moved.
- **Monitoring and maintenance:** The condition of the Kiln should be monitored regularly and loose bricks should be stabilized and fallen bricks re-instated in their original location.

## SITE ELEMENT INVENTORY – DEIR ER-RUMI

<u>General Site Information</u>		
<b>Name of Site Element</b>	Deir er-Rumi	<b>Location</b> Next to a rocky spur in the main wadi at the entrance to the Valley of the Queens, directly north of the security gate and parking lot, and between the Valley of the Rope and the Valley of the Three Pits.
<b>Other Names</b>	Bab el-Hagi Hamid (Bonomi, cited by Newberry 1906, 82), Monastery of the Greeks (Coquin and Martin 1991, 857), Deir des Byzantins (Leblanc 1989a, 6)	
<b>Element Type</b>	Coptic monastery, Roman sanctuary, and undecorated pharaonic tomb	
<b>Dating</b>	20 <sup>th</sup> Dynasty: QV 95 constructed Roman period (2 <sup>nd</sup> century AD (first half) – 4 <sup>th</sup> century AD): Roman sanctuary Coptic period (5 <sup>th</sup> – 7 <sup>th</sup> centuries AD): Christian monastery	
<u>Description</u>		
<b>General Description</b>	<p>The site of Deir er-Rumi consists of ruins of a Coptic monastery built on the site of a former Roman sanctuary, some elements of which remain, and 20<sup>th</sup> dynasty undecorated tomb.</p> <p>The Roman sanctuary appears to have been a kind of annex to the 18<sup>th</sup> Dynasty (Thutmoside period) 'Mound of Djeme' temple at Medinet Habu and is located on the axis of this temple (Lecuyot 1999, 34).</p> <p>The monastery was the center of the Coptic laura that existed around Queens Valley between the 5<sup>th</sup> and 7<sup>th</sup> centuries AD. It included a church, a baptistery, a small granary, a vestibule, and arcaded hall, and other rooms. The impressive ruins include high mudbrick walls with stone foundations and door lintels and fired brick foundations and flooring.</p>	
<b>Objects Recovered</b>	<ul style="list-style-type: none"> <li>- pottery (some Roman but mostly Coptic), including many fragments of ringed amphoras in brown baked clay, household dishes, fine tableware, decorated vases, and stamped bottle tops (Lecuyot 1993a, 267-268)</li> <li>- ostraca with inscriptions in Demotic, Greek, and Coptic (Lecuyot 1999, 46; Pezin and Lecuyot 2007, 759-760; Wagner et al. 1990, 368-369)</li> <li>- fragments of a wooden frieze (Lecuyot 1993, 275)</li> <li>- wooden lathwork; jar stand; head of lion with a cross (Lecuyot 1993, 267-268)</li> <li>- coins and sculpted figures, including fragments of falcon-headed sphinxes, an altar with a Greek dedication, stelae, and stone basin fragments (Augé and Lecuyot 1998; Lecuyot 1999, 36; Lecuyot and Gabolde 1998, 664).</li> <li>- fragments of lintels, and three stelae fragments inscribed with Greek writing (Lecuyot 1999, 36)</li> </ul>	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
20 <sup>th</sup> dynasty	Tomb QV 95 constructed	Lecuyot 1993a, 263; Lecuyot 2000, 52
2 <sup>nd</sup> century AD (first half) – 4 <sup>th</sup> century AD	Roman sanctuary constructed during time of Emperor Antoninus Pius and in use	Lecuyot 1993a, 263; Lecuyot 2000, 52
End of 4 <sup>th</sup> century AD	Possible destruction of Roman sanctuary, as evidenced by traces of fire damage	Lecuyot 1999, 37; Lecuyot 2000, 55

Inventory form – Deir er-Rumi

5 <sup>th</sup> – 7 <sup>th</sup> centuries AD	Coptic monastery built over Roman sanctuary and in use	Lecuyot 1993a, 267; Lecuyot 1999, 37; Lecuyot 2000, 55
1838	Bonomi visited and noted the "abode of a man from Bairat who lived in the building called Dêr er-Rumi" and that the place was called Bab el-Hagi-Hamid	Bonomi, cited by Newberry 1906, 82
Early 20 <sup>th</sup> century	E. Baraize found blocks belonging to the temple of Deir el-Bahari at the site and transported them back to that site	Winlock and Crum 1926, 8
1906	Italian mission investigated the site	Lecuyot 1993a, 264; Leblanc 1989a, 40; Leblanc and Siliotti 2002, 86; Schiaparelli 1923-1927, 126
1958	Derchain investigated the site	Derchain 1959; Lecuyot 1999, 34
1988 - 1994	CNRS-CEDAE team investigated site of monastery (including excavations). The Roman sanctuary remains were identified in 1990.	Lecuyot 1993a; Lecuyot 2000, 55; Pezin and Lecuyot 2007, 759
1995 (July)	Photographic documentation by CEDAE	CEDAE, pers. comm., 2008
2007 (December) – 2008 (January)	Lecuyot and Delattre carried out excavations on the west side of Deir er-Rumi resulting in the discovery of thirty-six economic-related ostraca	Lecuyot 2009, 20; Lecuyot and Delattre 2008
<b>Documentation and References</b>		
<b>Historic Photographs</b>	CEDAE photos: 32309-32337 (July 1995); Černý et al. 1969-1970 pl. LXXVIII-LXXX; Derchain 1959, 22; Leblanc 1989a, pl. XXIV [B] –XXVII [A-B]; Lecuyot 1989, 60-62; Lecuyot 1993a, 273-276; Lecuyot 1999, 48, 60; Lecuyot and Gabolde 1998, 662, 664; Schiaparelli 1923-1927, 126 (fig. 91)	
<b>References</b>	<ul style="list-style-type: none"> <li>- Augé and Lecuyot 1998, 107-119</li> <li>- Ballerini 1903, 38</li> <li>- Černý et al. 1969-1970, 36, 38</li> <li>- Coquin and Martin 1991, 856-857</li> <li>- Derchain 1959</li> <li>- Grossmann 1974, 25-30, pl. 4-6</li> <li>- Grossmann 1991, 857</li> <li>- Leblanc 1989a, 6</li> <li>- Leblanc 1993a, 27</li> <li>- Leblanc 2001, 279</li> <li>- Lelanc and Siliotti 2002, 22-23</li> <li>- Lecuyot 1989, 60-63</li> <li>- Lecuyot 1992a, 383-390</li> </ul>	<ul style="list-style-type: none"> <li>- Lecuyot 1993, 101-106</li> <li>- Lecuyot 1993a, 263-272</li> <li>- Lecuyot 1999, 33-61</li> <li>- Lecuyot 2000, 52-53, 55</li> <li>- Lecuyot 2009, 20</li> <li>- Lecuyot and Delattre 2008</li> <li>- Lecuyot and Gabolde 1998, 661-666</li> <li>- Pezin and Lecuyot 2007, 759-786</li> <li>- Newberry 1906, 82</li> <li>- Schiaparelli 1923-1927, 126</li> <li>- Thomas 1966, 181, 183-184</li> <li>- Wagner et al. 1990</li> <li>- Winlock and Crum 1926, 7-8</li> </ul>

## Deir er-Rumi

### General description and history

Deir er-Rumi is located next to a rocky spur in the main wadi at the entrance to the Valley of the Queens. It is located directly north of the site security gate and parking lot, above the meeting point of the Valley of the Rope and the Valley of the Three Pits. The site is comprised of remains of a Coptic monastery built on the site of a former Roman sanctuary, some elements of which remain. Dug into the hill face at the site's northerly extreme is a pharaonic-era tomb (QV 95).

Deir er-Rumi was constructed in and dug out of a weak shale layer of bedrock running east-west that belongs, according to geologist R. Wüst, to a basal section of a rotated block of Theban Member II. To the north, the hill slopes steeply up. At the south side of the site is the rocky spur, a higher outcropping of Member I marl that obscures the view of the site from the entrance to the Valley.

QV 95, at the north side of the monastery complex, is an unfinished tomb initially constructed in the 20<sup>th</sup> Dynasty. Lecuyot, however, has raised the possibility that it may have been a *speos*, or grotto temple or tomb, cut out of the hillslope during the Roman period (Lecuyot, pers. comm., 2010).

During the Roman era, and specifically the time of Roman emperor Antoninus Pius (138-161 AD), the location was chosen for a sanctuary. It appears to have been a kind of annex to the 'Mound of Djeme' at Medinet Habu, which dates to the 18<sup>th</sup> Dynasty (Thutmose period), and is located on the axis of this temple (Lecuyot 1999, 34). Lecuyot remarks that "the presence of a 'mysterious *dw3t*', with its holy mound, sanctified in a very particular manner the nearby graves of the necropolis of the Valley of the Queens. The dead thus benefited from the liturgy and the rites offered to the 'ancestral gods'. ... the Deir er-Rumi sanctuary was the natural extension of the Medinet Habu temple ... This monument, which is the main burial place of the gods awaiting their rebirth, is no doubt the reason why the necropolis was massively reused in the Roman era between the second and fourth centuries AD; and, at the end of the pagan era, this sanctuary must have still been the reflection of the ancient beliefs, as it was burned down, destroyed and replaced by the Coptic monastery." (Lecuyot and Gabolde 1998, 666).

It is believed that the sanctuary was initially created with a long, rectangular chapel within QV 95 with small offering niches to either side. A sandstone gate was at its entrance with an inscription dedicating it to emperor Antoninus Pius, the jambs of which remain partially intact today. The *iat* mentioned above was to the south and consisted of a low sandstone circle (4.5m in diameter) with a holy mound at its center thought to have been planted with trees (see 10 on site plan). It is believed that the site was later amended by adding between the chapel and *iat* a rectangular offering room.



The ruins of Deir er-Rumi in the late 1980s before investigation and clearance of the site by CNRS (Image:CNRS).

As noted previously, when Christianity arrived in Thebes at the end of 4<sup>th</sup> century AD, the Roman sanctuary appears to have been intentionally destroyed, probably by fire. In the 5<sup>th</sup> century the Coptic monastery of Deir er-Rumi was built over the sanctuary. During an initial construction phase the Roman sanctuary's offering room was transformed into a church [12] with an apse added along the east wall, and conversion of the Roman-era courtyard to rooms 10 and 11 (believed to have been a baptistry). Stone blocks from the sanctuary's circular structure were reused to construct the church's facade. In a second construction phase, Deir er-Rumi was extended to the south through the creation of a hall or vestibule [2] and five rooms [4 to 8]. Another structure [1A] was created to the east of the monastery's main entrance.

After both phases of construction were completed, the monastery's primary entrance [1] on the south of the complex led to the vestibule [2]. The vestibule was paved with red bricks (some fragments remain) and benches were built along the northern and southern walls. Another room [8] was built to the vestibule's west. On the vestibule's north wall, a doorway led to a courtyard [3] where a small mudbrick granary was covered with a dome.

To the south of the vestibule, four rooms [4 to 7] built along the rocky spur appear to have been multiple stories high and to have served as residential quarters for monks. Patches of mortar-like floor plaster remain in room 6. The first of these rooms [4] contains remains of a bench along the western wall and two arched niches on both the east and west walls. In the western room [7], traces have been found of a circular oven and a niche on the west wall surface. Three rooms [9 to 11] sit to the west of the courtyard. Room 9 appears to have been vaulted and connected to a small compartment [9A] by a door on the north. Room 10 provided access to the church [12] and an upper floor. An alcove in the west of room 10 is believed to have contained a staircase to the monastery's upper floor. A large jar decorated with a cross was embedded in the floor at the eastern wall in room 11. It may have been used as a baptismal font.

The church space [12] appears to have been surmounted by a dome, which later collapsed. At the eastern end of the church was an apse, with columns at each side. Remains of wall plaster in the church also show that the church walls and apse were all plastered. At least three plaster layers are visible in some areas, as are scant remains of painted decorative motifs, particularly on the north wall between QV 95 and the apse. The church floor was finished with plaster, and benches, made of fired brick with a plastered exterior, were constructed along the church's north, south and west walls. Both of these features are partially intact.

The church appears to have had two annexes, one being QV 95 and the other a cavity dug into bedrock to the west [12A]. The opening of the north annex [QV 95] is on the same axis as the entrance of the church. In QV 95, eight niches remain. To the west of the monastery was another courtyard [13]. Structures 1A to 8 and the western wall of room 9 were largely built with mudbricks, while 10, 11 and 12 with fired bricks. The southern wall of the church [12] is formed with pharaonic-era stones which were brought from nearby sites, such as Deir el-Medina and Deir el-Bahari.

Since the time of the monastery's abandonment in the 7<sup>th</sup> century, the earliest written record of the site was made by Bonomi in 1830. The Italian mission under Schiaparelli conducted the first archaeological investigation in 1906. More recently a CNRS-CEDAE mission carried out comprehensive investigations, including excavation, between 1988 and 1994. Subsequently, CNRS carried out limited conservation interventions in various locations around the site. Areas of wall loss were in-filled in the west walls of rooms 7 and 8 around their niches after the June 1995 CEDAE photographs. CNRS infilled areas of loss at the base of walls in a number of locations using dry-laid fired bricks. Lecuyot has noted that CNRS consolidated the high part of the church's north wall (east of the opening to QV 95), and partially reburied the southeast corner of the floor of room 5 with rock debris. In early 2008, Lecuyot of CNRS also excavated in the courtyard area [13] to the west of the site (Lecuyot, pers. comm., 2010).



General view of Deir er-Rumi from the northeast.



General view of Deir er-Rumi from the southwest, with the northerly hill slope in the background.



Circular stone remains of the Roman sanctuary.



The church and entrance to tomb QV 95 (arrow).



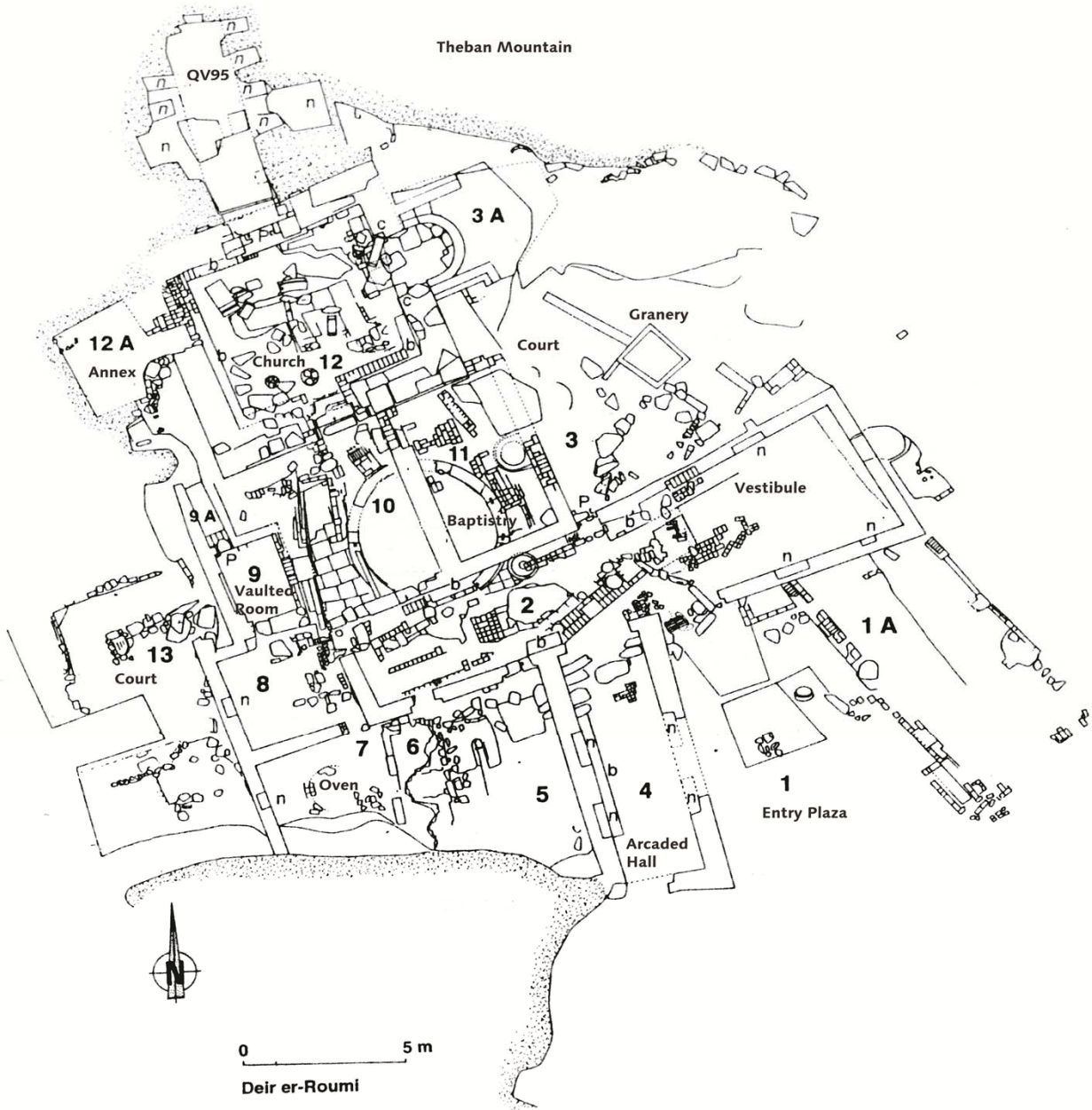
The church apse with remains of white finish plaster on its wall.



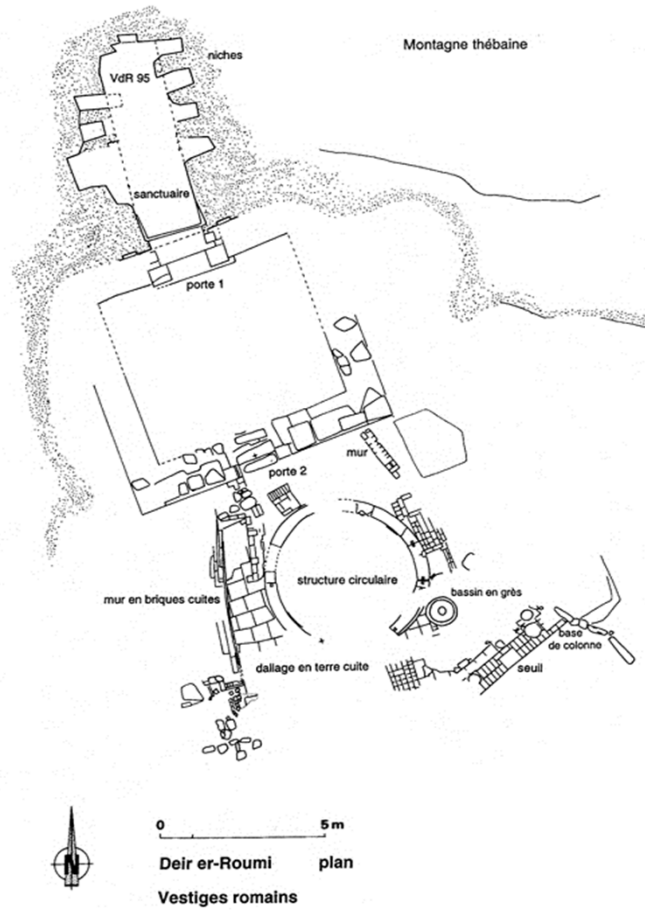
The Vestibule.



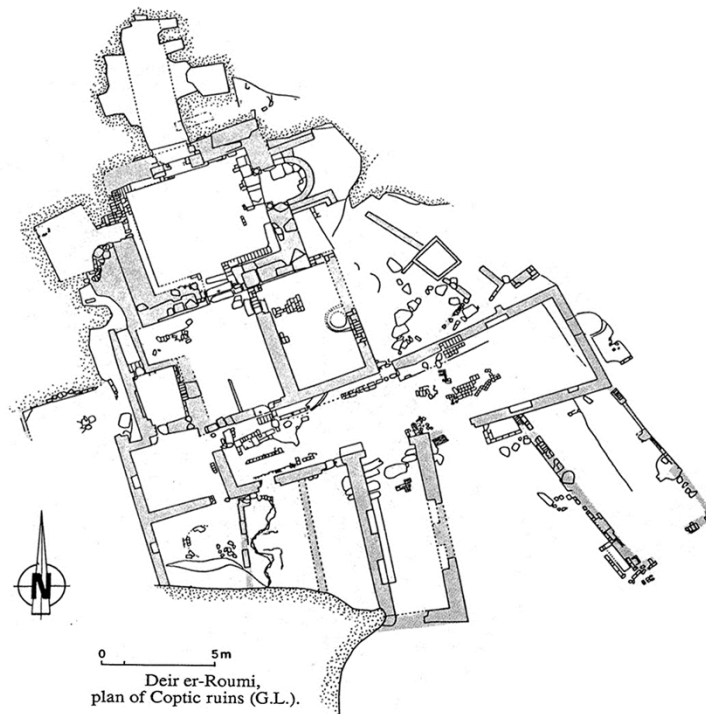
Mudbrick walls of the Arcaded Hall.



Plan of Deir er-Rumi with room numbering assigned by Lecuyot (adapted from Augé and Lecuyot 1998, 108). (Plan: CNRS)



Plan of remains interpreted by Lecuyot to be from the Roman period (Plan: CNRS, courtesy G. Lecuyot)



Plan of remains interpreted by Lecuyot to be from the Coptic period (Plan: CNRS, courtesy G. Lecuyot)



Indication of primary building materials of walls and other architectural features [plan from Augé and Lecuyot 1998, 108, adapted by GCI for condition assessment]. (Base plan: CNRS)

## Condition summary

The following sections summarize the condition of the various parts of Deir er-Rumi.

### Floors

Room 6: Like the floor of the church, Room 6 contains large areas of original floor plaster, apparently made of the same material as the church floor. Although partially obscured by sediment, the visible areas of the floor plaster are extensively cracked.

Room 10: CEDAE photographs from 1995 and CNRS plans show that part of room 10 (west of the circular *iat* structure) contains a flagstone floor. The flagstones have been covered by fine rock debris that has been deposited by hillslope erosion from above and their condition was not assessed.

Church (12): CEDAE photographs from 1995 show significant areas of plastered floor surfaces intact in the church. The church floor, made of a pinkish colored layer of mortar-like plaster, is partially visible today, but to a large extent has been covered by fine rock debris that has been deposited by hillslope erosion from above. Two large boulders rest on the church floor, having fallen from the hill slope to the north since CEDAE photographed the site in 1995. Some visible areas of floor surface exhibit significant cracking. The rock fall mentioned appears to have cracked the church floor in the area where the boulders fell.

The low, fired brick bench is visible and preserved to a large extent along the eastern section of the south wall and the southern part of the east wall. Along the south wall, a surface plaster layer is primarily only preserved on the side but not on the top of the bench. Along the west wall, the bench was only partially visible in 1995 due to much of it being covered with rock debris, but the photos show a significant portion of the surface plaster on the top of the bench was preserved. At present this area is mostly obscured by rock debris so current plaster conditions were not assessed.

In addition, rooms 2 and 11 have numerous broken fired bricks on their floors.

### Walls and Foundations

Vestibule (2): A large gap in the east wall appears to be at a location where water runoff may enter from the hill slope to north. Shale bedrock under this east wall has eroded significantly since 1995, leading to loss of support and causing structural cracks to appear in the remaining mudbrick wall to both sides of this gap. One mudbrick section of the north wall (directly south of room 3) is leaning inward, apparently due to the lateral pressure caused by the soil present at a higher level against the outside of the wall. One section of the south wall has been incised with Arabic graffiti (north of room 5). This space's far western wall has lost original material at its base. This area of loss has been filled with dry-laid fired bricks.

Arcaded hall (4): The height of the westerly wall and south section of the easterly wall make them susceptible to collapse, particularly given that they are essentially free standing. The westerly wall has some contact with the rocky spur outcropping on its south end. The westerly wall also has a vertical crack running essentially through its entire vertical height; this crack is located approximately above the division between where masonry blocks are underlying the wall and where there is no masonry foundation. This differential in support may have contributed to the crack's formation. Both walls have relatively small holes in them, with some appearing to be inhabited by birds.

Of immediate concern to the southerly section of the easterly wall is the ongoing erosion of soil immediately to the south and supporting it. This undercutting of the wall is the result of the large excavation trench dug by the CNRS and the subsequent erosion of the northern baulk. This wall segment also has lost original material at its base on its north and south ends; these areas of loss have been filled with dry-laid fired bricks. The south end of the northerly segment of the eastern wall has also lost support at its base.

Southwest rooms (5, 6, 7, 8): The northerly walls of rooms 5, 6, and 7 all appear stable. The west walls of rooms 7 and 8 were partially restored with mudbrick infills after the 1995 CEDAE photography. The infill materials are harder than the original mudbrick; there is cracking at the interface between the infill and original mudbrick in the walls of both rooms, which may have been caused by the difference in the hardness of the materials. The foundations of the same wall, on the west side of rooms 7 and 8, have also been exposed due to recent excavation to their west and are now susceptible to erosion and being undermined.

Rooms adjacent to and south of church (9, 10): The mudbrick (9) and fired brick (10) walls and their foundations appear stable. Soil in room 13 is causing lateral pressure against the west wall of room 9.

Baptistry (11): At the southeast corner of what has been interpreted to be the baptistry, the loss of parts of the masonry foundation puts the wall above at risk of collapse.

Church (12): The fired brick and mudbrick wall sections to both sides of QV 95, particularly the high section to the east side, appear to lack adequate structural support. A high brick wall segment at the northwest corner of the church has also lost supporting structural materials and appears to be at risk of further loss. The other stone church walls appear stable.

### ***Special Features***

Granary (3): Remains of the granary storage receptacle are in fragile condition due to the decay of their earthen materials, and susceptible to damage from rock fall and water runoff from the hill slope to the north; most of the upper south side has been lost since 1988 (based on comparison with photo by Lecuyot that follows); a section of the fired brick top of the wall protruding to the northwest from the granary has been lost since February 2005; this loss appears to have been caused by rock fall, as a few large rocks are lying immediately to either side of the loss.

Oven (7): Room 7 has a circular mark on its floor that has been interpreted to possibly have been an oven.

Baptismal font (11): Comparison of GCI photos shows that part of the font was in place in the baptistry in January 2005, whereas in February 2007 it was completely knocked over. Lecuyot has noted that it was damaged in 2007 by vandals (Lecuyot, pers. comm., 2010).

Apse (12): The structural remains of the apse appear to be stable (comments on plaster on apse walls are in "Wall Finish Conditions" section that follows).

Church Annex (12A): The west annex to the church is dug into weak shale and marl rock layers that are unstable. A natural drainage channel upslope from 12A appears to contribute to the erosion of this feature. Lecuyot indicates that a substantial amount of rock collapse from the ceiling of this feature directly following the heavy rains of 1994 (Lecuyot, pers. comm., 2010). It has continued to erode extensively since 1995 CEDAE photography.

### ***Wall Finishes***

Church (12): Fragments of undecorated white plaster remain on the church walls. They are generally in a fragile condition. On the west wall, a few large areas have been lost since 1995 (note CEDAE photo 32320), and one area of plaster is now partially detached and at high risk of loss. A small area of plaster loss on the east wall adjacent to the apse has occurred since 1995 (see CEDAE photo 32325), as has substantial areas of loss inside the apse (see CEDAE photo 32326), with remaining plaster in areas cracked and partially detached from the wall. Areas of the north wall west of the entrance to QV 95 contain red, and to a lesser extent yellow, pigments.

### ***Excavation Baulks***

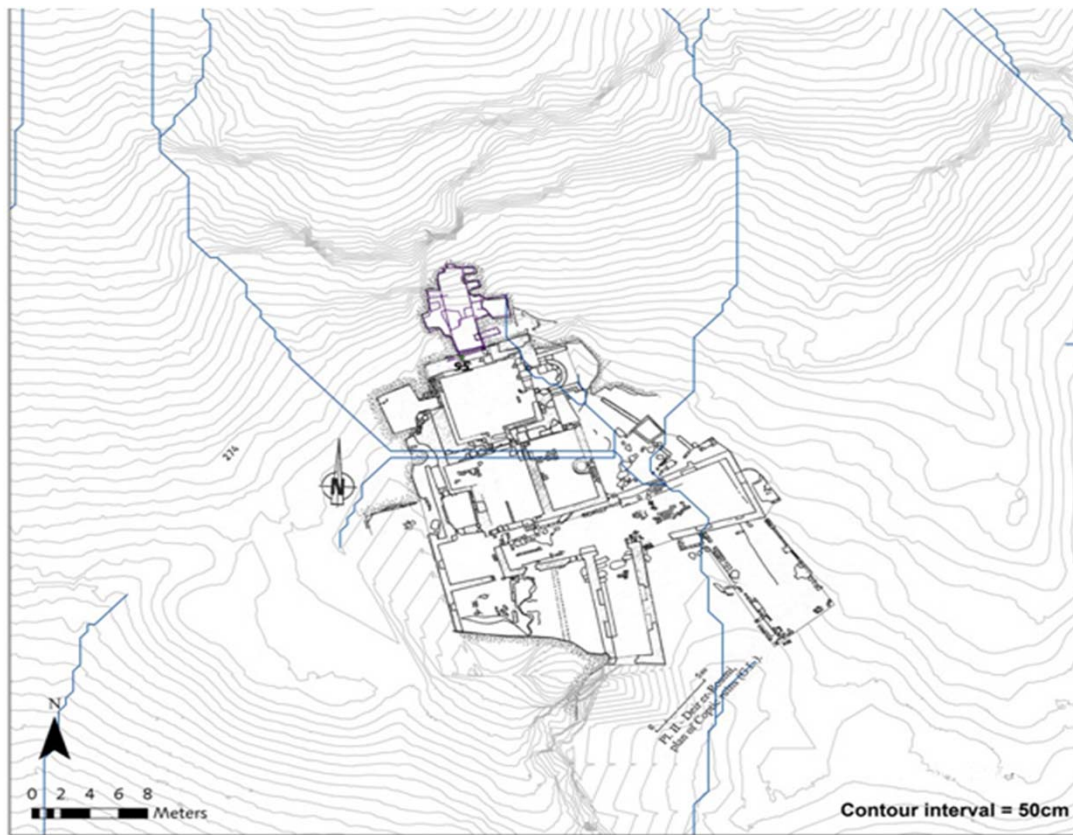
The fragile nature of the archaeological strata surrounding the architectural remains of the site on two sides is evident from the condition of the excavation baulks left by the CNRS in recent years. At the western edge of the site, excavated only two years ago in 2008, the several meter-high baulks have already suffered from erosion and partial collapse of soil and archaeological remains. Continued erosion of the baulks could threaten the stability of the adjacent mudbrick wall of southwest rooms 7 and 8. At the south end of the site a much deeper archaeological trench from the 1990s has eroded more significantly, and the sliding down of soil and archaeological material has begun to undermine the foundations at the end of the adjacent east wall of the Arcaded Hall [4].

Similarly, the fragile nature of the shale present on the eastern and western edges of the excavated site makes it susceptible to erosion and loss which in turn threatens the stability of the adjacent architectural remains.

### **Deterioration factors and threats**

The primary causes of deterioration and threats to the site are:

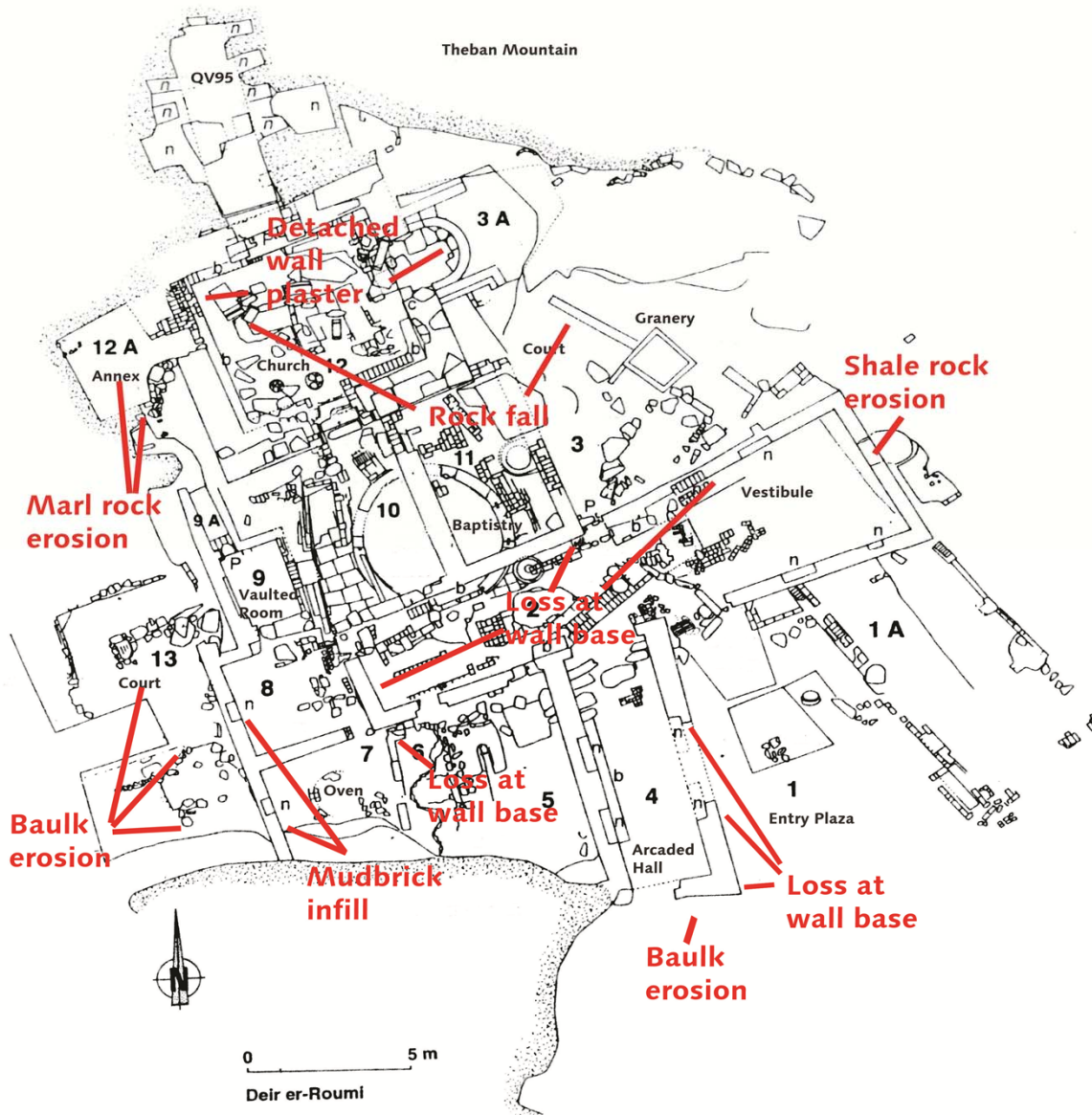
- **Erosion from water runoff:** The site and its architectural remains are exposed to water runoff from the steep hill slope to the north. Natural drainage channels lead into the site from the slope above at two distinct locations: (1) the area of the church's west annex [12A], leading into the northwest part of the ruins; and (2) just northeast of the granary. Runoff has contributed to the loss of the middle section of the east wall of the vestibule [2], where shale bedrock under this wall has eroded significantly since 1995 (see CEDAE photo 32311), leading to loss of support and causing structural cracks to appear in mudbrick to both sides of this loss, and with the potential for further loss.
- **Rock fall:** Since 1995 CEDAE photography, two rock boulders (present today) have fallen onto the church floor (west side) from the hill slope to north, likely causing damage. A section of the fired brick top of the wall protruding from the granary to the northwest has been lost since February 2005; this loss also appears to have been caused by rock fall, as a few large rocks lie immediately to either side of the loss. The slope above is extensively covered with rock debris, including a large boulder on the slope to the northeast above the site, which continues to put the site at risk of further damage.
- **Exposure to the elements:** The entire site is exposed to the wind, rain, and sun, environmental factors which, in addition to leading to the significant indirect threats listed above, also act directly to deteriorate the fragile site and its architectural remains. The mudbrick construction of a large part of the remains makes them particularly susceptible to deterioration and damage from rain and wind. The thin decorative plaster on the church walls is also easily subject to deterioration and loss if left exposed to the elements. In addition, both the shale bedrock under and around the site and the marl adjacent to it are very susceptible to deterioration from exposure to rain; while the site's archaeological stratigraphy, if exposed, is easily eroded by the wind and rain. Both rock and baulk erosion at the site threaten the stability of the excavated structures. Nesting birds are a minor source of deterioration at the site, both inside tomb QV 95 and in mudbrick walls, particularly in the high western wall of the Arcaded Hall [4].
- **Archaeological excavations:** At the south end of the site, erosion of a deep excavation baulk has begun to undermine the foundations of the adjacent east wall of the Arcaded Hall [4] and further erosion could undermine the Arcaded Hall's stability. On the western edge of the site, continued erosion of excavation baulks threaten the stability of the adjacent mudbrick wall of rooms 7 and 8.
- **Vandalism:** Vandalism is another possible cause of significant damage of the site. In recent years the remains of the baptismal font in room 11 have been shattered. Lecuyot believes the cause was vandalism (Lecuyot, Pers. Comm, 2010). In addition, one section of the south wall of the Vestibule [2] has been incised with Arabic graffiti.



Flow lines generated using ArcHydro show significant drainage channels running to Deir er-Rumi from the hill slopes to the northwest and northeast (base plan from Augé and Lecuyot 1998, 108; CNRS).



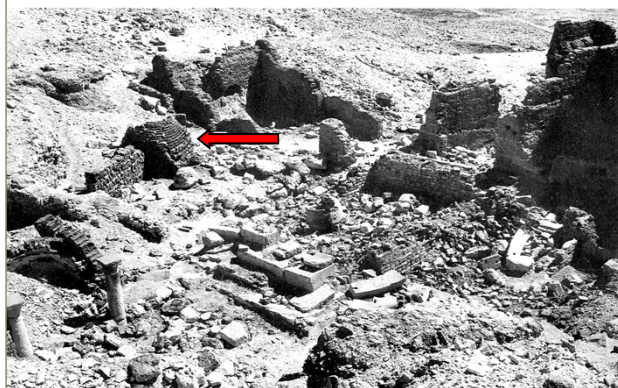
Hill slope to the north of Deir er-Rumi, which puts the site at risk of further deterioration from water runoff and rock fall.



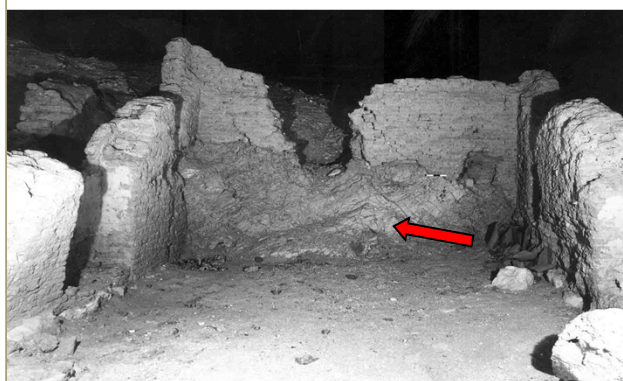
Selected conditions at Deir er-Rumi [base plan adapted from Augé and Lecuyot 1998, 108]. (Base plan: CNRS)



Comparison of conditions between the time of the Schiaparelli mission work (ca. 1906) (Image: Schiaparelli 1923) and 2007, view from the east end of the vestibule toward the west, generally shows standing structures remaining intact and localized significant areas of loss (arrows).

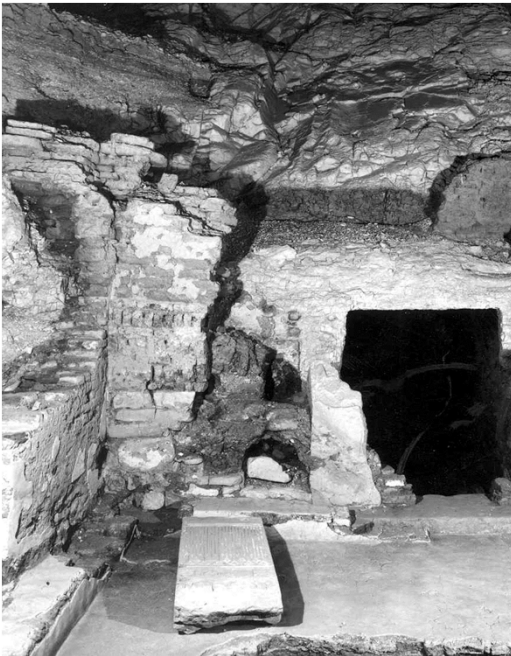


Comparison of conditions between 1988 (left, Image: CNRS) and 2008 showing the extent to which CNRS cleared the site of loose materials, and significant loss to the mudbrick granary (arrows).



Comparison of 1995 view of east wall of vestibule (left, Image: CEDAE 95) and 2007 view demonstrating loss of sediment supporting mudbrick walls, which exhibit cracking.

Locations of significant impact, loss and repair since the mid-1990s



Boulders (right) that have fallen on the church floor since June 1995 (left, Image: CEDAE 95).



Comparison of March 2006 (left) and February 2008 (right) views of the granary showing loss of section of fired brick wall projecting to northwest, apparently due to rock fall.

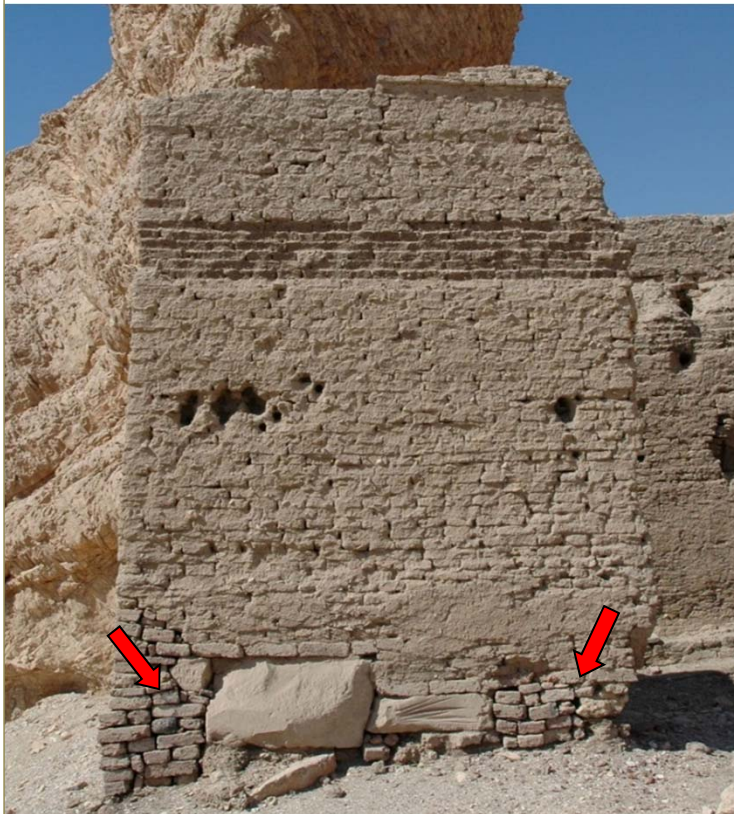


February 2008 image showing large rock leaning against lost wall section of granary.



Massive boulder on slope above Deir er-Rumi that threatens the fragile ruins.

Locations of significant impact, loss and repair since the mid-1990s



Example of infill of lost foundation stones at wall base with loose fired bricks.



Area of modern mudbrick infill (right) since June 1995 (left, Image: CEDAE 95) on the west wall of room 7. The repair material (arrow) is harder than the original material.

Locations of significant impact, loss and repair since the mid-1990s



Comparison of 1995 (left, Image: CEDAE 95) to 2007 (right) of west wall of church, showing loss of large fragments of wall plaster in two areas. Some of the remaining fragments are partially detached and at risk of loss. The stratigraphic material in the annex above and to the rear of the wall apparently eroded due to rainfall drainage.



Comparison of February 2005 view of baptismal font partially intact (left) and in February 2007 destroyed, presumably by vandalism.



The vertical crack (indicated by arrows) running through the westerly wall of the arcaded hall (4).

### General treatment recommendations

- Protect the site from water runoff from the hill slope to north, including protecting tomb QV 95 from water infiltration.
- Protect the site from rock fall from the hill slope to the north, including localized removal of rock scree and disposal of the large boulder above the site to the northeast.
- Stabilize walls, special features, and decorated surfaces where needed. Reassembly and consolidation of the baptismal font.
- Partially rebury the site, which will provide protection from a range of threats, including safeguarding ancient floors from weathering, rock fall, and human foot traffic, and improving the stability of some walls and baulks. CNRS archaeologists should be consulted before this is undertaken in order to accommodate their plans for further investigation at the site in the near future.
- All loose architectural fragments and other excavated finds placed around the site should be documented, if this has not already occurred, and moved to proper storage. This work should be carried out in conjunction with CNRS archaeologists.
- The site should be interpreted to visitors in panels and by other means but should not be open to visitors due to its vulnerability to damage. SCA inspectors and guardians should prevent visitors or other individuals from visiting the site unless they are authorized and accompanied.

## SITE ELEMENT INVENTORY – QV 1

<u>General Site Information</u>		
<b>Name of Site Element</b>	QV 1	<b>Location</b> On the south side of the visitor path as one enters the site from the parking area, and south-southwest of the Italian mission building and Deir er-Rumi
<b>Other Names</b>	None	
<b>Element Type</b>	Rock-cut hermit shelter	
<b>Dating</b>	Coptic period. Archaeologists originally assigned the site a tomb number (QV 1) believing it to be a pharaonic tomb; however, no evidence of its funerary use exists. Its ancient use has been interpreted with more certainty to have been as a Coptic hermit shelter associated with Deir er-Rumi.	
<u>Description</u>		
<b>General Description</b>	QV 1 is one of the hermit shelters associated with the Coptic laura centered at Deir er-Rumi. It consists of a single rectangular cavity within the mixed marl and shale rock of a north-facing hill slope, as well as the remains of an exterior courtyard to the north. Inside the cavity, patches of rough earthen plaster containing straw (known locally as <i>mouna</i> ) survive. Photos from the time of its clearance in 1985 by the Franco-Egyptian mission show that a few stone steps existed at the site's north entrance. A low wall built with rubble stones and dried mud is present outside the cavity on the west side of the courtyard entrance.	
<u>Objects</u>		
<b>Objects recovered</b>	None identified through literature review	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
Unknown	Construction/enlargement of the cavity	
Coptic period	Used as hermit shelter	Lecuyot 2000, 55
1959-50	Research and documentation by Thomas	Thomas 1966
1981	Recorded through metric survey by TMP	Weeks 1981
1985	Archaeological clearance by CNRS - CEDAE	Leblanc 1989a, 53
<u>Documentation and References</u>		
<b>Historic Photographs</b>	Leblanc 1989a, pl. XXXVIII - XXXIX	
<b>References</b>	- Thomas 1966, 185-6, 201, 209-210 - Leblanc 1989a	- Lecuyot 1993a, 268-269 - Lecuyot 2000, 55

## QV 1

### General description and history

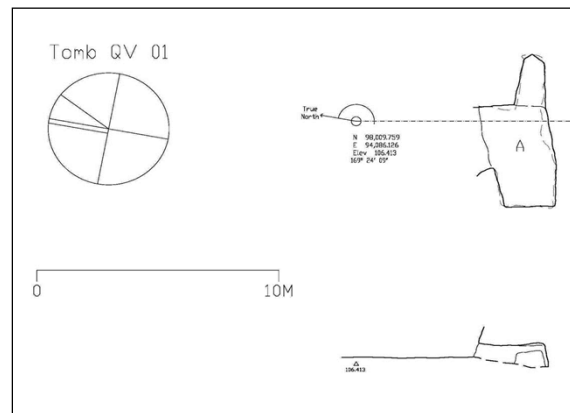
The site element known as QV 1 is located on the south side of the visitor path as one enters the site from the parking area, and south-southwest of the Italian mission building and Deir er-Rumi. It consists of a single rectangular cavity within the mixed marl and shale rock of a north-facing hill slope, as well as the remains of an exterior courtyard to the north. Immediately above the level of the cavity ceiling is a thick layer of Pleistocene fanglomerate debris that forms the hilltop above.

Inside the cavity, patches of rough earthen plaster containing straw (known locally as *mouna*) exist on its walls (upper and lower parts) and ceiling. Photos from the time of its clearance in 1985 by the Franco Egyptian mission show that a few stone steps existed at the site's north entrance. A low wall built with rubble stones and dried mud is present outside the cavity on the west side of the courtyard entrance.

Archaeologists originally assigned the site a tomb number (QV 1) believing that it had been a pharaonic tomb; however, no evidence of its funerary use exists. Its ancient use has been interpreted with more certainty to have been as a Coptic hermit shelter associated with Deir er-Rumi. It is not certain whether the cavity was in part naturally occurring or was dug out by humans, or some combination of the two.



QV 1 entrance at the time of its clearance by CNRS in 1985. (Image: CRNS)



Plan and section of QV 1 produced by TMP (surveyed 1981, drawing produced 2007).



QV 1 viewed from the northwest after its excavation in 1985 showing a low masonry wall at the west side of its entrance. (Image: CNRS)



A similar view of QV 1 in 2006 showing loss of stones in the upper part of the masonry wall (indicated by arrow) and around the shelter's opening.

### Condition summary

The stone steps and other stone features shown inside the shelter in 1985 photos are currently not visible and have either been covered by earthen debris or are no longer present. Comparison of 1985 and 2006 photos also shows the loss of stones in the upper part of the masonry wall on the west side of the shelter's opening, as well as other stones at its entrance. Boulders within the Pleistocene conglomerate immediately above the cavity's entrance appear to be at risk of falling.

### Deterioration factors and threats

- QV 1 has been observed to be occasionally used by site personnel for the temporary storage of bicycles and work materials, including wheel barrows, and also to be where trash is dumped. These activities put the site, and particularly its fragile plaster, at risk of damage and loss.
- Overhanging boulders are susceptible to collapse due to rainwater erosion.

### General recommendations

- QV 1 should not be visited by tourists. It should also not be used by site personnel for storage or for dumping trash.
- Convey the significance of QV 1 to site personnel and stress the importance of not using it.



QV 1 entrance in 2006, with stone steps evident in 1985 image no longer visible.



Earthen plaster within QV 1.



Use of QV 1 in 2007 by site personnel for the temporary storage of bicycles and work materials.

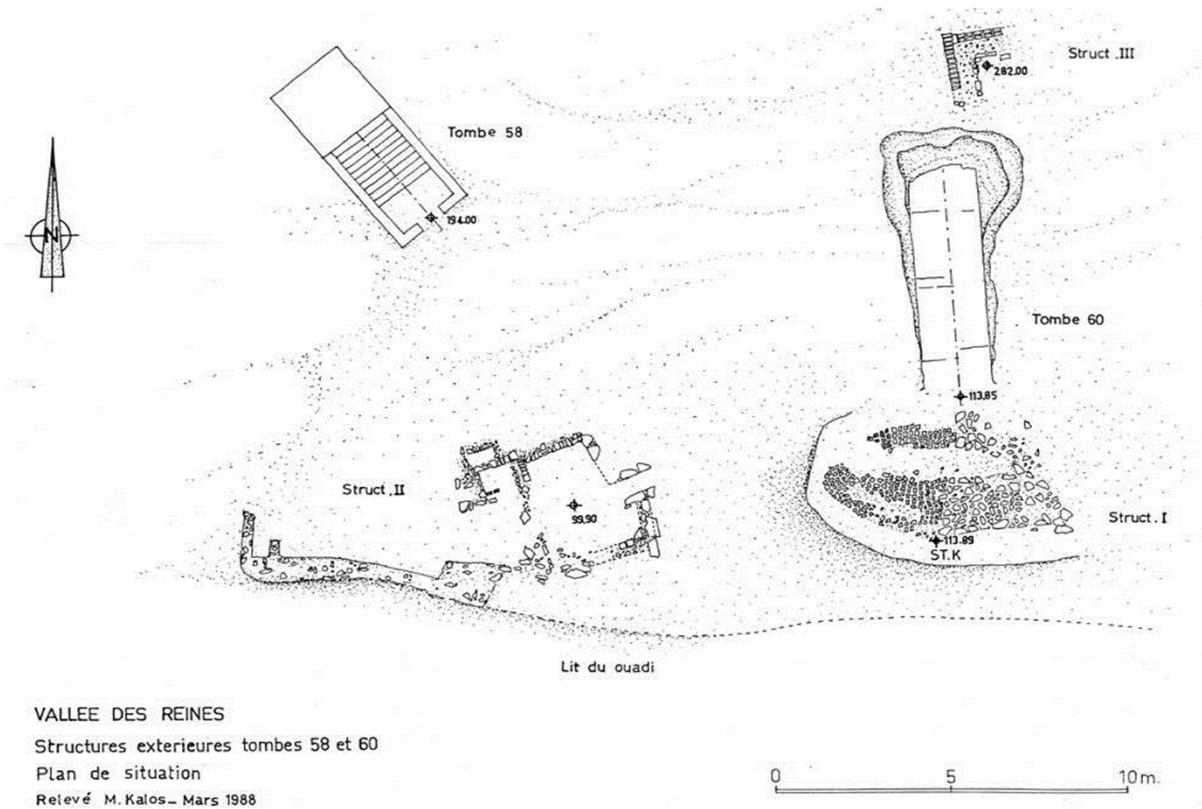
## SITE ELEMENT INVENTORY – COPTIC REMAINS NEAR QV 60

<u>General Site Information</u>		
<b>Name of Site Element</b>	Coptic Remains near QV 60	<b>Location</b> In main wadi of Queens Valley, located between tombs QV 80 and QV 57
<b>Other Names</b>	Structures I, II and III	
<b>Element Type</b>	Structure I: possible paved courtyard; Structure II: masonry structure; Structure III: mudbrick structure	
<b>Dating</b>	Coptic period	
<u>Description</u>		
<b>General Description</b>	<p>Three features near QV 60 and QV 58 are dated to the Coptic period (Lecuyot, 1993a, 270), and designated as Structure I, Structure II, and Structure III. The remains of Structure I, just south of the entrance of QV 60, consist of a series of paving layers that are today mostly buried under soil. The top layer, consisting of fired brick paving with a few mud bricks, has been interpreted to be no older than the end of the 6<sup>th</sup> century. Below is a layer of small stone pavers from an earlier period of use. Lecuyot notes that the remains may have served as a courtyard. Structure II is located directly south of the QV 58 entrance and consists of a suite of two rooms constructed of dry laid limestone. Structure III, located just north of the QV 60 entrance, consists of mudbrick remains two to three courses high that have been interpreted as the corner of a building of unknown use or size.</p>	
<u>Objects</u>		
<b>Objects recovered</b>	<p>A water pot or <i>noria</i> overlain by a plate (Lecuyot 1993a, 270) and a small hoard of coins from the late 6<sup>th</sup> century AD (Lecuyot 1999, 46-47; Lecuyot 2000, 55) were found embedded in the floor of Structure I; ostraca; fragments of ringed amphoras in brown baked clay, cooking pots; upper part of a vase perhaps dating from 7<sup>th</sup> century AD (Lecuyot 1993a, 270).</p>	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
Coptic period	Structures I, II, and III constructed and used	Lecuyot 1993a, 270
1975	Structures discovered by CNRS	Kalos 1990, 32
1985-1986	This sector of QV excavated by French-Egyptian mission	Ibid.
1988	Franco-Egyptian mission stabilized the remains of Structure II and partially reconstructed the bases of its walls to present its plan.	Ibid.
ca. late 1980s	Low wall built to protect Structure II from drainage through main drainage channel	
<u>Documentation and References</u>		
<b>Historic Photographs</b>	Lecuyot 1993a, 275 (pl. IVb)	
<b>References</b>	<ul style="list-style-type: none"> <li>- Kalos 1990, 32-33</li> <li>- Leblanc 1989a, 5</li> <li>- Leblanc 2001, 282</li> <li>- Leblanc and Siliotti 2002, 28</li> </ul>	<ul style="list-style-type: none"> <li>- Lecuyot 1993a, 269-270</li> <li>- Lecuyot 1999, 46-47</li> <li>- Lecuyot 2000, 55</li> </ul>

## Coptic Remains Near QV60

### General description and history

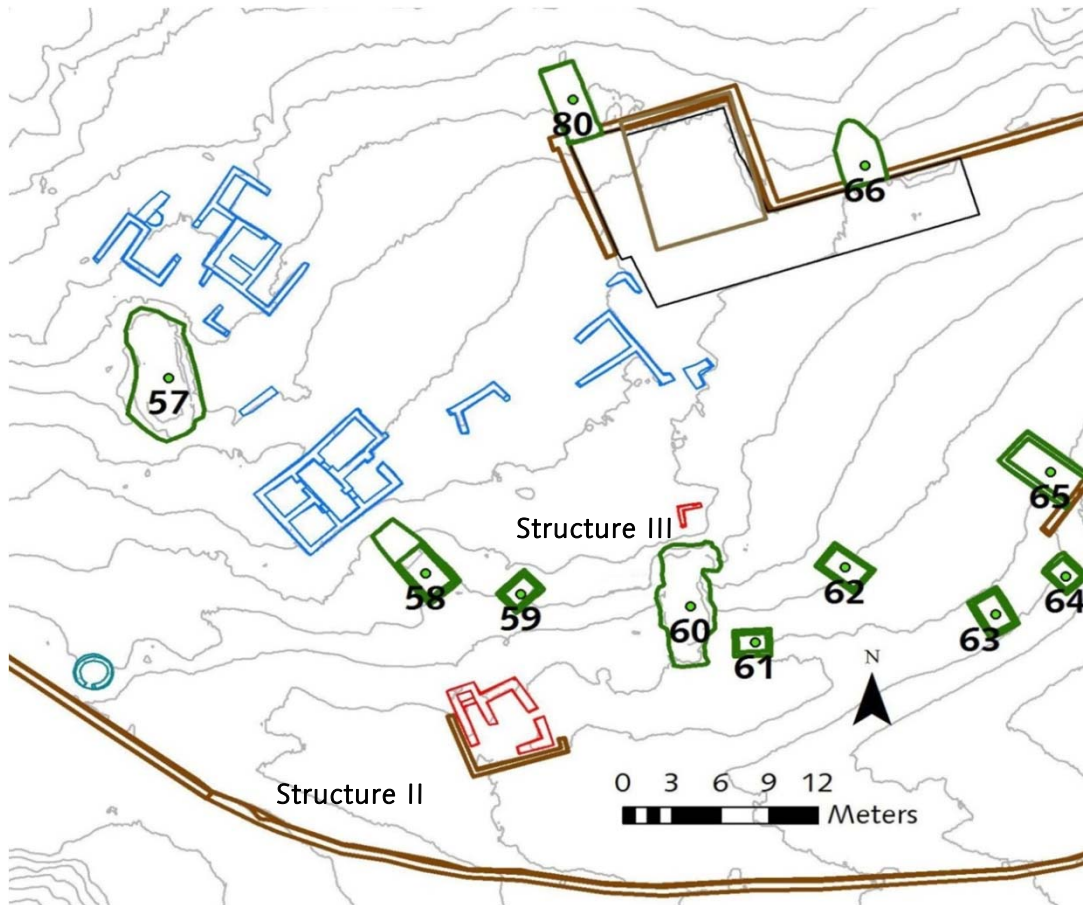
CNRS has identified three features near QV 60 and QV 58 as being from the Coptic period (Lecuyot, 1993a, 270), and designated them as Structure I, Structure II, and Structure III. The remains of Structure I, just south of the entrance of QV 60, consist of a series of paving layers that are today mostly buried under soil. The top layer, consisting of fired brick paving with a few mud bricks, has been interpreted to be no older than the end of the 6<sup>th</sup> century. Below is a layer of small stone pavers from an earlier period of use. Lecuyot notes that the remains may have served as a courtyard. A water pot or *noria* overlain by a plate was found just under the brick paving, as well as a hoard of coins from the end of the 6<sup>th</sup> century. Structure II, located directly south of the QV 58 entrance, consists of a suite of two rooms constructed of dry laid limestone; according to Leblanc (pers. comm.) these may have been built originally as Tomb Workers' Structures, whose walls were later re-used. Structure III, located just north of the QV 60 entrance, consists of mudbrick remains two to three courses high thought to be the corner of a building of unknown use or size.



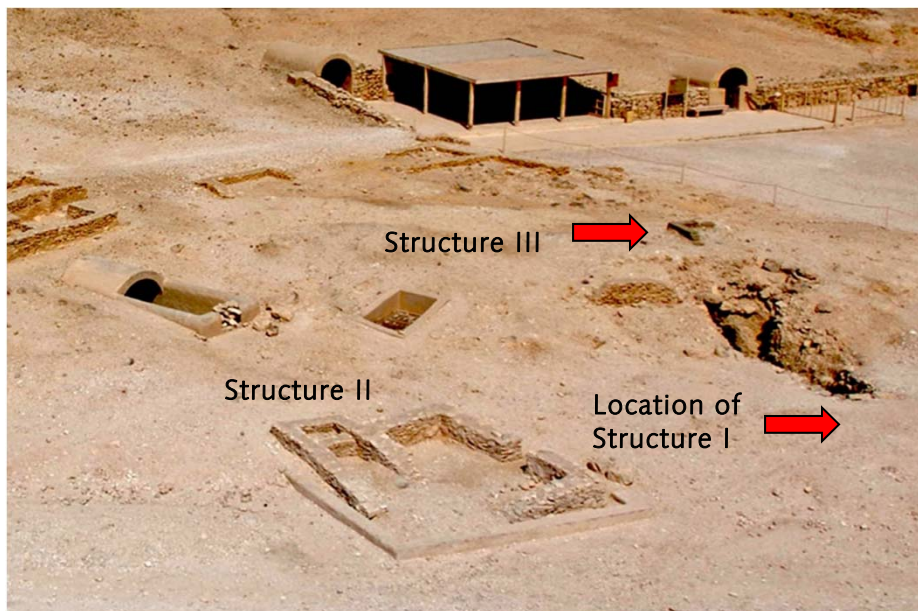
1988 plan of Structures I, II, and III following excavation. (Plan: CNRS)

The extent of Structure I is obscured by soil and it was therefore not recorded in the GCI-SCA project. There is no record of restoration being undertaken on Structures I and III. In 1988 the French-Egyptian mission stabilized the remains of Structure II and partially reconstructed the bases of its walls to present its plan. The restoration approach was similar to that applied to the Tomb Workers' Structures. Local mud was first used to repair ancient remains, including to fill voids. Limestone fragments were then added as a facing to the exterior with the addition of mud mortar to give the walls a regular appearance. A layer of mud and limestone chips was applied to the tops of restored walls and *mastabas* [i.e., benches] to stabilize and protect them. The restored structure's height is less than 1m. Down slope from the structure a low wall was built to protect it from drainage flowing through the main drainage channel.

Coptic remains near QV 60

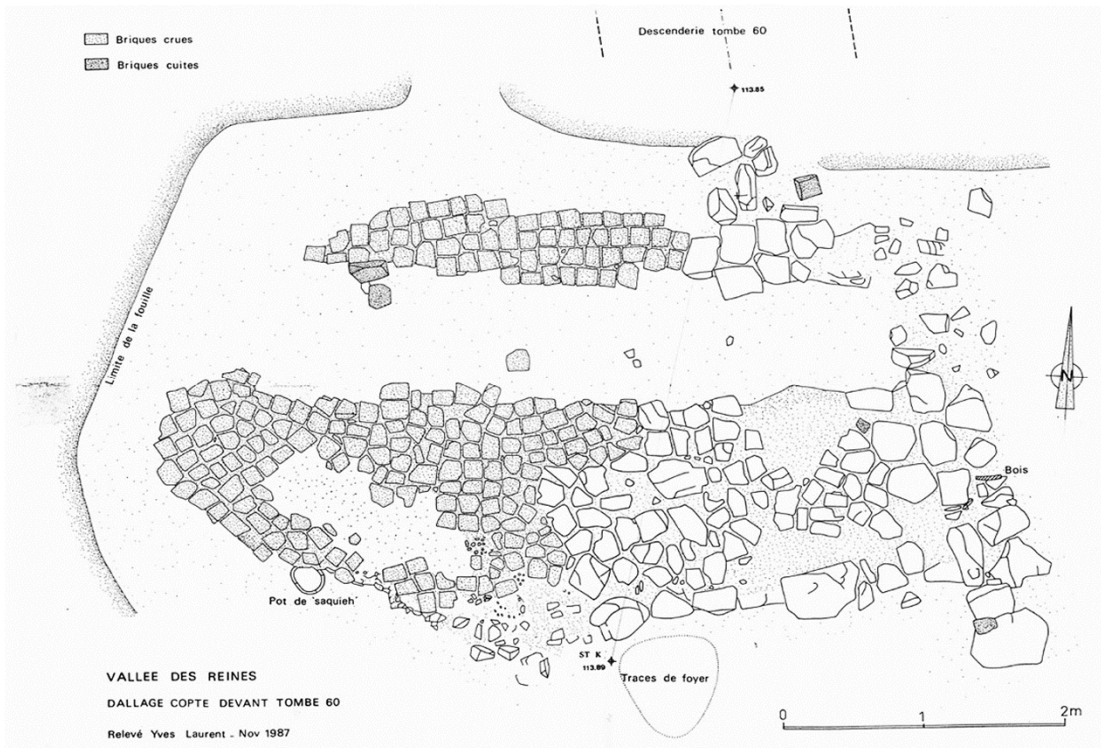


GIS map of Structure II and Structure III (appearing in red) as recorded in 2007. Structure I is largely covered by soil and not visible today and not recorded on the GIS map. The low wall built to protect Structure II from flood water is shown in brown.

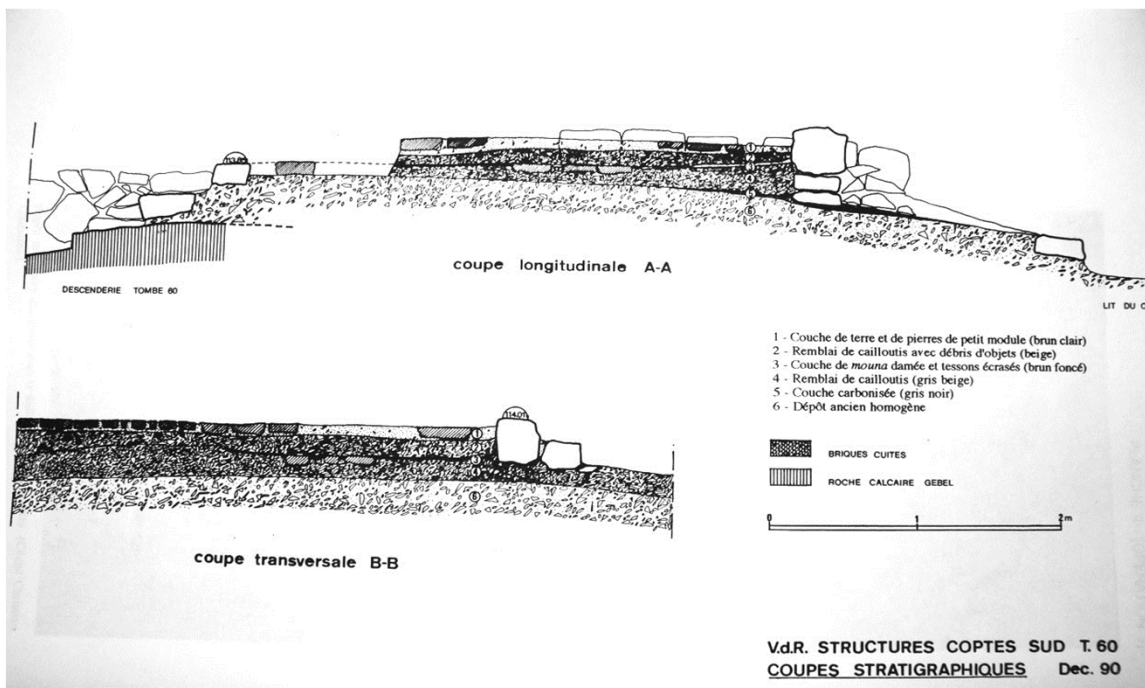


2007 view of the Coptic era remains.

Structure I



1987 plan of Structure I showing paving layers of brick and stone. (Plan: CNRS)



1990 section through Structure I. (Section: CNRS)



2009 view of Structure II from the southwest, with low masonry wall (arrow) constructed by CNRS to protect it from flood waters flowing through the main drainage channel.



2009 view of Structure III viewed from the northeast.

### Condition summary

The remains of Structure I are mostly covered by soil and their condition was not assessed. What is visible today of Structure II is primarily new materials covering ancient remains. It appears stable and in good condition. The remnants of Structure III appear stable but susceptible to deterioration due to the fragility of the mudbrick.

### Deterioration factors and threats

- Flooding:** Structure II is at serious risk from flooding due to its location within the main drainage channel. The low wall built to protect it is insufficient for this purpose.
- Visitor and site personnel impacts:** Due to the close proximity of Structures II and III to the visitor trails, they are susceptible to damage by visitors who leave the trail and climb onto them. The structures are also vulnerable to damage by site or security personnel who have not been informed of their significance.
- Exposure to the elements:** The mudbrick of Structure III and earthen plaster of Structure II are susceptible to weathering and erosion from wind and rainfall.

### General recommendations

- **Protect from flood:** Protection for all three structures will derive from main site flood mitigation measures. One option for protecting Structure II, in particular, may be to raise the height of the low protection wall around it.
- **Protect from visitor impacts:** If visitor circulation is routed nearby, create barriers to prevent direct contact with remains. SCA inspectors and guardians should prevent visitors or other individuals from standing or sitting on the structures.
- **Interpret structures:** The significance of the structures should be presented to visitors through interpretive material.

## SITE ELEMENT INVENTORY – ITALIAN MISSION BUILDING

<u>General Site Information</u>		
<b>Name of Site Element</b>	Italian Mission Building	<b>Location</b> On rocky spur above (to northwest of) entrance gate to Queens Valley, near Deir er-Rumi.
<b>Other Names</b>	Schiaparelli's kitchen	
<b>Element Type</b>	Mudbrick building	
<b>Dating</b>	Constructed by the Italian Mission ca. 1903	
<u>Description</u>		
<b>General Description</b>	<p>The rectangular structure is made of mudbrick with a few intermixed fired bricks and a stone foundation. Its split-level roof with wooden planks is covered with earth and supported by wooden beams. The building is accessed by two wooden doors, one on its south and the other on its east side. The structure also has two small windows closed by wooden shutters, one on its west side and one on its east. Its interior is divided into three rooms, with its west half composed of one room, and its east half divided into northeast and southeast rooms. The historic use of the building as a kitchen is evidenced by a large oven constructed of mudbrick still present in the west room. Since 1988 the building has been used as a magazine to store artifacts related to CNRS work at Queens Valley, particularly from Deir er-Rumi. Early 20<sup>th</sup> century photographs also show a structure on the rocky spur to the south of the building, which was apparently rectangular with vertical 'turret-like' features located at its four corners. The lower parts of its east and west walls, as well as a few bricks of its south wall, remain today.</p>	
<u>Objects and Current Contents</u>		
<p>The following is a general inventory carried out in February 2007 by the GCI-SCA team of study materials contained within the building. The west room contains modern, large wooden shelves used to store archaeological materials (see also Part III:9). To the east side of the building's exterior, granite fragments scattered on the ground have been identified by Leblanc as being from the Ramesside period (Leblanc 1989a, 9), some of which are decorated.</p>		
Type	Quantity	Location
Pottery, ostraca, and other objects from Deir er-Rumi	15 boxes	West room (with oven)
Basketry, linen, limestone pieces, pottery, painted plaster fragments, wood	23 crates	West room (with oven)
Limestone statue torso; 2 sandstone sphinx statues; stone wine press (?); inscribed sandstone fragments; stone column capital	Many pieces stacked in room	West room (with oven)
Many stone pieces, including sandstone cornice fragment (phaoronic), stele fragment (phaoronic)	Many pieces stacked on floor	Northeast room
Inscribed sandstone and limestone fragments	4 crates	Southeast room
Sandstone and limestone fragments, base of palm tree (including roots)	Many stone pieces on floor	Southeast room

## Inventory form - Italian Mission Building

<b>History of Use, Events, Research and Interventions</b>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
ca. 1903-1905	Used by Italian mission as kitchen	Leblanc 1989a, 9; Lecuyot 1992, 27
1924	Used by Italian mission	Lelanc and Siliotti 2002, 67
1936-1937	Used by Italian mission	Lelanc and Siliotti 2002, 67
1988 - present	The building has been used as a magazine to store artifacts from Deir er-Rumi	Leblanc 1989a, 64 (n. 27)
<b>Documentation and References</b>		
<b>Historic Photographs</b>	Schiaparelli, 1923-1927, 5 (fig. 5); Leblanc 1989a, pl. XXIV [A]; Leblanc 1993a, ii; Leblanc and Siliotti 2002, 67; D'Amicone 2009, 33 (fig. 10), 51 (figs. 27, 28), 92 (figs. 2.7a, 2.7b, 2.8), 93 (fig. 2.9)	
<b>References</b>	- Leblanc 1989a, 9, 39	- Lelanc and Siliotti 2002, 66-67

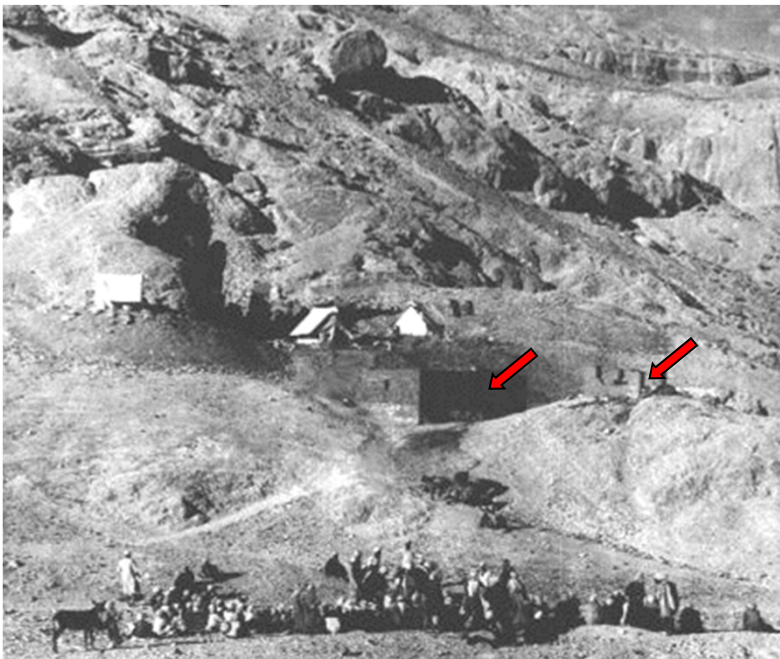
## Italian Mission Building

### General description and history

The Italian Mission Building ('Schiaparelli's kitchen') is located on a rocky spur near Deir er-Rumi, overlooking and to the northwest of the entrance gate to Queens Valley. It was constructed ca. 1903 and used as a kitchen by the Schiaparelli mission in the early 20<sup>th</sup> century. Since 1988 the building has been used as a magazine to store study materials related to Franco-Egyptian mission work at Queens Valley, particularly from Deir er-Rumi. It contains numerous wooden crates and cardboard boxes holding such materials.

The rectangular structure is constructed of mudbrick with a few intermixed fired bricks and a stone foundation. Its split-level roof is covered with earth and supported by wooden beams. The western half of the roof is flat, while the eastern one slopes gently towards the east. Its interior ceiling is made of wooden planks. Early 20<sup>th</sup> century photographs show a temporary roof projecting from the building's east side (D'Amicone 2009, 33, fig. 10; 51, figs. 27, 28; 92, figs. 2.7a). The building is accessed by two wooden doors, one on its south and the other on its east side, each secured by padlocks. The structure also has two small windows closed by wooden shutters, one on its west side and one on its east. Its interior is divided into three rooms, with its west half composed of one room, and its east half divided into northeast and southeast rooms. The lintels above each of the three interior doorways are missing. The historic use of the building as a kitchen is evidenced by a large oven constructed of mudbrick still present in the west room. The west room also contains modern, large wooden shelves used to store archaeological materials (see Part III:9). To the east side of the building's exterior, granite fragments scattered on the ground have been identified by Leblanc as being from the Ramesside period (Leblanc 1989a, 9), some of which are decorated

The early 20<sup>th</sup> century photograph below also shows another rectangular structure, on the rocky spur south of the building, with vertical 'turret-like' features located at its four corners. The function of this structure is unknown, but perhaps it was a guard shelter given its strategic position above the entrance of the Valley. The lower parts of its east and west walls, as well as a few bricks of its south wall, remain today. These are primarily of mudbrick, but also include some fired bricks.



The building (left arrow) in the context of the Italian mission's camp, with a second structure to the right (right arrow). (Image: Museo Egizio).



Remnants of a mudbrick structure shown in the early 20<sup>th</sup> century photo, located on the rocky spur to the south of the building.



West elevation with window (same facades as seen in Schiaparelli photo to left).

## Italian Mission Building



Left: North elevation with site entrance and parking area in background. Upper right: Detail of the hole in the building's roof at the juncture between the two levels. Lower right: Interior view of the hole in roof (arrow), with mud drip lines below providing evidence of water infiltration.



East elevation with door and window.



South elevation with door.



Side (left) and front (right) views of Italian mission's mudbrick oven on the interior of building. Archaeological study materials are stacked on and around the oven.

## Italian Mission Building



Wooden shelves holding archaeological materials in west room.



Granite fragments from the Ramesside period scattered on ground on the east side of the building.



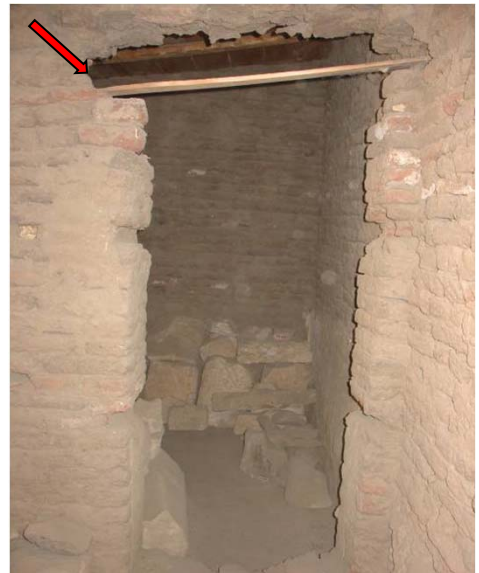
Interior view of water stains on the wooden ceiling adjacent to the hole in the roof (arrow).



Crack in the middle of the beam supporting the roof in the southeast room. The roof sags in this area.



View of missing lintel (arrow) in doorway between the northeast room and the west room.



View of missing lintel (arrow) and bricks above it in doorway between the northwest and northeast rooms.

### Condition summary

The building is largely in sound condition. The noticeable conservation issues with the building and its surroundings are:

- a relatively small hole in the roof at the juncture of its split level, with evidence of water infiltration in the form of drip marks down the wall below the hole and water staining of adjacent wooden ceiling planks;
- the roof sags over the southeast room due to the beam supporting the roof in this area being cracked in its middle;
- missing wooden lintels above interior doorways, which were apparently removed, causing some loss of bricks above;
- parts of the west wall of the remains of the structure on the rocky spur to the south of the kitchen consist of stacked mud bricks that appear unstable.

### Deterioration factors and threats

- The leaking roof has so far caused only minor damage but this problem will worsen if not repaired, as rainwater infiltration will eventually endanger the building's structural integrity as well as the archaeological materials contained in it;
- Cracked beam in southeast room could threaten the roof's stability;
- Loss of interior doorway lintels threatens collapse of bricks above;
- The granite, Ramesside-period archaeological materials located to the east of the building are at risk of theft.

### General recommendations

The following is recommended to improve the general condition of the building:

- fill hole in roof;
- replace cracked beam supporting roof over southeast room;
- replace missing wooden lintels above interior doorways;
- the granite, Ramesside-period archaeological materials located to the east of the building should be properly stored elsewhere; and
- the remains of the structure to the south of the Italian mission building should be stabilized or reburied.

## SITE ELEMENT INVENTORY – HERMIT SHELTERS

<u>General Site Information</u>		
<b>Name of Site Element</b>	Hermit shelters	<b>Location</b> At the top of Valley of Prince Ahmose.
<b>Other Names</b>	None	
<b>Element Type</b>	Rock-cut hermit shelters	
<b>Dating</b>	Coptic period (Note: Leblanc suggests that the shelters may be the site of a pharaonic tomb (Leblanc 1989a, 6))	
<u>Description</u>		
<b>General Description</b>	<p>The hermit shelters were created as part of the Coptic monastic settlement associated with Deir er-Rumi (Lecuyot 1993a, 272). A series of four cavities in a layer of shale were adapted into living quarters. The floors and walls of all cavities were covered with earth plaster mixed with straw (<i>mouna</i>) (Leblanc 1989a, 11). Only the two middle cavities, which are connected to each other, were adapted additionally to a significant extent. The northerly of these middle rooms was topped by a mudbrick dome (now collapsed) that sat on four mud-plastered, mudbrick arches (Lecuyot 1993a, 272). This cavity also has a small hole in its natural limestone ceiling. Modern mudbrick walls have been built to close the two openings to this cavity. The southerly of these middle cavities opens directly to the terrace. It has remnants of a <i>mastaba</i>, or low mudbrick bench, along its north wall. Leblanc and Fekri speculate that additional Coptic-era cells may be located in this area, possibly buried under rock debris found on the same slope of the Valley of Prince Ahmose (Leblanc and Fekri 1993, 260).</p>	
<u>Objects</u>		
<b>Objects recovered</b>	Ostraca found in rubbish below the terrace (Lecuyot 1993a, 272); a fragment of painted and inscribed wooden sarcophagus from the entrance of the shelter that contained the dome (Leblanc 1989a, 65 (f.n. 38))	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
end of 5 <sup>th</sup> C AD – end of 6 <sup>th</sup> C AD	Shelters constructed and occupied by Christian anchorites and hermits	Lecuyot, 1993a
1903	Shelters discovered by Italian mission	Leblanc, 1989a, 39
1986, 1988	Archaeological investigation by CNRS	Ibid., 65 (f.n. 38); Leblanc and Fekri 1993, 260
<u>Documentation and References</u>		
<b>Historic Photographs</b>	Leblanc. 1989a. pl. XXXV – XXXVII; Lecuyot. 1993a. pl. IVb.	
<b>References</b>	<ul style="list-style-type: none"> <li>- Ballerini 1903, 32</li> <li>- Leblanc 1989a, 9-11</li> <li>- Leblanc 1993a, 28</li> <li>- Leblanc 2001, 279</li> </ul>	<ul style="list-style-type: none"> <li>- Leblanc and Fekri 1993, 260</li> <li>- Leblanc and Siliotti 2002, 22</li> <li>- Lecuyot 1993a, 271-272</li> <li>- Schiaparelli 1923, 24</li> </ul>

## Hermit shelters

### General description and history

The remains of a series of Coptic era hermit shelters are located on a terrace at the top of the Valley of Prince Ahmose. They were created as part of the monastic settlement associated with Deir er-Rumi. Lecuyot dates their origin to the period between the end of the 5th and end of the 6th centuries AD (Lecuyot 1993, 272). The shelters were discovered by the Schiaparelli mission in 1903 and cleared by the Franco-Egyptian mission in 1986. They are comprised of a series of four cavities dug out of a layer of weak shale and were used as living quarters. They run in a north-south line along a terrace, with their entrances facing east. The floors and walls of all cavities were apparently covered with earth plaster mixed with straw, known as *mouna* (Leblanc 1989, 11).

The northern shelter (1 on plan) has no roof and no plaster remaining. The two middle shelters (2 and 3 on plan), which are connected to each other, were constructed more elaborately than shelters 1 and 4. The northerly of these two middle shelters (2) is square and connected to the terrace by a narrow passage in its eastern wall. It was topped by a mudbrick dome that rested on four mud-plastered, mudbrick arches (Lecuyot 1993, 272). The dome has collapsed and only three of its supporting arches remain. This cavity also has a small hole in its marl bedrock ceiling that connects to the ground surface above. Modern mudbrick walls were built by the French-Egyptian mission to close the two openings to this cavity in order to protect it.

The southerly of these two middle cavities (3) opens directly to the terrace. It has remnants of a *mastaba*, a low mudbrick bench, along its north wall. Like the northerly cavity, the most southerly (4 on plan) has no roof and no plaster remaining, and is essentially a simple cavity in the rock.



View of the hermit shelters at the top of the Valley of Prince Ahmose cut into a dark, shale rock layer (arrow).



South-facing context view of hermit shelters on terrace. The shelters are dug into the hill slope to the right.

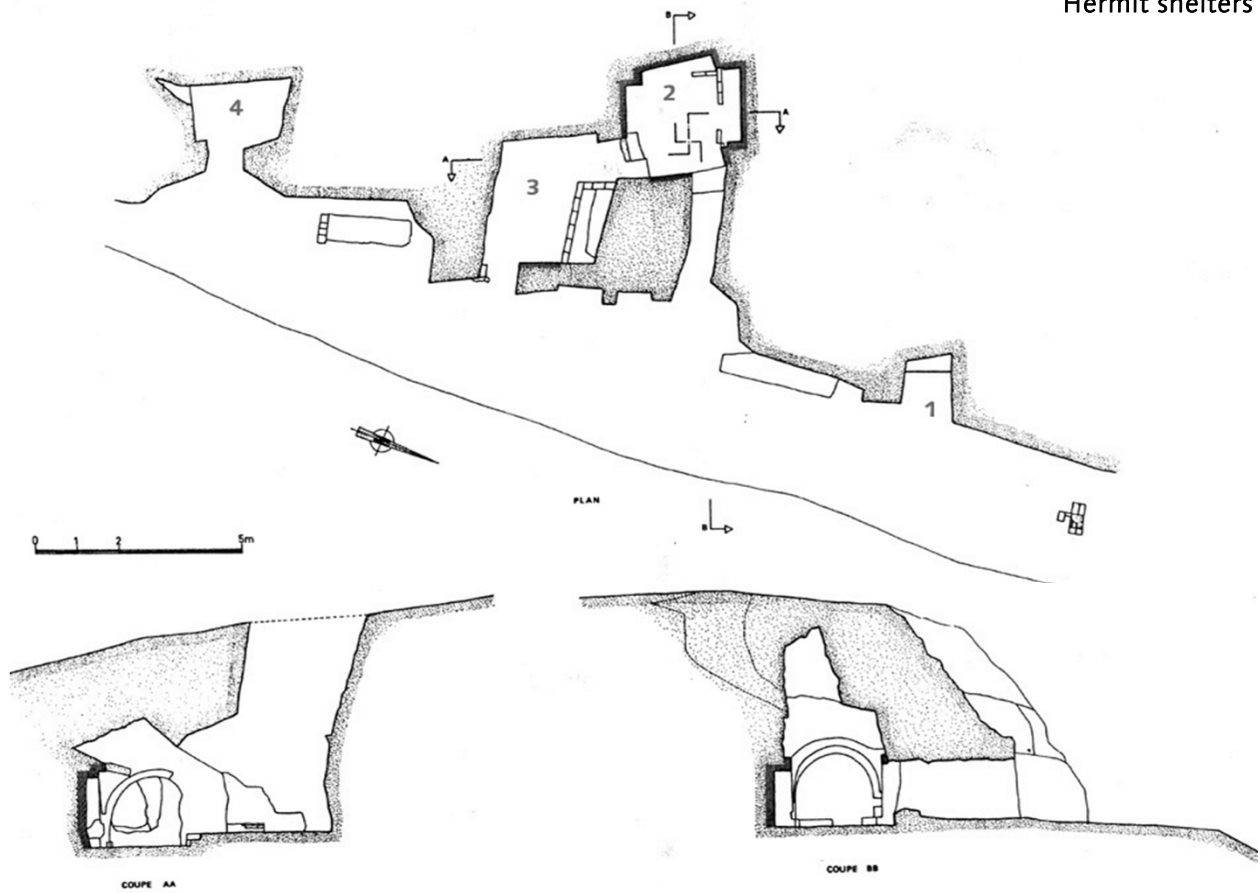


North-facing view of geologic context showing dark, friable shale overlain by fractured marl.



Hermit Shelter 1. 2006 view of remains.

## Hermit shelters



Plan and sections of the cavities; numbers 1-4 added to plan for this report. (Plan and section: CNRS)



Hermit Shelter 2. View of the north entrance after clearance by Franco-Egyptian mission in 1986, with exposed mud plaster remains (arrow). (Image: CNRS)



Hermit Shelter 2. View of the blocked, north entrance at the time of the assessment (2006), with mud plaster remains (arrow) largely covered by talus debris.



Hermit Shelter 2. Interior view (2007) showing parts of three of four remaining mudbrick arches that supported a dome.

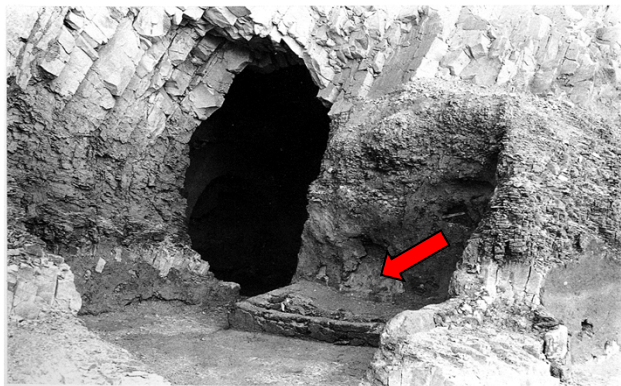
## Hermit shelters



Hermit Shelter 2. Interior view (2006) of hole in the marl rock ceiling (arrow) of shelter 2, with part of mudbrick arch to lower right.



Hermit Shelter 2. Exterior view (2006) of hole in the ceiling (arrow).



Hermit Shelter 3. View of shelter 3 after clearing by the Franco-Egyptian mission in 1986. The low mudbrick bench (arrow) was exposed at that time, and the entrance to the northerly middle shelter (2) was open. (Image: CNRS)



Hermit Shelter 3. View (2007) of shelter at the time of this assessment showing the mudbrick bench and shelter floor covered, and hence protected, by talus debris, and the south entrance to the northerly middle shelter blocked by a modern mudbrick wall.



Hermit Shelter 3. View (2007) of shelter showing extant mud plaster attached to vertical surfaces and remnants of a low mudbrick bench, or *mastaba* (arrow).



Hermit Shelter 3. Detail view (2007) of exposed mud plaster on the wall of shelter.

### Condition summary

Most of the shelter cavities are in poor condition due to extensive loss of surrounding structural rock, as the shelters were dug into a hill slope that is in an ongoing state of erosion. The shelters were cut into a weak and friable shale layer, which is overlain by a highly fractured marl layer. The aggressive erosion of the hill slope is evidenced by extensive shale and marl talus strewn on the terrace and down the slope below, much of which was not visible in the 1980s CNRS photos.

The shelter containing the mudbrick arches (2) is in the best condition of all due to it having been dug deepest into the hillslope, and therefore being both more protected from the elements and away from the eroding edge of the slope located along the terrace. Although this cavity could not be entered for inspection due to the modern walls blocking both entrances, it appears from viewing over the top of the wall that the remaining mudbrick arches and mud plaster around them are in stable condition. This cavity has a hole in its roof, which exposes the arches to the elements.

In the southerly of the middle cavities (3), the mudbrick bench on the north wall is largely buried under shale talus, which helps protect it from erosion. Mud plaster on the wall above the bench is in a fragile condition with areas of severe detachment, and the shale substrate to which it is attached is highly fractured and disaggregating. On the lower east wall next to the bench, the mud plaster attached to the low wall is more intact and in a more stable condition, but on the western wall the shale is very friable and the mud plaster is severely detached and fragments have fallen off. Large pieces of marl have fallen into the shelter from above and some are located on the top of the modern mudbrick wall. On the exterior wall of the cavity, a small area of mud plaster attached to the lower wall appears stable.

The most southerly shelter's (4) ceiling has largely collapsed, and some of the fractured marl still overhanging it appears as if it will collapse imminently.

### Deterioration factors and threats

- The most serious cause of deterioration and continuous threat to the shelters is the active deterioration of the hill slope into which they were constructed. The continuing fall of small fragments of rock, both shale and marl, from the surface of the hillslope threatens to damage more extant wall plaster and the bench.
- The hole within the roof of the shelter containing mudbrick arches (2) exposes those significant and fragile features to rain water. An even more serious threat to the features within that shelter is the apparent ongoing collapse of its fractured rock ceiling.
- Occasional visitors to the site are also a possible source of damage, which would explain the decision in the past to block the openings to Shelter 2.

### General recommendations

- **Protect arches and plaster in Hermit Shelter 2:** To protect the shelter containing mudbrick arches from the elements, dry-laid stones should be stacked on the hilltop over the hole in its roof. Mortar should be applied locally to the fractured rock ceiling to stabilize it and prevent fragments from falling on the mudbrick arches and plaster.
- **Stabilize and protect ancient plasters:** Mud plaster should generally be stabilized with localized mortar repairs, and exterior mud plaster protected through reburial due to the extremely fragile nature of the shale substrate.
- **No visitation but interpretation:** The site should not be actively visited by tourists. A non-intrusive barrier should be considered for placement at the north end of the terrace to let wandering visitors know that the site is off limits. The significance of the site should be interpreted off site.

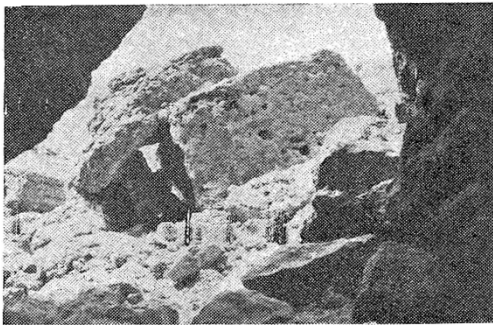
## SITE ELEMENT INVENTORY - DOLMEN

<u>General Site Information</u>		
<b>Name of Site Element</b>	Dolmen	<b>Location</b> Located on the slope of the Valley of the Dolmen to the north of the Sanctuary to Ptah and Meretseger and south of the Menhir
<b>Other Names</b>	None	
<b>Element Type</b>	Rough hewn rock shelter	
<b>Dating</b>	New Kingdom, Late Period, Greco-Roman Period	
<u>Description</u>		
<b>General Description</b>	The Dolmen is formed by several large slabs of bedrock stacked upon one another to form a shelter with space enough to accommodate one person. (NB: "dolmen" is a French-derived term for standing stones capped by a large horizontal rock slab.) Its interior shelter space may be entered through openings on its north and south sides. The interior of the Dolmen has been interpreted to have been used during the New Kingdom as a shelter for workers from Deir el-Medina or as a place of short rest prior to ritual performances. 2m north of the Dolmen is a shallow rock shelter (referred to as a "grotto") which contains graffiti from workmen from Deir el-Medina. This graffiti cluster has been identified as CEDAE Section 28.	
<u>Objects</u>		
<b>Objects recovered</b>	Late period pottery; flints (possibly knives); small green glass bottle with narrow neck (0.48m tall) from Greco-Roman period (Bruyère 1952, 75)	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
New Kingdom	Use of the Dolmen as a shelter by tomb workers; graffiti inscribed in the adjacent rock shelter ("grotto")	Bruyère 1952a, 73
Late Period	Unknown use of Dolmen (artifact from this period recovered)	Ibid. 74
Greco-Roman Period	Unknown use of Dolmen (artifacts from this period recovered)	Ibid.
1946-1947	Bruyère investigated Dolmen	Ibid.
<u>Documentation and References</u>		
<b>Historic Photographs</b>	<ul style="list-style-type: none"> <li>- Bruyère 1952a, 73 (fig. 57).</li> <li>- Černý, Desroches Noblecourt and Kurz, 1969-1970, pl. LXXXII.</li> <li>- Leblanc and Siliotti 2002, 20.</li> </ul>	
<b>References</b>	<ul style="list-style-type: none"> <li>- Bruyère 1952a, 73-75</li> <li>- Černý 1956, 9-10</li> </ul>	<ul style="list-style-type: none"> <li>- Černý, Desroches Noblecourt and Kurz 1969-1970, 35</li> <li>- Leblanc and Siliotti 2002, 20</li> </ul>

# Dolmen

## General description and history

The Dolmen is situated within the Valley of the Dolmen to the north of the Sanctuary to Ptah and Meretseger and south of the Menhir. It is formed by several large slabs of bedrock stacked upon one another to form a shelter with space to accommodate one person. Its interior space may be entered through openings on its north and south sides. The history of use of the Dolmen as a shelter is not entirely clear. Investigations revealed remains of pottery within it from the Late Period, as well as some flints and a small green glass bottle with narrow neck from the Greco-Roman period. Approximately 2 meters north of the Dolmen is a natural "grotto," possibly used by workmen from Deir el-Medina. It contains graffiti dating from the New Kingdom, recording the names of Nebnefer and Sdm-ash from Deir el-Medina. Archaeological investigations were conducted by Bruyère in 1946-1947.



View of the Dolmen in 1946-1947 from the north (Image: Bruyère 1952a, 73).



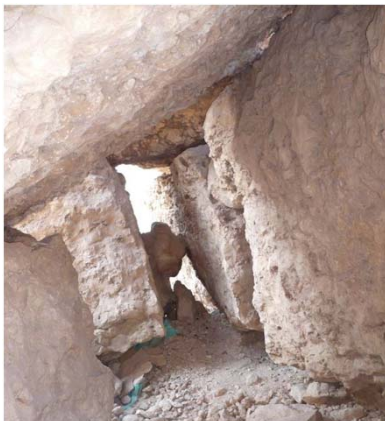
View of the Dolmen in 2007 from the north showing entrance (arrow).



The "grotto" with New Kingdom graffiti located just north of the Dolmen.



View of the Dolmen from above.



Interior view of the Dolmen, with trash present.

### Condition summary

Based on the few earlier photos available to assess change (Bruyère 1946-1947; Černý et al. 1969-1970), there appears to have been little change.

### Deterioration factors and threats

- The only threat noted was the presence of modern trash, which indicates that the Dolmen may have been used as a shelter by local workers or inhabitants.

### General recommendations

- The Dolmen should not be interpreted to or visited by tourists.
- Convey the significance of the Dolmen to personnel at the nearby security building. Stress the importance of not using the structure.

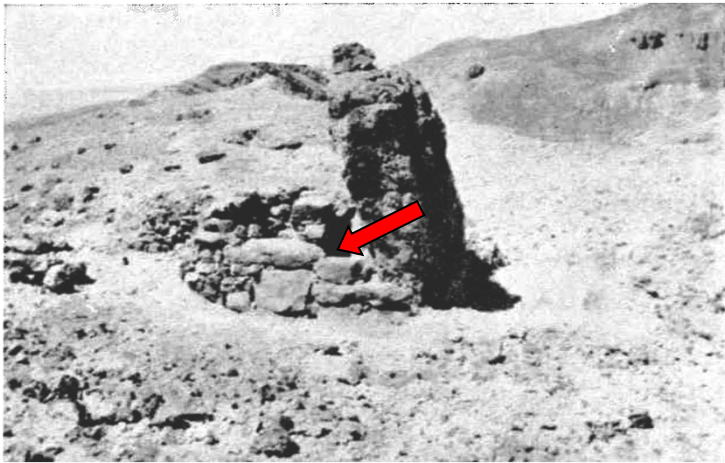
## SITE ELEMENT INVENTORY - MENHIR

<u>General Site Information</u>		
<b>Name of Site Element</b>	Menhir	<b>Location</b> In the Valley of Dolmen, near the path between Deir el-Medina and Kings Valley. It marks the eastern-most limit of Queens Valley
<b>Other Names</b>	None	
<b>Element Type</b>	Rough hewn rock shelter/structure	
<b>Dating</b>	Ramesside peirod (Bruyère 1952, 74; Leblanc 1989a, 6); Coptic period (Bruyère 1952a, 75)	
<u>Description</u>		
<b>General Description</b>	<p>The Menhir was constructed in the Ramesside period and its remains include a large standing stone (from which the name <i>Menhir</i> originates, which is a French-derived term for prehistoric monuments consisting of a large standing stone) that forms a north wall. The standing stone is attached to low rubble walls, which together form a rectangular plan. The structure has been interpreted to originally consist of three to four rooms with possibly higher walls.</p> <p>Archaeologists have proposed three possible ancient functions: (1) a shelter or station for guardians of nearby pharaonic tombs; (2) a shelter for workmen from Deir el-Medina; or (3) a worship space. It is also speculated that the structure may have been reused in the Coptic period.</p>	
<u>Objects</u>		
<b>Objects recovered</b>	Ramesside and Coptic pottery sherds; fragments of a carved limestone offering table (including a libation basin) with inscriptions, some of which were illegible (Bruyère 1952a, 75)	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
Ramesside Period	Menhir constructed	Bruyère 1952a, 74; Leblanc 1989a, 6
Coptic Period	Menhir possibly still in use	Bruyère 1952a, 75
1923	Bruyère excavated and documented the Menhir and discovered artifacts	Ibid., 74-75
1946-1947	Bruyère restored parts of walls overturned by 1923 excavations and discovered additional artifacts	Ibid., 75
1991	CNRS documented the Menhir	CNRS mission report, 1991-1992 season (unpublished)
<u>Documentation and References</u>		
<b>Historic Photographs</b>	<ul style="list-style-type: none"> <li>- Bruyère 1952a, 74 (fig. 58; taken during 1946-1947 season).</li> <li>- Černý, Desroches Noblecourt and Kurz 1969-1970, GMT I/1, pl. LXXXI.</li> <li>- Leblanc 1989a, pl. XXX - XXXI.</li> </ul>	
<b>References</b>	<ul style="list-style-type: none"> <li>- Černý, Desroches Noblecourt and Kurz, 1969-1970, 35</li> <li>- Bruyère 1952a, 74-75</li> </ul>	<ul style="list-style-type: none"> <li>- Leblanc 1989a, 5-6</li> <li>- Leblanc and Fekri 1993, 261</li> <li>- Leblanc and Siliotti 2002, 18-20</li> </ul>

## Menhir

### General description and history

The Menhir is situated in the Valley of the Dolmen along the path leading from Queens Valley and Deir el-Medina over the Theban Mountain to Kings Valley. The structure is located near a modern security building where security personnel are continuously stationed. The Menhir was constructed in the Ramesside period and archaeologists have proposed three possible ancient functions: (1) a shelter or station for guardians of nearby pharaonic tombs; (2) a shelter for workmen from Deir el-Medina; or (3) a worship space. It is also speculated that the structure may have been reused in the Coptic period. Its remains include a large standing stone (from which the name *Menhir* originates) that forms a north wall. The standing stone is attached to low stone wall remains that together form a rectangular plan (see CNRS plan and section that follow). The structure has been interpreted to originally consist of three to four rooms with possibly higher walls. Archaeological investigations of the site were conducted by Bruyère in 1923 and 1946-1947 and CNRS in the 1990s.



View of the Menhir from the east in 1946-1947 (Image: Bruyère 1952a, 74), noting area of displaced stones (arrow) in 2007 photo below.



Views of the Menhir from the east in the 1960s (left, Černý, Desroches Noblecourt and Kurz 1969-1970, GMT I/1, pl. LXXXI, CNRS) and in 2007 (right).

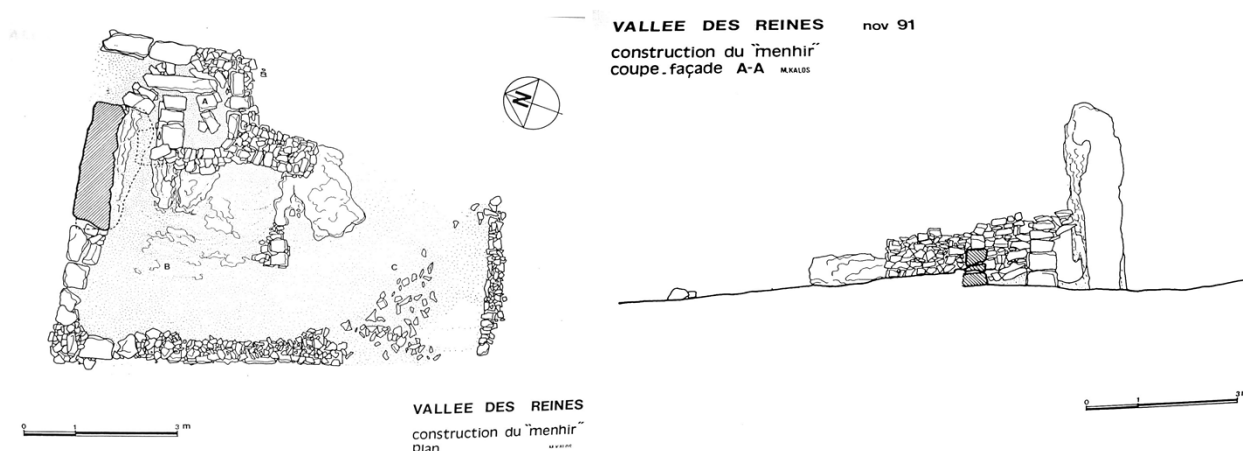
## Menhir



View of the Menhir from the west.



View of the Menhir from the south.



Plan (left) and section (right) of the Menhir from 1991. (Plan and section: CNRS)

### Condition summary

Comparison of photos of the Menhir from the 1940s, 1960s, and 2007 shows that some stones have been displaced from the structure's eastern wall. It contains extensive evidence of being used as a toilet, apparently by personnel from the nearby security building.

### Deterioration factors and threats

- The use of the Menhir by security personnel threatens the disruption of the structure's rubble walls as the structure can easily be displaced when walked on.

### General recommendations

- The Menhir should not be interpreted to or visited by tourists.
- Convey the significance of the Menhir to personnel at the nearby security building and stress the importance of not entering the structure. Examine options for toilet facilities for the security personnel.

## SITE ELEMENT INVENTORY - SANCTUARY TO PTAH AND MERETSEGER

<u>General Site Information</u>		
<b>Name of Site Element</b>	Sanctuary to Ptah and Meretseger	<b>Location</b> On hill slope in the Valley of the Dolmen to the south of the ancient trail between Queens Valley and Deir el-Medina.
<b>Other Names</b>	Sanctuary of Ptah of the Valley of the Queens and Meretseger (Porter and Moss 1964, 706); Sanctuary of Ptah of Ta Set Neferou (Leblanc 1989a, 4); Ptah of the Place of Beauty (Černý 1973, 89)	
<b>Element Type</b>	Rock-cut sanctuary	
<b>Dating</b>	<p>Two theories have been proposed for the date of origin of the sanctuary: (1) Leblanc suggests that the sanctuary originated in the 18<sup>th</sup> Dynasty (Leblanc 1989a, 6; Leblanc and Siliotti 2002, 21); (2) Peden indicates that the sanctuary was established at the end of the 19<sup>th</sup> Dynasty during the reign of Amenmeses (2001, 175).</p> <p>Scholars agree that the period of most active construction at the sanctuary was in the 20<sup>th</sup> Dynasty during the reign of Rameses III. Evidence has been found that parts of the site were later used as a hermitage during the Coptic period (Bruyère 1929-1930, 42; Leblanc 1989a, 6; Leblanc and Siliotti 2002, 21).</p>	
<u>Description</u>		
<b>General Description</b>	<p>The site consists of a rock-cut sanctuary dedicated to Ptah (patron of craftsmen) and Meretseger (protector of the holy peaks of Thebes and the dead). The sanctuary, located on the ancient path between Queens Valley and the workmen's village at Deir el-Medina, was a place of popular worship by the workmen of the royal tombs. The sanctuary complex extends in an arc approximately 23 meters long and has been interpreted by Bruyère to be comprised of seven chapels, which he identified alphabetically by the letters A through G.</p> <p>Workers from Deir el-Medina also left graffiti in two locations on either end of the sanctuary, including workmen's names and titles from the 19th and 20th dynasties (Bruyère 1929-1930, 18-20; Peden 2001, 221, 289). CEDAE has identified the two graffiti clusters as Sections 18 and 19 and their locations are shown in the section of this report on Graffiti.</p>	
<u>Objects</u>		
<b>Objects recovered</b>	<ul style="list-style-type: none"> <li>-Offering table from pit in front of Chapel G (Turin Museum, sup.#6037) (Bruyère 1929-1930, 46; Porter and Moss 1964, 708)</li> <li>-Fragments of stelae from Chapel D (Turin Museum, sup.#5987-8, 6145-6)</li> <li>-19th Dyn. stele (Turin Museum, sup. #1521), Ramesside stele (British Museum #278) and stele (Royal Scotland Museum #1961.439)</li> <li>-Fragments of statue base (Turin Museum, sup.#9493)</li> <li>-Libation basin (Turin Museum, sup.#9493) (Porter and Moss 1964, 707-709)</li> </ul>	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
18th Dyn.	Leblanc suggests the sanctuary was established in the 18 <sup>th</sup> Dynasty	Leblanc 1989a, 6; Leblanc and Siliotti 2002, 21
19th Dyn.	Dodson suggests the sanctuary was established during the reign of Amenmeses during the latter 19 <sup>th</sup> Dynasty. A graffito from the 19 <sup>th</sup> Dynasty recording the name of a tomb worker was inscribed near Chapel A.	Dodson 1995, 121; Peden 2001, 175

Inventory form - Ptah and Meretseger

20th Dyn	Active construction work in the Setnakht and Rameses III reigns, including creation of a number of rock-cut stelae in the Ramses III reign. Graffiti from this period naming tomb workers were also created in CEDAE Sections 18-19 to either side of the sanctuary.	Dodson 1995, 120-125; Leblanc 1989a, 6; Leblanc and Siliotti 2002, 21; Peden 2001, 221
Coptic period	Parts of the sanctuary were transformed into a place of meditation for Coptic hermits	Bruyère 1929-1930, 42; Leblanc 1989a 6; Leblanc and Siliotti 2002, 21
1826	Hay of Linplum visited and recorded the sanctuary	Hay MSS; Porter and Moss 1964, 707
1828	Wilkinson visited and recorded the sanctuary	Porter and Moss 1964, 707; Wilkinson MSS
ca. 1829	Champollion, Rosellini, and l'Hôte visited and recorded the sanctuary	Champollion et al. 1844-1889; l'Hôte MSS; Porter and Moss 1964, 707-709; Rosellini MSS
ca. 1844-1845	Lepsius visited and recorded the sanctuary	Lepsius 1897-1913; Porter and Moss 1964, 707-708
1906	The Italian mission investigated the sanctuary and removed a number of small limestone stelae imbedded in its walls and took them to the Turin Museum	Bruyère 1929-1930, 6; Leblanc 1989a, 40; Leblanc and Siliotti 2002, 86; Porter and Moss 1964, 706
1924, 1936-37	Farina investigated the area of the sanctuary	Leblanc and Siliotti 2002, 86
1926	Bruyère investigated and recorded the area of the sanctuary	Bruyère 1929-1930; Porter and Moss 1964, 706
<b>Documentation and References</b>		
<b>Historic Photographs</b>	Bruyère 1929-1930, figs. 3-5, 7, 13, 17-18, 20, 27; Černý et al 1969-1970, pl. LXXXIII-LXXV; Dodson 1995, pl. VIII-2, IX-1, IX-2; Leblanc 1989a, pl. XXXII [A-B], XXXIII [A-B]; Leblanc 1990, 25; Leblanc 1993, 20; Leblanc and Siliotti 2002, 18-19, 21; Schiaparelli 1923, 72	
<b>References</b>	<ul style="list-style-type: none"> <li>- Aubry et al. 2011, 92-96, 121-124</li> <li>- Bruyère 1929-1930, 5-48</li> <li>- Bruyère 1952a</li> <li>- Černý 1973, 89</li> <li>- Černý et al. 1969-1970, 35</li> <li>- Dodson 1995, 120-125</li> <li>- Hay MSS 1824-38</li> <li>- l'Hôte MSS 1828-9</li> <li>- Leblanc 1989a, 4, 6-7</li> <li>- Leblanc 1990</li> <li>- Leblanc 1993</li> </ul>	<ul style="list-style-type: none"> <li>- Leblanc 2001, 279</li> <li>- Leblanc and Fekri 1993, 260-261</li> <li>- Leblanc and Siliotti 2002, 20-21, 86</li> <li>- Lepsius 1897-1913</li> <li>- Peden 2000, 287-290</li> <li>- Peden 2001, 175, 221</li> <li>- Porter and Moss 1964, 706-709</li> <li>- Rosellini MSS 1828-9</li> <li>- Schiaparelli 1923, 27</li> <li>- Spiegelberg 1921</li> <li>- Wilkinson MSS</li> </ul>

## Sanctuary to Ptah and Meretseger

### General description and history

The site consists of a rock-cut sanctuary dedicated to Ptah (patron of craftsmen) and Meretseger (protector of the holy peaks of Thebes and the dead). The sanctuary, located on the ancient path between Queens Valley and the workmen's village at Deir el-Medina, was a place of popular worship by the workmen of the royal tombs. The sanctuary complex extends in an arc approximately 23 meters long. It has been interpreted by Bruyère to be comprised of seven chapels, which he identified alphabetically by the letters A through G.

The sanctuary is believed to have been established at the end of the 19<sup>th</sup> Dynasty and active construction work and religious activities took place during the reigns of Setnakht and Rameses III in the 20<sup>th</sup> Dynasty. In the Coptic period, it was reused as a meditation space by hermits. From the early nineteenth century, the site was recorded by visitors and archaeologists such as Hay, Wilkinson, Rosellini and Lepsius. Schiaparelli and Farina and then Bruyère excavated the site in the early twentieth century. In the 1920s Bruyère constructed two rubble walls at the front of the sanctuary, which have in large part collapsed.



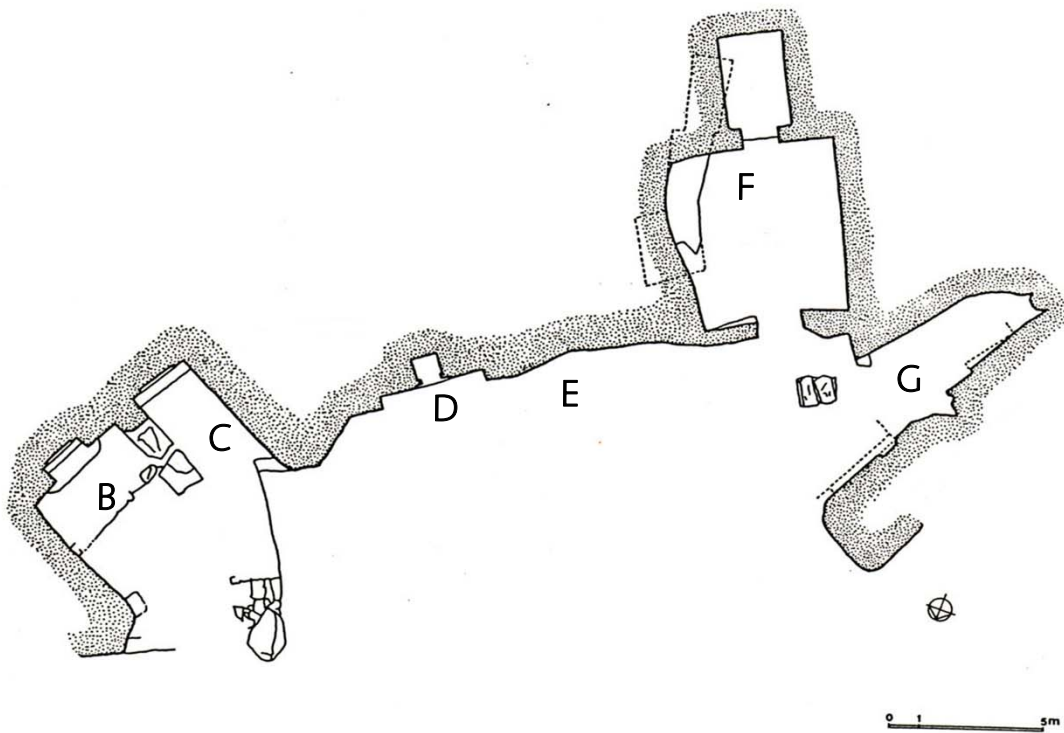
The sanctuary in 1926 (Image: Bruyère 1929-1930)



The sanctuary in 2007



General view of Chapels A through G in 2007.



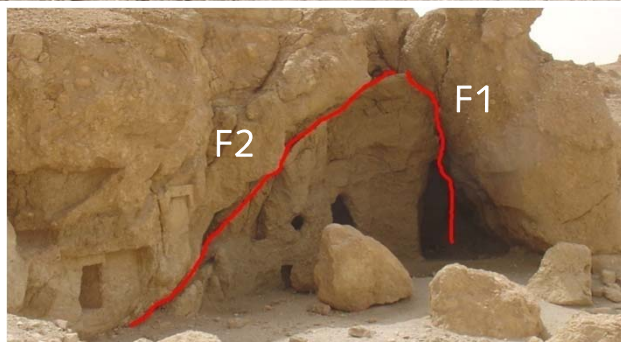
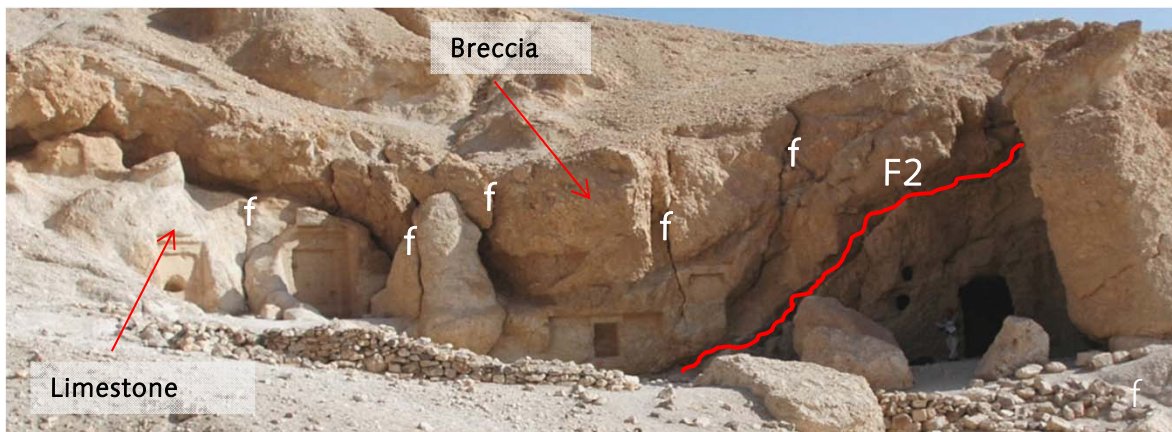
Plan (after Leblanc 1989a, 7) of Chapels B through G. (Plan: CNRS)

A detailed geologic study by Aubry et al. 2011, notes the complexity of the site's geology and that it is situated within the western edge of the Meretseger tilted distal block. The study has interpreted the geologic makeup of the site as being comprised of the following four lithologic units (p. 93):

- The northeastern walls of chapels A, B, C, D and E were cut into massive limestone with flint inclusions.
- In these five chapels, the limestone is overlain by a compact calcareous breccia with an unstratified light gray shaley marl at its base (NB: Aubry et al. use the term "shaley marl" in their study of the sanctuary, whereas this the GCI does not use this term to describe geology in other areas of the site).
- The main chamber of Chapel F was cut into soft gray shale.
- The northwestern wall of Chapel G was cut into a "heterolithic breccia consisting of a limestone with highly deformed nodules and flints that passes transitionally into a typical breccia".

It indicates that the succession of gray shales – limestone bed – purple shales – massive limestone found at the site is in the local area at the bottom of Member 2 of the Thebes Formation. The study notes that the breccias are of a younger age (younger than the Eocene).

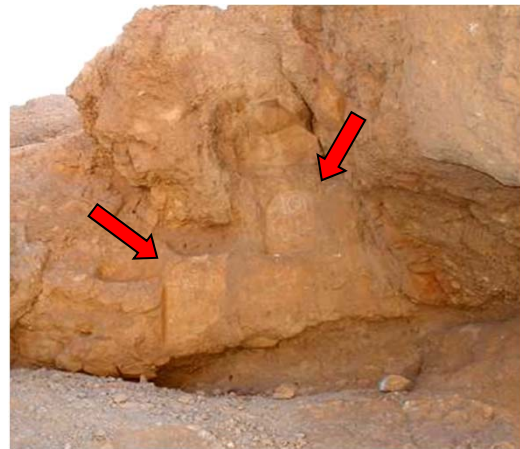
Structurally, Aubry et al., note the presence of two major faults (F1, F2) and numerous fractures (f) within the site. The locations of these structural features are indicated in the two figures below. The study indicates the geologic characteristics of the site attracted the pharaonic-era tomb workers to construct the sanctuary there. However, it also meant that the sanctuary complex was structurally precarious given the presence of mixed lithologies, their weaknesses (which both relate to rock types and structural faults and fractures), and the construction of chapels at different heights in the cliff. These circumstances led to collapse of the breccia rock roofs that are believed to have originally existed above many of the chapels.



The location of faults (F) and fractures (f) identified by Aubry et al.

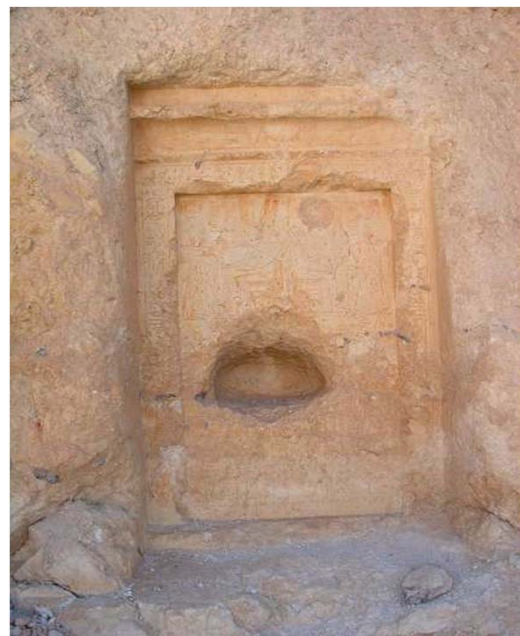
**Chapel-by-chapel description:**

**Chapel A:** This chapel is located at a significantly higher position than the others, and 5.50m above adjacent Chapel B. Most parts of the structure are lost. It originally contained four stelae. Two cavities were carved out of the rock outcropping to receive stelae, which are no longer present. Two more stelae (arrows) engraved on the rock surface survive today and show the images of Meretseger, Ptah, and the vizier To and the cartouche of Rameses III. Chapel A also contains graffiti recorded by Černý (#1111-1114) and published by Spiegelberg, which are dated to the 20th Dynasty (Porter and Moss 1964, 707).



Chapel A

**Chapel B:** The chapel is located 5.50 meters below Chapel A and to the west. It originally consisted of two rooms. The outer room functioned as a vestibule and measured 4m long, 1.87m wide and 2.80m high. Its south and east walls were carved out of bedrock while its north and west walls were constructed with stone and mud plaster. Both sides of the wall are largely lost but some parts of the foundation are preserved. On the west wall a large entrance (2.62m width, 0.18m above the floor level) to the second room opened but the entrance and dividing wall do not remain. In the inner room a large stele (1.82m H, 1.092m W) cut into limestone bedrock, with a large hole (0.70m deep) in its middle, remains at the eastern (rear) wall. It is decorated with incised inscriptions and iconography, including the name and images of Rameses III, and images of Meretseger and Ptah. The corners of the north and south walls nearest the stele include extant incised decorations. Extant decorative pigments on the stele and side walls show they were originally painted. Pigments (mostly red and yellow, with traces of blue) are most intact in protected locations under projecting stone, and in the upper half of the stele. They are lost in the stele's lower half. On the north side of the chapel are remnants of a low, partially extant masonry block wall.



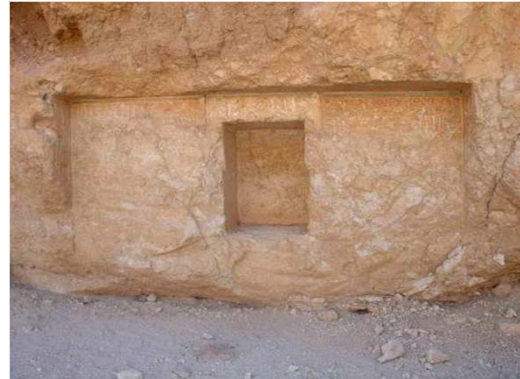
Chapel B

**Chapel C:** Chapel C (5m L, 2.10 W, 2.40 H), located southwest of Chapel B, is carved from the bedrock, as is a 1m thick wall that separates it from Chapel B. Its southwest wall contains traces of inscriptions and drawings, including a vizier standing before Meretseger with offerings (Bruyère 1930, 34; Porter and Moss 1964, 707) and a large stele carved into the east wall of the first room with the name of Rameses III. The presence of decorative pigments (mostly red and yellow, with traces of blue) on the stele and side wall surfaces shows they were originally painted. The top part of the stele has been eroded from behind due to the shaley marl layer and a fissure running behind it. Fractures run diagonally through the top part of the stele and through its southwest wall, continuing in two locations through the wall dividing it from Chapel B. Between Chapels B and C are remnants of a low, partially extant masonry wall.



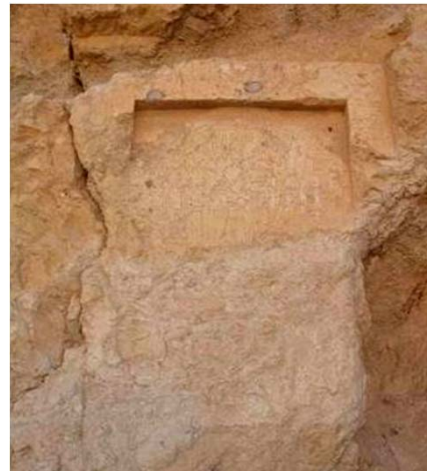
Chapel C

**Chapel D:** Only the southeast part (rear wall) of the chapel survives, 4.70m wide and 2.10 high. In the center of the limestone rock wall, is a finely carved niche with no decoration (0.90m deep, 0.79 wide, 1.05m high). Above the niche, painted relief incised both into rock and plaster partially remains. This stele contains more ancient decorative paint (red, yellow, blue, and brown) than any other stele at the site, with the exception of the naos of Chapel F. Almost all extant paint is at the top of the stele. Bruyère and Porter and Moss describe the decorated wall surfaces on each side of the niche. This decoration is today substantially damaged and difficult to recognize. On its western return wall, raised relief represents Ptah; the eastern return wall depicts Hathor.



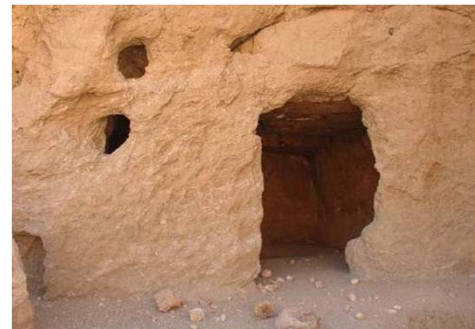
The stele with niche of Chapel D

**Chapel E:** The chapel contains an extant stele carved into the rock of the cliff face and with incised decoration. It is badly eroded, except for its upper part. It is located 0.80m west of Chapel D, and measures 1.08m wide and 1.77m high. Its decoration was published by Lepsius. The cartouche was re-carved indicating re-use of the stele and chapel in different reigns (Dodson 1995, 121). The chapel originally had side-walls but they are lost today. Bruyère states that there was previously another stele at the chapel representing Bay, originally a royal scribe of Seti II and later chancellor under Siptah (Bruyère 1930, 38).



The stele of Chapel E

**Chapel F:** The chapel consists of an exterior vestibule, which is poorly preserved, and two chambers dug into shale rock. Dodson notes that it is likely that Chapels F and G were parts of a natural cave transformed into two separate chapels (Dodson 1995, 122), although they could have been easily excavated because they are both part of a large shale layer. The chapel's interior consists of an outer offering chamber (6.5m L, 4.85m W and 2.65m H), which includes a small lower cavity accessed through a pit-like entrance, and an inner *naos* (shrine). The entrance to the interior opens to the north, and two holes penetrate the wall of the outer chamber to the entry's east side. Burnt materials which may have been funerary objects were found in the chapel. Bruyère suggests Chapel F may have been reused as a tomb after its original cultic use (Bruyère 1930, 42, 46).



Entry to Chapel F, as seen from exterior

The offering room has a flat ceiling and a pit in the floor at the east corner (1.70m depth), which Bruyère interpreted as belonging to the pharaonic period, with later reuse as a meditation space during the Coptic period (Bruyère 1930, 42). Remains of offering niches are carved into wall surfaces, most in the shape of stelae. Three niches are found on the north wall, one on the east, and ten on the west wall. Localized areas of gray plaster overlying mud plaster painted red, blue, and brown remain on the south wall and the ceiling near the south and east walls, indicating the room was previously plastered and painted.



Chapel F offering room

## Ptah and Meretseger

At the back (or southeast) wall of the offering room is the entrance to the rear chamber, or *naos*, with its opening 0.60 meters above the floor of the front chamber. The *naos* is 3.30m long, 2.08m wide and 1.78m high with a flat ceiling. Like the offering room, the *naos* has extant painted plaster on its walls, with mainly red but also traces of blue pigment remaining. Bruyère recorded that all walls were decorated, depicting Hathor, Osiris, Min and other deities. The decoration is now largely lost, although traces are still visible on the south and west walls.



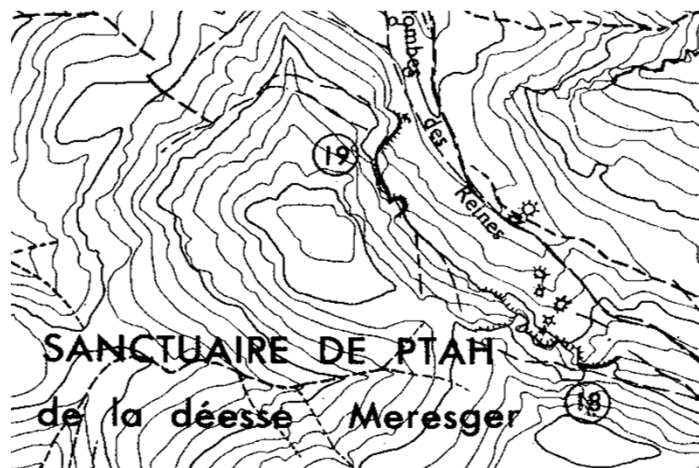
Chapel F *naos*

**Chapel G:** The chapel is rectangular in shape (3.50m L, 2.70m W, 1.40m H) and appears to have been transformed from a natural cave. The workmen who created the sanctuary seem to have incorporated a fault plane of fault F2 in the chapel's wall surfaces. The chapel appears to have been comprised of two rooms, one above ground and one below, with niches for votive stelae on the west walls. On the west wall, gypsum or lime plaster was applied over poor quality breccia stone to serve as a smooth surface for decoration. Some niches appear to have earth plaster as a base layer. Votive stelae to Amun, Ptah, Isis, Osiris, and other deities were engraved and painted there. The small amount of paint remaining is red (or possibly brown), blue, and white in color. All decoration is today badly damaged and only partially visible. To the southwest, the second room had a flat ceiling that was partially vaulted and may have been a shrine. In the 1920s a pit was evident in the ground (shown on the Bruyère plan) leading down to a subterranean chamber (0.9m L, 0.97m W, 3.80m D) within the chapel. The pit and chamber are today buried. In the chapel, a fragment of a limestone offering table was found. Bruyère suggests that it may have been reused as a tomb after the pharaonic period. Bruyère noted regarding Chapel G that "The Copts lived there and left corpses and some traces of a long stay." (Bruyère 1930, 46, 48).



Above: Chapel G showing both west wall (right) and southwest area; below: detail of west wall with carved niches.

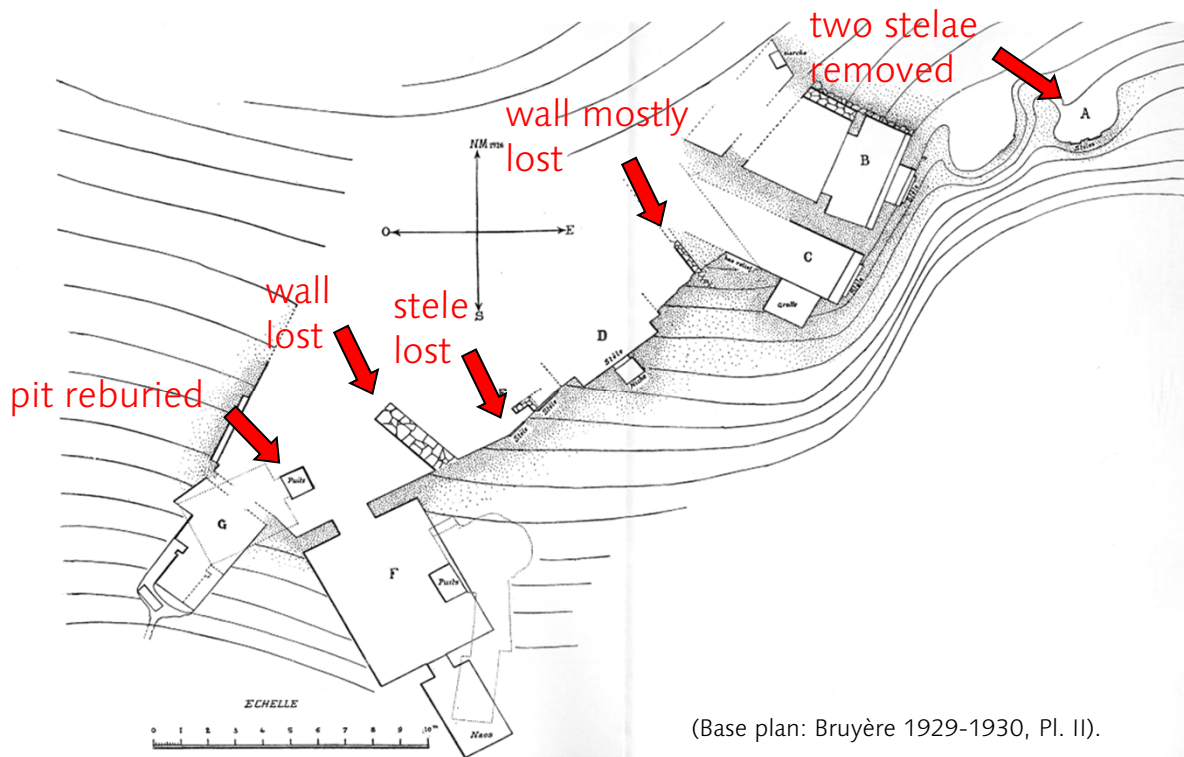
**Ancient Graffiti:** Workmen from Deir el-Medina left graffiti in two locations on either end of the sanctuary, including adjacent to stelae within Chapel A, which have been identified as sectors 18 and 19 by Černý, et al. This graffiti includes tomb workmen's names and titles, and in most cases dates from the 19<sup>th</sup> and 20<sup>th</sup> Dynasties. Significant graffiti examples include #1111, which dates from the Year 16 of the reign of Rameses III and notes the appointment of a senior scribe by the Vizier To (Penden 2001, 221), and #1218, which contains an image of Meretseger in the form of a sphinx.



Map sectors 18 and 19 located to either end of the Sanctuary in the Valley of the Dolmen (IGN, 1969). (Map: CNRS)

### Condition summary

The integrity of ancient rock cut features, including decoration, to a large extent has been determined by the quality of rock into which they were cut. The rock face into which the site was constructed also contains significant geologic faults and fractures affecting all the different geological strata. Architectural features of the sanctuary cut into poorer quality rock and in the area of faults and fractures have deteriorated more severely, and in cases been entirely lost, while features cut into higher quality rock, particularly limestone, have generally survived more intact. Some site features were removed, such as stelae imbedded into rock faces, and some dry-laid masonry walls between chapels have disappeared. The plan below indicates areas of significant change since the time the plan was created by Bruyère in 1926.



Some limestone decorated surfaces have also begun to deteriorate badly, likely due to exposure to moisture and resulting wetting/drying cycles, except those more recessed, protected surfaces. This deterioration may have also been caused by wind-blown dust and sand.

Decorated surfaces across the whole site show extensive signs of modern graffiti and vandalism. The sanctuary is located along the trail between Queens Valley, Deir el-Medina, as well as Kings Valley and Deir el-Bahari. There are neither guards posted nearby nor a barrier or signs preventing entry to the site. Tourists on donkey tours and on foot stop at the sanctuary, and some have been observed touching the stele surfaces. Donkeys are also allowed by tour guides to rest there in the shade and sometimes stay overnight which may contribute to the abrasion of rock surfaces. Donkey dung at the site also appears to attract birds that rest in the rock clefts.

Note: Interventions by the SCA that took place at the site after the GCI assessment are described in Part II, Appendix 5 of this report.

The following is a chapel-by-chapel description of the site's condition:

**Chapel A:** Chapel A was constructed into both the breccia rock that overlays a shaley marl layer, and into limestone below. Two embedded stelae were removed and only the cavities where they were situated remain. Of the two remaining stelae, the one to the upper right has been severely affected by vandalism, exhibiting extensive white scratch marks that appear to be relatively recent given their lack of patina. The lower left stele has the name "Hassan" scratched onto it in Arabic script. The bottom of this stele has been partially lost through rock deterioration as it is located directly above the heavily eroded shaley marl layer which has undercut the breccia above.



Breccia rock outcrop above chapels A and B undercut by preferential erosion of the shaley marl layer underlying it. The breccia outcrop's lack of structural support, particularly in the area of Chapel A (indicated by arrow), puts it at risk of collapse.



Lower left stele showing rock erosion at its bottom.

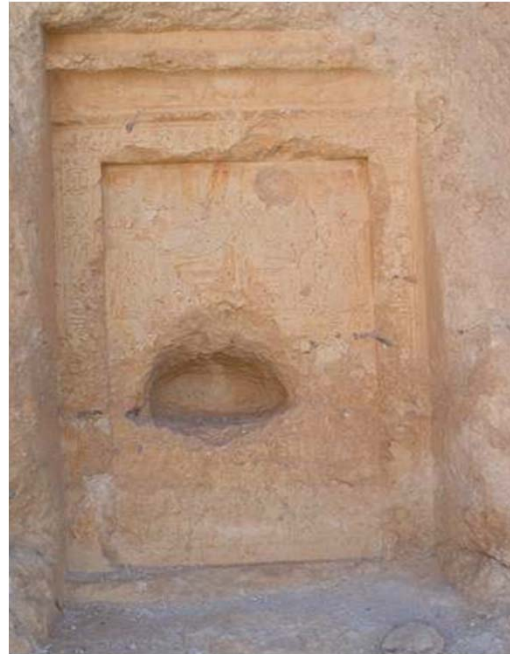


Upper right stele exhibiting extensive damage by scratching.

**Chapel B:** The large hole in the middle of the stele was present at the time of the first known photograph of the site by the Schiaparelli mission (ca. 1906). Bruyère interprets it to be an ancient niche rather than damage. The degraded and whitish appearance and lack of patina of the remnants of the side walls of the stele appear to indicate active rock deterioration, presumably due to surface moisture and wet-dry cycles. The chapel has been damaged by modern graffiti in scattered areas, but to a lesser extent than other chapels at the site. The carved threshold at the base of the stele shows signs of cracking and crumbling.



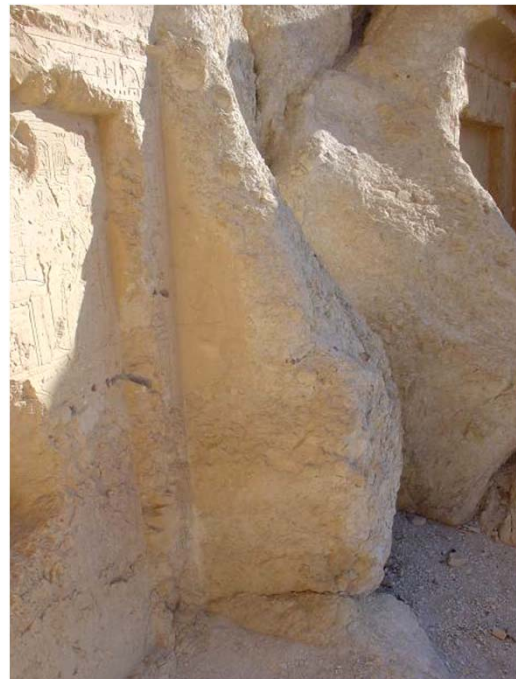
Stele in 1926. (Image: Bruyère 1929-1930, 20)



Stele in 2005.



Left jamb of stele, with area of active rock deterioration indicated by arrow.



Right jamb of stele.

**Chapel C:** The extant decoration of Chapel C is less exposed to the elements than Chapel B, with the southern part of the chapel more sheltered than the northern. Given the apparent continuing rock erosion and flaking behind the upper part of the stele, the top of the stele may eventually collapse if it is not protected and stabilized. The southwest and northeast walls of the chapel are intersected by substantial geologic fracture. These walls appear to have experienced significant losses. A fragment of the far right part of the molding at the upper right of the stele was lost between February 2007 and February 2008. The cause is not known. The decorated surfaces of Chapel C have also been extensively damaged by modern graffiti.



Erosion and surface flaking at the top and behind the stele (left arrow) and fracture running through the middle of the chapel (right arrow).

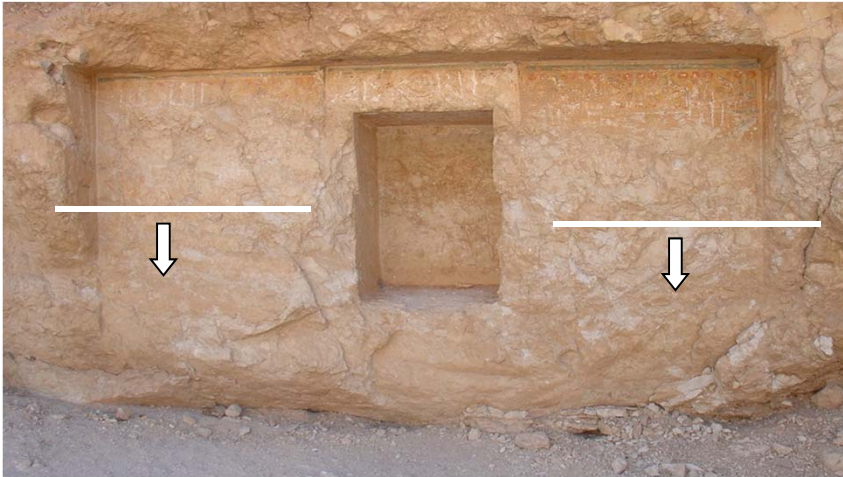


Left: Graffiti scratched onto the south (right) jamb. Below: graffiti on stele iconography.

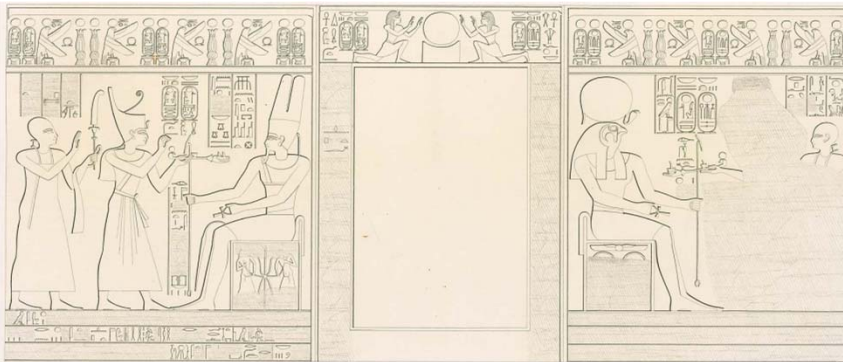


Comparison of Chapel C in 1926 (left, Image: Bruyère 1929-1930, 32) and 2008 (right). Arrow to right indicates location of loss of a fragment of the stele molding between February 2007 and February 2008.

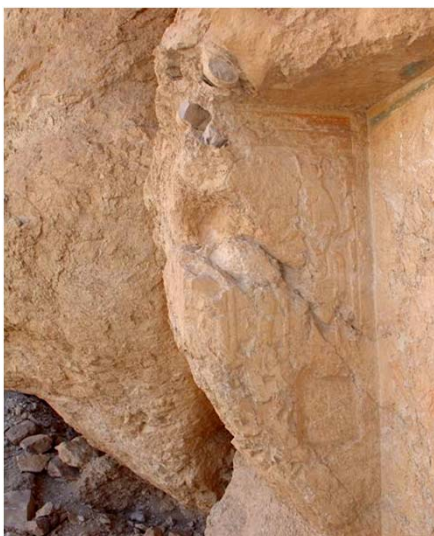
**Chapel D:** The lower part of the stele has suffered surface loss from erosion, flaking and delamination along limestone bedding planes more than in the upper part. The relatively higher degree of preservation of painted decoration on the stele under the projecting rock cornice is likely due in part to its better protection from rain water and greater distance from the ground, where water may collect. Abrasion from contact with donkeys which are brought to the site to rest may also be contributing to rock loss. There is fairly widespread damage to extant decoration from modern, incised graffiti. In the stele's niche, the plaster on the top has been severely damaged by modern, inscribed graffiti.



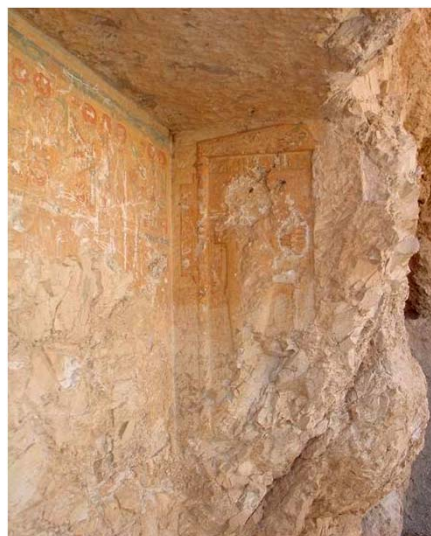
Decorated surfaces of the stele of Chapel D below the white line have been lost, apparently due to rock deterioration.



Lepsius's 1844 drawing shows that much more of the lower part of the stele's decorated surfaces were apparently intact at that time. (Drawing: Lepsius).



Left jamb of the stele of Chapel D.



Right jamb of the stele of Chapel D, showing modern graffiti damage.

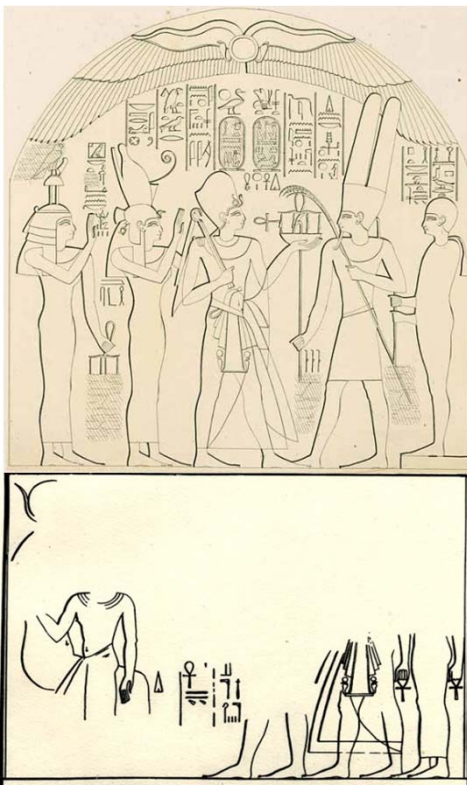
Chapel D continued



Graffiti damage to the decorated surfaces of the stele of Chapel D.

Graffiti damage to the plaster at the top of the niche of Chapel D.

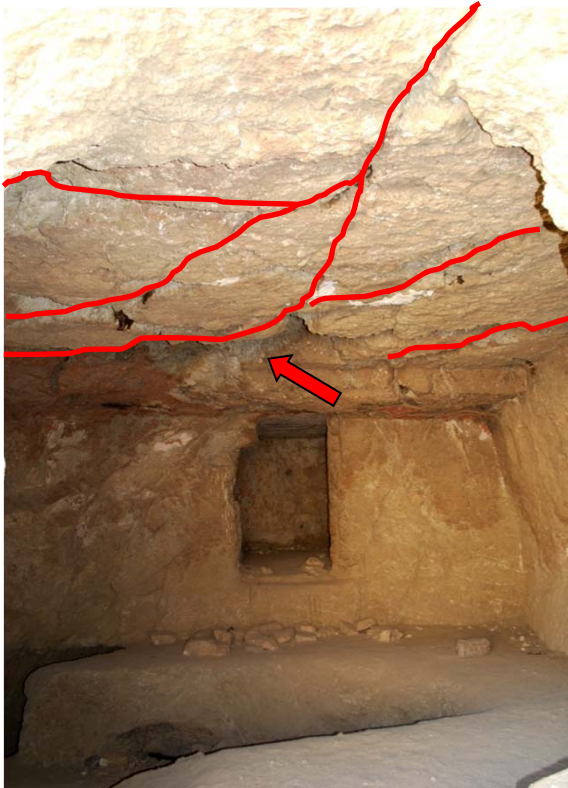
**Chapel E:** Only the upper part of the stele's top register remains intact with carved decoration on the rock surface, aside from a few small scattered patches within the lower register. The lower part exhibits a whiter color resulting from recent loss and friable, flaking condition of the limestone. There is a very small, extant area of ancient decorative paint at the very top of the stele under the soffit, in a location protected from the elements. Above the stele is a thin layer of weaker shale that is relatively more eroded than its surroundings, and below is fault (F2) under which is a large shale outcrop, the erosion of which is undermining the base of the stele.



Comparison of areas with decorated surfaces of Chapel E recorded (left) by Lepsius (top register 1844) and Bruyère (bottom register 1926) and areas intact in 2005 (right). (Drawings: Lepsius; Bruyère 1929-1930, Pl VI).

**Chapel F:** The shale rock into which the outer chamber was cut contains several major structural cracks, particularly in the ceiling. A large area of rock loss in the ceiling is associated with one crack running through the middle of the room. Geotechnical assessment by Hamza Assoc. has determined that the ceiling of the outer chamber is at risk of collapse and that, therefore, the area is hazardous to entry.

In the *naos*, or rear chamber, the west wall has lost extensive areas of rock. Decorated earthen plasters in the *naos* have been damaged extensively by apparently modern incised graffiti. The south wall also exhibits signs of charcoal graffiti. There are also extensive remains of wasp nests on the walls and ceiling, although no recent wasp activity was observed.



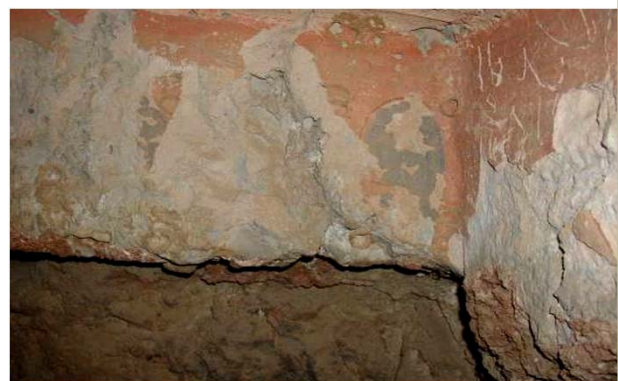
Outer chamber of Chapel F, with red lines indicating locations of structural cracks in the ceiling, and arrow indicating area of substantial rock loss.



Area of extant red painted plaster on the ceiling of the southwest corner of the outer chamber.



Area of red painted plaster on the west wall of the *naos* that is substantially degraded, in areas by scratching.



Red painted plaster on the northwest wall of the *naos*, which has been lost in its lower part.

**Chapel G:** A substantial vertical opening runs directly through the southwest room of the chapel, which coincides with a geologic fault (F1) and marks the interface of the breccia rock to the west and the shale rock to the east. On the western wall, the lower register of the stele has been severely damaged by graffiti, which has been incised deeply into the plaster. The better preserved decoration on the western wall is on the upper half of the upper register, out of reach from graffiti damage and better sheltered from the elements. The remaining plaster and paint on the western wall generally appears stable, and the entire chapel is well sheltered from the elements. The eastern wall and rock cut arch leading to the rear chamber is no longer preserved as it is cut out of the weaker shale rock.



Fault (F1) running vertically through the southwest room of Chapel G.



Western wall of Chapel G, which has been extensively damaged by graffiti.



Examples of incised graffiti damage to the western wall of Chapel G.

### Causes of Deterioration and Threats

• **Rock erosion and instability:** The most significant long term factor affecting the integrity of the sanctuary's ancient features, including decoration, has been rock erosion and collapse. The sanctuary's rock appears to have deteriorated naturally over time due to a convergence of factors: rock quality as well as geologic faults and fractures, which together have been the most serious factors, as well as exposure to moisture and wetting/drying cycles, and possibly abrasion by wind-blown dust and sand.

• **Graffiti, vandalism, and tourism-related impacts:** The most aggressive cause of recent damage to the decorated surfaces of the site has been modern graffiti and vandalism. The sanctuary is located along a regularly traversed tourist trail between Queens Valley, Deir el-Medina, as well as Kings Valley and Deir el-Bahari, and the site is not guarded, nor are there barriers or signs preventing entry. Tourists have been observed touching the stele surfaces. Donkeys allowed by tour guides to rest there may contribute to the abrasion of rock surfaces. (See Part II, Appendix 5 for recent interventions by SCA to address this problem)



Donkeys in the shade of the sanctuary.



Unsupervised tourists visiting the sanctuary.

### General recommendations

- The site should not be open to visitors, unless a guard is permanently stationed there, due to its vulnerability to damage, particularly from graffiti. Visitors with special permission should only visit the site with an SCA inspector or guardian.
- A wall and fence should be constructed in front of the site to prevent anyone from entering and using the site without being accompanied by SCA staff. An informational panel should also be erected at the site so that visitors passing by can learn about the site and its fragility.
- The entrance to Chapel F should be blocked to prevent human injury due to rock collapse. The entire space cut into the floor of the outer chamber, which extends to the east and then under the *naos* should be reburied to prevent risk of rock collapse above. The ceiling of the outer chamber in the area of loss associated with the fault running through the chamber should be propped to prevent further collapse.
- Limiting the visual prominence of existing graffiti damage has been shown to reduce occurrences of new graffiti. Where possible, deep graffiti incisions should be visually reintegrated with surrounding decoration to lessen the visual prominence of this type of graffiti damage.
- Further assessment of need and methods for support of rock overhang above Chapels A and B.

## SITE ELEMENT INVENTORY - OBSERVATION POSTS

<u>General Site Information</u>		
<b>Name of Site Element</b>	Observation Posts	<b>Location</b> Two locations: (Group 1) top of the ridge between the Valley of Dolmen and the Valley of the Three Pits (southwest of tombs QV 92, 93, and 97), and (Group 2) on the ridge between the Valley of the Rope and the Valley of the Three Pits (to the west of and overlooking the Dolmen)
<b>Other Names</b>	None	
<b>Element Type</b>	Shelters for guardians in charge of security for the QV necropolis during the New Kingdom (Leblanc 1989a, 5); Group 2 may have been used as shelters for workmen from Deir el-Medina (Leblanc and Fekri 1993, 261; Leblanc 1989a, 6)	
<b>Dating</b>	Ramesside era	
<u>Description</u>		
<b>General Description</b>	Groups of low rubble structures found at two hilltop locations have been interpreted to be observation posts for guardians ( <i>md3jw</i> ) who watched over the Queens Valley during the pharaonic era. At the beginning of the twentieth century, the Schiaparelli mission found a group of approximately 10 to 12 shelters on top of the ridge between the Valley of the Rope and the Valley of the Three Pits (for the purposes of the GCI-SCA project, referred to as Group 1). Bruyère in 1934-35 located and investigated (Bruyère 1939, 240), and Farina in 1936 investigated, another group of three structures, to the east, on the ridge between the Valley of Dolmen and Valley of the Three Pits (for the purposes of the GCI-SCA project, referred to as Group 2). In 1991 CNRS recorded and numbered these structures 1 through 3.	
<u>Objects</u>		
<b>Objects recovered</b>	None identified in literature review	
<u>History of Use, Events, Research and Interventions</u>		
Date	Use, Events, Research and Interventions	Source and Comments
Ramesside era	Construction and use of the structures	Leblanc 1989a, 6; Leblanc and Fekri 1993, 261
ca. 1903-1905	Schiaparelli located Group 1 on the ridge between the Valley of the Rope and Valley of the Three Pits	Schiaparelli 1923-1927, 43, 46; Leblanc 1989a, 6, 64 (n. 20)
1934-1935	Bruyère located Group 2 at the top of ridge between the Valley of Dolmen and the Valley of the Three Pits	Bruyère 1939, 240; Leblanc and Fekri 1993, 261
1936	Farina excavated at Group 2, but did not publish the results	Leblanc 1989a, 64 (n. 20); Leblanc and Fekri 1993, 261
1991	CNRS documented Group 2	Plans and section in unpublished CNRS 1991/1992 field report, 57-59
<u>Documentation and References</u>		
<b>Historic Photographs</b>	<b>Group 1:</b> Schiaparelli, 1923-1927, 43 (fig. 41); Leblanc, 1989a, pl. XXXI [A] <b>Group 2:</b> Leblanc, 1989a, pl. XXXI [B]	
<b>References</b>	- Bruyère 1939, 240 - CNRS. n.d. 1991/1992 CNRS Field Report (unpublished), 57-59 [plans and section of Group 2]	- Leblanc 1989a, 5-6 - Leblanc and Fekri 1993, 261 - Schiaparelli 1923-1927, 43, 46

## Observation posts

### Description and History

Groups of low rubble shelters found at two hilltop locations have been interpreted to be observation posts for pharaonic-era guardians who watched over Queens Valley. Both locations offer views of the heart of the QV necropolis. Similar shelters have been located elsewhere on the Theban Mountain, such as those overlooking Deir el-Bahari. The shelters generally consist of only a single course of piled stone, interpreted as providing shelter from the wind to guardians while sleeping.

At the beginning of the twentieth century, the Schiaparelli mission found one group of shelters - approximately 10 to 12 in number - on top of the ridge between the Valley of the Rope and the Valley of the Three Pits (southwest of tombs QV 92, 93, and 97). (For the purposes of this report these are referred to as Group 1; see satellite image at the beginning of the Site Elements section of this report for location).



Early twentieth century view by Schiaparelli mission (left) (Image: Schiaparelli 1923) and 2007 view (right) of the remains of Group 1 shelters on the ridge between the Valley of the Rope and Valley of the Three Pits.

Bruyère in 1934-35 located and investigated (Bruyère 1939, 240), and Farina in 1936 investigated, the second group of these shelters, three in number and to the east, on the ridge between the Valley of Dolmen and Valley of the Three Pits (southwest of tomb QV 89). (For the purposes of this report these are referred to as Group 2; see satellite image at the beginning of the Site Elements section of this report for location). In 1991 CNRS recorded and numbered these structures 1 through 3 (see photos and plan that follow). Two shelters (2, 3) located close together are on the upper slope to the north, while the other (1) is slightly lower on the slope. Structure 2 appears to have had two rooms and the others a single room. The floors of the structures appear to have been cut into the hill slope.

Two possible uses have been suggested: (1) Based on the Ramesside archives of Deir el-Medina, it is known that officers assigned to monitor the necropolis lived outside Deir el-Medina (Leblanc and Fekri 1993, 261), thus the remains may have been stations or shelters for pharaonic-era guardians in charge of security in Western Thebes; (2) In the case of the eastern group of remains, they may have been shelters for workmen from Deir el-Medina, given the group's close proximity to the trail between Deir el-Medina and QV (Leblanc and Fekri 1993, 261; Leblanc 1989, 6). Leblanc has noted that the Menhir may have served a similar purpose.



Remains of Group 2 shelters [numbered 1, 2 and 3] located at the top of the ridge between the Valley of the Dolmen and the Valley of the Three Pits.

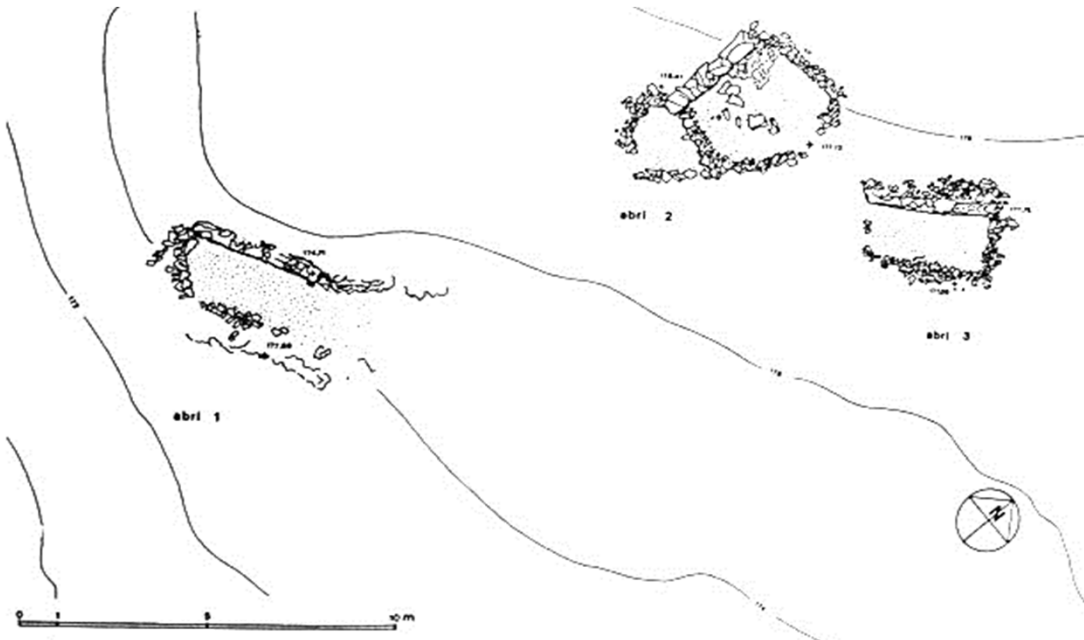
## Observation posts



View of shelter 2 (Group 2) from the east.



View of shelter 3 (Group 2) from the west.



Plan of the shelters located at the top of the ridge between the Valley of the Dolmen and the Valley of the Three Pits (from the CNRS mission's 1991-1992 unpublished field report). (Plan: CNRS)

### Condition summary

Insufficient prior documentation of the Group 1 shelters was available to assess whether they have been disturbed substantially. Only one prior photo was available from the time of the Schiaparelli mission. The Group 2 shelters appear stable based on comparison with CNRS plans from the early 1990s.

### Deterioration factors and threats

- No serious deterioration factors or threats were observed, although the stones can easily be displaced if walked on. Both groups of shelters are distant from modern guard stations.

### General recommendations

- The Observation Posts should not be accessible to visitors.
- The Group 1 shelters should be better documented.
- The condition of all shelters should be monitored annually.

## SITE INVENTORY FORM – GRAFFITI

<u>General Site Information</u>		
<b>Name of Site Element</b>	Graffiti	<b>Location</b> Multiple locations throughout QV
<b>Other Names</b>	None	
<b>Element Type</b>	Engravings, paintings, and drawings on exterior rock surfaces (i.e., not in tombs)	
<b>Dating</b>	Prehistoric period; Ramesside period; Third Intermediate Period; Coptic period	
<u>Description</u>		
<b>General Description</b>	<p>Ancient graffiti, including engraved and painted writing and drawings, has been found throughout the broader Theban Mountain. Included are nearly four thousand pharaonic-era hieratic and hieroglyphic texts, which are deemed to be of great value for the written information that they contain (Peden 2001, xxii). In the Queens Valley, much graffiti has been recorded and interpreted, including from the prehistoric, pharaonic, and Coptic periods. Locations of graffiti clusters within the broader QV area have been mapped by Egyptologists and identified by CEDAE according to section numbers in the maps of QV contained in various volumes of <i>Graffiti de la Montagne Thébaine</i>. Most graffiti recorded to date in the Queens Valley is located in the side valleys outside the main wadi, although it has been found in some instances within the main wadi, particularly in the Grotto Cascade. Most QV graffiti date from the Ramesside era, and appear to have been created primarily by the royal scribes, foremen, draftsmen, and tomb workmen, as indicated by inscriptions recording their names and titles and the appointment of responsible personnel at QV and Deir el-Medina.</p>	
<u>History of Use, Events, Research and Interventions</u>		
<b>Date</b>	<b>Use, Events, Research and Interventions</b>	<b>Source and Comments</b>
Prehistoric period	Engravings of cows and a giraffe were produced in the Grotto	Desroches Noblecourt 1990-1991; Sadek 1972, pl. CLXXXV; Sadek 1972a, 154
Ramesside period	Hieratic and hieroglyphic inscriptions, including names of royal tomb scribes and workmen, and figurative drawings were left on rock surfaces throughout QV	Bruyère 1952a; Černý 1956; Černý et al. 1969-1970; Peden 2001; Coque et al. 1973; Porter and Moss 1964; Sadek 1973; Sadek 1973a;
Third Intermediate period	A few graffiti from the 21 <sup>st</sup> Dynasty of the Third Intermediate Period were created in various locations within Queens Valley	Peden 2001, 257-259
Coptic period	Rock engravings were created in the Valley of the Three Pits, the Valley of the Rope, and around a hermit cell referred to by Lecuyot as C '7 located at the foot of the cliff above the upper reaches of the Valley of the Grand Cascade	Černý et al. 1969-70, pl. XCIII-XCIV; Lecuyot 2009, 20; Lecuyot, Delattre and Thirard 2007
1903	Ballerini recorded an inscription in black (ca. 20 <sup>th</sup> Dyn.) on a stone block in the main valley	Peden 2001, 225
1926	Černý began recording and interpreting inscriptions in the Queens Valley as part of the IFAO mission based at Deir el-Medina	Bruyère 1929, 18-20
ca. 1945-1947	Bruyère recorded inscriptions in the Valley of the Dolmen	Bruyère 1952, 72-75
1956	Černý published an extensive documentation of inscriptions of the Theban necropolis, which included a large number of QV inscriptions, compiled since his work published in Bruyère 1929-1930	Černý 1956

Inventory form - Graffiti

1966-1970, 1972	CEDAE-CNRS surveyed, recorded, and mapped graffiti throughout the Theban Mountain, including QV, through UNESCO funding	Černý et al. 1969-70, v-viii, 6; Coque et al. 1973, 6-9; Sadek 1973; Sadek 1973a
2007	Lecuyot, Delattre, and Thirard surveyed Coptic graffiti, including in the Valley of the Rope, the Valley of the Three Pits, the Grotto Cascade, and CEDAE Section 187	Lecuyot 2009, 20; Lecuyot, Delattre and Thirard 2007
<b>Documentation and References</b>		
<b>Historic Photographs</b>	Černý et al. 1969-1970, pl. LXX-LXXI (Sections 20-21, 23, 26), pl. LXXXVII-LXXXVIII (Sections 29-33), pl. LXXXIX-XC (Sections 34-39), pl. XCII b – XCIV (Sections 35, 36, 39), pl. XCV-XCVI (Sections 55-60), pl. XCVIII (Section 56), pl. XCIX (Section 25)	
<b>References</b>	<ul style="list-style-type: none"> <li>- Ballerini 1903, 31</li> <li>- Bruyère 1952a, 72-75</li> <li>- Černý 1956, 4-19, 23-24, 27-28, various plates</li> <li>- Černý et al. 1969-1970, 32-39, various plates</li> <li>- Coque et al. 1973, 6-9, pl. CCXLIII</li> <li>- Černý 1956, 4-19, 21-24, various plates</li> <li>- Desroches Noblecourt 1990-1991</li> </ul>	<ul style="list-style-type: none"> <li>- Leblanc and Fekri 1993, 263</li> <li>- Leblanc 1995, 199-201</li> <li>- Lecuyot 2009, 20</li> <li>- Peden 2001, 135-136, 175-180, 221-228, 257-259</li> <li>- Lecuyot, Delattre, and Thirard 2007</li> <li>- Porter and Moss 1964, 593, 771</li> <li>- Sadek 1973</li> <li>- Sadek 1973</li> </ul>

## Graffiti

### General description and history

Ancient graffiti (the common term used by Egyptologists), including engraved and painted writing and drawings, has been found throughout the broader Theban Mountain. Included are nearly four thousand pharaonic-era hieratic and hieroglyphic texts, which are deemed to be of great value for the written information that they contain (Peden 2001, xxii).

In the Queens Valley, including subsidiary valleys, graffiti has been recorded and interpreted from the prehistoric, pharaonic, and Coptic periods. Locations of graffiti clusters within the broader QV area have been mapped by Egyptologists and identified according to what are referred to as sectors numbered in the map of Queens Valley contained in *Graffiti de la Montagne Thébaine* (Černý et al., 1969-1970). As the map excerpts from this source appearing later in this document illustrate, most QV graffiti recorded to date is located in the side valleys outside the main wadi, although it has been found in some instances within the main wadi.

In terms of dating, Egyptologists have interpreted engravings of cows and a giraffe in the Grotto to be prehistoric, as mentioned in this report's section about the Grotto Cascade. The graffiti found there is considered to be particularly significant, and has led to the interpretation of that location as having represented the womb of Hathor during the Ramesside period, and resulted in the establishment of a royal necropolis at Queens Valley.

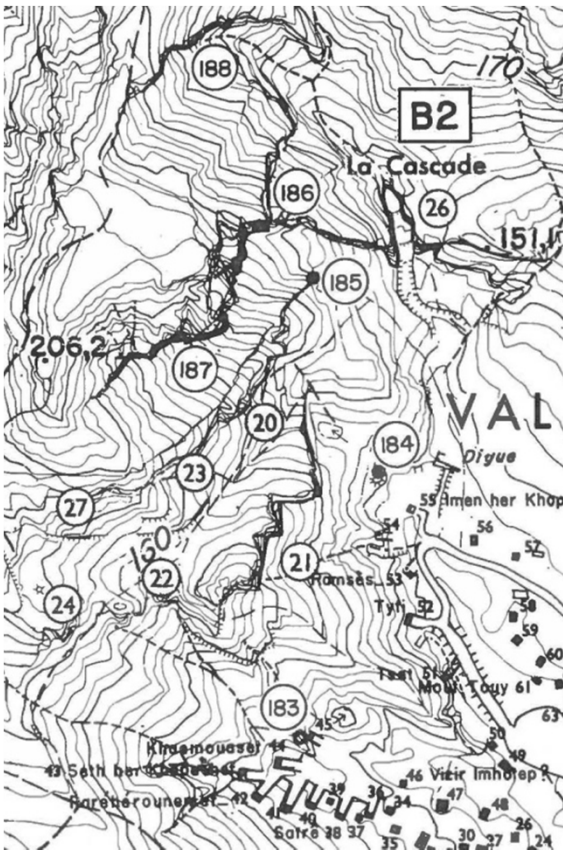
Most Queens Valley graffiti dates from the Ramesside era, and appears to have been created primarily by the royal scribes, foremen, draftsmen, and tomb workmen, as indicated by inscriptions recording their names and titles and the appointment of responsible personnel at QV and Deir el-Medina. Many inscriptions are dated to the reigns of Rameses II and III when tomb construction at Queens Valley was most active (Peden 2001, 175-176, 222-223).

From the Coptic-era, a number of rock engravings have been found in the Valley of the Three Pits and nearby section 187, in the Valley of the Rope, and in the Valley of the Grand Cascade, which include the name of a Coptic clergyman who was part of the local laura (Lecuyot, Delattre and Thirard 2007).

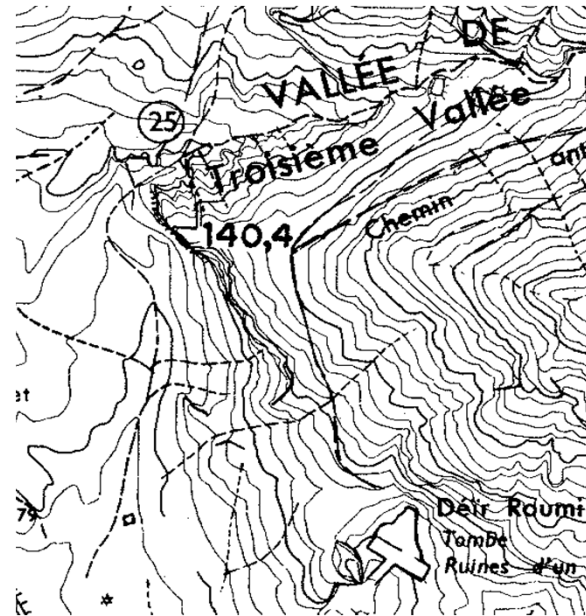


Recording of graffiti #1221 located in the Valley of the Three Pits, which includes a representation of a ram's head with a solar disk (Černý 1956, pl. 28). (Drawing: CNRS)

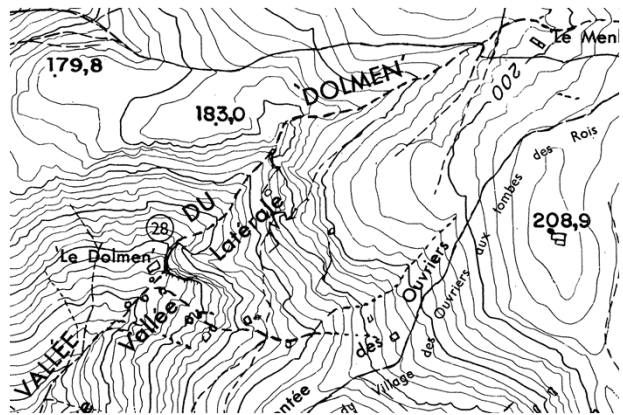
Locations of QV graffiti clusters recorded as CEDAE sections in *Graffiti de la Montagne Thébaine* (Note: map excerpts not to scale) (Maps: CNRS)



Sections 20-24, 27, and 184-188 up the slopes west of the main wadi of QV and section 26 in the Grotto Cascade.



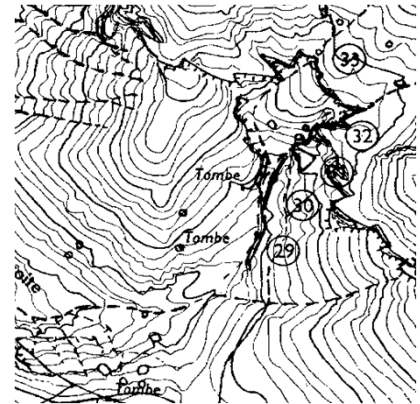
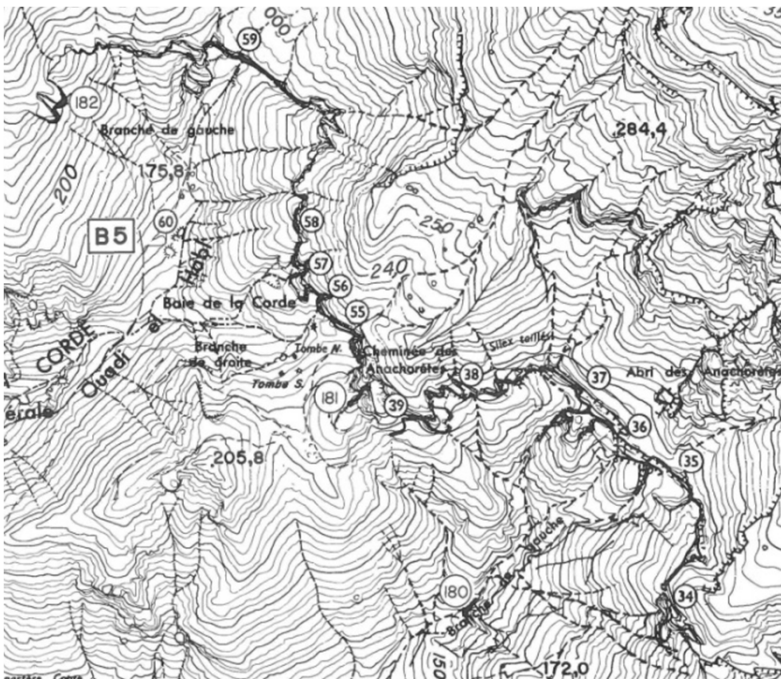
Section 25 located to the northwest of Deir er-Rumi in the Valley of the Rope.



Section 28 adjacent to the Dolmen in the Valley of the Dolmen.

Section	Location	Dating	Notes and Sources
Sections 20-24, 27	On the slopes south of the main wadi and on the hilltop above the southwest branch of the main wadi	Ramesside period	Inscriptions by workers and officials involved with tomb construction and administration (Černý et al. 1969-1970, 34; Peden 2001, 176-177, 224)
Section 25	Valley of the Rope	Ramesside period	Černý et al. 1969-1970, 39, pl. XCIX; Peden 2001, 176
Section 26	Grotto Cascade	Prehistoric and Ramesside periods	For details see section on Grotto Cascade
Section 28	Valley of the Dolmen, immediately north of the Dolmen	Early-mid 20 <sup>th</sup> and 21 <sup>st</sup> dyn.	Inscriptions with names of workmen and scribes of Deir el-Medina (Černý et al. 1969-1970, 35; Peden 2001, 222, 257)

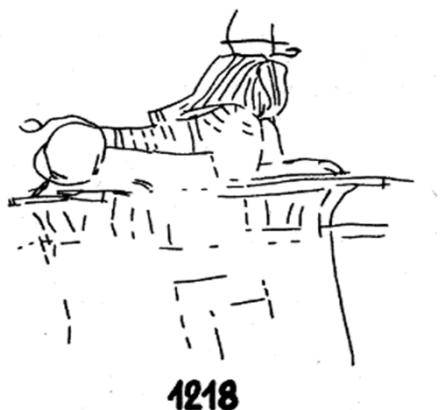
Locations of QV graffiti clusters recorded as CEDAE sections in *Graffiti de la Montagne Thébaine* (Note: map excerpts not to scale) (Maps: CNRS)



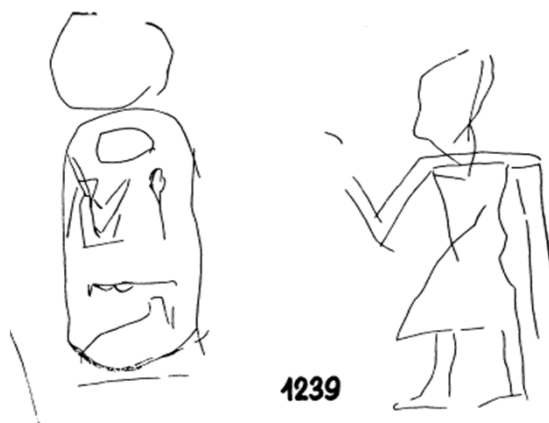
Sections 29 - 33 in the Valley of the Dolmen near tombs QV 90 and QV 91.

Sections 34 – 39 at the top of the first escarpment in the Valley of the Three Pits, and Sections 55 – 60 in the Valley of the Rope, also mostly at the top of the lowest escarpment and in the vicinity of tombs QV 92, QV 93, and QV 97, as well as sections 180-182.

Section	Location	Dating	Notes and Sources
Sections 29-33	Overlooking the two small branches of the Valley of the Three Pits and tombs QV 90 and 91	Ramesside period	Inscriptions by workers and officials involved with tomb construction and administration (Bruyère 1952, 72; Černý et al. 1969-1970, 37, pl. LXXXVII-LXXXVIII; Coque et al. 1973, 7; Peden 2001, 176, 180, 227)
Sections 34-39	At the top of the first escarpment in the Valley of the Three Pits	Ramesside and Coptic periods	Inscriptions by workers and officials involved with tomb construction and administration (Černý et al. 1969-1970, 37, pl. LXXXIX-XC (Section 34-39), XCII b – XCIV (Sections 35, 36, 39); Coque et al. 1973, 7; Peden 2001, 176, 180, 227) and engraved designs from the Coptic period (Černý et al. 1969-70, pl. XCIII-XCIV)
Sections 55-60	Valley of the Rope	Ramesside and Third Intermediate periods	Inscriptions by workers and officials involved with tomb construction and administration, including in (Černý et al. 1969-1970, 38-39, pl. XCV-XCVII; Coque et al. 1973, 7-8; Peden 2001, 176, 180; Sadek 1972a, 3)
Section 180	Valley of the Three Pits	Ramesside period	Inscriptions by workers and officials involved with tomb construction and administration (Coque et al. 1973, 7, pl. CCXLIII; Peden 2001, 176, 180, 227)
Sections 181-182	Valley of the Rope	Coptic period	Coque et al. 1973, 8-9, pl. CCXLIII



Recording of graffiti #1218 located in the Valley of the Three Pits, which depicts Meretseger in the form of a sphinx with a serpent on its head (Černý 1956, pl. 27). (Drawing: CNRS)



Recording of graffiti #1239 located in the Valley of the Three Pits, which depicts a man saluting the cartouche of Rameses IV (Černý 1956, pl. 31). (Drawing: CNRS)

### Condition summary

The current GCI-SCA project did not attempt to assess the condition of the QV graffiti, which is widely dispersed and can be difficult to identify even using mapped locations. Therefore, no general statement is made about its condition. However, graffiti were inspected in the Grotto, at the Sanctuary to Ptah and Meretseger, and near the Dolmen. As is mentioned in the assessment of the Grotto Cascade, rock paintings or drawings in the Grotto did seem less visible compared to photos published in 1970, but that is difficult to ascertain without high resolution imagery and with no knowledge of the conditions under which the photos were taken. And as noted in the assessment of the Sanctuary to Ptah and Meretseger, it was noticed that one instance of graffiti at the site has been vandalized through scratching, a phenomenon that is common throughout the sanctuary site. No deterioration or loss was noted with the graffiti near the Dolmen.

### Causes of Deterioration

- Deterioration of rock substrates through rainwater erosion and wetting-drying cycles.
- The rock paintings and engravings may be particularly susceptible to deterioration if exposed to moisture.
- Vandalism

### General recommendations

- The QV graffiti sites should not be actively visited by tourists.
- It is recommended that the locations of the QV graffiti be recorded more precisely using global position system (GPS) technology.





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